The byble

in Englishe, [illegible] the contentes [illegible] holy scrip-
ture, both [illegible] and newe
Testa[illegible] to the
translation [illegible]
red [illegible]
Churches.

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Anno. Dom. 1.5.6.[illegible]

¶ With what iudgemente the bokes of the olde Testament are to be read.

There haue ben many notabell men heretofore, which haue written very excellente thinges of the vse of the Olde Testament, stopping their mouthes, which say yͭ those bokes were written onely to the Iewes, and that they conteine nothing els but certaine hystories of old thinges, moreouer that there is nothing to be sought in them but allegories. These men are vtterly deceiued, wheras Christ and the Apostles so often hath moniched to ouer see the bokes of Moses and the Prophetes. For of me, sayth Christ in the .v. of Iohn, hath Moses written: & Paul in the .i. to the Romaines, teacheth that the Gospell was promised of God in the Scriptures. Therfore the reding of the old Testament is not to be despised, but with all diligence to be folowed, wherof the Apostles, yea, & Christ himself hath brought witnesse of their doctrine, and with authoritie of it haue confirmed the very Gospel. For what is yͤ Gospell els, but a maner of open preaching of sayinges and promyses of the olde Testament, the which be fulfilled by Christ: For thus also thought the best learned men of the Iewes, yͭ the Prophetes chefly spake of the tymes of Meschia. Therefore the bokes of the old Testament are much to be regarded bicause they be as it were a maner of foundation, wherunto the new Testament doth cleaue and leane, out of the which certayne argumentes of the new Testamēt may be taken. For there is nothing shewed in the new Testament, the which was not shadowed before in the figures of Moses law, and forspoken in the reuelations of the Prophetes, some things euen euidently expressed. Which maner of thinges are these that there be not many Gods, that there is but one God, the calling of the Heathen, that Christ by miracle was to be borne of a virgin, that the clennesse of the heart was to be required, of the circumcision of the fleshe. That Christ should take away the synnes of vs all. &c. There were agayne other thyngs so obscurely shadowed, that except they had bene opened of Christe, or of holy men, no man might haue vnderstande them, as for example, who could haue vnderstande, that the brasen serpent hanged vpon the tree, did prefigure Christ crucified: except the Lord himselfe had vouchsaued to expounde it, and so likewise of diuerse other thynges.

¶ A note to knowe what is meant by certaine diuersitie of letters and markes that we haue set in the Byble.

Ye shal finde certaine wordes and sentences within apparentes of a smaller letter than the text is which signifieth that it is founde more in the common translation than eyther is founde in the Ebrew or in the Greke which wordes and sentences we haue added not onely to manifest thesame vnto you but to satisfie and content those that hath missed such sentences in the bybles and newe Testamentes here before set forth. Also ye shall fynde certayne starres and flowres set within the text which signifieth that there you shoulde loke in the margent what profit or Euangelist writeth to affirme the sayd places of the Scriptures. Thus I thought good gentle reader to admonish thee of for the better vnderstanding of thesame.

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January hath xxxi. dayes. The Moone xxx.

i	A	Newyeres day.
ii	b	Oct Steuen.
iii	c	Oct. John.
iiii	d	Oct Innocen.
v	e	Deposi. Edwardi
vi	f	Twelfe daye.
vii	g	Felix & Januari.
viii	A	Lucian.
ix	b	Joyce.
x	c	Paule Hermit.
xi	d	Sun in Aqua.
xii	e	Archad mar.
xiii	f	Hillary.
xiiii	g	Felix Priest.
xv	A	Maury abbot
xvi	b	Marcell bishop.
xvii	c	Antony.
xviii	d	Priscia. Virgin.
xix	e	Wolstone bishop.
xx	f	Sebast. & Fabian.
xxi	g	Agnes Virgine.
xxii	A	Vincent martir.
xxiii	b	Term beginneth.
xxiiii	c	Timothe bishop.
xxv	d	Conuersion of paule.
xxvi	e	Policarpe bishop
xxvii	f	Julian bishop.
xxviii	g	Thomas de Aquatina.
xxix	A	Valerius bishop
xxx	b	Batteldus king.
xxxi	c	Saturnine.

February hath xxviii. dayes. The Moone. xxix.

i	d	Bride Virgine. Fast
ii	e	Purification of Mary.
iii	f	Blase bishop.
iiii	g	Gilbert bishop.
v	A	Agathe virgine.
vi	b	Dorothy.
vii	c	Anguile bishop
viii	d	Paule bishop
ix	e	Apollon virgin
x	f	Scholast virgin.
xi	g	Sun in Pisces.
xii	A	Terme endeth.
xiii	b	Wolfrane bishop.
xiiii	c	Valentine martyr
xv	d	Faustine
xvi	e	Julian virgin
xvii	f	Pollicron bis.
xviii	g	Simeon bishop.
xix	A	Sabine martir.
xx	b	Mildred virgine.
xxi	c	Theodo. virgine.
xxii	d	Cathedra Petri.
xxiii	e	Fast.
xxiiii	f	Mathew Apostle
xxv	g	Inuentio Pauli.
xxvi	A	Nestor bishop
xxvii	b	Austen Doctor
xxviii	c	Oswald bishop

Marche hath xxxi. dayes. The Moone. xxx.

i	d	Dauid bishop
ii	e	Chad byshop
iii	f	Martin
iiii	g	Adrian martyr
v	A	Focas Euseb.
vi	b	Victor and Victorine
vii	c	Perpetue and Feli.
viii	d	Deposition of Felix
ix	e	Forty martyrs
x	f	Agapite virgin
xi	g	Sun in Aries.
xii	A	Gregory byshop.
xiii	b	Theodor matron.
xiiii	c	Leo byshop
xv	d	Longin martyr
xvi	e	Quirin martyr
xvii	f	Patrike byshop
xviii	g	Edwarde kyng
xix	A	Joseph spo. M.
xx	b	Cuthbert abbot
xxi	c	Benet abbot
xxii	d	Affrodose bishop
xxiii	e	Theodore Prieste
xxiiii	f	Agapite. Fast
xxv	g	Annunciation of Mary
xxvi	A	Castor martyr
xxvii	b	Doreth virgin
xxviii	c	Benedic abbot.
xxix	d	Victorine
xxx	e	Quirine martyr
xxxi	f	Adelme bishop

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April hath

xxx. dayes. The Moone. xxix.

i g Theodore virgin.
ii A Mary Egiptian
iii b Richard bishop
iiii c Ambrose byshop
v d Martiane and mar.
vi e Sextus Pope
vii f Euphemie
viii g Odulphus
ix A Perpetu. byshop
x b Sun in Taurus.
xi c Buthalke
xii d Simon martyr
xiii e Julina.
xiiii f Appolin
xv g Sother
xvi A Isodore
xvii b Anicete
xviii c Eleuther
xix d Victor Pope
xx e Alphege byshop.
xxi f Simeon bishop
xxii g Sother.
xxiii A George martir.
xxiiii b Wilfride bishop
xxv c Marke Euangeliste.
xxvi d Clete
xxvii e Anastase
xxviii f Vitalis martyr
xxix g Peter of Millan.
xxx A Erkenwalde. Fast

May hath

xxxi. dayes. The Moone. xxx.

i b Philip and Iacob appostles.
ii c Athanase byshop
iii d Inuention of the crosse.
iiii e Christopher
v f Godarde
vi g Iohn Portlatin
vii A Jhon of Beuerley.
viii b Appearing of Mich.
ix c Translation of Nicolas.
x d Gordian bishop
xi e Anthony martyr.
xii f Sun in Gemini.
xiii g Seruast confessor.
xiiii A Cernis bishop.
xv b Isidor martyr
xvi c Brandine bishop.
xvii d Translation of Bernard
xviii e Dioscor martyr
xix f Dustone bishop
xx g Bernardine
xxi A Helene Queene.
xxii b Augustine.
xxiii c Desidery martyr.
xxiiii d Translation of Fraunces.
xxv e Adelme bishop
xxvi f Austaine
xxvii g Bede Prieste
xxviii A Germain bishop
xxix b Julian virgin
xxx c Felix bishop
xxxi d Petronill virgin.

June hath

xxx. dayes. The Moone. xxix.

i e Nicodeme martyr
ii f Marceline
iii g Erasmus
iiii A Petroce
v b Boniface
vi c Claudius bishop
vii d Translation of Wolstane
viii e Medard bishop
ix f Edmond bishop.
x g Joan confessor. Faste.
xi A Bernabe apostle.
xii b Basilide and Cirille
xiii c Sun in Cancer.
xiiii d Basilie bishop.
xv e Vita modest.
xvi f Translation of Richarde.
xvii g Alban martyr
xviii A Botulph confessor.
xix b Mar. and Marcell
xx c Translation of Edwarde.
xxi d Walburge virgin
xxii e Albone martyr.
xxiii f Fast.
xxiiii g Natiuitie of S. Jhon Baptist
xxv A Translatio Elegi.
xxvi b John and Paule
xxvii c Crescens
xxviii d Fast
xxix e Peter and Paule apostles.
xxx f Comme. of Paule.

July hath

xxxi. dayes. The Moone. xxx.

i g Octo John Baptist
ii A Visitation of M.
iii b Translation of Thomas apo.
iiii c Translantaio mar.
v d Joe virgin
vi e Octo Petri & Pauli.
vii f Dog dayes beginne.
viii g Grymbalde
ix A Cirilli bishop
x b Seuen brethren martirs
xi c Translation Bennet
xii d Nabor and Felix
xiii e Primat martyr
xiiii f Sun in Leo.
xv g Translatió of swith.
xvi A Translation of Osmonde
xvii b Kenelme kyng
Arnulphe Bishop
Ryffin and Justin.
xx Margarete uyrgin.
xxi Pracsede vyrgin.
xxii b Mary Magdalene.
xxiii A Appoline bishop
xxiiii b Christen. Fast
xxv c James apostle.
xxvi d Anne mother of M.
xxvii e The seuen slepers.
xxviii f Sampson bishop.
xxix g Albon martyr
xxx A Abdon and Senes.
xxxi b German bishop

August hath

xxxi. dayes. The Moone. xxx.

i c Lammas daye.
ii d Steuen confessor.
iii e Inuenti. of Steuen.
iiii f Justine Priest
v g Dominick confessor.
vi A Barbara virgin.
vii b The feast of Iesu.
viii c Ciriac and his fellow.
ix d Romain
x e Laurence martyr.
xi f Tiburt martyr
xii g Clare vyrgin
xiii A Ipolite and his felow.
xiiii b Sun in virgo. Fast.
xv c Assumption of Mary.
xvi d Roche.
xvii e Octo of Laurence
xviii f Agapite martyr
xix g Magnus martyr.
xx A Lewes byshop
xxi b Bernard Abbot
xxii c Octo Assumptio.
xxiii d Faste
xxiiii e Barthelmew Apostle.
xxv f Lewis kyng
xxvi g Seuerine
xxvii A Rufe martyr
xxviii b Austen bishop.
xxix c Decolation of S. Jhon.
xxx d Felix and Audact.
xxxi e Cuthburge virgin

Septembre hath

xxx. dayes. The Moone. xxix.

i f Giles abbot
ii g Antony martyr.
iii A Order of Grego.
iiii b Translation of cuthbbert.
v c Dog dayes end.
vi d Eugenius
vii e Enurchy bishop.
viii f Natiuit. of ma.
ix g Gorgon martyr
x A Siluius bishop
xi b Prothie and Jason.
xii c Marcian bishop
xiii d Maurillius bishop
xiiii e Sun in Liber.
xv f Exaltatió. of the crosse.
xvi g Edyth virgin
xvii A Lambert bishop
xviii b Victor and Coran.
xix c January martyr
xx d Eustace. Fast
xxi e Mathew apostle
xxii f Marius and his felowes.
xxiii g Tecla virgin
xxiiii A Andoche martyr
xxv b Fyrmen bishop
xxvi c Ciprian byshop
xxvii d Cosma and Damiane.
xxviii e Fast
xxix f Michael the archangell.
xxx g Hierom Priest.

Octobre hath xxxi. dayes. The Moone xxx.

i	A	Remigi bishop	
ii	b	Leodegary	
iii	c	Candide martyr	
iiii	d	Francis martyr	(*)
v	e	Appolini martyr	
vi	f	Fayth virgin	
vii	g	Mark.	
viii	A	Pellagin martyr.	
ix	b	Dennis	
x	c	Terme beginneth.	
xi	d	Nicasius byshop.	(*)
xii	e	Wilfride vyrgin	
xiii	f	Edwarde King.	
xiiii	g	Sun in Scorpio	
xv	A	Wolfran bishop	
xvi	b	Michael of the mount.	
xvii	c	Etheldrede. Fast	
xviii	d	Luke Euangelist	
xix	e	Fredeswyde vyrgin	
xx	f	Austrebert vyrgin	(*)
xxi	g	Ursula. virgin	
xxii	A	Mary Salome	
xxiii	b	Romain bishop	
xxiiii	c	Maglor bishop	
xxv	d	Crispine and Crispiane.	
xxvi	e	Euerist byshop	
xxvii	f	Fast	
xxviii	g	Simon and Iude apostles.	
xxix	A	Narciscus bishop	
xxx	b	German	
xxxi	c	Quintin Fast	(*)

Nouembre hath xxx. dayes. The Moone xxix.

i	d	All Sainctes.	(*)
ii	e	Allsoulen.	
iii	f	Wenefride virgin	
iiii	g	Amantius	
v	A	Lette Priest.	(*)
vi	b	Leonarde	
vii	c	Wilfride archbys.	
viii	d	The. iiii. crowned	(*)
ix	e	Theodore.	
x	f	Martin bishop of Rome.	
xi	g	Martin bishop.	
xii	A	Paterne martyr	
xiii	b	Sun in Sagitta.	
xiiii	c	Transla. of Erkenwalde.	
xv	d	Nabor and Felix.	
xvi	e	Edmond archbyshop.	
xvii	f	Hewe bishop	
xviii	g	Octau. Martin	
xix	A	Elizabeth	
xx	b	Edmund kyng	
xxi	c	Present. Mari.	
xxii	d	Cycily virgin.	
xxiii	e	Clement byshop.	
xxiiii	f	Grisogone mar.	
xxv	g	Katherine virgin.	
xxvi	A	Line bishop	
xxvii	b	Agricole	
xxviii	c	Ruffe martyr.	
xxix	d	Terme endeth.	Fast.
xxx	e	Andrew Apostle.	

Decembre hath xxxi. dayes. The Moon

i	f	Elige bishop
ii	g	Liban
iii	A	Deposi. Osmund
iiii	b	Barbara virgin.
v	c	Sabbe abbot
vi	d	Conception of Mary.
vii	e	Octa. of Andrew.
viii	f	Nicolas bishop.
ix	g	Caprian martyr
x	A	Elalia virgin
xi	b	Damasce
xii	c	Sun in Capri.
xiii	d	Lucye virgin
xiiii	e	Ualeri bishop.
xv	f	Ualerius
xvi	g	Geffrey priest
xvii	A	Lazarus byshop
xviii	b	Graciane bishop.
xix	c	Crepein
xx	d	Fast
xxi	e	Thomas apostle.
xxii	f	XXX. martirs
xxiii	g	Victor vir
xxiiii	A	Fast.
xxv	b	Natiuity of Christ.
xxvi	c	Stephen martyr.
xxvii	d	John Euangelist
xxviii	e	Innocentes day.
xxix	f	
xxx	g	Transl. of James.
xxxi	A	Siluester bishop.

¶ A Prologue or preface made by the most reuerende father in God, Thomas Cranmer Archbishop of Cantorbury Metropolytane and prymate of England.

For two sondry sortes of people, it semeth much necessarie that some t...g be sayd in the entry of thys boke by the way of a preface or prologue, wherby hereafter, it may be both the better accepted of them which hitherto could not well beare it: and also the better used of them which heretofore haue misused it. For truely some there are that be to slowe, and nede the spurre: some other seme to quicke, and nede more of the brydell. Some lose their game by short shoting, some by ouershoting some walke to much on the left hand, some to much on the ryght. In the former sort be al they ẏ refuse to reade, or to heare red the Scripture in the vulgare tong much worse they that also let or discourage the other from ẏ reading or hearing therof. In the latter sort be they, which by their inordinate reading, vndescrete speaking, contentions, disputing, or otherwise, by their licentious liuing, slaunder & hynder the word of god, most of al other, wherof they would seme to be greatest furtherers. These two sortes albeit they be most far vnlike the one to the other, yet they both deserue in effect like reproche. Neither can I wel tel whither of them I may iudge the more offender, hym that doth obstinatly refuse so Godly and goodly knowledge: or hym that so vngodly & so vngoodly doth abuse thesame. And as touching the former, I would maruayle much that any man should be so mad, as to refuse in darkenesse, light: in hōger, foode: in colde, fyre: for the word of god is light *Lucerna pedibus meis, verbum tuum Psa. cxix fode, *Non in solo pane uiuit homo, sed in omni verbo dei. Fyer. Ignem ueni mittere in ter- o.
ram & quid uolo nisi ut ardeat? I would meruayle (I say at thys) saue that I consider Mat. iiii.
how much custome and vsage may do. So that if there were a people as some wryte, a.
de Cymeriis, which neuer saw the Sunne, by reason that they be sytuated farr toward Luca. xii. g.
the North poole, and be enclosed and ouershadowed wyth hye mountaynes: it is credible and like enough, that if by the power and will of God, the mountaynes should sinke down and geue place, that the light of the Sunne might haue entraunce to thē: at the first, some of them would be offended therewith. And ẏ old Prouerbe affirmeth, that after tillage of corne was first found: many delited more to fede of mast and acornes, wherwith they had ben accustomed, thē to eate bread made of good corne. Such is the nature of custome, that it caunseth vs to beare all thinges wel & easily, wherwith we haue bene accustomed, and to be offended with all thinges therunto cōtrary. And therfore, I can well thinke them worthy pardon, which at the comming abrode of Scripture douted and drewe backe. But such as will persist still in their wilfulnesse I must nedes iudge not onely foolishe, frowarde and obstinate: but also peuishe, peruerse and indurate. And yet, if the matter should be tryed by custome, we might also allege custome for the readyng of the Scripture in the vulgare tong, and prescrybe ẏ more auncient custome. For it is not much aboue one hūdreth yeare ago, since Scripture hath not bene accustomed to be red in the vulgare tonge within this realme, and many hundred yeares before ẏ, it was translated & red in the Saxones tonge, which at ẏ tyme was our mothers tonge, wherof there remaine yet diuerse copyes founde lately in olde abbeys, of such antique maners of writing and speaking, that fewe men now ben able to reade and vnderstande them. And when this lāguage waxed old and out of commen vsage, bicause folke should not lacke the fruite of reading, it was again translated into the newer langage. Wherof yet also many copyes remayne & be daily founde. But now to let passe custome, and to weye as wise men euer should, the thing in his own nature. Let vs here discusse, what it auayleth Scripture to be had and red of the lay and vulgare people? And to this question I intende here to say nothyng: but that was spoken and wrytten by the noble doctoure and most morall diuine. S. John Chrisostome, in his thirde sermon de Lazaro, albeit, I wil be some thing shorter, and gather the matter into fewer wordes and lesse roume than he doth there: bicause S. Chrisostome.
I would not be tedious. He exhorteth there his audiēce, ẏ euery man should reade by himselfe at home in ẏ meane dayes & tyme, betwene sermon & sermon: to the intente they might both more profoundly fix in their mindes and memories ẏ he had sayd before vpon such textes, wherupon he had already preached and also ẏ they might haue their mindes the more ready & better prepared to receyue and perceyue that which he should say frō thēceforth in his sermōs, vpon such textes, as he had not yet declared &

preached vpon: therfore sayth he there: My comen vsage is to geue you warning before, what matter I intende after to entreate vpō, that you your selues in the meane dales may take the boke in hand, reade, wey and perceiue the sum and effect of ÿ matter: and mark what hath ben declared, and what remaineth yet to be declared: so that therby your mind may be ÿ more furnished, to heare the rest, that shalbe sayd. And ÿ I exhort you (sayth he) and euer haue, and will exhort you, that you (not onely here in the church) geue eare to that, that is sayd by the preacher: but that also, when ye be at home in your houses, ye apply your selues frō time to time to ÿ readig of holy Scriptures: which thing also I neuer lin to beate into the eares of them that be my familiers, and with whom I haue priuate acquaintaunce and conuersation. Let no man make excuse and say: (sayth he) I am busied about matters of the commen wealth, I beare this office or that, I am a craftes man, I must apply mine occupation, I haue a wife, my children must be fed, my houseshold must I prouide for. Briefly I am a man of the world, it is not for me to reade the Scriptures, that belongeth to them ÿ haue bidden ÿ world fare well: which liue in solitarinesse and contemplation, and haue bene brought vp, and continually nosilled in learning & religion. To this answering: what sayest thou man (sayth he) is it not for thee to study and to reade the Scripture: bicause thou art encombred and distract with cures and businesse? So much the more it is behouefull for thee to haue defence of Scriptures: how much thou art the more distressed in worldly daungers: They that be free and farr from trouble and entermedling of worldly thinges, liue in sauegarde and tranquilitie, and in the calme or within a sure hauē. Thou art in the midst of the sea of worldly wickednesse, and therfore thou nedest the more of ghostly succor and comfort: they sit farr from the strokes of battaile and farr out of gun shote, and therfore they be but seldome wounded: thou that stādest in the fore front of the host, and niest to thine enemies, must nedes take now and then many strokes, and be greuously wounded. And therfore thou hast more nede to haue thy remedes and medecines at hand. Thy wife prouoketh thee to anger, thy childe geueth thee occasion to take sorow and pensiuenesse, thine enemies lie in waite for thee, thy frend (as thou takest him) somtime enuieth thee: thy neighbor misreporteth thee, or picketh quarels against the, thy mate or partener vndermineth the, thy lord, iudge or iustice threteneth thee, pouertie is painefull vnto thee, the losse of thy deare & welbeloued causeth thee to mourne. Prosperitie exalteth thee, aduersitie bringeth thee low. Briefly, so diuerse and so manifolde occasions of cares, tribulations & tēptations beset thee and besege thee round about. Where canst thou haue armour or fortresse against thine assautes? Where canst thou haue salues for thy sores, but of holy Scripture? Thy flesh must nedes be prone and subiect to fleshly lustes, which daily walkest and art conuersaunt among women, seest their bewties set forth to ÿ eie, hearest their nise and wanton wordes, smellest their balme, ciuit and muske, with many other lyke prouocations & stiringes, except ÿ hast in a readinesse wherto to suppresse & auoide thē which can not els where be had, but only out of the holy Scriptures. Let vs reade & seke al remedies ÿ we can, & al shalbe litle enough. How shal we thē do, if we suffer & take daily woūdes, & when we haue done, wil sit stil & serch for no medecines? Doest thou not mark, & cōsider how ÿ smith, mason, or carpēter, or any other handy craftes mā, what nede soeuer he be in, what other shift so euer he make, he wil not sel, nor lay to pledge ÿ toles of his occupation, for thē how should he worke his feate or get his liuing therby? Of like minde & affectiō ought we to be towardes holy Scripture, for as mallets, hāmers, sawes, chesils, axes, & hatchets be the toles of their occupation: So be the bokes of the Prophetes, & Apostles & al holy writers inspired by the holy ghost the instrumentes of our saluatiō. Wherfore let vs not sticke to bye & prouide vs ÿ Bible, ÿ is to say, the bokes of holy Scripture. And let vs thinke ÿ to be a better Iuel in our house then either gold or siluer. For like as theues bene lothe to assault an house, where they know to be good armoure & artillary, so wheresoeuer these holy & ghostly bokes bene occupied, there nether ÿ deuil, nor none of his angels dare come nere. And they ÿ occupy them bene in much sauegarde, & haue a great consolation, and bene the readier vnto all goodnesse, ÿ slower to all euil: and if they haue done any thing amisse anone euē by the sight of the bokes their cōsciences ben admonished, & they waxē sory and ashamed of ÿ facte. Peraduenture they wil say vnto me: how & if we vnderstand not ÿ we reade, ÿ is cōteined in ÿ bokes. What then? Suppose, thou vnderstande not

the depe and profounde misteries of Scriptures, yet can it not be, but that much fruit and holinesse must come & growe vnto thee by ẏ reading: for it cannot be ẏ ẏ shouldest be ignorant in all thinges a lyke. For the holy ghost hath so ordered and attempred the Scriptures, ẏ in thē aswel publicans, fishers, and shepheardes may find their edification, as great doctours their erudition: for those bokes were not made to vain glory, like as were the writinges of ẏ gentile Philosophers & rethoritians, to the intent the makers should be had in admiration for their hie stiles and obscure maner a writing, wherof nothing can be vnderstāde without a master or an expositour. But ẏ Apostles and Prophetes wrote their bokes so, that their special intēt & purpose might be vnderstande & perceaued of euery reader, which was nothing, but the edificatiō of amendement of the life of thē that readeth or heareth it. Who is it, ẏ reading or hearing read in the Gospell, Blessed are they ẏ be meke. Blessed are they that be mercifull. Blessed are they that be of cleane heart: & such other lyke places, can perceiue nothing, except he haue a master to teach him what it meaneth? Likewise, the signes & miracles with al other histories of ẏ doinges of Christ or his Apostles, who is there, of so simple wit, and capacity, but he may be able to perceiue & vnderstande thē? These be but excuses & clokes for the rayne, & keuerynges of their own ydell slouthfulnesse: I can not vnderstande it. What meruayle? How shouldest thou vnderstāde, if ẏ wilt not reade, nor loke vpon it? take the bokes into thine handes, reade the whole story, & ẏ thou vnderstandest kepe it wel in memory: ẏ thou vnderstandest not, reade it againe, & againe: if thou cā nether so come by it, counsayle w some other ẏ is better learned. Go to thy curate & Preacher, shew thy selfe to be desirous to know and learne. And I dout not but god seing thy diligēce & readinesse (if no man els teache thee) wil himselfe vouchsafe with his holy spyrit to illuminate thee, & to open vnto thee ẏ which was locked from thee. Remembre the Eunuchus of Candace Quene of Ethiopie, which albeit he was a mā of a wilde and barbarous country, and one occupied with worldly cures and businesse yet riding in hys charet, he was reading the Scripture. Nowe consider, if thys man passing in his iorney, was so diligent as to reade the Scripture, what thinkest thou of like was he wont to do sitting at home? Againe he that letteth not to reade, albeit he did not vnderstande, what dyd he then, trowest thou: after that when he had learned and had gotten vnderstandyng? For that thou mayest wel knowe that he vnderstode not what he read: herken what Philip there sayth vnto hym. Vnderstandest thou what thou readest? And he nothyng ashamed to confesse hys ignoraunce, answered: How should I vnderstande hauing no body to shew me the way? Loe when he lacked one to shew hym the way and to expounde to hym the Scriptures, yet dyd he reade: and therfore God the rather prouided for hym a guide of the way that taught hym to vnderstande it. God perceiued hys willing and toward mind: and therfore he sent him a teacher by and by. Therfore let no man be negligent about his own health and saluation: though thou haue not Philip alwayes when thou wouldest, the holy ghost, which then moued and styrred vp Philip, wilbe ready and not fayle thee if thou doe thy diligence accordingly: All these thinges be wrytten vnto vs for our edification and amendment, which be borne towardes the latter ende of the world. The readyng of Scriptures is a great and stronge bulwarke or fortresse agaynst synne: the ignorāce of the same is a greater ruyne and destruction of them that wyl not know it. That is the thing that bryngeth in heresy, that is it, that causeth all corrupte and peruerse liuing: that is it, that bryngeth all thynges out of good order. Hitherto all that I haue sayd I haue taken and gathered out of the foresayd Sermon of thys holy doctour. S. John Chrysostome. Now if I should in lyke maner bryng forth, what the selfe same doctoure speaketh in other places and what other doctours and wryters say, concernyng the same purpose, I myght seme to you to wryte another Byble, rather than to make a preface to the Bible. Wherfore in fewe wordes to comprehende the largenesse and vtilitie of the Scripture, how it conteineth fruitfull instruction and erudition for euery man, if any thyng be necessary to be learned: of ẏ holy Scripture we may learne it. If falshod shalbe reproued, therof we may gather wherwythal. If any thyng be to be corrected and amended, if there nede any exhortation or consolation of the Scripture we may well learne. In the Scriptures be the fat pastures of the soule, there is no venymouse meate, no vnholsome thyng, they be the very dayntie and pure fedyng. He that is ignoraunte, shall fynde there what he should learne. He that is a per-

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uerſe ſinner, ſhal there finde his damnation to make him to tremble for feare. He that laboureth to ſerue God ſhal finde there his glory, and the promiſſions of eternal life, exhorting him more diligently to labor. Herein may Prynces learne how to gouerne their ſubiectes. Subiectes obedience, loue & drede to their Princes. Huſbandes, how they ſhould behaue them unto their wiues: how to educate their children & ſeruaũtes. And contrary the wiues, children, and ſeruauntes may know their duty, to their huſbandes, parentes, and maſters. Here may al maner of perſõs, men, wemen, yonge, old learned, unlearned, riche, poore, prieſtes, laymen, lordes, ladyes, offycers, tenauntes, & meane men, virgins, wiues, wydowes, lawers, marchauntes, artificers, huſbandmẽ, and al maner of perſons of what eſtate or condition ſo euer they be, may in this boke learne all thynges what they ought to beleue, what they ought to do, and what they ſhould not do, aſwel concerning almightie God as alſo concerning themſelues and all

The concluſion. other. Briefly to the reading of the Scripture none can be enemy, but that eyther be ſo ſicke, that they loue not to heare of any medecine: or els that be ſo ignoraunte, that they know not Scripture to be the moſt healthful medecine. Therefore as touching thys former part. I wil here conclude and take it as a concluſion: ſufficiẽtly determine and appoint, that it is conuenient and good, the Scripture to be red of all ſortes and kindes of people & in the vulgare tong without further allegations or probatiõs for theſame, which ſhal not nede, ſince ÿ this one place of John Chriſoſtome is ynough &

The kinges highneſſe hath alowed the Scrypture as neceſſary for vs. ſufficient to perſwade al them that be not frowardly & peruerſly ſet in their owne wilful opiniõ, ſpecially now that ÿ kinges highnes being ſupreme head next vnder Chriſt of this churche of England hath approued with his royal aſſẽt the ſetting forth herof, which onely to all true and obedient ſubiectes ought to be a ſufficient reaſon, for the alowance of ÿ ſame, wout farther delay, reclamation, or reſiſtaunce, althoughe there were no preface nor other reaſon herein expreſſed. Therfore now to come to ÿ ſecond and latter part of my purpoſe, here is nothing ſo good in this world, but it may be abu

There is nothyng but it may be abuſed. ſed, & turned frõ hurtfull & holſome, to hurtful & noyſome. What is there aboue, better thã the ſũne, the moone, the ſtarres? Yet was there ÿ toke occaſiõ by the great beawty and vertue of them to diſhonor god, & to defyle themſelues with ydolatry, geuing the honour of the liuing God & creator of all thynges, to ſuch thynges as he had created. What is there here beneth, better thã fyer, water, meates, drynkes, metals of golde, ſiluer, yron and ſtele? Yet we ſee daily great harme and much miſchiefe, done by euery one of theſe, aſwel for lacke of wiſdom & prouidence of them that ſuffer euill, as by the malice of them that worketh the euill. Thus to them that be euil of themſelues euery thing ſetteth forwarde & increaſeth their euill, be it of his own nature a thyng neuer ſo good lyke as contrarily, to them that ſtudieth & endeuoreth thẽſelues to goodneſſe, euery thyng preuayleth them, & profiteth vnto good: be it of his own nature a thyng neuer ſo bad: As S. Paul ſayd. *Hiis qui diligunt deum, omnia cooperantur in bonum*, euen as out of moſt venimouſe wormes is made triacle, the moſt ſoueraigne medecine for ÿ preſeruatiõ of mannes health in tyme of dãger. Wherfore I would aduiſe you all, ÿ come to the reading or hearing of thys boke, which is the worde of God, the moſt precious Juell, and moſt holy relique, that remayneth vpon earth, that ye bryng wt you the feare of God, & that ye do it with all due reuerence, & vſe your knowledge therof, not to vainglory of friuolouſe diſputation: but to the honor of God, encreaſe of vertue, & edification both of your ſelues and other. And to the intent that my wordes may be the more regarded, I will vſe in thys part the authoritie of S. Gregory Nazian-

S. Gregorye Nazianzene. zene, like as in the other I did of S. John Chryſoſtome. It appeareth ÿ in hys tyme there were ſome (as I feare me, there be alſo nowe at theſe dayes a greate numbre) which were ydel babblers, and talkers of the Scripture out of ſeaſon, and al good order, and without any increaſe of vertue, or example of good liuing: to them he writeth all his firſt boke, *de theologia*. Wherfore I ſhall brefly gather the hole effect, and recite it here vnto you. There be ſome (ſayth he) whoſe not onely eares and tonges, but alſo their fyſtes be whetted and ready bent all to contentiõ and vnprofitable diſputation, whom I would wyſhe as they be vehement and earneſt to reaſon the matter with tong: ſo they were already & practiue to do good dedes. But forſmuch as they ſubuerting the order of al godlyneſſe, haue reſpect only to this thing, how they may bind and loſe ſubtyle queſtions, ſo that now euery market place, euery alehouſe & tauerne euery feaſthouſe: brefly euery company of men, euery aſſembly of wemẽ is filled with

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suche talke. Since the matter is so (saith he) and that our faith and holy religyon of Christ beginneth to waxe nothing els, but as it wer a sophistrie or a talking craft, I can no lesse doe but saye some thyng thereunto. It is not fitte (sayth he) for euerye man to dyspute the high questions of Diuinitie, neyther is it to be done at all tymes neyther in euery audience must we discusse euery doubt, but we must know when, to whom, and howe farre we ought to enter into suche matters. First it is not for euery man: but it is for suche as be of exact and exquisite iudgementes, and suche as haue spent their time before in study and contemplation and suche as before haue clensed themselues aswell in soule as body: or at the least, endeuoured themselues to be made cleane. For it is daungerous (sayth he) for the vncleane to touche that thyng, that is most cleane: lyke as the sore eye taketh harme by lookyng vpon the Sunne. Secondarily, not at all tymes, but when we be reposed, and at rest from all outward dregs and trouble, and when that our heades bene not entombred with other worldlye and wandering ymaginations, as yf a man should mingle balme and dirt together. For he that shall iudge and determine suche matters and doubtes of scriptures, muste take his time, when he may apply his wittes thereunto, that he may therby the better see, and discerne what is trueth.

Thirdly where, and in what audience. There and among those that haue been studious to learne: and not among such as haue pleasure to trifle, with such matters, as with other thynges of pastime, which repute for their chief delicates, the disputatiō of high questions, to shewe their wittes, learnyng and eloquence in reasoning of hyghe matters. Fourthly, it is to be considered howe farre to wade in suche matters of difficultie. No further (sayth he) but as euery mannes owne capacitie wyl serue hym: and again no further than the weakenesse or intelligence of the other audience may bear. For like as to great noyse hurteth the eare, to muche meate hurteth the mannes body, heauy burthens hurte the bearers of them, to much rayn doth more hurt thā good to the grouād: briefly, in all thinges to muche is noyous: euen so weake wyttes and weake consciences may soone be oppressed with ouer hard questions. I say not this to diswade men from the knowledge of God, and readyng or studying of ẏ scripture. For I say: that it is as necessary for the lyfe of mans soule, as for the body to breath. And if it were possible so to lyue, I would thinke it good for a man to spende all his lyfe in that, and to doe none other thyng. I commende the lawe which biddeth to meditate & study the scriptures alwayes, both night and day: and sermons and preachinges to be made both mornyng, noone and euentyde. And God to be lauded & blessed in al times to bedward, from bed, in our iourneys, and all our other workes: I forbydde not to read, but I forbid to reason. Neyther forbyd I to reason so farre as is good & godlye. But I allow not that is done out of seasō, and out of measure and good order. A man may eate to muche of hony be it neuer so swete, and there is tyme for euery thyng, and that thyng that is good is not good, if it be vngodly done. Euen as a floure in winter is out of season, and as a womans apparell becommeth not a man: neyther contrarily, ẏ mans the womā, neither is weping cōuenient at a bridale, neither laughing at a burial. Now if we can obserue and kepe ẏ is comely & timely, in all other thyngs, shal not we then the rather do the same in the holy scriptures? Let vs not runne forth as it were wild horses, that can suffer neyther bridle in their mouthes, nor sitter on theyr backes. Let vs kepe vs in our boundes, and neither let vs goe to farre on thone syde, lest we returne into Egipt, neither to far ouer the other, lest ye be caried away to Babilon. Let vs not sing the song of our lord in a straunge lande, ẏ is to saye: let vs not dispute the word of God at al aduentures, aswell where it is not to bee reasoned, as where it is: and aswel in the eares of them that be not fit therfore, as of them that be. If we can in no wyse forbeare, but that we must nedes dispute, let vs forbeare thus much at the least, to do it out of time, and place conuenient: And let vs entreat of those thynges which be holy, holily: and vpon those thinges that be mistical mistically: & not to vtter the deuine misteries in the eares vnworthy to heare them, but let vs knowe what is comely as well in our silence and talking, as in our garmentes wearyng, in our feding, in our gesture, in our goinges, in all our other behauing. This contention and debates about scriptures and doubtes therof (specially when suche as doe pretende to be the fauourers and studentes therof, cannot agre within themselues) doth moste hurte to oure selues, and to the furtheryng of the cause and quarelles that we

would haue furthered aboue all other thinges. And we in this (sayth he) be not unlike to them that beyng mad, set theyr own houses on fyre, and that slay theyr owne chyldrē, or beat theyr own parentes. I maruail much (saith he) to recount whereof commeth al this desyre of vain glory, whereof commeth all this tongitche, that we haue so muche delite to talke and clatter. And wherein is our communication? Not in the commendations of uertuous and good dedes of hospitalitie, of loue betwene christian brother and brother, of loue betwene man and wyfe, of vyrginitie and chastitie, and of almes towarde the poore. Not in Psalmes & godly songes, not in lamenting for our sinnes not in repressing the affections of the body, not in prayers to God. We talke of scrypture, but in the meane tyme we subdue not our flesh by fastyng, wakyng, & weppyng, we make not this life a meditation of death, we do not strive to be lordes ouer our appetites and affections. We go not about to pul downe our proude and hygh myndes, to abate our fumish and rancorous stomakes, to restrain our lustes and bodily delectations, our undiscrete sorowes, our lasciuious myrth, our inordinate looking, our insatiable hearing of vanities, our speaking without measure, our inconuenīēt thoughts and briefly to refourme our lyfe and maners: but al our holines consisteth in talking. And we pardon eche other frō al good liuyng, so ȳ we may stick fast together in argumentation, as though there wer no mo waies to heauen but this alone, ȳ way of speculation and knowledge (as they take it) but in very dede it is rather the way of superfluous contention and sophistication. Hitherto haue I recited the mynde of Gregorye Nazianzene: in that booke which I spake of before. The same author sayth also in an other place, that the learnyng of a Christen man ought to begin of the feare of god to ende in matters of hye speculation: and not contrarily to begin with speculation, and to ende in feare. For speculation (sayth he) other hye cunning or knowledge, if it be not staied with the bridle of feare to offende God is daungerous, and ynough to tumble a man headlong downe the hill. Therfore saith he: the feare of god must be ȳ fyrst beginning, and as it wer an. A. B. C. or an introduction to al them that shal enter into the very true and most fruitful knowledge of holy scriptures. Where as is the feare of God, there is (sayth he) the kepyng of the commaundementes: and where as is the keping of the commaundementes, there is the clensing of ȳ flesh: which flesh is a cloud before the soules eye, and suffreth it not purely to see the beame of the heauenly lyght. Where as is the clensyng of the flesh, there is the illumination of the holy ghost, ȳ end of all our desyres, and the very lyghte whereby the veritie of scriptures is seen and perceiued. This is the minde and almost the wordes of Gregory Nazianzene doctour of the Greke churche, of whom Saínct Jerome saith: that unto his time, the Latin church had no writer able to be compared, & to make an euen matche with him. Therfore to conclude this latter part, euery man that commeth to the readyng of this holy booke, ought to bryng with him first and formost this feare of almighty God, & then nex a firme and a stable purpose to refourme his owne selfe accordyng thereunto, and so to continue, procede and prosper from time to time, shewyng himself to be a sober & fruitfull hearer and learner: which if he do, he shal proue at ȳ length wel able to teach though not with his mouth, yet with his liuyng and good example, which is sure the moste lyuely, and effectuous fourme and maner of teachyng. He that otherwyse intermedleth with this booke let him be assured, that once he shall make a count therefore when he shall haue sayd to him as it is written in the Prophete Dauid. *Peccatori dicit deus. &c.* Unto the ungodly said God: why doest thou preache my lawes, and takest my testament in thy mouth: Wheras thou hatest to be refourmed, and hast bene partaker with aduouterers. Thou hast let thy mouth speake wickednesse, & with thy tong thou hast set forth disceit. Thou sattest and spakest against thy brother, and hast slaundred thyne owne mothers sonne. These thinges hast thou done and I helde my tong, and thou thoughtest (wickedly) that I am euen such a one as thy selfe. But I wyll proue thee and set before thee the thyngs that thou hast done. O consider this ye that forget God, lest I plucke you away, & there be none to deliuer you. Whoso offerth me thanks and praise, he honoureth me: and to hym that ordreth his conuersation ryghte: wyll I shew the saluation of God.

¶ Praise be to God.

¶ A description and successe of the Kynges of Juda and Jerusalem, declaryng when and under what kinges euery Prophete liued. And what notable thinges happened in their times, translated out of the Hebrewe.

DAuid reigned ouer Israel the.iii.C.xxix.yere of their entring into ye land, which was the.iiii.C.yere of their passing out from Egipt, & the.ii.M.viii.C.lxxviii.yere after the creation of the world: & he reigned.xl.yere and begat Salomon. Salomon built the temple. And in his daies, Jonathan Iddo and Ahiia Silonites wer Prophetes. And his sonne Rehebeã reigned after him.xvii.yere. Semaiahu Iddo Prophecying. And after him Abiahu his sonne reigned.iii.yere, & Iddo was the Prophete. Asa his sonne raigned after him.xli.yere. Asariahu ye sone of Odad, Hanani the Sear, and Jehu the sonne of Hanani Prophecying. After him reigned his sonne Josaphat.xx.yere. Jehu the sonne of Hanani, Obadia, Micha, Jehiel the sonne of Zachary, and Eleazar the sonne of his uncle Prophecying. Jozam his sonne succeded him in his kingdome & reigned.viii.yere, and ye Prophete was Elisa. After him reigned Ahaziahu his sonne one yere, and Elisa was the Prophet. After this, Athalia the mother of Azahia did rise and destroied the kinges stocke, & ther was none left, but the litle childe Joas: and Athalia reigned. vi.yere, and they killed her. And Joas reigned.xl.yere. After him reigned his sone Amaziahu.xxix.yere. The Prophetes were Amos and Amazia brethren, & Amos the father of Esaie. After hym reigned Uziahu his sonne.lii.yere. The Prophetes were Hosea Amos and Esay. His sonne Jonathan reigned after him.xvi.yere. The Prophetes wer Hosea, Esay, Amos and Uziahu and Micha Morasthites. Then his sonne Ahas reigned after him.xvi. yere. And Hosea, Esay, Amos, Micha, and Odad did Prophecie. His sonne Ezechias reigned after him.xxix.yere. Hosea, Esay. Amos and Micha were Prophetes. Whom succeded Manasse reigning.lv.yere. Johell, Nahum, and Habacuck wer ye Prophets. After him reigned Amõ his sonne.ii.yere, and Hozai was Prophete, whose sone Josiahu reigned after him.xxxi.yere. The Prophetes were Zephania, Jeremy & Holda; Jehoahaz his sone reigned after him.iii.monethes and Jeremy was Prophet. Whose brother Jehoakim reigned after him.xi.yere. Jeremy and Uzia wer Prophetes. The iii.yere of his reigne Nabuchadnezer king of Babilon tooke him captiue, & he died in his prison, that it might be fulfilled which was saide: the Buriall of an asse shall bee buried. And he transposed Jerusalem & all the gouernours, & tooke captiue.vii.M.of Beniamins, & the other tribes, which wer all valiant men of war. After him reygned his sonne Jehoachin thre monethes and.x.dayes, Jeremy Prophecying, and Nabuchadnezer king of Babell caried him awaie prisoner, and.xviii.thousand with him and made Ezechia the brother of his father, the sonne of Josiahu king, which reigned. xi yere, Jeremy and Ezechiell Prophecying. The fifth yere of his reigne ye host of Babilon came against Jerusalem, and in the.xi.yere of his reigne the citie was taken captiue, and Jury was altered from her lande: this was the eighte hundred and iii.yere of their entring into the lande: and the thre thousande thre hundred and.viii. yere of the creation of the world. And there was nowe left of Dauids stocke but onely Jechoniah whiche begatte Salathiell, Malkirã, Pedaiã and Gemariam. Nabuchadnezer reigned until the.xxxvii.yere of the transmigration of kyng Jehokim and Euilmedorach his sonne reygned thre and twenty yere, and the first yere of his reign he brought Jehoacin oute of prison, and after this died in Babell after the death of Ezekia. Moreouer, Belchezer reigned thre yere, and Salathiel died: and after hym his sonne Zerobabell reigned, that was the.lii.yere of the destruction of the Temple and the.lxx.yere of the dominion of Babilon. While Darius Medo reigned the Chaldees kyngdome was destroyed, and Zerobabell ascended into Jerusalem ye firste yere of Chores kyng of the Persians, & the transmigration with him. Then was Jehosua the sonne of Jezozadac the great priest, and Haggai, Zacharia & Esdra were Prophetes. But Ahasuerus reigning, did let the worke of the house of the tabernacle and endeuoured to subuert Israel. But the holy which is blessed, delivered the world bothe

of

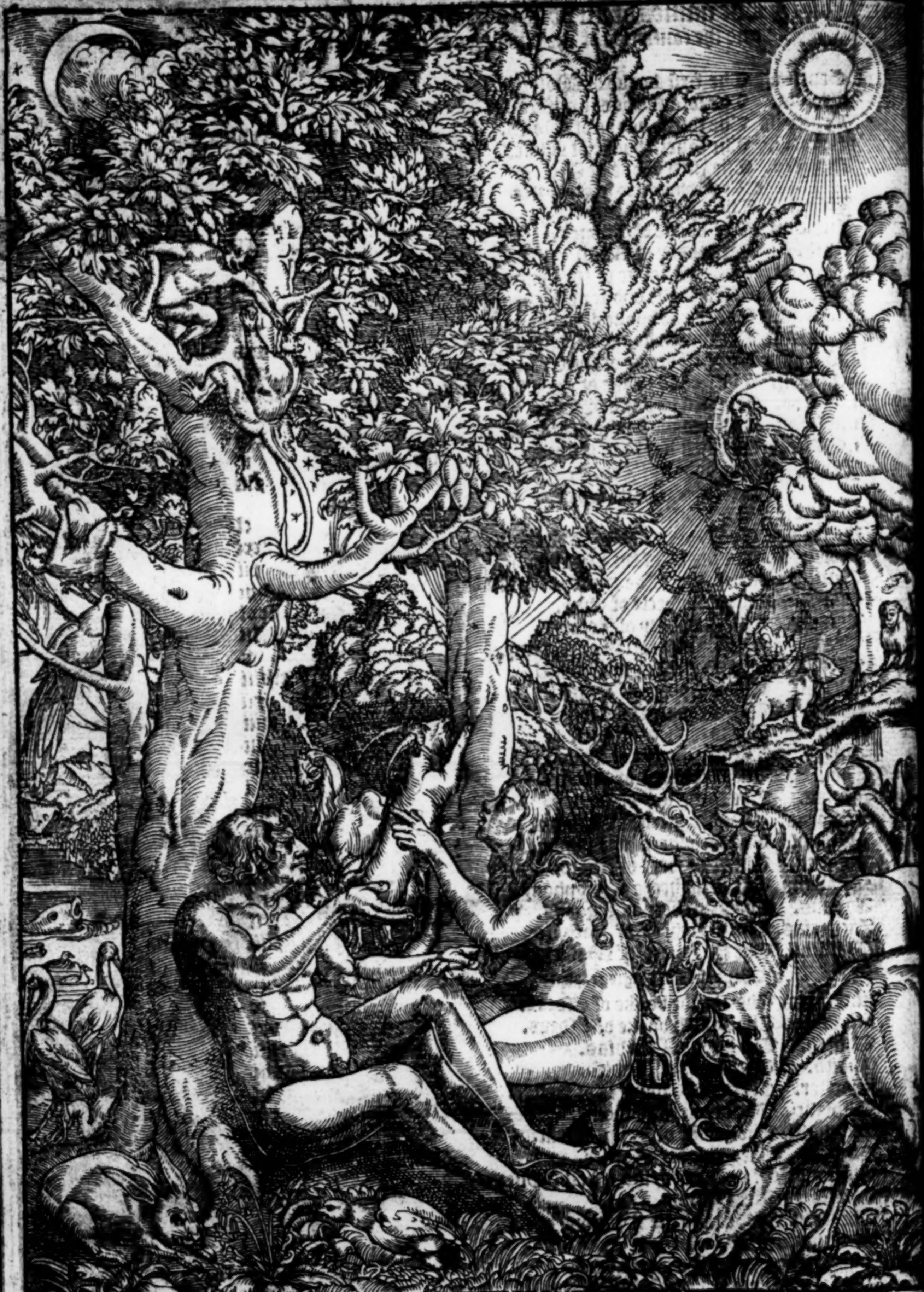
of hym and also of Haman. The .xviii. yere of the Medians, whiche was the .lxx. yere of the destruction of the temple Ezra the Scribe ascended into Jerusalem & the other transmigration with him, and he built the wall of Jerusalem and restored the house of the tabernacle: and Zorobabel returned vnto Babel and died there. After him reigned his sonne Mesullam, and in his dayes the kyngdome of Grece had the dominion. The .lii. yere of the Medians and Persians, died Haggai, Zachari, and Malachi, and at that tyme ceased prophecying in Israell. This is the yere from the creation of the world .iii.M.iiii.C.& .iiii. From hencefoorth geue thyne eare and hearken ye wordes of wise men. Alexander Macedo king of Grece reygned .xii. yere & died at Mesullam and after him reigned his sonne Hanania. The .Cxl. yere of the Grecians dyed Hanania and Mathathia the sonne of Johatha being the sonne of Simeon. And after hym reigned his sonne Berechia. In his time was Seluchus and Antiochus whiche built Antiochia and Ptolome which writ Pentatuchon, (that is the .v. bokes of Moses.) The hundred .lxx. yere of the Grecians, Berechia died. After him reigned his sonne Hasadia. In his dayes there was a great trouble against Israel, that was in ye time of Nichanor king of Grece the children of Hasmomin which wer called the Machabites, stepping forth, kylled hym and al his host. This was .Clxv. yere of the Grecians. And Johanan the sonne of Simon the sonne of Mathathia, the sonne of Hasmoni reigned .xxxv. yere. And when Hasadia was dead, after him raigned Jesaia and Janai the sonne of Johanan the great priest reigned .xxvii. yere. And when Janai was dead, Aristibolus his sone stode vp after hym, and reigned .xiii. yere & was slain. After hym reigned Antigonus his sonne .xxvi. yere, and was slain the .Ciii. yere of the raigne of the stocke of the Machabites. After him reigned Herode the sonne of Antypater seruaunt of the Machabites, which making an insurrection kylled all that wer of his masters stocke, and continued .xl. yere. After him Agrippas the sonne of Herod reigned, and again after him reigned his sonne Munabas. The .Ciii. yere of the Romayns reigne which was .iiii.C.xl. yere of the temple built vp, & the .iii.M.v.C.lviii. yere from the creation of the world came Vespasian and destroyed the temple, and caried Israel and many of the stocke of Dauid and Jehuda into Spayne.

January ye 30th 1679

this Booke with other Dire Lames was left by Richard Lidbonton Elder 30 yeares agoe & upwards to Peter Collinge his Heires & to Continue

The names of all bookes of the whole Bible, and the contentes of the Chapters of every Booke.

		Chapters
Genesis.	The first booke of Moses.	l
Exodus.	The seconde booke of Moses.	xl
Leuiticus	The thirde booke of Moses.	xxvii
Numeri.	The fourth booke of Moses.	xxxvi
Deutero.	The fifth booke of Moses.	xxxiiii
	The bookes of the seconde parte.	
Josua.	The booke of Josua.	xxiiii
Judicum.	The booke of Judges.	xxi
Ruth.	The booke of Ruth.	iiii
i.Regum.	The first booke of the kynges.	xxxi
ii.Regum.	The seconde booke of the kynges.	xxiiii
iii.Regũ.	The thirde booke of the kynges.	xxii
iiii.Regũ.	The fourth booke of the kynges.	xxv
i.Paralip.	The first booke of the Cronicles.	xxix
ii.Parali.	The second booke of the Chronicles.	xxxvi
i.Esdras.	The first booke of Esdras.	x
ii.Esdras.	The seconde booke of Esdras.	xiii
i.Esther.	The first booke of Esther.	ix
Job.	The booke of Job.	xlii
	The bookes of the thirde part.	
Psalteriũ.	The Psalter.	cl
Prouerbia	The Prouerbes of Salomon.	xxxi
Ecclesiasti.	The booke of the Preacher.	xii
Cantica Canticorum.	The Ballet of Ballades.	viii
Esay	The Prophecie of Esay.	lxvi
Jeremy.	The Prophecy of Jeremy.	lii
Treni	The Lamentation of Jeremy.	v
Ezechiel.	The Prophecy of Ezechiel.	xlviii
Daniel.	The Prophecy of Daniell.	xii
Oseas.	The Prophecy of Oseas.	xiiii
Joel.	The Prophecy of Joel.	iii
Amos.	The Prophecye of Amos.	ix
Abdi.	The Prophecy of Abdi.	i
Jonas.	The Prophecy of Jonas.	iiii
Micheas.	The Prophecy of Micheas.	vii
Nahum.	The Prophecy of Nahum.	iii
Abacuck.	The Prophecy of Abacuck.	iii
Sophony	The Prophecye of Sophony.	iii
Aggeus.	The Prophecy of Aggeus.	ii
Zacharias.	The Prophecy of Zacharie.	xiiii
Malachi.	The Prophecy of Malachi.	iii
	The bookes of Hagiographa.	
iii.Esdras.	The thyrde booke of Esdras.	ix
iiii.Esdras	The fourth booke of Esdras.	xvi
Tobiah.	The booke of Tobias.	xiiii
Judith.	The booke of Judith.	xvi
ii.Hester.	Certayne Chapters of Hester.	vi
Sapientia	The booke of wisdome.	xix
Ecclesiasti.	The booke of Jesus Sirac.	li
Baruch.	The Prophet Baruch.	vi
The song.	Of the thre chyldren in the Oven.	i
The story.	Of Susanna.	i
The story.	Of Bel and the Dragon.	i
The prayer of Manasses.		i
The first booke of the Machabees.		xvi
The seconde booke of the Machabees.		xv



The first booke of Moses called in Latin Genesis.

The creacio of the worlde.

¶ The. i. Chapter.

¶ How heauen and earth, the light, the firmamēt, the Sunne, the Moone, the sterres, and all beastes, foules and fishes in the sea, were made by the word of God. And how man was also created.

A

Psa. cii. d. Jere. x. b. Eccle. xviii. a. iiii. Esd. vi. c. Heb. i. c. xi. a.

IN the beginning* God created heauē and earth. The earth was void and empty, & darknesse was vpon the face of the depe, and the spirit of God moued vpon the face of the waters. And God sayd: let there be made lighte, and there was light made. And God saw the light that it was good. And God made a diuision betwene the light and darknesse. And God called the light, day: and the darknesse called he, night. And the euening and the morning was made one day. And God sayd: let there be a firmament betwene the waters, & let it make a diuision betwene waters & waters. And God made the firmament, and set a diuision betwene the waters which were vnder the firmament, and the waters that were aboue the firmamēt. And it was so. And God called the firmament heauen. The euening also and the morning was made the secōd day. And God sayd: *let the waters vnder heauen be gathered together into one place, that the drye land may be sene. And so it came to passe. And God called the dry lande, earth: and the gatherig together of waters called he the Seas. And God sawe that it was good. And God said: let the earth bring forth grene hearbe, which may engender sede: and fruitfull tree, yelding frute after his kinde, whose sede may be in it self vpon the earth. And it came to passe. And ẏ earth brought forth grene hearb, making sede after his kinde and tree yelding fruite, whose sede was in it self after his kind. And god saw that it was good. The euening also and the morning was made the third day. And God sayd: *let there be made lightes in the firmament of heauen, and let them make a difference betwene ẏ day and the night, and let them be vnto signes, and vnto appointed seasons, and vnto dayes and vnto yeres.

Pr. viii. d. Job. xxvi. c.

B

Psalm. cxxxvi. a. iiii. Esd. vi. d.

And let them be vnto lightes in the firmament of heauen, that they may geue light vpon the earth. And so it came to passe. And God made *two great lightes: a greater light to rule the day, and a lesse lighte to rule the night. (And he made) sterres also. And God set them in the firmament of heauen that they might geue light vpō the earth, and that they might rule the day and the night, and to make a difference betwene the lighte and the darknesse. And god saw ẏ it was good. The euening also and the morning was made the fourth day. And God sayd: *let the waters bring forth mouing creature that hath life, and foule that may flye vpon the earth in the face of the firmament of heauen. And God created great whales, and euery liuing and mouing creature, which the waters brought forth after their kind: and euery fethered foule after their kind. And God saw that it was good. And God blessed them, sayeng: grow and increase, and fill the waters of the sea, and let fethered foules be multiplied in the earth. The euēing also and the morning was made ẏ fifth day. And God said: let the earth bring forth liuing creature after his kinde: catell, worme and beast of the earth after his kind, and so it came to passe. And God made ẏ beast of the earth after his kinde, and cattell after their kinde, and euery thing that crepeth vpon the earth after his kinde. And God sawe that it was good. And God sayd, let vs make man in our image after our likenesse, and let them haue rule of the fish of the sea, and foule of the ayre, and cattell, and all the earth, and of euery crepig thing that crepeth vpon the earth. And so God created man in his own image, in the *image of God created he him *male and female created he them. And God blessed them, and God sayd vnto them: grow and encrease, and replenish the earth, and subdue it: and haue *dominion of the fish of the sea, and foule of the ayre, and of euery liuing thing that moueth vpō ẏ earth. And God sayd: behold, I haue geuen you euery hearbe [illegible] sede, which is in the vpper face of all the earth: and euery tree in the which is the fruit of tree, [illegible] sowith sede, that they may be [illegible] you. To euery beast of the [illegible] to euery birde of the ayre, [illegible] suche thing as crepeth [illegible] earth (wherin is a liuing soule) I haue geuen

Je. xxxi. f.

iiii. Esd. vi. d.

C

D

Sap. ii. d. Ec. xvii. a. mat. xix. a. Mar. x. a. Sap. ix. a. Ps. viii. b.

Eccle. xxxix.c. all grenesse of hearbe to be meate. And
Mar.vii.d it came so to passe. And God saw euery
i. Timo. thing that he had made, *and beholde it
iiii.a. was exceading good. The euening al-
so, and the morning: was made y. vi. day.

The.ii.Chapter.

The halowing of the Sabboth day. The foure floudes of Paradise. The setting in of man in Paradise. The tree of knowlege is forbidden him. How Adam named all creatures. The creation of Eua. The institution of mariage.

A The heauens also and the earth
were finished, and all the host of
them. And in the seuenth day God
ended his worke which he had made.*
Ex.xx.b. In the seuenth day also he rested from al
He.iiii.b. his worke, which he had made. And God
blessed the seuenth day, and sanctified it,
bicause that in it he had rested frō all his
worke, which God ordeined to make.
These are the generations of the hea-
uens and of the earth when they were
created, in the day when the Lorde God
made the earth and the heauēs, and eue-
ry plant of the field, before it was in the
earth: and euery herbe of the fielde, be-
fore it grew. For the Lord God had not
caused it to raine vpon the earth, neither
was there a man to till the ground. And
there went vp a mist from of the earth,
and watered the whole face of ye groūd.
B The Lord god also *shope man, euē dust
Ge.xviii. Sap.x.a from of the ground, and* breathed into
Co.viii.b his nostrels the breath of life, and Adam
Eccle. was made a liuing soule. And the Lorde
xxxiii.b. God planted a garden eastwarde from
i.Corin. Eden, and there he put man whome he
xv.f. had made. Moreouer out of the ground
made the Lord God to grow, euery tree
that was pleasant to the sight, and com-
modious for meate. The *tree of life al-
Pro.iii.c so, and the tree of knowlege of good and
Apo.ii.b. of euell, was in the middes of the gardē.
And out of Eden there went forth a ri-
uer to water the garden. And from thēce
it was deuided, & became into.iiii. heds.
Eccle. The name of one is *Pison: Thesame is
xxiiii.c it that compasseth the whole land of Ha-
uilah, where there is gold. And the gold
of that lād is good. There is also Bdel-
liū, and the Onix stone. The name of the
second riuer, is Gihon: thesame is it that
compasseth the whole land of Ethiopia.
The name of the third riuer is Hidekel,
and it goeth toward ye East side of Assi-
C ria. And the fourth riuer is Euphrates.
The Lord God also toke Adam, and put
him into the garden of Eden that he
might dresse and kepe it. And the Lorde
God commaūded Adam, sayeng: Eating
thou shalt eate of euery tree of ye garden.
But as touching the tree of knowlege of
good and euell, thou shalt not eate of it.
Els, in what day soeuer thou eatest ther-
of, thou shalt dye the death.
And againe the Lord God sayd: it is
not good that Adam should be alone: I
will make him an helpe, which may be
presēt with him. And so out of the groūd
shope the Lord God euery beast of the
field, and euery foule of the ayre, and
brought it vnto man, that he might see
how he would cal it. For likewise as man
himself named euery liuing thing, euen
so was the name therof.
Man himself therefore named the na-
mes vnto all cattel, and foule of the ayre
and to euery beast of the field. And for
man found he not an helpe, that might
be present with him. The Lord God also
caused a slumber to fall vpon Adam, and D
he slept. And he toke one of hys ribbes,
and closed vp the fleshe in stede thereof.
And the ribbe which the Lord God had
taken frō man, *made he a woman, and
brought her vnto man. And man sayd:
This is now bone of my bones, and flesh
of my flesh. She shalbe called woman,
bicause she was taken out of man. For Ge.xvii.a
this cause shall a man leaue his father i.Corin.
and his mother, and shalbe ioyned with xi.a.
his wife, and they *shal become one flesh. Ma.xix.a Mar.x.a.
And they were both naked, the man and Eph.v.g
his wife, and were not ashamed. i.Corin. vi.d.

The.iii.Chapter.

The serpent deceiueth the woman. The serpent, the woman, and the man are cursed, and driuen out of Paradise. Christ our Sauior is promised.

But the Serpent was subtiller
than euery beast of the fielde, A
which the Lord God made. And
he sayd vnto the woman: yea,
hath the Lord God sayd, ye shal not eate
of euery tree of the garden? And the wo-
man sayd vnto the serpent: we eate of the
fruit of the tree of the garden, but as for
the fruit of ye tree which is in the middes
of the garden, God hath sayd: ye shal not
eate of it, neither shall ye touche it, least ii.Cor.xi
happly ye dye. And the serpent *said vn-
to the woman: ye shall not dye the death,
but God doth knowe, that thesame day
that ye eate therof, your eyes shalbe ope-
ned, & ye shalbe euen as Gods, knowing
good and euell. And so the *woman (see- Ec.xxv.d
ing that thesame tree was good to eate,
and

and lusty to the eyes, and that thesame
tree was pleasant to get wysedome) take
of the fruit therof, and did eate, and gaue
vnto her husband being with her, which
B did eate also. And the eyes of them both
were opened, and they knew that they
were naked: and they sowed figg leaues
together, and made themselues aprons.

And they heard the voice of the Lorde
God walking in the garden in the coole
of the day. And Adam and his wife hid
themselues from the presence of the lord
God among the trees of the garden. And
the Lord God called Adam, and sayd vn-
to him: where art thou? which sayd: I
heard thy voice in the garden, and was
afraid, bicause I was naked, and hid my
self. And he sayd: Who tolde thee, that
thou wast naked? hast thou not eaten of
thesame tree, cōcerning the which I com-
maunded thee, that thou shouldest not
eate of it? And Adam sayd: The woman
whō thou gauest to be with me, she gaue
me of the tree, and I did eate. And the
C Lord God sayd vnto the woman: why
hast thou done this? And the womā sayd:
yōder serpēt begiled me, and I did eate.
And the Lord God sayd vnto the serpent
bicause thou hast done this, thou art cur-
sed aboue al catel, and aboue euery beast
of the field. Upon thy belly shalt thou go,
and dust shalt thou eate all the dayes of
thy life. I will also put enmitie betwene
thee and the woman, betwene thy sede
ol. ii. c. and her sede. *The same shal tread down
thy head, and thou shalt tread vpon his
heele.

But vnto the woman he sayd: In mul-
tiplying, will I multiplie thy sorow, and
thy conceiuing: In sorowe shalte thou
bring forth children, and thy lust shall
perteine to thy husband, and he shal haue
the rule of thee. Unto Adam he sayd: be-
cause thou hast herkened vnto the voice
of thy wife, and hast eaten of the tree (cō-
cerning the which I commaunded thee,
sayeng: Thou shalt not eate of it) cursed
D is the ground for thy sake. In sorow shalt
thou eate of it all the dayes of thy life.
Thorne also and thistle shall it cause to
grow vnto thee, and thou shalt eate the
herbe of the felde. In the sweate of thy
face shalt thou eate bread, til thou be tur-
ned againe into the ground, for out of it
ob. wast thou taken, in as much as thou*
xiiii.b. art dust, and into dust shalt thou be tur-
ned againe. And Adam called his wiues
name Heua, because she was the mother
of all liuing. Unto thesame Adam also,
and to his wife, did the Lord God make
lethren garmentes, and clothed them.
And the Lord God sayd: Beholde, yonder
man hath ben euen as one of vs, that he
might know good and euell. And nowe
least happly he put forth his hand and
take also of the tree of life, and eate, and
liue for euer. And the Lord God sent him
forth from the garden of Eden, to dresse
the ground that he was takē out of. And
so he droue out man, and at the east side
of the garden of Eden, he set Cherubins
and the glistering flame of a shaking
swearde, to kepe the way of the tree of
life.

The.iiii.Chapter.

Cain doth not onely kil his righteous brother Abel, but also dispaireth, and is cursed. The generation of Henoch, Mathusaell, Tuball, Lameth, Seth, and Enos.

Adam knew Heua his wife: Who cō- A
ceiuing, bare Cain, sayeng: I haue
gotten a man of the Lord. And she
proceding forth, brought forth his bro-
ther Habell, and Habell was a keper of
shepe: But Cain was a tiller of ẏ groūd.
And in processe of dayes it came to passe
that Cain brought of the fruite of the
ground an oblation vnto the lord. Habel
also brought of ẏ firstlinges of his shepe,
and of the fat thereof. And the Lord had
respect vnto *Habel, and to his oblation.
But vnto Cain & to his offering he had Job.
no respect. For the which cause Cain was xxxiiii.
exceading wroth, & his countenance aba-
ted. And the Lord sayd vnto Cain. Why
art thou wroth, & why is thy countenāce
abated? If thou do well, shal there not be
a promotion? And if thou doest not well, B
lyeth not thy sinne in the dores? Unto
thee also pertayneth the lust therof, and
thou shalt haue dominion ouer it. And
Cain spake vnto Habell his brother, (let
vs go forth.) And it fortuned* when they Sap.x.a.
were in ẏ field, Cain rose vp against Ha- I.Joh.iii.
bell his brother, & slue him. And ẏ Lord a.
sayd vnto Cain: Where is Habel thy bro- Heb.xi.a
ther? Which sayd: I wote not. Am I my Mathe.
brothers keper? And he sayd: what hast xxiii.
thou done? The voice of thy brothers Jude.i.b.
blood, cryeth vnto me out of ẏ ground.
And nowe art thou cursed from of the
earth, which hath opened her mouth, to
receiue thy brothers blood frō thy hand.
If thou till the ground, she shall not pro-
cede to yelde vnto thee her strength. Fu-
gitiue & a vagabōd shalt ẏ be in ẏ earth.

And Cain sayed vnto the Lord: My * Iob. xv. c. iniquitie is more, thā that it may be forgeuen. Behold, thou hast cast me out this day from the vpper face of the earth, and from thy face shall I be hid: Fugitiue also and a vagabond shall I be in ÿ earth. And it shal come to passe: euery one ÿ findeth me shal slay me. And ÿ lord said vnto him: (It shal not be so) yea, but whosoeuer slayeth Cain, it shalbe auēged. vii. folde.

And the Lord set a marke vpon Cain: lest any man finding him, should kil him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, eastward from Eden. Cain also knew his wife, which conceiued and bare Henoch: and building a citie, he called the name of thesame citie after the name of his sonne Henoch. Unto ÿ same Henoch was borne Irad. Irad begat Mehuiael, & Mehuiael begat Methusaell. Methusaell begat Lamech. And Lamech toke vnto him two wiues: The name of ÿ one was Ada, and the name of the other was zilla.

D And Ada begat Iabal, which was the father of such as dwell in the tentes, and of such as haue catell. His brothers name was Thuball, which was the father of such as handle harpe & organe. And zilla also begat Thubalcain, which wrought cūningly euery craft of brasse & of yron. The sister of Thubalcain, was Naema. And Lamech sayd vnto his wiues, Ada and zilla: heare my voice ye wiues of Lamech, herken vnto my speche: I haue slaine a man to the wounding of my self, and a yōg man to mine own punishmēt. Yf Cain shalbe auēged seuenfolde, truly Lamech seuentie times and seuen times. Adam knew his wife again, & she bare a sonne & called his name Seth. For God (sayd she) hath apointed me another sede in stede of Habell, whom Cain slew. And vnto thesame Seth also there was borne a sonne, and he called his name Enos. Then began they to make inuocation in the name of the Lord.

The. v. Chapter.

¶ The Genealogie of Adam, and of the other fathers vnto Noah.

A This is the boke of the generations of Adam. In the day ÿ God created man, in ÿ likenesse of God made he him. Male and female created he thē, and blessed them, & called their name Adam, in the day of their creation. And Adam liued an hundreth and thirtie yeres, and begat a sonne in his owne likenesse after his image, and called his name Seth. Al the dayes of Adam (after he had begotten *Seth) were eight hundreth yeres, and 1. Pa. he begat sonnes and daughters. And all the dayes that Adam liued, were nine hundreth and thirtie yeres, and he died. Seth liued an hundred and fiue yeres, and begat Enos. And Seth liued (after he begat Enos) eight hundreth yeres and seuen yeres, and begat sonnes and daughters. And all the dayes of Seth were nine hundreth and. xii. yeres: And he dyed. Enos liued nintie yeres, and begat Kenan, and Enos liued (after he begat Kenan,) eight hundreth, and fiftene yeres, and begat sonnes and daughters. And al the dayes of Enos wer nine hundreth and fiue yeres. And he died. Kenan B liued seuentie yeres, and begat Mahelaleel. And Kenan liued (after he begatt Mahelaleel) eight hundreth yeres and fortie yeres, and begat sōnes and daughters. And all the dayes of Kenan were. ix. hundreth yeres and. x. yeres, and he died. Mahelaleel liued sixtie yeres & v. yeres and begat Iared. And againe, Mahelaleel liued (after he begat Iared) viii. C and thirty yeres, and begat sonnes and daughters. And all the dayes of Mahelaleel were. viii. hundreth ninety and. v. yeres. And he died. Iared liued an hundreth and sixtie and ii. yeres, and begatt Henoch. And Iared liued (after he begat Henoch) viii. hundreth yeres, and begat sonnes and daughters. And all the daies of Iared were. ix. hundreth and sixtie and ii. yeres. And he died. Henoch liued sixtie and. v. yeres, and begat Mathusalah. C And Henoch * walked with God after he begat Mathusalah. iii. hundreth yeres, Eccle. xliiii. c. and begat sonnes and daughters. And Hebr. xi. all the dayes of Henoch were. iii. hūdreth sixtie and. v. yeres. And Henoch * walked Gene. xvii. a. with god, and he was * no more seen, for God toke him alway. Mathusalah also liued Sapi. iiii. b. an hundred yeres, and eighty and ii. a. vii. yeres, and begat Lamech. And again Mathusalah liued (after he begat Lamech,) vii. hundreth yeres, and eighty and. ii. yeres, and begat sonnes & daughters. And all the dayes of Mathusalah were. ix. hundred yeres, and sixtie and. ix. yeres. And he died. Lamech liued an hūdred yeres and eightie and. ii. yeres, and D begat a sonne, and called his name Noah, sayeng: This same shall comforte vs as concerning our worke and sorowe of our hands, from of the earth, which God cursed.

cursed. And Lamech liued (after he be-
gat Noah) .v. hundred yeres and ninetie
and .v. yeres, and begat sonnes & daugh-
ters. And all the dayes of Lamech were
.vii. hundred yeres, and seuentie and .vii.
yeres. And he died. Noah was .v. hun-
dred yere olde. And Noah begat Sem,
Ham, and Iaphet.

¶ The .vi. Chapter.

¶ The cause of the floud. God warneth Noah of the comming of the floud. The preparing of the Arke.

A And it came to passe, that man began
to be multiplied in the vpper face of
the earth, & there were daughters
borne vnto them. The sonnes of God al-
so saw the daughters of men y they were
faire, and they toke them wiues from a-
mong all that they had chosen. And the
lord sayd: my spirit shal not alway striue
in man, because he is fleshe, and his daies
shalbe * an hundred and .xx. yeres. But
Pet.iii.d there were giantes in the earth in those
dayes: yea, and after that the sonnes of
God came vnto the daughters of men,
and they had gendred vnto them, the same
became mightie men of the world, & men
of renown. But God saw that the malice
of man was great in the earth, and al the
imagination of the thoughtes of his *
Ge.viii.d hart was onely euell euery day. And it *
Ki.xv.c repented the Lord, that he had made man
in the earth, and he was touched with sor-
row in his hart. And the lord sayd: I will
(from the vpper face of the earth) destroy
B man, whom I haue created: both man, ca-
tel, worme, and foule of the aire, for it re-
penteth me, that I haue made them. But
Noah found grace in the eyes of y Lord.
Genes. These are the generations of Noah. *
viii.b. Noah was iust and perfect in his genera
Ebr.xi. tions, * and walked with God. Noah be-
Ge.v.e. gat three sonnes: Sem, Ham, & Iaphet.
The earth also was corrupt before God,
and the same earth was filled with cruel-
tie. And God loked vpon the earth, and
beholde, it was corrupt: for all fleshe had
corrupt his way vpon earth. And God
sayd vnto Noah: The end of all fleshe is
come before me, for y earth is filled with
crueltie frō the face of them. And behold,
I will destroy them with y earth. Make
thee an Arke of pine trees. Habitations
shalt thou make in the Arke, and shalt
C pitch it within & without with pitch. And
of this fashion shalt thou make it: The
length of the Arke shalbe three hundreth
cubites: The bredth of it .L. cubites, and
the height of it, thirtie cubites. A window
shalt thou make in the Arke, and in a cu-
bite shalt thou finish it aboue: but y doore
of the Arke shalt thou set in y side ther-
of. With three loftes one aboue another
shalt thou make it. And behold, I, euē I,
do bring a floud of waters vpon y earth,
that I may destroy all fleshe, wherein is
the breath of life vnder heauen: And eue-
ry thing that is in the earth shal die. With
thee also will I make my * couenant, Ge.ix.b. and .xvii. a.
and thou shalt come into the Arke, thou
and thy sonnes, thy wife and thy sonnes
wiues with the: And euery liuing thing,
and of all flesh, a payer of euery one shalt
thou bring into the Arke, to kepe them
aliue with thee. They shalbe male and
female. Of fethered foules also after
their kinde, and of all catell after their
kinde, of euery worme of the earth after
his kinde: two of euery one shal come vn-
to the, that thou mayest kepe them aliue.
And take thou with thee of al meate that
is eaten, and thou shalt lay it vp with
thee, that it may be meate for thee and
them. Noah therefore did according vnto
all that God commaunded him, euen so
did he.

The .vii. Chapter.

¶ The entrance of Noah, and of them that were with him, into the Arke. The rising of y floud where through all thinges did perish.

And the lord sayd vnto No- A
ah: come thou and all thy
house into the Arke, for the
haue I sene * righteous be- ii. Peter.
fore me in this generation. ii.b.
Of euery * clene beast thou Leu. xi. a
shalt take with the .vii. and .vii: The male
and his female: But of vncleane catell,
two, the male and his female. Of foules
also of the ayre, .vii. and .vii, the male and
the female, to kepe sede aliue vpon y face
of y whole earth. For yet after .vii. dayes
I will raine vpon the earth fortie dayes
and fortie nightes. And al substance that
I haue made, wil I destroy from the vp-
per face of the earth. Noah therefore did
according vnto all that God cōmaunded
him. And Noah was six hundred yeres
old, and the * floud of waters was vpon B
the earth. And Noah came (& his sonnes Mathew. xxiiii. d.
and his wife and his sonnes wiues with Luke.
him) vnto the Arke, bicause of y waters xvii. e.
of the floud. Of cleane catell, and of vn-
cleane catell, and of flying foules, and of
euery such as crepeth vpō the earth, there
came two & two vnto Noah into y Arke
male and the female, as God had com-

maunded Noah. It fortuned also after
vii.dayes, and the waters of the floud
were vpon the earth. In the six hundreth
yere of Noahs life, in the secōd moneth,
the seuenteenth day of the moneth. In the
same day were all the fountaines of the
great depe broken vp, and the windowes
C of heauen were opened. And the raine
was vpon the earth fortie dayes and for-
tie nightes. In the self same day entred
Noah, Sem, Ham, and Japhet, the son-
nes of Noah, and Noahs wife, and the
thre wiues of his sonnes, with them in-
to the Arke: They and euery beast after
his kinde, and al catell after their kinde.
yea, and euery worme that crepeth vpon
the earth after his kinde, and euery byrd
after his kinde, and euery flying and fe-
thered foule. And they came vnto Noah
into the Arke, two and two, of all fleshe
wherin is the breath of life. And they en-
tring in, came male and female of al flesh
as God had commaunded him. And God
shut him in roūde about. And the * floud
Sap. x. a. came fortie dayes vpon the earth, and the
waters were encreased, and bare vp the
Arke, which was lift vp aboue the earth.
The waters also preuailed, and wer en-
creased exceedingly vpon the earth, and so
the Arke went on the vpper face of the
waters. And the waters preuailed exce-
dingly vpon the earth, and all the hilles
B that are vnder the whole heauen, were
couered. Fiftene cubites vpwarde did the
waters preuaile, so that the mountaines
were couered. And al flesh dyed that mo-
ued vpon the earth, in foule, in cattell, in
beast, and in euery worme that crepeth
vpon the earth, yea, and euery man also.
Whatsoeuer was (in whose nostrels the
breath of life did breathe,) al these in the
Sap. x. a. dry lande dyed. And * euery thing was
destroyed, that remained, and that was
in the vpper part of the grounde (both
man and cattell, and worme, and foule of
the ayre) they were euen destroyed from
of the earth. And Noah onely remained
aliue, and they that were with him in the
Arke. But the waters preuailed vpō the
earth, an hundred and fiftie dayes.

The. viii. Chapter.

¶ After the sending out of the Rauen and the doue, Noah goeth forth of the Arke, and offreth Sacrifice. The naturall corruption of mannes hart.

A And God remēbred Noah and eue-
ry beast, and all the cattell that was
with him in the Arke. And God
made a winde to passe vpon the earth,
and the waters ceassed. The fountaines
also of the depe, and the widowes of hea-
uen were stopped, and the raine frō hea-
uen was restrayned. And the waters
from the earth were returned, going and
comming againe. And after the ende of
the hundreth and fiftieth day, the wa-
ters were abated. And in the seuenth
moneth, in the seuenteenth day of the mo-
neth, the Arke rested vpon the mountai-
nes of Armenia. And the waters truely
were going and decreasing vntill the
tenth moneth: For in the tenth moneth,
and in the first day of the same moneth,
were the toppes of the mountaines sene.
And after the ende of the fortieth day, it
happened that Noah opened the wyn-
dow of the Arke which he had made. And
he sent forth a Rauen, which went out
going forth and returning againe, vntill
the waters were dryed vp vpon ye earth.
And again he sēt forth a doue from him, B
that he might see if the waters wer aba-
ted from the vpper face of the grounde.
And the doue founde no rest for the sole
of her foote, and she returned vnto hym
againe into the Arke: for the waters wer
in the vpper face of the whole earth.
And he when he had put forth his hande,
toke her: and pulled her into him into the
Arke. And he abode yet other seuen
dayes, and proceding further, he sent
forth the doue out of the Arke. And the
doue came to him in the euentide, and lo
in her mouth was an oliue leafe that she
had pluct: wherby Noah did knowe that
the waters were abated vpon the earth.
And he abode yet other seuen dayes, and
sent forth the doue, which proceded not to
returne vnto him any more. And it came C
to passe in the sixe hundreth and one
yere, in the first moneth, and in the first
day of the moneth, the waters were
dryed vp from the earth. And Noah re-
moued the couering of the Arke, and lo-
ked, and beholde, the vpper face of the
grounde was dryed vp. And in the se-
conde moneth, in the seuen and twentie
day of the moneth, was the earth dryed.
And God spake vnto Noah, sayeng:
Go forth of the Arke, thou and thy wife
thy sonnes, and thy sonnes wiues with
thee. And bring forth with thee, euery
beast that is with thee; of all fleshe (both
foule and cattell, and euery worme that
crepeth vpon the earth) that they may
gender in the earth, and bring forth fruit
and

.i.c.b. and *encrease vpon earth. And so Noah
iii.a. came forth, and his sonnes, his wife, and
D his sonnes wiues with him. Euery beast
also, and euery worme, euery foule, and
whatsoeuer crepeth vpon the earth (after
their kindes) went out of the Arke.

And Noah bulded an alter vnto the
.xi.a. Lord, and toke of euery *cleane beast,
and of euery cleane foule, and offred sa-
crifices in the alter. And the Lord smel-
led a swete (or quiet) sauor. And the lorde
sayd in his hart: I will not procede to
curse the grounde any more for mannes
sake, for the* imagination of mannes
.vi.a. hart is euell, euen from his youth. Nei-
ther wil I adde to smite any more euery
thing liuing, as I haue done. Yet there-
fore shall not sowing time and haruest,
colde and heate, Sommer and winter,
day and night ceasse, all the dayes of the
earth.

The.ix. Chapter.

¶ God blesseth Noah and his sonnes. He forbiddeth to eate the blood of beastes, and to shed mannes blood. The law of the swearde. He maketh a couenant that he will destroy the world no more by water, and geueth the raynebowe for a token and confirmation of the same. Noah is dronken. Ham vncouereth him, and getteth his curse.

A AND God * blessed Noah and his
.i.c.b. sonnes, and sayd vnto them: Bring
viii.d. ye forth fruit, and multiplie, and re-
plenishe the earth. The feare of you and
the drede of you shalbe vpon euery beast
of the earth, and vpon euery foule of the
ayre, in al such as ye earth bringeth forth,
and in all the fishes of the sea.

Into your hande are they deliuered.
Euery thing that moueth it self, and that
liueth, shalbe meate for you: Euen as the
grene hearbe haue I geuē you al things.
But * fleshe in the life therof, and in the
.vii.c blood therof, shall ye not eate. Els your
.xvii.d. blood of your liues will I require. From
the hande of euery beast wil I require it
and from the hande of man. From the
hand of mannes brother will I require
Mathew. the life of man. Whoso* shedeth mannes
.xxvi.e. blood, by mā shall his blood be shed. For
Ap.xiii.c. in the image of God did God make man.
But bring you forth fruit and multiply:
Gender ye in the earth, and encrease
therein.

B God spake also vnto Noah and to his
sōnes with him, saying: Behold, I set vp
Ge.vi.d. my * couenant with you, and with your
sede after you, and with euery liuing cre-
ture that is with you, both in foule and
catell, and in euery beast of ye earth which
is with you, of all that go out of ye Arke,
according vnto euery liuing thing of the
earth. But my couenāt wil I make with
you, that from * hencefor th euery fleshe Esay.
be not rooted out with the waters of a liiii.c.
floude, neither shall there be a floude to
destroy ye earth any more. And God sayd:
This is the token of the couenant which
I geue betwene me and you, and euery
liuig creature that is with you, into per-
petuall generations. I haue set my bow
in the cloud, and it shalbe for a token be-
twene me and the earth. And it shal come
to passe, that when I bring a cloud vpon
the earth, the bow also shalbe seen in the
same cloud. And I will think vpon my C
couenant which is betwene me and you,
and euery liuing creature in al flesh, and
it shal no more come to passe, that * wa- Ec.xliiii.
ters make a floud to destroy al flesh. But c.
the bow shalbe in the same cloude, and I
will loke vpon it, that I may think vpon
the euerlasting couenant betwene God,
and euery liuing creature, in al flesh that
is vpon earth. And God sayd vnto No-
ah: This is the token of the couenant
which I haue made betwene me and all
flesh that is vpon earth.

The sonnes of Noah going forth of
the Arke, were Sem, Ham, and Iaphet.
And Ham truely is ye father of Canaan.
These are the three sonnes of Noah, and
of them was the whole earth ouerspred.
Noah also began to be an husbandman,
and planted a vineyard. And he drinking
of the wine was dronken, and vncouered
within his tent,

And Ham the father of Canaan seing D
the nakednesse of his father, told his two
brethrē without. And Sem and Iaphet,
they two, taking a garment, layd it vpon
their shoulders: and comming backward
couered the naked priuities of their fa-
ther: namely, their faces being turned a-
way, least they should see their fathers
priuities.

And Noah awoke from his wine, and
knew what his yonger sonne had done
vnto him. And he sayd: Cursed be Cana-
an, a seruant of seruantes shall he be vn-
to his brethren. He sayd moreouer: Bles-
sed be the lord God of Sem, and Cana-
an shalbe his seruant. God shal enlarge
Iaphet, and he shall dwell in the tentes
of Sem, and Canaan shalbe their seruāt
Noah liued after the floud, three hūdreth
and fiftie yeres. And al the dayes of No-
ah, were nine hundred and fiftie yeres.

And he died.

The.x. Chapter.

¶ The genealogie of Japhet, Sem, and Ham.

A These are the generations of the sonnes of Noah, Sem, Ham, and Japhet: And vnto them were children borne after the floud. The children
i.Pa.i.a. of * Japhet: Gomer and Magog, and Madai, and Jauan, and Thuball, Mesech, and Theras. The children of Gomer: Askenas, and Riphat, and Thogarma. The children of Jauan: Elisa and Tharsis, Chithim, and Donanim. Of these were the Iles of the Gẽtiles deuided in their landes, euery man after hys tong, and after his kinredes, in their nations. The children of Ham: Chus, and Mizraim, and Phut, and Canaan. And the children of Chus: Seba and Hauila, and Sabtha, and Rahma, and Sabthecha. The children of Rahma: Scheba
B i.Pa.i.a. and Dedam. Chus also begat * Nimrod. Thesame begã to be mightie in ẏ earth. For he was a mightie hunter before the Lord. Wherfore it is sayd: Euẽ as Nimrod the mightie hunter before the Lord.
Ge.xi.b. The beginning of his kingdome was * Babel, and Erech, and Accad, and Chalne, in the lande of Sinhar. Out of that
Jona.i.d. land came Assur, and builded * Niniue, and the stretes of the citie, and Calah. Resen also betwene Niniue and Calah, and it is a great citie.

Mizraim begat Ludim, and Enamim and Leabim, and Nephthuhim, Pathrusim also and Casluhim, out of whõ came Philistiim and Capthorim. Canaan be-
C gat zidon his first borne sonne, and Heth and Jebusi, & Emori, and Girgosi, Hahiui also and Haarki, and Hassini, and Aruadi, and zemori, and Hemathi: And afterwarde were the kinredes of the Cananites spred abrode. The border of the Cananites was from zidon, as thou cõmest to Gerar, vntil Gasan, and as thou goest vnto Sodoma, and Gomorra, and Adama, and zeboim, euen vnto Lesa. These are the children of Ham, in their kinredes, in their tonges, countreyes, and in their nations.

Unto Sem also the father of all the children of Eber, (and elder brother of Japhet) there were children borne. The children of Sem: Elam, and Assur, Arphachsad and Lud, and Aram. The children of Aram: Uz and Hull, Gether and Mas. * Arphachsad begat Selah, and i.Pa.
Selah begat Eber. Unto Eber also were borne two sonnes: The name of the one was Peleg, for in his dayes was ẏ earth deuided. And his brothers name was Jaketan. Jaketan begat Almodad and Saleph, Hazarmauet and Jerah, and Hodoran, and Usall, and Dickla, Oball also and Abimeal, and Seba, and Ophir and Hauila, and Jobab. All these wer the children of Jaketan. And their dwelling was from Mesa, as thou goest vnto Sephar a mount of the East. These are the children of Sem after their kinredes and tonges in their landes and nations. And so these are the kinredes of the children of Noah, after their generations in their peoples, and of these were the nations deuided in the earth after the floud.

The.xi. Chapter.

¶ The building of the towre of Babell. The confusion of tonges. The generation of Sem, the sõne of Noah, vntill Abram, which goeth with Lot vnto Haran.

All ẏ whole earth was of one language and like of one A
speche. And it happened whẽ they went forth frõ the East they foũd a plain in the land of Sinhar, and there they abode. And they sayd euery one to his neighbor: Come, let vs prepare bricke, and burne them in the fyre. And they had bricke for stone, and slime they had in stede of morter. And they sayd: Go to, let vs builde vs a citie and a towre, whose top may reach vnto heauen: and let vs make vs a name lest happly we be scattered abrode into the vpper face of the whole earth. But the Lord came down, to see the citie and tower which the children of men builded. B

And the Lord sayd: Beholde, the people is one, and they haue all one language, and this they begin to do, neither will it be restrayned from them, whatsoeuer they haue imagined to do. Come on, let vs go down, & confoũd their language, that euery one perceiue not his neighbours speche. And so the Lord scattered them from that place into the vpper face of all the earth. And they left of to builde the citie. And therefore is the name of it called * Babel, bicause the Lord did there Confusion. Gen.x.b.
confounde the language of all the earth. And from thence did the Lord scatter them abrode vpõ the face of al the earth. These are ẏ generations of Sem: Sem was an hundreth yere old, and begat Arphach-

phachsad two yere after the floud. And
Sem liued (after he begat Arphachsad)
fiue hundreth yeres, and begat sonnes
and daughters. Arphachsad liued fiue
C and thirtie yeres, and begat Salah. And
Arphacsad liued (after he begat Salah)
foure hundreth and thre yeres, and be-
gat sonnes and daughters. Salah liued
thirtie yeres, and begat Eber. And Sa-
lah liued (after he begat Eber) foure hũ-
dred and thre yeres, and begat sonnes
and daughters. Eber liued foure and
thirtie yeres, and begat Peleg. And E-
ber liued (after he begat Peleg) foure hũ-
dreth and thirtie yeres, and begat sonnes
and daughters.

Peleg liued thirtie yeres, and begat
Regu. And Peleg liued (after he begat
Regu) two hundreth and nine yeres, and
and begat sonnes and daughters. Regu
liued two and thirtie yeres, and begat
Serug. And Regu liued (after he begat
Serug) two hundreth and seuen yeres,
and begat sonnes and daughters. Se-
rug liued thirtie yeres, and begat Nahor
And Serug liued (after he begat Nahor)
D two hundreth yeres, and begat sonnes
and daughters. And Nahor liued nine
and twentie yeres, and begat Terah.
And Nahor liued (after he begat Terah)
an hundreth and ninetene yeres, and be-
gat sonnes and daughters.

Terah liued seuentie yeres, and begat
Abram, Nahor, and Haran. These are
Pa.i.b. the generations of * Terah: Terah be-
[illegible]asu. gat Abram, Nahor, and Haran. Ha-
[illegible]iiii.a. ran begat Lot. And Haran died in the
presence of Terah his father, in ẏ land
of his natiuitie, euen in Ur of the Cal-
dees. Abram and Nahor toke them wi-
ues: The name of Abrams wife was
Sarai, and the name of Nahors wife
was Milca, the daughter of Haran: the
father of Milca, and the father of Jisca.
[illegible]e.xii.c. But * Sarai was baren, and had no
[illegible]osu. childe. And Terah toke Abram * hys
[illegible]iiii.a. sonne, and Lot the sonne of Haran, his
[illegible]Es.ix.b sonnes sonne, and Sarai his daughter
in law, his sonne Abrams wife: And they
departed together from Ur of the Cal-
dees, that they might go into the land of
Canaan, and they came vnto Haran, and
dwelt there. And ẏ dayes of Terah were
two hundreth and fiue yeres, and Terah
dyed in Haran.

The.xii.Chapter.

¶ Abram is blessed of God, and goeth with Lot vnto
the lande of Canaan, which God promised to geue vn-
to him and his sede. Abram goeth into Egipt, and cau-
seth Sarai his wife to call her self his sister, for whom
Pharao is plaged.

A And the Lord sayd vnto Abram: * A
Get thee out of thy countrey, and Ac.vii.a.
out of thy natiõ, and from thy fa- Heb.xi.c.
thers house, vnto a land that I wil shew
thee. And I will make of the a great peo-
ple, and will * blesse thee, and make thy Gene.
name great, that thou mayest be euen a xviii.a.&
blessing. I wil also blesse them that blesse xxii.c.
thee, and curse them that curse thee, and Act.iii.b.
in thee shall all the kinredes of the earth
be blessed. And so Abram departed, euen
as the Lord spake vnto him; and Lot
went with him. And Abraham was se- B
uenty and fiue yeres old, when he depar-
ted out of Haran. And Abram toke Sa-
rai his wife, and Lot his brothers sonne,
and all their * substance that they had in
possessiõ, and the soules that they had be- Gene.
gotten in Haran. And they departed, that xiii.a.
they might come into the land of Cana- &.xiiii.c.
an: And into the land of Canaan they
came. Abram passed through the lãd vn-
to the place of Sichem, and vnto the
plain of Moreth: And the Cananite was
then in the lãd. And the Lord appearing
vnto Abram, sayd: Unto thy * sede wil I
geue this land. And there builded he an Gene.
altare vnto the Lord, euen where he had xiii.b.
appered vnto him. And remouing thence xvii.b.
vnto a mountaine that was Eastwarde &.xvii.b.
from Bethell, he pitched his tent, hauing C
Bethell on the west syde, and Hai on the
East. And he building an altare vnto the Deuter.
Lord, did call on the name of the Lord. xxxiiii.b.
And Abram wẽt forth going and depar-
ting toward the south. But there was a
derth in that land, and therfore went A-
bram downe into Egipt that he might
sogeorne there, for there was a sore derth
in the land. And it happened when he
was come nere to enter into Egipt, he
sayd vnto Sarai his wife: Beholde, I
know that thou art a fayre woman to
loke vpon. Therfore shal it come to passe
that when the Egiptians see thee, they
shall say: She is his wife. And they shal
kyll me, but they shall saue thee aliue.
Say (I pray thee) that * thou art my si-
ster, that I may fare well for thy sake, Gene.
and that my soule may liue through thy xx.a.b.
occasion. And so it happened, when
Abram was come into Egipt, the Egipti-
ans behelde the woman, for she was D

very faire. The Princes also of Pharao
saw her, and commẽded her before Pha-
rao, and the woman was takẽ into Pha-
raos house. And he truely entreated A-
bram well for her sake, and he had shepe
and oxen and he asses, men seruãtes, and
mayde seruantes, she asses, and camels.
And the Lorde smote Pharao, and his
house, with great plages, bicause of Sa-
rai Abrams wife. And Pharao calling
Abrã, sayd: Why hast thou done this vn-
to me? Why diddest thou not tell me, that
she was thy wife?
Now therfore behold, there is thy wife,
take her, and go thy way. And Pharao
gaue the men commaundement, concer-
ning him: and they conueyed hym forth,
and his wife, and all that he had.

The.xiii. Chapter.

¶ Abram and Lot depart out of Egipt. And Abram deuideth his lande and cattell with Lot his brothers sonne. Here againe is promysed to Abram the lande of Canaan.

A Ge.xii.b. And so Abram gat him vp out of E-
gipt, he and his wife, and *all that
he had, and Lot with him, toward
the south. And Abram was very riche in
catel, in siluer and gold. And he wẽt forth
on his iourney from the south toward
Bethel, vnto the place where his tẽt had
been at the beginning, betwene Bethell
and Hai: Euen vnto the place of the * al-
Ge.xii.c. tare which he had made there at the first,
and there Abram called on ÿ name of the
Lord. Lot also which went with Abram,
had shepe, catel and tentes: and the land
was not able to receiue thẽ ÿ they might
Gene. xxxvi.b. dwel together, for ÿ *substãce of their ri-
ches was great, and they could not dwell
B together. And there fell a strife betwene
the herdmẽ of Abrams catel, and ÿ herd-
men of Lots catel. Moreouer the * Ca-
Ge.xii.b. nanites and ÿ Pheresites dwelled at that
time in the land. Then sayd Abram vnto
Lot: Let there be no strife (I pray thee)
Ge.xxv.a betwene thee and me, and *betwene my
herdmen and thine, for we be brethren.
Iere.xl.a Is not all the * whole land before thee?
Depart I pray thee fro me. If thou wilt
take the left hand, I wil goe to the right:
or if thou depart to the right hand, I will
go to the left. And so Lot lifting vp his
eyes, behelde al the countrey of Iordane,
which was a plenteous countrey of wa-
ter euery where, before ÿ Lord destroyed
Sodome and Gomorra, euen as ÿ gar-
den of the Lorde, like the land of Egipt,
as thou commest vnto zoar.

Then Lot chose al the plaine countrey C
of Iordan, and toke his iorney from the
East. And so departed the one brother
from the other. Abram dwelled in ÿ land
of Canaan, and Lot abode in the cities of
the plaine, and tented vntill Sodome.
But *the men of Sodome were wicked Ez.xvi.
and exceding sinners before ÿ Lord. And
the Lord sayd vnto Abram, after that
Lot was departed from him: Lift vp
thine eyes now, and loke from the place
where thou art, northward, southward,
eastward, and westward, for al *the land Ge.xii.
which thou seest, will I geue vnto thee xvii.b.
and to thy sede for euer. And I wil make xxvi.a.
thy sede, as the dust of the earth: so that if Ac.vii.
a man can number the dust of the earth,
then shall thy sede also be numbred. Arise
and walke about in the lande, after the
length of it, and after the bredth thereof,
for I will geue it vnto thee. And Abram
taking down his tent, came and dwelled
in the okegroue of Mamre, namely in
Hebrõ, and builded there an altare vnto
the Lord.

The.xiiii. Chapter.

¶ Lot is taken prisoner. The victory of Abram of the Sodomites. Lot is deliuered by Abrã. Melchizedech offereth giftes vnto Abram. Abram payeth tithes vnto Melchizedech. Abram holdeth nothing of the king of Sodomes goodes.

And it chaunced in the dayes
of Amraphell king of Sin-
har, Arioch king of Ellasar,
Kedorlaomor king of Elam, A
Thideal king of the nations,
and they made warre with Bera king
of Sodome, and with Birsa king of Go-
morra, and with Sineab kĩg of Adama,
and with Semeabar king of zeboim, and
with the king of Bela. The same is zoar.
Al these were ioyned together in the vale
of Siddim where the salt sea is. For.xii.
yere were they subiect to king Kedorlao-
mor, and in the thirtene yere rebelled.
But in the fourtene yere came Kedorlao
mor, and the kinges that were with him
and smote the giantes in Astaroth, Kar-
naim, and the Susims in Ham, and the
Emims in the plaine of Kiriathim, & the
Horims in mount Seir, vnto the playne
of Pharan, which bordreth vpon the wil-
dernesse. And they returnig came to En-
Mispat, which is Kades, and smote al the
countrey of the Amalechites, and also the B
Amorites that dwelt in Hazezon Tha-
mar.
And there went out the king of So-
dome, and the king of Gomorra, and
the

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the king of Adama, and the king of Ze-
boim, and the king of Bela, which is Zo-
ar. And they stroke battaile with them in
the vale of Siddim, that is to say, with
Kedorlaomor the king of Elam, & with
Thideall king of the nations, and with
Amraphell king of Sinhar, and with
Arioch king of Ellasar: foure kinges a-
gainste fiue. And that vale of Siddim
was full of slime pittes.
And the king of Sodome and Gomor-
ra fled, and fell there. And they that re-
mained, fled to the mountaine. And they
taking all the goodes of Sodome and
Gomorra, and al their vitals, went their
way. And they carryed away Lot also,
Abrams brothers sonne, and his good
(for he dwelled at Sodome) & departed.
And there came one that had escaped,
and told Abram the Hebrue which dwel-
C led in the oke groue of *Mamre þ Amo-
xiii.d rite, brother of Escol, and brother of Aner
which were confederate with Abram.
When Abram heard that his brother was
taken, he harnessed his freshe yong men,
borne in his own house, three hundred
and eightene, and followed on them vn-
till Dan: And he was set in araye vpon
them by night, he and his seruantes,
and smote them, and pursued them vnto
Hoba, which lieth on the left hande of
Damascus, and recouered all the goods,
and also brought again his brother Lot,
and his goodes, the wemen also and the
people. After that he returned againe frō
the slaughter of Kedorlaomor, and of the
kinges that were with him, came þ king
of Sodom forth to mete him in the plain
D valley which is the kinges dale. And *
Melchizedech king of Salem brought
forth bread and wine. For he was the
Priest of the most highest God, and bles-
vii.a. sed him sayeng: Blessed be Abram vnto
the hyghe God, possessor of heauen and
earth. And blessed be the hie God whiche
hath deliuered thine enemies into thy
hande. And Abram gaue him tithes of
all.
And the king of Sodome sayd vnto
Abram: geue me the soules, and take the
goodes to thy self. And Abram answered
the king of Sodome: I haue lifte vp my
hand vnto the Lord the hye God posses-
sor of heauen and earth, that I will not
take of all that is thine, so much as a
threde or shoelachet, least thou shouldest
say, I haue made Abram rich. Saue on-
ly that which the yong men haue eaten,
and the partes of the men which went
with me, Aner Escol, and Mamre, which
shall take their partes.

The .xv. Chapter.

¶ The land of Canaan is yet againe promised to Abram. God promiseth him sede, he beleueth and is iustified. The prophecy of the bondage wherein the children of Israell should be vnder Pharao, and of their deliuerance from the same.

AFter these thinges were done, the A
worde of the lord came vnto Abram
in a visiō, sayeng: Feare not Abram
I am thy defence, and thy rewarde shal-
be exceding great. And Abram sayd: lord
God, what wilt thou geue me, when I go
childlesse? and the childe of the steward-
ship of my house is this Eleazar of Da-
masco. And Abram sayd: See, to me hast
thou geuen no sede: loe, a lad borne in my
house is mine heire. And behold þ worde
of the Lord came vnto him, sayeng: He
shall not be thine heire, but one that shall
come out of thine own body, shalbe thine
heire. And he brought him out and sayd:
loke vp vnto heauen, and tel the *starres B
if thou be able to number them. And he Jeremy. xxxiii. d.
sayd vnto him: Euen so shall thy sede be.
And Abram *beleued the lord, and that Ro.iiii.a.
coūted he to him for righteousnesse. And Jam.ii.d
againe he sayd vnto him: I am the Lord Gal.iii.a.
that brought thee out of Ur of the Chal-
dees, to geue the this land, and that thou
mightest possesse it.
And he sayd: Lord God, whereby shall
I know that I shal possesse it? He answe-
red vnto him: Take an heyfer of three
yere old, and a she goat of three yere old,
and a three yere old Ram, a turtle doue
also and a yong pigeon. He toke therfore
all these vnto him, and deuided them in
the middes, and layed euery pece one a-
gainst another. But the foules deuided C
he not. And when the birdes fell on the
carkases, Abram droue them away. And
when the sunne was downe, there fell a
slomber vpon Abram. And loe, a darke
and great feare fell vpon him.
And he sayd vnto Abram: know this of Ac.vii.a.
a suretie, that thy *sede shalbe a stranger
in a land that perteineth not vnto them.
And shall serue them, and they shall en-
treate them euell, *foure hūdreth yeres. Ex.xii.f.
But the nation whom they shall serue, Jud.v.b.
will I iudge. And afterwarde shall they Gal.[illegible]
come out with great substance. And thou
shalt goe vnto thy fathers in peace, and
shalt be buried in a good olde age. But
in the fourth generation they shall
hither againe, for the wickednes

Amorites is not yet full. And it came to
passe, ye when the sunn went down, there
was a darke cloude: beholde, there was a
smoking fornace, & a fyrebrãde going be-
Gene. twene ye sayd pieces. In ye same day, the
xxiiii.a Lord made a couenãt with Abrã, saying:
vnto thy*sede haue I geuen this lande,
frõ ye riuer of Egipt, euen vnto ye great ri-
uer, ye riuer of Euphrates, ye Kenites, the
Kenisites, & the Cadmonites, ye Hethites,
and the Pheresites, and the Giantes: the
Amorites also, and the Cananites, the
Gergesites, and the Iebusites.

The. xvi. Chapter.

¶ Sarai geueth Abram leaue to take Agar her maide to wife. Agar despiseth her mastres, for which she was euell entreated of Sarai, and therefore runneth away. The Angell meting her, commaundeth her to turne againe, and doth promise her sede. And nameth her first childe Ismaell.

A SArai Abrams wife, bare him no
children. But she had an handmaid
an Egiptian, Agar by name. And
Sarai sayed vnto Abram: Behold, the
Lord hath restrained me, that I can not
beare. I pray thee go in vnto my maide,
peraduenture I may be edified by her.
And Abram obeyed the voice of Sarai.
And Sarai Abrams wife toke Agar her
maide the Egiptian (after Abram had
dwelled. x. yere in the land of Canaan) &
gaue her to her housebãd Abrã, to be his
wife. Which when he wẽt in vnto Agar,
she conceiued. And when she saw that she
had conceiued, her mastresse was despised
in her eyes. And Sarai sayd vnto Abrã:
Thou doest me wrong: I haue geuen my
maide into thy bosome, which seing ye she
hath cõceiued, I am despised in her eyes,
the Lord iudge betwene thee & me. But
Abram sayd to Sarai: behold, thy maid is
in thy hand, do wt her as it pleaseth thee.
And when Sarai fared foule with her,
B she fled from the face of her. And ye Angel
of the Lord found her beside a fountaine
of water in the wildernesse: euen by ye wel
that is in ye way to Sur. And he sayd: A-
gar Sarais maide, whence camest thou,
and whither wilt thou go? She sayd: I fle
frõ ye face of my mastresse Sarai. And the
Angel of ye Lord sayd vnto her: returne to
thy mastresse again, & submit thy self vn-
C der her handes. And again the Angell of
the Lord sayd vnto her: In encreasing I
wil encrease thy sede, & it shal not be nũ-
bred for multitude. And ye Lordes Angel
sayd vnto her: see, thou art with childe, &
[illegible] beare a sõne, and shalt cal his name
[illegible]ll: because ye Lord hath heard thy
tribulation. He also will be a wilde man,
and his hande wil be against euery man,
and euery mannes hande against him.
And he shall dwell in the presence of all
his brethren. And she called the name of ye
Lord that spake vnto her: thou god lokest
on me, for she sayd: Haue I not sene here
the backe partes of him that seeth me?
Wherfore the well was called, the well of
him that liueth & seeth me. And it is be-
twene Cades & Bared. And Agar bare
Abram a sonne, and Abram called his
sõnes name, which Agar bare vnto him,
Ismaell. And Abram was. lxxxvi. yeare
olde, when Agar bare him Ismaell.

The. xvii. Chapter.

¶ Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth tyme promised. Circumcision is here instituted. Isaac is promised. Abraham prayeth for Ismaell.

ABram was ninty yere old, and nine, A
the Lorde appeared to Abram, and
sayd vnto him: I am the almightie
God: walke*before me, and be thou per-
fit. And I will*make my bonde betwene
thee and me, and will multiply thee exce-
dingly. And Abram fell on his face. And
God talked with him, sayeng: Beholde, I
am, and my testament is with thee, and
thou shalt be a father of many* nations.
Neither shall thy name any more be cal-
led Abram, but thy name shalbe Abrahã:
*for a father of many nations haue I
made thee. I will make thee to grow ex-
cedingly, and will make nations of thee:
yea and kinges shall spring out of thee. B
Moreouer, I will make my bonde*be-
twene me and thee, and thy sede after the
in their generations, by an euerlasting
testament, that I may be God vnto the,
and to thy sede after the. And I wil geue
vnto thee and to thy sede after thee, *the
lande wherein thou art a stranger: Euen
al the lãde of Canaan, for an euerlasting
possessiõ, and wil be their God. And God
sayd again vnto Abraham: See thou al-
so kepe my testament therfore, both thou
and thy sede after thee in their generati-
ons. This is my testamẽt which ye shall
kepe betwene me & you, & thy sede after
the. Euery mãchild amõg you shalbe cir-
cũcised. Ye shal circũcise the flesh of your
foreskinne, and it shalbe a * token of the
bond betwixte me and you. And euery
manchilde of eight dayes*old shalbe cir-
cumcised among you, and suche as be in
your generatiõs, and borne at home, and
he that is bought wt mony of any strãger
which

C which is not of thy sede. He that is borne
in thy house, and he also that is bought
with money, must nedes be circumcised.
And my Testament shalbe in your flesh
for an euerlasting bonde. And the vncir-
cumcised manchilde, in whose fleshe the
foreskin is not circumcised, yͤ soule shall
perish from his people, bicause he hath
broken my Testamēt. And God sayd vn-
to Abraham: Sarai thy wife shalt thou
not call Sarai: but Sara shall her name
be. And I wil blesse her, and haue geuen
thee a sōne of her, and wil blesse her peo-
ple also, yea & kinges of people shal spring
of her. But Abraham fell vpon his face,
and laughed, and sayd in his hart: shall a
childe be borne vnto him that is an hun-
dreth yere olde? And shall Sara that is
nintie yere olde beare? And Abraham
sayd vnto God: O that Ismaell might
liue in thy sight. Unto whom God sayd:
Gene. xviii.b. Sara thy wife shall *beare thee a sonne
in dede, and thou shalt call his name I-
saac. And I will make my bonde with
Ec.xliiii. b. him, for an *euerlasting bond, and with
his sede after him. And as concerning
Ismaell also, I haue heard thee: for I
haue blessed him, and will make him to
increase, and will multiplie him excea-
Ge.xxv.b dingly. Twelue *Princes shall he be-
gett, and I will make a great nation of
him. But my bonde will I make with
Isaac, which Sara shal beare vnto thee,
euen this time twelue moneth.
D And he left of talking with him, and
departed vp from Abraham. Abraham
toke Ismaell his sonne, and all such as
were borne in his house, and al that was
bought with money, as many as were
men children which were amōg the men
of Abrahams house, and circumcised the
fleshe of their foreskin, euen in that selfe-
same day, as God had sayed vnto him.
Abraham also himself was ninetie yere
old and nine, when the fleshe of his fore-
skin was circumcised. Ismaell his sonne
was.xiii.yere old when he was circumci-
sed in the fleshe of his foreskinne. The
selfsame day was Abraham circumci-
sed, and Ismaell his sonne. And all the
men of his house, borne in his house, or
bought with money (of strangers) were
circumcised with him.

The.xviii.Chapter.

¶ There appeared three men vnto Abraham. Isaac is promised to him againe, at which Sara laughed. The destruction of the Sodomites is declared vnto Abraham. Abraham prayeth for them.

A And the Lord appeared vnto him in
the plaine of Mamre, as he sate in
his tent dore in yͤ heat of yͤ day. And
he lift vp his eyes, and loked: & loe, three
men stode by him. And whē he saw them
he ran to mete them from yͤ tent dore, and
fel to yͤ groūd & sayd: lord (I besech thee)
if I haue foūd fauor in thy sight: go not
(I pray thee) from thy seruant. Let a li-
tel water be fet, and wash your fete, & re-
fresh your selues vnder yͤ tree. And I wil
fet a *morsel of bred to cōfort your harts Iude.xix.
withall. And thē shal ye go your wayes, b.
for euē therefore are ye come to your ser-
uant. And they sayd: do euē so as yͤ hast
sayd. And Abraham went a pace into his
tent vnto Sara, and sayd, make ready at
once.iii.peckes of fine meale, knead it,
and make cakes. And Abraham running
vnto his beastes, fet a calf tender & good,
and gaue it vnto a yōg man, & he hasted
to make it ready at once. And he toke but
ter & milk, & the calf which he had prepa-
red, & set it before them, & stode himself by
them vnder the tree *whē they did eate. Tobi.xii.
And they sayd vnto him: Where is Sara b
thy wife? he answered: behold, she is in the Iude.xiii
tent. And he sayd: In returning, I will c.
come againe vnto thee, according to the B
tyme of life. And lo, *Sara thy wife shal Ro.ix.b.
haue a sōne. That heard Sara in yͤ tent
dore which was behinde him. Abraham
and Sara were both old & well striken in
age: & it ceased to be with Sara, after the
maner as it is with women. Therefore
Sara laughed within her selfe, saying:
Now I am waxed old, shall I geue my Eccle.
self to *lust, and my Lord old also? And xxv.a.
God sayd vnto Abraham: wherefore did
Sara laugh, saying: shall I of a suretie
beare a childe which am olde? is any thing
wōderfull to God? According to the time
*appointed wil I returne vnto thee, euē
according to the time of life, & Sara shal iiii.Kin.
haue a sonne. Then Sara denied it, say- iiii.c.
ing: I laughed not: for she was afrayd. Ro.ix.b.
And he sayd: It is not so, but thou laugh
edst. And yͤ men stādyng vp from thence,
loked toward Sodome. And Abraham
went wt them, to bring them on the way.
And yͤ Lord sayd: Shal I hide from A-
braham yͤ thing which I do? seing that
Abraham shalbe a *great and a mighty Ecle.
people, & all yͤ nations of yͤ earth shalbe xliiii. c.
blessed in him. I know this also, that he Ge.xviii.a
will commaunde his children and his
housholde after him, that they kepe the
way of the lord, and do after right and
consci-

cōscience, that the Lord may bring upon
Abraham all yͤ he hath spoken unto him.
Ez.xvi.c. And the Lord sayd: * The crye of So-
dom and Gomorra is great, and their
sinne is exceading greuous. I will goe
down nowe, and see whether they haue
done altogether according to that crye,
which is come unto me, or not, that I
may know. And the men departed thence
and went to Sodom warde. But Abra-
ham stode yet before the Lord, & Abra-
ham drewe nere and sayd: Wilt thou also
destroy the righteous with the wicked?
peraduenture there be fiftie righteous
within the citie, wilt thou destroy, & not
spare the place for the sake of fiftie righ-
D teous that are therin? That be farr from
thee that thou shouldest do after this say-
eng, & sley the righteous with the wicked
and that the righteous should be as the
wicked, that be farr from thee. Shall not
the iudge of al the world do according to
right? And the Lord sayd: If I finde in
Sodome fifty righteous within the citie,
I will spare all the place for their sakes.
And Abraham answering, sayd: Behold
I haue takē upon me to speake unto the
Ge.ii.b. lord, * which am but dust and ashes: per-
aduenture there shall lacke fiue of fiftie
righteous: Wilt thou destroy all the citie
for lacke of fiue? And he sayd: if I finde
there fortie & .v. I wil not destroy them.
And he proceded to speake unto him
again, & sayd: Peraduenture there shal-
be fourtie founde there. He answered, I
wil not do it for forties sake. He sayd un-
to him again: O let not my lord be angry
that I speake: peraduenture there shall.
xxx. be found there. And he sayd: I will
do nothing if I find thirtie there. He sayd
againe: O see, I haue taken upon me to
speake nowe also unto my Lord: perad-
uenture there shalbe twenty foūd there.
He answered, I wil not destroy them for
twenties sake. And he sayd: O let not my
Lord be angry,, and I wil speake yet but
this once: Peraduenture there shall. x. be
found there. He answered, I will not de-
stroy them for tēnes sake. And the Lord
wēt his way as sone as he had left com-
muning with Abraham. And Abraham
also returned unto his place.

The. xix. Chapter.

¶ Lot receiueth two Angels into his house. The fil-
thy lustes of the Sodomites. Lot is deliuered and desi-
reth to dwell in the citie of Zoar. Lots wife is turned
into a piller of salt. Sodom is destroyed. Lot is drōken
and lyeth with his daughters, which conceiued chil-
dren by him.

And there came two Angels to A
Sodom at euen. And Lot sate at
the gate of Sodom. And Lot se-
ing them rose up to mete them, and he * Gene.
bowed himself to yͤ groūd with his face, xviii.a.
And he sayd: my Lordes, turne in I pray
you into your seruantes house, and tarry
all night, and wash your fete, and ye shal
rise up early to go on your wayes. Which
sayd: nay, but we will bide in the stretes
al night. And he in maner did euē * com- Luke.
pell them violently. And they turning in xxiiii.e.
unto him, entred into his house, and he
made them a feast, and did bake swete
bread, & they * did eate. And before they
went to rest, the men of yͤ citie (euen the Tobi.xii.
men of Sodome) cōpassed yͤ house round b.
about, both olde & yong, all yͤ people frō
all quarters. And they calling unto Lot,
sayd unto him: where are the men which
came into thee this night? bring them out
unto us, & we wil know them. And Lot
went out at the dores unto them, & shut B
the dore after him, and sayd: nay for gods
sake brethrē do not so wickedly. Behold,
I haue two daughters which haue kno-
wen no man, them wil I bring out now
unto you, & do with thē as it semeth good
in your eyes. Only unto these mē do no-
thing, for therfore came they in under the
shadow of my roofe. And they said: stand
backe. And they sayd: He came in as one
to sogeorne, and wil he be now * a iudge? Exo.iii.
We wil surely deale worse with thee then Ac.vii.
with them. And they preased sore upon
the man, euen Lot, and came to breake
up the dore: but the men put forth their
hand and pulled Lot into the house to C
them, and shute to the dore. And the men
that were at the dore of the house, they
smote with blindnesse, * both small and
great: so that they fainted and could not Sap.xix.
finde yͤ dore. And the mē sayd unto Lot: c.
If thou haue yet here any sonne in law, iiii.Re.
or sonnes or daughters, or whatsoeuer vi.d.
thou hast in the citie, bring it out of this
place: for we must destroy this place, bi-
cause the cry of them is great * before the
face of God: for yͤ lord hath sent us to de- Gene.
stroy it. And Lot went out & spake unto xviii.c.
his sonnes in law which maried his dau-
ghters, sayeng: stand up, geat you out
of this place, for yͤ Lord will ouerthrowe
this citie. But he semed as though he had
mocked, unto his sōnes in law. And whē
the morning arose, yͤ Angels caused Lot
to spede him, sayeng: Stand up, take thy
wife and thy two daughters at hand, lest D
thou

thou perish in the sinne of the citie. And
as he prolonged the time, the men caught
both him, his wife, and his two daugh-
ters by the handes, the Lord being mer-
cifull vnto him, and they brought him
forth, and set him without ẏ citie. It for-
tuned when they had brought them out,
he sayd: Saue thy life, & loke not behinde
thee: nether tarry ẏ in al this plaine coū-
trey. Saue thy selfe in the mountaine,
lest thou perish. And Lot sayd vnto them
Oh, nay Lord: behold, thy seruant hath
E foūd grace in thy sight, & thou hast mag-
nified thy mercy, which thou hast shewed
vnto me in sauing my life. Behold, I can
not be saued in the mountaine, lest some
misfortune fall vpon me and I dye. Be-
hold, here is a citie by, to fle vnto, euen
yōder litle one: Oh let me be saued there:
is it not a litle one, and my soule shal liue?
And he sayd to him: see, I haue receiued
thy request, as cōcerning this thing, that
I will not ouerthrowe this citie, for the
which thou hast spoken. Hast thee, and be
saued there, for I can do nothing til thou
be come thither. And therefore the name
of the citie is called zoar. And the sunne
was now risen vpon the earth, whē Lot
was entred in zoar.

Then the Lord rayned vpō *Sodome
and Gomorra, brymstone and fire, from
the Lord out of heauen, and ouerthrewe
those cities, and al the region, and al that
dwelled in the cities, and that that grew
vpon the earth. But Lottes wife loked
behind her, and was turned into a piller
of salt. Abraham rising vp early, got him
F to the place where he stode before the pre-
sence of God, & loking toward Sodom
and Gomorra, and toward al the land of
that cuntrey, he loked: and behold, the
smoke of the cuntrey arose as the smoke
of a furnace. And it hapened that when
God destroyed the citie of that region, he
thought vpō Abraham, & sent Lot * out
frō ẏ middes of ẏ ouerthrowing when he
ouerthrew the cities where Lot dwelled.

And Lot departed out of zoar, and
dwelled in the mountaines with his two
daughters, for he feared to tary in zoar,
but dwelled in a caue, he and his two
daughters. And the elder sayd vnto the
yonger: Our father is old, and there is
not a man in ẏ earth to come in vnto vs
after the maner of all the world. Come,
we will make our father dronken with
wine, and lie with him, that we may saue
sede of our father.

And so they made their father drōken
with wine ẏ night. And the elder daugh-
ter went and lay with her father. And he
perceiued it not, neither when she lay
down, neither when she rose vp. And on G
the morow it hapened that the elder sayd
vnto the yonger: beholde, yesternight lay
I with my father. Let vs make him
dronk with wine this night also, and go
thou and lie with him, ẏ we may rayse vp
sede of our father. And they made their
father dronken with wine that night al-
so, And ẏ yonger arose and lay with him.
And he perceiued it not: nether when she
lay down, neither whē she rose vp. Thus
were both the daughters of Lot with
childe by their father. And the elder bare
a sonne, and called his name Moab. The
same is the father of the Moabites vnto
this day. And the yōger bare a sonne al-
so, and called his name Ben Ammi. The
same is the father of the children of Am-
mon vnto this day.

The. xx. Chapter.

Abraham went as a stranger into the land of Gerar
The king of Gerar taketh away his wife.

AND Abraham departed thēce A
toward the south countrey,
and dwelled betwene Kades
and Sur, and sogeorned in
Gerar. And Abraham sayd
of Sara his wife: she is my *sister. And
Abimelech king of Gerar sent and fett Ge. xii. c
Sara away. e. xxvi. b.

But God came to Abimelech in a
dreame in the night, and sayd vnto him:
See, thou shalt dye for the womans sake
which thou hast taken away, for she is a
mannes wife. But Abimelech had not
yet come nie her, and he sayd: Lord, wilt
thou sley righteous people? sayd not he
vnto me, she is my sister? yea, and sayd
not she her self, he is my brother? with a
pure heart and innocent handes haue I
done this. And God sayd vnto him by a B
dreame: I wot it wel that thou didst it in
the purenesse of thy hart, I kept thee al-
so that thou shouldest not sinne against
me, and therefore suffered I thee not to
touche her. Now therefore deliuer the
man his wife againe, for he is a Pro-
phete. And he shall pray for thee that
thou mayest liue. But and if thou deli-
uer her not againe, be sure that thou
shalt dye the death, both thou, and all
that thou hast. Therefore Abimelech
rising vp betimes in the morning, cal-
led all his seruauntes, and tolde all
these

these sayengs in their eares, and the men
C were sore afrayd. And Abimelech called
Abraham and sayd vnto him: what hast
thou done vnto vs, and what haue I
offended thee that thou hast brought on
me and on my kingdom so great a sinne?
thou hast done dedes vnto me that ought
not to be done. And Abimelech sayd vnto
Abraham: What sawest thou that thou
hast don this thing? Abraham answered.
For I sayd: surely the feare of God is
not in this place, and they shal sley me for
my wiues sake: yet in very dede she is my
sister, for she is the daughter of my fa-
ther, though she be not the daughter of
my mother: and she became my wife. And
after God caused me to wāder out of my
fathers house, I sayed vnto her: This
kindnesse shalt thou shew vnto me in all
D places where we come, that thou say of
me, he is my brother. Then toke Abime-
lech shepe and oxen, men seruantes and
women seruantes, and gaue them vnto
Abraham, and deliuered him Sara his
wife againe. And Abimelech sayd: behold
my land lyeth before thee, dwell where it
pleaseth thee best. But vnto Sara he
sayd: see, I haue geuē thy brother a thou-
sād pieces of siluer: behold, it shalbe a co-
uering of thine eyes, vnto all that are
with thee, and thus withall was she re-
proued.

And so Abraham prayed vnto God,
and God healed Abimelech, and his wife
and his maidēs, and they bare children.
For the Lorde had closed to, all the ma-
trices of the house of Abimelech: bicause
of Abrahams wife.

The.xxi.Chapter.

Isaac is borne. Agar is cast out with her yong sonne Ismaell. The Angell comforteth Agar. The couenant betwene Abimelech and Abraham.

A The Lorde visited Sara as he had
sayd, and did vnto her * according
Ge. xviii. b. c. xvii. c as he had promised. For Sara was
Gal. iiii. d with childe, and bare Abraham a sonne
Heb. xi. c. in his old age, euē thesame season which
the Lord had appointed him. And Abra-
ham called his sonnes name that was
borne vnto him, which Sara * bare him,
Mat. i. a. Isaac: and Abraham: circumcised Isaac
Josu. his sonne when he was. viii. dayes olde,
xxiiii. a. as God commaunded him. And Abra-
Ge. xvii. b ham was an hundred yere old, when his
sonne Isaac was borne vnto him. But
Sara sayd: God hath made me a laugh-
ing stocke, so that all that heare, will
laugh at me. She sayd also: who would
haue sayd vnto Abraham, yͭ Sara shuld
haue geuen children suck? for I haue born
him a sonne in his olde age. The childe
grewe, and was wened: and Abraham
made a great feast, thesame day yͭ Isaac
was wened. Sara saw also the sonne of
Agar the Egiptian (which she had borne
vnto Abraham) to be a mocker, wherfore
she sayd vnto Abraham: * put away this
bondmayd and her sonne: for the sonne of B
this bond woman shall not be heire with
my sonne Isaac: and this sayeng was
very greuous in Abrahams sight, bicause
of his sonne. And God sayd vnto Abra-
ham: let it not be greuous in thy sight, bi-
cause of the lad and of thy bondmayd. Al
that Sara had sayd vnto thee, heare her
voice, for * in Isaac shall thy sede be cal-
led. Moreouer of the sonne of the bond-
woman will I make a nation, bicause he
is thy * sede. And so Abraham arose vp
early in the morning, and toke bred and
a bottell of water, and gaue it vnto Agar
putting it on her shoulders, with the lad
also, and sent her away: who departing,
wādred vp and doune in the wildernesse
of Beer Seba. And the water was spent
in the bottell, and she cast the lad vnder
a bushe, and went and sate on the other
side a great way, as it were a bow shot
of: for she sayd: I will not see the death of
the childe. And she sitting downe on the C
other side, lift vp her voice & wept. And
God heard the voice of the childe. And
the Angel of god called Agar out of hea-
uen, and sayd vnto her: what ayleth thee
Agar? Feare not, for God hath heard the
voyce of the childe where he lyeth. Arise
and lift vp the lad, and take him in thy
hand, for I will make of him a great peo-
ple. And God opened her eyes, and she
saw a well of water. And she went and
filled the bottel with water, and gaue the
boy drinke. And God was with the lad,
and he grewe and dwelt in the wilder-
nesse, & became an archer. And he dwelt
in the wildernesse of Pharan. And hys
mother got him a wife out of the land of
Egipt. And it chaunced thesame season,
that Abimelech, and Phicoll his chiefe
captain, spake vnto Abraham, sayeng: *
God is with the in all that thou doest.
And now therfore sweare vnto me euen
here by God, that thou wilt not hurt me
nor my children, nor my childrens chil-
dren. But that thou wilt deale with me,
and the cuntrey where thou hast ben a
stranger, according vnto the kindnesse
that

that I haue shewed thee. And Abraham
D sayd: I will sweare. And Abraham re-
buked Abimelech for a well of water,
which Abimeleches seruauntes had vio-
lently taken away. And Abimelech sayd:
I wote not who hath done this thing.
Also thou toldest me not: neither hard I
of it, but this day. And Abraham toke
shepe and oxe, and gaue them vnto Abi-
melech. And they made both of them a
bond together. And Abraham set .vii. ewe
lambes by themselues. And Abimelech
sayd vnto Abraham: what meane these
vii. ewe lambes which thou hast set by
themselues? He answered: For these .vii.
lambes shalt thou take of my hande, that
they may be a witnesse vnto me, that I
haue digged this well. Wherefore the
place is called Beer Seba, bicause that
there they sware both of the. Thus made
they a bod together at Beer Seba. And
Abimelech and Phicholl his chefe cap-
tain rose vp, and turned againe vnto the
land of the Philistines. And Abraham
planted a wood in Beer Seba, and cal-
led there on the name of the Lord the
euerlasting God: and soiourned in the
Philistines land a long season.

The .xxii. Chapter.

The fayth of Abraham is proued in offring his sonne Isaac. Christ our Sauiour is promised. The generation of Nahor Abrahams brother.

A After these sayenges, it hapned that
Heb. xi. d. God did *proue Abraham, and sayd
Eccle. xliiii. c. vnto him: Abraham. Which answe-
Heb. xi. d red: here am I. And he sayd, take thy on-
ly sonne Isaac whom thou louest, & geat
thee vnto the land Mozia, and sacrifice
him there for a sacrifice vpon one of the
mountaines, which I will shewe thee.
The Abraham rose vp early in the mor-
ning, and sadled his asse, and toke two
of his yong men with him, and Isaac his
sonne: and claue wood for the sacrifice, &
rose vp and got him to the place which
God had apointed him. The thirde day
Abraham lift vp his eyes, and sawe the
place a farr of, and sayd vnto his yong
men: bide here with the Asse, I & the lad
will go yonder and worship, and come a-
gaine vnto you. And Abraham toke the
B wood of the sacrifice, and layd it vpon I-
saac his sonne, but he himself toke fyre in
his hād and a knife. And they went both
of them together.

Then spake Isaac vnto Abraham his
father and sayd: My father. And he an-
swered: here am I my sonne. He sayd: se,
here is fyre and wood, but where is the
shepe for sacrifice? Abraham answered:
my sonne, God will prouide him a shepe
for sacrifice, and so they went both toge-
ther. And when they came vnto the place
which God had shewed him, Abraham
made an aultare there, and dressed the
wood and bound Isaac his sonne, *and Iam. ii. d
layd him on the aultare, aboue vpon the i. Mac. ii.
wood. And Abraham stretching forth his
hand, toke the knife to haue killed his
sonne. And the Angell of the Lord cal-
led vnto him from heauen, sayeng: Abra-
ham Abraham: And he sayd here am I.
And he sayd: lay not thy hand vpon the
childe, neither do any thing at all vnto
him, for now I know that thou fearest
God, and hast for my sake not spared
thine only sonne. And Abraham lifting
vp his eyes, loked about: and behold there
was a Ram caught by the hornes in a
thicket. And he went and toke the Ram C
and offered him vp for a sacrifice in the
steade of his sonne: And Abraham cal-
led the name of ye place, the Lord wil see.
As it is sayd this day: in the mount will
the Lord be sene. And the Angell of the
Lord cryed vnto Abraham from heauen
the seconde time, and sayd*: by my selfe Heb. vi. c.
haue I sworne (sayth the Lord) bicause
thou hast done this thing, and hast not
spared thy onely sonne, that in blessing
I wil blesse thee, and in multipliyng I
will multiply thy sede as the starres of
heauen, and as the sand which is vpon
the sea side. And thy sede shall possesse the D
gate of his enemies. *And in thy sede Act. iii. d.
shall all the nations of the earth be bles Gal. iii. b.
sed, bicause thou hast heard my voice. So Ec. xii. a.
turned Abraham again to his yōg men,
and they rose vp and went together to
Beer Seba. And Abraham dwelt at
Beer Seba. And it chaūced after these
thinges, that one told Abraham, sayeng:
behold, Milca, she hath also borne chil-
dren vnto thy brother Nahor: Hus his
eldest sonne, and Bus his brother, and
Kemuell the father of the Sirians, and
Chesed, and Haso, and Pildas, and Ied-
laph, and Bethuel. And Bethuel begat
Rebecca. These .viii. did Milca beare to
Nahor Abrahams brother. And his con-
cubine called Rhuma: she bare also The-
bah, and Gahan, Thahas, and Maacha.

The .xxiii. Chapter.

Sara dyeth, and is buried in the field that Abraham bought of Ephron the Hethite.

A Sara was an hundreth and
xxvii. yere olde (so longe li-
ued she) & Sara died in Ki-
riath Arba: The same is He-
bron, in the land of Canaã.
And Abraham came to mourne Sara,
and to wepe for her.
And Abraham stode vp from the sight of
his coarse, and talked with the sonnes of
Heth, sayeng: I am a stranger and a fo-
riner among you. Geue me a possession
to bury in with you, that I may bury my
coarse out of my sight. And the children
of Heth answered Abraham, sayeng vn-
to him: Heare vs lord, thou art a Prince
of God among vs. In the chefest of our
sepultures bury thy dead: None of vs al-
so shall forbidde thee his sepulture: but
thou mayest bury thy dead therin. Abra-
ham stode vp and bowed himself before ÿ
people of the land, the children of Heth.
B And he commoned with them, sayeng:
If it be your minde that I shall bury my
dead out of my syght, heare me, and spe-
ake for me to Ephron the sonne of zoar,
that he may geue me ÿ double caue whi-
che he hath, and that is in the end of his
felde: but for as much mony as it is wor-
th, shal he geue it me in ÿ presẽce of you,
for a possession to bury in. For Ephron
dwelled among the children of Heth.
And Ephron the Hethite answered A-
braham in the audience of the children of
Heth, and of all that went in at the ga-
tes of his City, saying. Not so my Lord,
heare me. The fielde giue I thee, and
the caue that therein is, giue I thee also:
and euen in the presence of the sonnes
of my people giue I it the, bury thy dead.
C And Abraham bowed himself before the
people of the land, and spake vnto Eph-
ron in the audience of the people of the
contrey, sayeng: I pray thee hear me if it
please thee: I will geue siluer for the
fielde, take it, and I will bury my deade
there. Ephron answered Abraham, say-
eng vnto him: My Lord harkẽ vnto me.
The land is worth foure hundreth sicles
of siluer: what is that betwixt thee and
D me: bury therfore thy dead. And Abrahã
hearkened vnto Ephron, and weyed him
the siluer which he had sayd, in the audi-
ence of the sonnes of Heth: Euen foure
hundred siluer sicles of currant money
among marchauntes. And the fielde of
Ephron with the double caue which was
before Mamre, euen the fielde and the
caue that was therein: and all the trees
that were in the fielde, and that were in
all the borders round about, was made
sure vnto Abraham for a possessiõ, in the
sighte of the children of Heth, before all
went in at the gates of the citie. After
this did Abraham bury Sara his wife,
in the double caue of the fielde that lyeth
before Mamre. The same is Hebron in
the lande of Canaan. And so both the
fielde and the caue that is therein, was
made vnto Abraham a sure possession to
bury in, of the sonnes of Heth.

The. xxiiii. Chapter.

¶ Abraham maketh his seruant to sweare, and sendeth him to seke a wife for Isaac his sõne. The seruant was faithfull and brought Rebecca, which Isaac toke to his wife.

ABraham was old and stri- A
ken in dayes, and the Lord
had blessed him in al thin-
ges. And Abrahã sayd vn-
to his eldest seruant of his
house, which had the rule
ouer all that he had. Put thy hande vn-
der my thigh, & I will make thee sweare
by the Lord God of heauen, and God of
the earth, that thou shalt not take a wife
vnto my sonne, of the daughters of Ca-
naan, among which I dwell. But thou
shalt go vnto my contrey, and to my na-
tiue lande, and take a wife vnto my sonn
Isaac. But the seruãt sayd vnto him: per-
aduenture the woman will not agree to
come with me vnto this lande: shall I
bring thy sonne againe vnto the lande
which thou cammest out of? To whõ A-
brahã answered: beware that thou bring
not my sonne thither againe.
The Lord God of heauen, which toke
me from my fathers house, and from the
lande where I was borne, and which
spake vnto me, and that sware vnto me,
sayeng: vnto thy * sede will I geue thys Ge. xii
land: he shal send his Angell before thee, Ge. xiii
and thou shalt take a wife vnto my sõne
from thẽce. Neuerthelesse if the woman
will not agree to follow thee, then shalt
thou be without danger of thys my othe.
Only bryng not my sonne thither again.
And the seruant put his hande vnder the
thigh of Abraham his master, and sware
to him as cõcerning that matter. And the
seruant toke. x. Camels, of the Camels of
his master, and departed, and had of all
maner of goodes of his master with him,
and stode vp and went to Mesopotamia,
vnto the citie of Nahor. And made his B
Camels to lye downe without the citie
by

XUM

by a wels side of water, at euen: about
the tyme that wemen come out to drawe
water. And he sayd: Lord God of my
master Abraham, sende me good spede
this day, and shew mercy vnto my master
Abraham. Loe, I stande here by the well
of water, and the daughters of the men
of this citie come out to drawe water:
Now the damosel to whom I say, stoupe
down thy pitcher, I pray the, that I may
drinke: if she say also: drinke, and I will
geue thy camels drinke, thesame is she
that thou hast ordeined for thy seruant
Isaac: yea, and thereby shall I know
that thou hast shewed mercy on my ma-
ster. And it came to passe yer he had left
speaking: beholde, Rebecca came out, the
daughter of Bethuell, sonne to Milca
the wife of Nahor, Abrahams brother,
and her pitcher vpon her shoulder. The
damosell was very fayre to loke vpon,
and yet a mayde and vnknowen of man.
And she went down to the well, and fil-
led her pitcher, and came vp. And the ser-
uant running vnto her, sayd: Let me sup
a litle water of thy pitcher. And she sayd:
drinke my Lord.

C And she hasted, and let down her pit-
cher vpon her arme, and gaue him drink.
And when she had geuen him drinke, she
sayd: I will drawe water for thy camels
also, vntill they haue dronke enough.
And she poured out her pitcher into the
trough hastely, and ran againe vnto the
well to fet water, and drew for all his ca-
mels. And the man wondred at her: but
helde his peace, to wit whether the Lord
had made his iourney prosperous or not.
And it fortuned, as the camels had lefte
drinking, the man toke a golden earyng
of halfe a sicle weight, and two bracelets
for her handes, of .x. sicles weight of gold
and sayd: whose daughter art thou: tell
me I pray thee, is there roume in thy fa-
thers house for vs to lodge in? She an-
swered him: I am ye daughter of Bethu-
ell the sone of Milca, which she bare vn-
to Nahor. And sayd moreouer vnto him:
we haue litter and prouonder enoughe,
and also roume to lodge in.

D And the man bowed himself, and wor-
shipped the Lord, and sayd: blessed be the
Lord God of my master Abraham, which
ceasseth not to deale mercifully and truly
with my master, and hath brought me
the way to my masters brothers house.
And the damesell ran and tolde them of
her mothers house, these thinges. And
Rebecca had a brother called Laban.
And he ran out vnto the man, euen to
the well: for assone as he had sene the
earinges, and the bracelets in his sisters
handes (and heard the wordes of Rebec-
ca his sister, sayeng: thus sayd the man
vnto me) he went out vnto the man. And
loe, he stode with the camels by the well
side. And he sayd: come in thou blessed of
the Lord. Wherfore standest thou with-
out? I haue dressed the house, and made
roume for the camels. And then the man
came into the house: and he vnbridled the
camels, and (Laban) brought litter and
prouonder for the camels, and water to
washe his fete, and the mennes fete that
were with him, and set meat before him to
eate. But he sayd: I will not eate, vntill
I haue sayd my errand. And he sayd: say
on. And he sayd: I am Abrahams ser-
uant, and god hath blessed my master out
of measure, that he is become great, and
hath geuen him shepe, & oxen, siluer and
golde, menseruantes, and maydseruãtes
camels, and asses.

And * Sara my masters wife bare Gene. xxi.a.
him a sonne, when she was olde, and vn-
to him hath he geuẽ all that he hath. And
my master made me sweare, sayeng: thou
shalt not take a wife to my sonne among
the daughters of ye Cananites, in whose
lande I dwell.

But thou shalt go vnto my fathers
house, and to my kinred, and take a wife
vnto my sonne. And I sayd vnto my ma-
ster: peraduenture the wife wil not folow E
me. The Lorde before whom I walke
wil sende his Angel with thee, and pros-
per thy iourney, & thou shalt take a wife
for my sonne, of my kinred and of my fa-
thers house. Then shalt thou be giltlesse
of my curse, when thou commest to my
kinred. And if they geue thee not one,
thou shalt be giltlesse of my curse. And so
I came this day vnto the well, and sayd:
O Lord the God of my master Abraham
if it be so now that thou makest my iour-
ney which I go, prosperous: beholde, I
stande by this well of water, and when a
virgin commeth forth to drawe water,
and I say to her: geue me (I pray thee)
a litle water of thy pitcher to drinke, and
she say to me: drinke thou, and I will also
draw for thy camels: that same is the wife
whom the Lord hath prepared for my
masters sonne. And before I had made
an ende of speaking in myne hart: be-
holde, Rebecca came forth, and her pit-

cher on her shoulder, and she went downe
vnto the well and drewe water. And I
sayd vnto her: Geue me drinke I pray
thee. And she made hast, and toke downe
her pitcher from of her, and sayd: drinke,
and I wil geue thy camels drinke also.
And I dranke, and she gaue the camels
F drinke also, And I asked her, sayeng:
whose daughter art thou? She answered
the daughter of Bethuell Nahors sōne,
*whō Milca bare vnto him. And I putt
Gene. the earing vpō her face, & the bracelettes
xxiii.b. vpon her handes. And I bowed my self,
c.xxiiii.a and worshipped the Lord, and blessed the
Lord god of my master Abraham, which
had brought me the right way to take my
masters brothers daughter vnto his son.
Now also, if ye will deale mercifully and
truly with my master, tel me: And if not,
tel me also, that I may turne me to the
right hande, or to the left.
Then answered Laban and Bethuel,
sayeng: This sayeng is proceded euē out
of the Lord: we can not therfore say vn-
to thee, either good, or bad: Beholde, Re-
becca is before thee, take her and go, that
she may be thy masters sonnes wife, euen
as God hath sayd. And when Abrahams
seruant heard their wordes, he worship-
ped the Lorde flat vpon the earth. And
the seruant toke forth iewels of siluer,
and iewels of golde, and raymente, and
gaue thē to Rebecca. And vnto her bro-
ther, and to her mother, he gaue giftes,
and they did eate and drinke, both he and
the men, that were with him, and taried
all night. And when they rose vp in the
morning, he sayd: let me depart vnto my
master. Her brother, and her mother an-
swered: let the damesell abide with vs a
while, and it be but euen ten dayes, and
then shall she go. He sayd vnto them, hin-
der me not: beholde, the Lord hath pros-
pered my iourney. Send me away ther-
G fore, that I may go vnto my master. And
they sayd, we will call the damesell, and
enquire at her mouth. And they called
forth Rebecca, and sayd vnto her: wilt
thou go with this man? And she answe-
red: I will go. So they let Rebecca their
sister go, and her nurse: and Abrahams
seruant, and his men. And they blessed
Rebecca, and sayd vnto her: thou art our
Ge.xxii.c sister, grow into thousand thousandes, *
and thy sede possesse ŷ gate of their ene-
mies. And Rebecca arose, and her dame-
sels, and sat them vp vpon the camels, &
went their way after the man. And the
seruant toke Rebecca, and wēt his way.
And Isaac was comming from ŷ way
of the well of the * liuing and seeing me,
for he dwelt in the south countrey: and Ge.x
Isaac was gone out to pray in the fielde
at the euentide. And he lift vp hys eyes
and saw the camels comming. And Re-
becca lift vp her eyes, and when she saw
Isaac, she lighted of the camell, and sayd
vnto the seruant: what man is this that
cōmeth walking against vs in the fielde?
And the seruant sayde, it is my master.
Therfore she toke her cloke and put it a-
bout her. And the seruant tolde Isaac all
thinges that he had done. And Isaac
brought her into his mother Sarays
tent, and toke Rebecca, and she became
his wife, and he loued her, and so Isaac
receiued comfort after his mother.

The .xxv. Chapter.

Abraham taketh Ketura to his wife, and begetteth many children. Abraham dyeth & geueth all his goodes to Isaac. The genealogie of Ismaell. The birth of Jacob and Esau. Esau selleth his birthright for a messe of pottage.

Abraham proceded further and toke A
him a wife called Ketura, which
bare him Simram, and Ieksan,
and Medan, and Midian, and Iesbak,
and Suah. Ieksan begat Seba, and
Dedan. And the sonnes of Dedan were
Assurim, Latusim, and Leumim. And
the sonnes of Midian, Epha, and Epher
Hanoch, and Abida and Elda. All these
were the children of Ketura. And Abra-
ham gaue al his goodes vnto Isaac. But
vnto the sonnes of the concubines which
Abraham had, he gaue giftes, and sent
them away from Isaac his sonne (while
he yet liued) Eastward vnto the lande of
Kedes. And these are the dayes of the ye-
res of Abrahams life, which he liued, an.
C. and .lxxv. yere, and then fell sicke, and
dyed in a * lusty age (when he had liued Ge.xv
enough) and was put to his people. And
his sonnes, Isaac and Ismaell buryed
him in the double caue in the fielde of E-
phron, sonne of zoar the Hethite, beside
the plain of Mamre. Which fielde Abra-
ham bought of the sonnes of Heth: there
was Abrahā buried, and Sara his wife.
It fortuned after the death of Abraham,
that God blessed Isaac his sōne: and I- B
saac dwelled by the well of the liuing and
seeing me.
These are the generations of Isma-
ell Abrahams sonne, which Agar the
Egiptian Sarayes handmayd, bare vn-
to Abraham. And these are the names
of

of the sonnes of Ismaell in their names,
according to their kinredes: the eldest
sonne of Ismael, Nebaioth, and Cedar,
and Abdeel, and Mibsam, and Misma,
Duma, and Masa, and Hader, Thema,
Jetur, Naphis, and Kedma: These are
the sonnes of Ismael, and these are their
Gene. xvii.c. names, by their townes and castels *xii
princes of their housholds. And these are
Pa. i.b. the yeres of the life of Ismaell, an. c. and
xxxvii. yere, and he fel sicke, and died, and
was layed vnto his people. And they
dwelled from Heuilah vnto Sur, that is
by the border of Egipt, as thou goest to=
ward the Assirians. And he died in the
presēce of all his brethren. And these are
C the generatyons of Isaac Abrahams
sonne. Abraham begat Isaac. And Isaac
was fourtie yere old when he toke Re=
becca to wife, the daughter of Bethuell
the Sirian of Mesopotamia, and sister
to Laban the Sirian. And Isaac made
intercession vnto the Lord for his wife,
bicause she was baren: and the Lord was
entreated of him, and Rebecca his wife
conceiued, and the children stroue toge=
ther within her. Therefore she sayd: if it
should go so to passe, what helpeth it that
I am with childe? Wherfore she wente to
aske the Lord. And the Lord sayd vnto
her: there are two maner of people in thy
wombe, and two nations shalbe deuided
out of thy bowels, and the one natiō shall
be mightier then the other, and the*el=
Ro. ix.c. der shalbe seruant vnto the yonger.

Therfore when her time was come to
be deliuered: beholde, there were two
D twinnes in her wōbe. And he that came
out first was red, and he was all ouer as
it were a rough garment, and they called
his name Esau. And after him came hys
brother out, and his hand holding Esau
Ose. xii.a by the*hele. And his name was called
Jacob. And Isaac was. lx. yere old when
they wer borne: and the boyes grew, and
Esau became a cunning hunter, and a
tiller of the earth. But Jacob was a per=
fect man, and dwelled in the tentes. I=
saac loued Esau, bicause he did eate of his
venison: but Rebecca loued Jacob. Jacob
sodde pottage, and Esau came from the
fielde and was faintie: and Esau sayd to
Jacob: Fede me I pray thee with that
redd pottage, for I am faintie. And
Abdi. i.a. therefore was his name called*Edom.
Heb xii.c And Jacob sayd: sell me this day thy*
birthright. Esau sayd: Loe, I am at the
point to dye, and what profit shall this
birthrighte do me? Jacob answered: * Gene. xlvii.g.
sweare to me thē this day. And he sware
to him, and solde his birthright vnto Ja=
cob. Then Jacob gaue Esau bread and
pottage of rice. And he did eate and drink
and rose vp, and wēt his way. And Esau
regarded not his birthright.

The. xxvi. Chapter.

The iourney of Isaac toward Abimelech. The pro=
mise made vnto Isaac and his sede. Isaac is rebuked of
Abimelech for calling his wife his sister. The chiding
of the shepeherdes for the welles. Isaac is comforted.
The attonement betwene Abimelech and Isaac.

AND ther came a dearth in the A
lande, passing the first dearth
that was in the dayes of A=
braham. And Isaac went vn=
to Abimelech king of ẏ Phi=
listines vnto Gerar. And ẏ lord apeared
vnto him, & said: go not down into Egipt
but bide in ẏ lande which I shal shew vn=
to thee: sogeorne in this lande, and I
will be with thee, and will blesse thee, for
vnto thee and vnto thy sede I will geue
all these*cōtreies. And I wil performe Ge. xii.b.
the othe which I swore vnto Abraham and. xiii.d
thy father, and will *multiplie thy sede
as the starres of heauen, and will geue Gene.
vnto thy sede all these countreyes. And xv.b.
in thy sede shall all the nations of the e. xxii.c.
earth be blessed, bicause that Abraham Ecle. xliiii.b.
herkened vnto my voyce, and kept mine
ordinances, my commaundementes, my
statuts, and my lawes. And Isaac dwel=
led in Gerar. And the mē of the place as=
ked him of his wife, and he sayd: she is my
*sister: for he feared to say, she is my Ge. xii.e.
wife, lest the men of the place shuld haue and. xx.a.
killed him bicause of Rebecca, which was
beautiful to the eye.

And it happened after he had been B
there long time, that Abimelech kyng
of the Philistians loked out at a windowe
and saw Isaac sporting with Rebecca
his wife. And Abimelech called Isaac,
and sayd: she is of a suretie thy wife: and
why saydst thou: she is my sister? To whō
Isaac answered: I thought that I might
peraduenture haue dyed for her sake.
Abimelech sayd: why hast thou done thys
vnto vs? One of the people might lightly
haue line by thy wife, and so shouldest
thou haue brought sinne vpon vs. And
so Abimeleth charged all his people, say=
eng: he that toucheth this man or his
wife, shall dye the death. Isaac sowed in
that land, and found in that same yere an
hundred bushels: & the Lord blessed him,

and the man waxed mighty, and went
C forth and grew, till he was exceading
great: for he had possession of shepe, of
oxen, and a mightie houshold, and there=
fore the Philistians had enuie at him: for
the Philistines stopped and filled vp with
earth all the wels which his fathers ser=
uantes digged in his father Abrahams
time. And Abimelech sayd vnto Isaac:
Get thee from vs, for thou art mightier
than we a great deale. Therfore Isaac
departed thence, and abode in the valley
of Gerar, and dwelt there. And Isaac re=
D turning, digged again the wels of water
which they digged in the dayes of Abra=
ham his father, which ye Philistians had
stopped after the death of Abraham, and
gaue them the same names which his fa=
ther gaue them. Isaacs seruants digged
in the valley, and found a well of liuing
water. And the herdmen of Gerar did
striue with Isaacs heardmen, sayeng:
Contention. the water is ours. Then called he the well
*Esek, bicause they stroue with him. And
E they digged an other well, and stroue for
Enmitie that also. And he called the name of it *
Sitena. And then he departed thence, and
digged another well, for the which they
stroue not: therefore called he it * Reho=
Largenesse. both, sayeng: the Lord hath now made vs
roume, that we may encrease vpon the
earth. And he went vp thence, to Beer
Seba. And the Lord appeared vnto him
the same night, and sayd: I am the God
of Abraham thy father, feare not, for I
am with thee, and will blesse thee and
multiply thy sede for my seruant Abra=
hams sake. And he builded an altare
there, and called vpon the name of the
Lord, and pitched his tent. And there I=
saacs seruantes digged a well. Then
F came Abimelech to him from Gerar, and
Ahusath his frende, and Phicol his chief
captain. And Isaac sayd vnto them: wher
fore come ye to me, seing ye hate me, and
haue put me away from you? Which an=
swered: in seing we saw that the *Lord
was with thee, and we sayd: let there be
now an oth betwixt vs, euen betwixt vs
and thee, and let vs make a bonde with
thee, that thou shouldest do vs no hurte,
as we haue not touched thee, and as we
Ge.xxi.c. haue done vnto thee nothing but good,
and sent thee away in peace, for thou art
now the blessed of the lord. And he made
them a feast, and they did eate and drink.
And they rose vp betimes in the morning
and sware one to another. And Isaac set
them away. And they departed from him
in peace. And that same day it happened,
that Isaacs seruantes came and tolde G
him of a well which they had digged, and
sayd vnto him: we haue founde water.
And he called it *Seba. And the name of An othe.
the citie is called *Beer Seba vnto this The well of the othe.
day. Esau was .xl. yere olde, and he toke a
wife called Iudith, the daughter of Bery
an Hethite, and Basmath the daughter
of Elon an Hethite also, which were dis=
obedient vnto Isaac and Rebecca.

The .xxvii. Chapter.

Iacob stealeth the blessing from Esau by his mothers counsell. Isaac is sad. Esau is comforted. The hatred of Esau toward Iacob.

AND it came to passe that A
when Isaac waxed olde,
and his eyes were dimme
(so that he could not see:)
He called Esau his eldest
sonne, and sayd vnto hym:
My sonne, and he sayd vnto hym: here
am I. And he sayd: beholde, I am nowe
old, and know not the day of my death:
and now therfore take thy wepons, thy
quiuer and thy bowe, and get thee to the
feldes, that thou mayst take me some ve= B
nison, and make me meate such as I
loue, and bring it me, that I may eate,
and that my soule may blesse thee, before
that I dye. But Rebecca heard when I=
saac spake to Esau his sonne. And Esau
went into the fielde, to catche venison
and to bring it. And Rebecca spake vnto
Iacob her sonne, sayeng: Behold, I haue
heard thy father talking with Esau thy
brother, and sayeng: bring me venison
and make me meate that I may eate, and
blesse thee before ye Lord, afore my death.
Now therfore my sonne, heare my voice
in that which I commaunde thee: gett
thee to the flocke, and bring me thence
two good kiddes, that I may make meat
of them for thy father, such as he loueth.
And thou shalt bring it to thy father, that
he may eate, and that he may blesse thee
before his death. Then sayd Iacob to Re=
becca his mother: behold, Esau my bro=
ther is a rough man, and I am smoth.
My father shall peraduenture fele me,
and I shall seme vnto hym as though I
went about to begile him, and so shall he
bring a curse vpon me, and not a blessing.
And his mother sayd vnto hym: vpon
me be thy curse my sonne, onely heare
my voyce, and goe and fetche me them.
And

And Jacob went and fet them, and
brought thẽ to his mother. And his mo-
ther made meate, suche as she knewe
his father loued. And Rebecca fet good-
ly raymente of her eldest sonne Esau,
C which wer in the house with her, and put
them vpon Jacob her yongest sonne,
and she putt the skinnes of goates vp-
pon his handes, and vpon the smoth
of his necke. And she putt the meate
and bread which she had prepared, in
the hande of her sonne Jacob. When
he came to his father, he sayd: my fa-
ther. And he answered: here am I:
who arte thou my sonne? And Jacob
sayd vnto his father: I am Esau thy
eldest sonne. I haue done accordyng
as thou baddest me: vp and sit and eate
of my venison, that thy soule may blesse
me. And Isaac sayd vnto his sonne:
how commeth it that thou hast founde
it so quickly my sonne? He answered.
The Lorde thy God brought it to my
hande: Then sayd Isaac vnto Jacob:
come nere and let me fele thee my sonne,
whether thou be my sonne Esau or not.
Then went Jacob to Isaac his father,
and he felt him, and sayd: the voice is
Jacobs voice, but the handes are the
handes of Esau. And he knewe him not
bicause his handes were rough, as his
brother Esaus handes: and so he blessed
him. And he asked him: arte thou my
sonne Esau? And he sayd, that I am.
D Then sayd he, bring me and let me eate
of my sonnes venison, that my soule
may blesse thee. And he brought him,
and he eate. And he brought him wine
also, and he dranke. And his father I-
saac said vnto him: come nere, and kisse
me my sonne. And he went vnto him,
and kissed him. And he smelled the sa-
Ec.iii.b. uoure of his rayment, *and blessed him,
He.xi.d. and sayd: See, the smell of my sonne
is as the smell of a fielde, which the Lord
hath blessed. God geue thee of the dewe
of heauen, and of the fatnesse of the
earth, and plentye of corne and wine.
People be thy seruantes, and nations
bowe vnto thee. Be Lord ouer thy bre-
thren, and thy mothers children stoupe
vnto thee. Cursed be he that curseth the,
and blessed be he that blesseth thee.
E It happened that as soone as Isaac
had made an end of blessing, and Jacob
was scarce gone out from the presence of
Isaac his father: thẽ came Esau his bro-
ther from his hunting, and had made al-
so meate, and brought it vnto his father,
and sayd vnto his father: Let my father
arise and eate of his sonnes venison, that
thy soule may blesse me. Then his father
Isaac sayd vnto him: who art thou? He
answered: I am thy eldest sonne Esau:
and Isaac was greatly astonied out of
measure, and sayde: which is he, and
where is he then that hath hunted veni-
son, and brought it me? and I haue ea-
ten of all before thou camest, and haue
blessed him, and he shalbe blessed. When
Esau heard the wordes of his father,
he cryed out greatly and bytterly, a-
boue measure, and sayd vnto his father
blesse me also my father. Who answered,
thy brother came with subtyltie, and
hath taken away thy blessing. And he
sayd againe: He may well be called Ja- F
cob, for he hath vndermined me nowe
two tymes: first he toke away my birth-
right, and see, nowe hath he taken a-
way my blessing also. And he sayd, hast
thou kept neuer a blessing for me? I-
saac answered and sayd vnto Esau: be-
hold, I haue made him thy Lorde, and
all his mothers children haue I made
his seruantes. Moreouer with corne
and wine haue I stablished him: what
can I do vnto thee nowe my sonne? And
Esau sayd vnto hys father: hast thou
but that one blessing my father? Blesse
me also my father: so lifted vp Esau his
voice and * wept. Then Isaac his fa- He.xii.c.
ther answered and sayd vnto him: Be-
holde, thy dwelling place shalbe the fat-
nesse of the earth, and of the dewe of
heauen frõ aboue. And with thy sweard
shalt thou liue, and shalt be thy brothers
seruant. And it will come to passe that
when thou shalt get the mastery, thou
shalt loose his yoke from of thy necke. G
And Esau * hated Jacob, bicause of the Abdi.i.c
blessing that his father blessed him with-
all. And Esau sayd in his hart: The dayes
of my fathers sorow are at hande, and I
will slay my brother Jacob. And these
wordes of Esau her eldest sonne were
tolde to Rebecca. And she sent and called
Jacob her yongest sonne, and sayd vn-
to him: behold thy brother Esau threate-
neth to kill thee: nowe therefore my
sonne heare my voyce, make thee rea-
dy and flee to Laban my brother at Ha-
ran: and tary with him a while * vntill Gene.
thy brothers fearcenesse be swaged, and xxxiii.a.
vntill thy brothers wrath turne away
from thee, and he forget the thynges

which thou hast done to him. Then will I sende and fet thee away from thence. Why should I be desolate of you both in one day? And Rebecca spake to Isaac: I am wery of my life, for feare of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such one as these are, or of the daughters of the lād, what good shall my life do me.

¶ The .xxviii. Chapter.

¶ Jacob is sent into Mesopotamia to Laban for a wife. Esau marieth an Ismaelite. Jacob dreameth a dreame. Christ is promised. Jacob maketh a vowe.

A Gene. xxvii. a.

AND so Isaac called Jacob, and *blessed him, and charged him, and sayd vnto him see thou take not a wife of the daughters of Canaan, but arise and gett thee to Mesopotamia to the house of Bethuell thy mothers father: and there take thee a wife of the daughters of Laban thy mothers brother. And God almightie blesse thee, and make the to encrease, and multiply thee, that thou mayest be a number of people, and geue thee the blessing of Abraham: to thee and to thy sede with thee, that thou mayst possesse the lande (wherin thou art a stranger) which God gaue vnto Abraham. Thus Isaac sent forth Jacob. And he went to Mesopotamia vnto Laban, sonne of Bethuell the Sirien, and brother to Rebecca Jacob and Esaus mother. When Esau saw that Isaac had blessed Jacob and sent him to *Mesopotamia, to fet him a wife

Ose. xii. d

B thēce: and that as he blessed him, he gaue him a charge, sayeng: thou shalt not take a wife of the daughters of Canaan, and that Jacob had obeyed his father and mother, and was gone to Mesopotamia: and Esau seeing also that the daughters of Canaan pleased not Isaac his father: then went he vnto Ismael, and toke vnto the wiues which he had, Mahala the daughter of Ismaell, Abrahams sonne, the sister of Nabaioth, to be his wife. Jacob departed from Beer Seba, to come vnto Haran, and came vnto a place by chaunce, and taried there all night, bicause the sunne was down: And toke a stone of the place, and put it vnder hys head, & layd him down in the same place to slepe. And he dreamed: and beholde, there stode a ladder vpon the earth, and the top of it reached vp to heauen. And see, the Angels of God went vp & downe vpon it: yea, and God stode vpon it, and C

sayd: I am the Lord God of Abraham thy father, and the God of Isaac: ỷ land which thou slepest vpon, wil I geue thee and thy sede. And thy sede shalbe as the dust of the earth, and thou shalt sprede abrode to the west, to the east, to the north and to the south. And thorow thee and in thy sede, shall all the kinreds of the earth be blessed. And see I am with thee, and will be thy keper in all places whither thou goest, and wil bring thee again into this land: neither will I leaue thee vntill I haue made good all that I haue D

promised thee. When Jacob was awaked out of his slepe, he sayd: surely the Lord is in this place, and I was not aware. And he was afrayd, and sayd: how fearefull is this place: it is none other but euē the house of God, and the gate of heauen. And Jacob stode vp early in the morning, and toke the stone that he had layd vnder his head, and pitched it vp an end *and powred oyle on the top of it. And he called the name of the place *Bethell, but the name of the citie was Lus, before tyme. And Jacob vowed a vow, sayeng: If God will be with me, and will kepe me in this iourney which I go, and will geue me bread to eate, and clothes to put on, so that I come againe vnto my fathers house in safetie, then shal the Lord be my God, and this stone which I haue set vp an end, shalbe Gods house: and of all that thou shalt geue me, will I geue the tenth vnto thee.

Ge. xxxv. The house of God.

The .xxix. Chapter.

¶ Jacob commeth to Laban, and serueth .vii. yere for Rachell. Lea was brought to his bed in stede of Rachell. He marieth them both, and serueth yet .vii. yere more for Rachell. Lea conceiueth.

A

WHen Jacob lifte vp his fete and came into the Eastcoūtrey. And as he loked about, beholde there was a well in the field, and thre flockes of shepe laye thereby (for at that well were the flockes watered) and there was a great stone vpō the well mouth. And thither were al the flockes brought, and they rolled the stone from the welles mouth, and watered the shepe, and putt the stone agayne vpō the welles mouth, vnto his place. And Jacob sayd vnto them: brethren, whence be ye? And they sayd: of Haran are we. And he sayd vnto them: know ye Laban the sonne of Nahor? They sayd: we knowe him. And he sayd

B sayd vnto them: is he in good health? &
they sayd, he is in good health: and be-
holde, his daughter Rachell commeth
with the shepe. And he sayd, lo, it is yet
but hye day, nether is it tyme that the ca-
tel should be gathered together, water ye
the shepe and go and fede them. And they
sayd, we may not vntill all the flockes be
brought together, and till they roll the
stone from the welles mouth, & so we wa-
ter our shepe. While he yet talked wt them
Rachell came with her fathers shepe, for
she kept them. And assone as Jacob saw
Rachell the daughter of Laban, his mo-
thers brother, and the shepe of Laban his
mothers brother, he went and rolled the
stone from the wels mouth, and watered
the flocke of Laban, his mothers brother
And Jacob kissed Rachel, and lift vp his
voice and wept: and Jacob told Rachell
that he was her fathers brother, and Re-
beccaes sonne: Therfore ran she and told
C her father. And it happened when La-
ban heard tell of Jacob his sisters sonne,
he ran to mete him: and embraced hym,
and kissed him, and brought him to his
house. And he told Laban all the matter.
To whom Laban sayd: well, thou art my
bone and my flesh. And he abode with
him the space of a moneth. And Laban
sayd vnto Jacob: Though thou be my
brother, shouldest thou therfore serue me
for nought? tell me, what shall thy wages
be? Laban had two daughters: The el-
dest called Lea, and the yongest Rachel.
Lea was tender eyed, but Rachell was
bewtifull and well fauored. And Jacob
loued Rachel, and sayd: I wil serue thee
vii. yere for Rachell thy yongest daugh-
ter. Laban answered: it is better that I
D geue her thee, then to another man: bide
Ose.xii.d. with me. And Jacob serued *vii. yeres for
Rachell, and they semed vnto him but a
few daies, for the loue that he had to her.
And Jacob sayd vnto Laban: geue me
my wife that I may lie with her. For my
dayes are fulfilled. Then Laban gathe-
red together al the men of that place, and
made a feast. And when euen was come,
he toke Lea his daughter and brought
E her to him, and he went *in vnto her.
Gene. xvi.e. And Laban gaue vnto his daughter
Lea, Silpha his mayde, to be her ser-
uant. To whom when Iacob came in accor-
ding to the custome, and whē the morning
was come, beholde it was Lea. Then
sayd he to Laban: wherefore hast thou
playd thus with me? did not I serue thee
for Rachell? wherfore hast thou then be-
giled me? Laban answered: it is not the
maner of this place, to mary the yongest
before the eldest. Passe out this weke,
and then shall this also be geuen thee for
the seruice which thou shalt serue me yet
vii. yeres more. And Jacob did euen so,
and passed out that weke, and then he F
gaue him Rachell his daughter to wife
also. And Laban gaue to Rachell his
daughter, Bilha his handmayd to be her
seruant. So lay he by Rachell also, and
loued Rachell more then Lea, *and ser- Gene.
ued him yet.vii. yeres more. When the xxxi.f.
lord saw that Lea was despised, he made
her fruitfull, and Rachell remayned ba-
ren. And Lea conceiued and bare a sone,
and called his name Ruben, for she sayd:
the Lord hath loked vpon my tribulati-
on. Now therfore my husbande will loue
me. And she conceiued againe and bare a
sonne, and sayd: the Lord hath heard G
that I am despised, and hath therfore ge-
uen me this sonne also, and she called his
name *Simeon. And she conceiued yet
and bare a sonne, and said: now this once i.Pa.ii.a.
will my husband kepe my company, bi-
cause I haue borne him.iii. sonnes: and
therfore was his name called Leui. And
she conceiued yet againe, and bare a sone
sayeng: now wil I prayse the Lord: ther-
fore she called his name Juda, and left
bearing.

The.xxx.Chapter.

Rachell and Lea being both baren, geue their maidens vnto their husband, and they beare him children. Jacob deceiueth Laban in the conceiuing of the shepe and kiddes. Jacobs reward for his seruice.

A RAchell when she saw that she bare
Jacob no children, she enuyed her
sister, and sayd vnto Jacob: Geue
me children, or els I am but dead. And
Jacob was wroth with Rachell, sayeng:
Am I in Gods stead, which kepeth from
thee the fruite of thy wombe? Then she
sayd: here is my mayde Bilha, go in vnto
her, and she shall beare vpon my lappe,
that I may be encreased by her. And she
gaue him Bilha her handmayd to wife.
And Jacob went in vnto her, and Bilha
conceiued and bare Jacob a sonne. Then
sayd Rachell. God hath geuen sentence
on my side, and hath also heard my voice,
and hath geuen me a sonne. Therefore
called she him Dan. And Bilha Rachels
mayd conceiued againe, and bare Jacob
another sonne. And Rachell sayd: with
Godly wrestlinges haue I wrestled with

B my sister and haue gotte the vpper hand.
And she called his name Nephtali. Whē
Lea sawe that she had lefte bearing, she
toke Silpha her mayde, and gaue her
Jacob to wife. And Silpha Leas mayd
bare Jacob a sonne. Then sayd Lea:
good luck: and called his name Gad. And
Silpha Leas mayd bare Jacob another
sonne. Then sayd Lea: happy am J, for
the daughters will call me blessed.
And called his name Aser. And Ruben
wēt out in the dayes of ẏ wheat haruest,
and found mandragoras in the fieldes, &
brought thē vnto his mother Lea. Then
sayd Rachell to Lea: geue me of thy sōns
mandragoras. To whom Lea answered:
Js it not enough that thou hast taken a-
way my housband, but wouldest take a-
C way my sōnes mandragoras also? Then
sayd Rachel: well, let him slepe with thee
this night, for thy sonnes mandragoras.
And Jacob came from the fields at euen,
and Lea went out to mete him, and said:
come in to me, for J haue boughte thee
with my sonnes mandragoras. And he
slept with her that night. And God heard
Lea that she conceiued, & bare vnto Ja-
cob the fifte sonne. Then sayd Lea: God
hath geuen me a reward, bicause J gaue
my maydē to my husband, and she called
him Jsachar. And Lea conceaued yet a-
gaine, and bare Jacob the sixt sōne. And
Lea sayd: God hath endued me with a
good dowry. Now wil my husband dwell
with me, bicause J haue borne him sixe
sonnes, and called his name zabulon. Af-
ter that she bare a daughter, & called her
Gene. xxxiiii. a. name *Dina. And God remembred Ra-
D chell, heard her, and made her fruteful,
so that she conceaued and bare a sonne,
and sayd: God hath taken away my re-
buke. And she called his name Joseph,
sayeng: The Lord geue me yet another
sonne. And assone as Rachell had borne
Joseph, Jacob sayd to Laban: sende me
away that J may go vnto mine owne
place and cōtrey, geue me my wiues and
my childrē, for whom J haue serued thee,
and let me go: for thou knowest what ser-
uice J haue done thee. To whō Laban
answered: if J haue founde fauour in thy
Gene. xxx.a. sight (for J suppose that the Lord hath*
blessed me for thy sake) appoint what thy
reward shalbe, and J will geue it thee.
But he sayd vnto him: thou knowest
what seruice J haue done thee, and in
what taking thy catell haue been vnder
me: For it was but litle that thou hadst
before J came, and now it is encreased
into a multitude, and the Lord hath bles-
sed thee for my sake. But now when shal
J make prouision for mine owne house
also? And he sayd: what shall J then geue E
thee? And Jacob answered: thou shalt
geue me nothing at all, if thou wilt do
this one thing for me, and then will J
turne again and fede thy shepe, and kepe
them.

J will go about all the shepe this day,
and separate from them al the shepe that
are spotted and of diuerse colors, and all
blacke shepe among the lambes, and the
partie and the spotted among the kiddes:
and the same shalbe my reward. So shall
my righteousnesse answere for me to mo-
row, and shal come for my reward before
thy face, and euery one that is not speck-
led and partie among the goates, & black
among the shepe, the same shalbe theft
with me.

And Laban sayd: Go to, would God it
might be according to thy sayeng. Ther-
fore he toke out the same day ẏ he goates
that were partie and of diuerse colors,
and all the she goates that were spotted
and party coloured, & all that had white F
in them, and al the blacke among ẏ shepe
and put them in the keping of his sonnes
and set three dayes iourney betwixt him-
self and Jacob. And so Jacob kept ẏ rest
of Labans shepe. Jacob toke roddes of
grene popular, hasel, and of chestnutt
trees, and pilled white strakes in them,
and made ẏ white appeare in the roddes.
But they that were whole, remained grene,
and thus was it made a variable color. And
put the roddes which he had pilled, euen
before the shepe, in the gutters and wa-
tering troughes, when the shepe came to
drinke: that they should conceiue when
they came to drinke. And the shepe con-
ceiued before ẏ roddes, and brought forth
lambes, straked, spotted, and party. And
Jacob parted the Lambes, and turned
the faces of ẏ shepe toward spotted thin- G
ges, and toward all maner of black, that
was among the shepe of Laban: namely,
putting his own flockes by themself, and
not putting them with Labans shepe.
And it fortuned that in euery ramming
time of the stronger shepe, Jacob layed
the roddes before the eyes of the shepe in
the gutters: namely, that he might make
them conceiue before the roddes. But
when the shepe were feble, he put them
not in. And so the febler were Labans,
and

and the stronger Jacobs. And the man encreased exceedingly, and had a great flocke, mayd seruantes, and men seruantes, camels and asses.

The.xxxi. Chapter.

At the commaundemente of God Jacob departed from Laban, and toke his goods with him. Rachell stealeth her fathers images. Laban followeth Jacob. The couenant betwene Laban and Jacob.

A But he heard the wordes of Labans sones, sayeng: Jacob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honor. And Jacob behelde the countenance of Laban, and behold, it was not as yesterday, and yeryesterday. And the Lord sayd vnto Jacob: turne again into the lande of thy fathers, and to thy kinred, and I will be with thee. Therfore Jacob sent and called Rachel and Lea to the fielde vnto his flocke, and sayd vnto them: I see your fathers countenance that it is not toward me as yesterday, and yeryesterday. But the God of my father hath ben with me. And ye knowe how that I haue serued your father with all my might. But your father hath deceaued me, and chaunged my wages.x. tymes: but God suffred him not to hurt me. When he sayd, the spotted shalbe thy wages, then all the shepe bare
B spotted. And when he sayd: the straked shalbe thy reward, then bare al the shepe straked: thus hath God taken away your fathers shepe, and geuen them me. But in ramming time it happened, that I lifted vp mine eyes and saw in a dreame, and behold the rammes leaped vpon the shepe that were straked, spotted and party. And the Angell of God spake vnto me in a dreame, sayeg: Jacob, and I answered: Here am I. And he sayd: Lift vp now thine eyes, and see all the rammes leaping vpō the shepe that are straked, spotted, and party, for I haue sene all that Laban doth vnto thee: I am the God of
Gene. xxviii.a. *Bethell, where thou annointedst the stone, and where thou bowedst a vowe
C vnto me. Now therfore aryse and get the
Gene. xxii.c. out of this contrey, and returne vnto the lande where thou wast borne.

Then answered Rachell, and Lea, & sayd vnto him: Haue we a portiō and inheritance in our fathers house? Doth not he count vs euen as strāgers? for he hath solde vs, & hath euē eaten vp our money. But all the riches which God hath taken from our father, that is oures and oure childrens. And nowe whatsoeuer God hath sayd vnto thee, that do. Then Jacob rose vp, and set his sonnes and wiues vp vpon camels, and caried away al his flockes, and all his substance, which he had procured, his riches and possessiōs which he had gotten in Mesopotamia, for to go to Isaac his father vnto the land of Canaan. But Laban was gone to *shere Gene. xxxviii.
his shepe, and Rachell had stollen her fa- ii.king.
thers images. And Jacob stale away the xiii.c.
hart of Laban the Siriā, in that he tolde him not that he fled. So fled he and all that he had, and made himselfe ready, and passed ouer the riuer, and set his face streight toward the mount Gilead. Upon D
the third day after, was it tolde Laban that Jacob fled. Thē he toke his brethrē with him, and followed after him seuen dayes iourney, and ouertoke him at the mount Gilead. And God came to Labā the Siriā in a dreame by night, and sayd vnto him: take hede that thou speake not to Jacob ought saue good. And Laban ouertoke Jacob: and Jacob had pitched his tent in the mount. And Laban with his brethren pitched their tent also vpon the mounte Gilead. And Laban sayde to Jacob: why hast thou this done to steale away my heart, and cary away my daughters, as though they had been taken captiue with the swearde?

Wherefore wentest thou away secretly vnknowen to me, and didest not tell me, that I might haue brought thee on the way with myrthe, singing, timbrell aud harp, and hast not suffred me to kisse my children and my daughters? Thou wast* i.Kinge. xiii.c.
a foole now to do it, for I am able to do ii.Para.
you euell. But the God of your father xxvi.
spake vnto me yesterday, sayeng: take hede that thou speake not to Jacob ought saue good. And now though thou wentest thy way, bicause thou longest after thy fathers house, yet wherfore hast thou stollen my goods? Jacob answered and sayd to Laban: bicause I was afraid, and thought that thou wouldest haue taken away thy daughters from me. But (whereas thou layest thefte to my charge) with whomsoeuer thou findest thy goodes, let him die here before our brethren. Seke that thine is by me, and take it to thee. But Jacob wicht not that Rachell had stollen them. Then went Laban into Jacobs tent, and into Leas tent, and into the two maydens tentes: but founde them not. Then went he out of Leas tēt,

and

C and entred into Rachels tent. And Rachell had taken the images, and put them in the camels strawe and sate downe vpon them. And Laban serched all the tent: but founde them not. Then sayd she to her father: my lord, be not angry that I can not rise vp before the, for the custome of women is come vpō me. So searched he, but found not those idols. And Jacob was wrothe, and chid with Laban. Jacob also aunswered and sayd vnto him: what haue I trespassed, or what haue I offended, that thou followedst so after me? Thou hast serched all my stuffe, and what hast thou found of all thy housholde stuffe? put it here before thy brethren and myne, that they may iudge betwixte vs both. Beholde: This twenty yere haue I been with thee, thy shepe and thy goates haue not ben baren, and the rammes of thy flock haue I not eaten. Whatsoeuer was torne of beastes, I brought it

F not vnto thee, but made it good my self: of my hande didst thou require it, euen as it that was stollen by day or night. By day the heate consumed me, and the frost by night, and my slepe departed fro mine eyes. Thus haue I been .xx. yere in thy

Gene. xxix.f. house, and serued thee *xiiii. yeres for thy ii. daughters, and six yeres for thy shepe, and thou hast changed my reward .x. tymes. And except the God of my father, the God of Abraham, and ẏ feare of Isaac had been with me, surely thou hadst sent me away now all emptye. But God beheld my tribulation, and the labor of my handes, and rebuked thee yesterday. Laban answered and sayd vnto Jacob: these daughters are my daughters, and these children are my children, and these shepe are my shepe, and al that thou seest is mine. And what can I do this day vnto these my daughters, or vnto their children which they haue borne? Now therfore come on, and let vs make a bonde, I and thou, which may be a witnesse betwene thee and me. Then toke Jacob a stone, and set it vp an end, & Jacob sayd vnto his brethrē: gather stones. And they toke stones, and made an heape, and they did eate there vpon the heape. And Labā called it *Jegar Sahadutha, but Jacob called it Gilead (eyther of them according to the propertie of his own language.)

The heape of witnesse Tumulus testificans.

Then sayd Laban: this heape is witnesse betwene thee and me this day: therfore is it called Gilead, (that is, a heape of witnesse) and *Mizpah. For he sayd: The

A totchil.

Lord loke betwene me and thee, when we are departed one from another. If thou shalt vexe my daughters, or shalt take other wiues beside my daughters,

G here is no man with vs: beholde, God be witnesse betwixt thee and me. And Laban sayd moreouer to Jacob: beholde, this heape and this marke which I haue set here, betwixt me and thee: this heape be witnesse and also this marke, that I will not come ouer this heape to thee, and thou shalt not come ouer thys heape & this marke vnto me, to do any harme. The God of Abraham, the God of Nahor, and ẏ God of their fathers be iudge betwixt vs. And Jacob sware by ẏ feare of his father Isaac. Thē Jacob did Sacrifice vpon the mount, and called his brethren to eate bread. And they did eate bread and taried all night in the hill. And early in the morning Laban rose vp and kissed his children and his daughters, and blessed them, and Laban departing went vnto his place againe.

The .xxxii. Chapter.

The vision of the Angels. Jacob sendeth presentes vnto his brother Esau. How he wrestled with the Angel, which chaunged his name and called him Israell.

A BUt Jacob went forth on his iorney. And the Angels of god came and met him. And when Jacob saw them, he sayd: this is gods host, and called the name of that same place *Mahanaim (that is, an armye)

A double army And Jacob sent messengers before hym, to Esau his brother, vnto the land *of

Josua. xxxiiii.a. Seir, and the field of Edom. And he cōmaunded them, sayeng: Thus shall ye speake to my Lord Esau: Thy seruant Jacob sayeth thus: I haue soiourned and bene a stranger with Laban vnto this tyme, and haue oxen, asses and shepe men seruantes, and wemen seruantes, and haue sent to shew it my Lord, that I

B may finde grace in thy sight. And the messengers came againe to Jacob, sayeng: we came vnto thy brother Esau, and he commeth against thee and hath .iiii. hundreth men with him. But Jacob was greatly afrayd, and wist not which way to turne himselfe: and deuided the people that was with him, and the shepe, and oxen, and camels, into two companies and sayd: If Esau come to the one part and smite it, the other shal saue itself. And

Gene. xxxi.b. Jacob sayd againe: O God of my father Abraham, and God of my father Isaac: Lord which saydst vnto me *returne vn-

C to thy

to thy country and to thy kinred, & I will
doe al wel with thee: I am not worthy
of the least of al the mercies and truthe
which thou hast shewed vnto thy seruãt.
For with my staffe came I ouer this Jor
dane, and now haue I gotten.ii.droues.
Deliuer me from the handes of my bro
ther Esau, for I feare hym, leste he will
come and smite the mother with the chil
dren. Thou saydst: I wil surely doe thee
good, and make thy sede as the sande of ye
sea, which can not be numbred for mul
D titude. And he taried ther that same night
& toke of that which came to hand, a pre
sent for Esau his brother. ii hũdred shepe
and.xx.rammes, thirtye milch camels wt
their coltes.xl.kyne,&.x.buls,xx.she asses
and.x.foles: & deliuered thẽ into ye hande
of his seruantes, euery droue by themsel
ues, & said vnto his seruants: goe forth
before me, & putte a space betwixt droue
and droue. And he commaunded the for
moste, saying: If Esau my brother mete
thee & aske thee, saying: whose art thou,
and whether goest thou, and whose are
these that goe before thee? thou shalt say:
They be thy seruant Jacobs, and it is a
present sent vnto my lord Esau, and be
hold, he himself commeth after vs. And
so cõmaũded he the second, and the third,
E and all that folowed the droues, sayeng:
of this maner see that you speake vnto
Esau when you mete him, and say more
ouer: thy seruant Jacob also commeth
after vs, for he sayd: I wil peace his wra
th with ye present that goeth before me,
and afterward I will see him my self, if
peraduenture he wil receiue me to grace:
So went the present before, him and he
taryed all that night in the company, and
rose vp thesame night, and toke his.ii.
wiues and his.ii.maydens, and his ele
uen sõnes, and went ouer the forde Ja
bok. And he toke them, and set them ouer
the riuer, and sent ouer that he had, and
Oze.xii.b taryed behynd himself alone. And there*
F wrestled a man with him vnto the brea
king of the day. And when he saw that
he could not preuaile against him, he
smote hym vnder ye thye, and the sinowe
of Jacobs thye shranke, as he wrestled
with him. And he sayd: let me go, for the
day breaketh. Which answered: I wil not
let thee go, except thou blesse me. And he
sayd vnto him: what is thy name? He an
swered, Jacob. He sayd: thou shalt be cal
Gene. led Jacob no more, but * Israell. For as
xxxv.b a Prince hast thou wrestled with God,
and with man, and hast preuayled.
And Jacob asked him, sayeng: tell me
thy name. And he sayd: wherefore doest
thou so aske after my*name: and he bles Jud.xiii.c
sed him there. And Jacob called ye name The face
of the place * Pheniell, for I haue sene of God.
God face to face and my life is preserued.
And as he went ouer Pheniell, ye sunne
rose vpon him, and he halted vpon his
thye. And therfore is it that the children
of Israell eate not of the sinow ye shranke
in that place of the thie, vnto this day: bi
cause that he touched the place of Jacobs
thye, in the sinowe that shronke.

The.xxxiii.Chapter.

Esau and Jacob are agreed: and Jacob came into Sichem.

IAcob lifting vp his eyes, loked A
and behold, Esau came, hauing
with him foure hundred men.
And he deuided the childrẽ vn
to Lea and vnto Rachel, and vnto the.ii.
maydens. And he put the maydens and
their children formost: and Lea and her
children after, and Rachell, and Joseph
hindermost. And he went before them,
and*fell on the ground seuen, times vn Ge.xix.a.
til he came vnto his brother. Esau*came Gene.
to mete him, and embraced him, and fell xxviii.g.
on his necke, and kissed him, & they wept.
And he lift vp his eyes, and saw the wo
man, and the children, and sayd: whence
hast thou these? (And do they belong vnto the?)
And he answered: they are the children B
which God hath geuen thy seruant. Thẽ
came the maydens forth, and their chil
dren, and did their obeysance. Lea also
with her childrẽ came and did their obei
sance. And last of all came Joseph and
Rachell, and did their obeysance.
And he sayd: what is al the droue which
I met? he answered: that I may finde
grace in the sight of my lord. And Esau
sayd: I haue enough my brother, kepe
that thou hast vnto thy selfe. To whom
Jacob answered: Oh, nay, but if I haue
founde grace in thy sight, receiue my pre
sent of my hand: for I haue sene thy face He.xv.d.
*as though I had sene the face of God,
and thou hast had a good wil toward me.
Oh take my blessing that is brought the,
for God hath had mercy on me. (Geuing
me all thinges.) And I haue enough. And C
so he compelled him, and he toke it. And
he sayd: let vs take our iourney and goe,
I will go before thee. Jacob answered
him: my lord thou knowest, that the chil
dren are tender, and the ewes and kyne
with

with yong vnder mine hād, which if men
should ouerdriue, but euen one day, all ÿ
shepe will dye. Oh let my lord go before
his seruant, and I will driue fayre and
softly, according as the cattell that goeth
before me, and the children, be able to en-
dure, vntil I come to my lord vnto Seir.
D And Esau sayd: let me yet leaue some of
my folke with thee. And he answered,
what nedeth it? (This one thing onely haue I
nede of) let me finde grace in the sight of
my Lord. So Esau went his way again
that same daye, vnto Seir. And Jacob
toke his iourney toward Sucoth, & built
him an house, and made boothes for hys
cattel. And therfore is it, that the name of
Bothes. the place is called * Sucoth.

And Jacob came to Salem a citie of
Sichem, which is in the lande of Cana-
an, after that he was come frō Mesopo-
tamia, and pitched before the citie, and
bought a parcell of ground (where he pit-
ched his tent) of the children of Hemor,
Sichems father, for an hundreth pieces
of money. And he made there an aultare,
and called vpon the mightie God of Is-
raell.

The. xxxiiii. Chapter.

¶ The rauishing of Dina Jacobs daughter, by the mē of Sichem. And of the great bloodshedding done by the sonnes of Jacob.

A DIna the daughter of Lea *
Gene. xxx. c. which she bare vnto Jacob,
went out to se the daughters
of the lande. Whom when
Sichem the sonne of Hemor
the Heuite, Lord of that contrey saw, he
ii. King. xiii. c. toke her and lay with her, and forced *
her, and his heart lay vnto Dina the
daughter of Jacob. And he loued that da
mosell and spake kindly vnto her. And
Sichem spake vnto his father Hemor,
sayeng: gett me this mayden vnto my
wife.

And Jacob heard that he had defyled
Dina his daughter, his sonnes being
with their cattell in the field, and he helde
his peace vntil they were come. And He-
mor the father of Sichem went out vn-
to Jacob, to cōmon with him. And when
the sonnes of Jacob comming out of the
fielde heard it, it grieued them, and they
were not a litle wroth, bicause he had
wrought folly in Israell, in that he had
B lyen with Jacobs daughter, which thing
ought not to be done. And Hemor com-
moned with them, sayeng: the soule of my
sonne Sichem longeth for your daugh-
ter: geue her him to wife, and make ma-
riages with vs, and geue your daughters
vnto vs, and take our daughters vnto
you, and ye shall dwell with vs, and the
lande shalbe before you, dwell and doe
your businesse and haue your possessions
therein. And Sichem sayd vnto her fa-
ther, and her brethren: let me fynde grace
in your eyes, and whatsoeuer ye appoint
me, that wil I geue. Aske freely of me
both the dowrye and giftes, and I will
geue according as ye say vnto me, so that
ye geue me the damosell to wife.

But the sonnes of Jacob answered to
Sichem and Hemor his father, talking
among themselues deceitfully, bicause he
had defiled Dina their sister. And they
sayd vnto them: We can not do this thing
that we should geue our sister to one that
is vncircumcised, for that were a shame
vnto vs. But in this wil we consent vn-
to you: If ye will be as we be, and al the
men children among you be circumcised,
then will we geue our daughters to you,
and take your daughters to vs, and will
dwell with you, and be one people. But C
and if ye will not hearken vnto vs to be
circumcised, then wil we take our daugh-
ter, and go our wayes. Their wordes
pleased Hemor, and Sichem his sonne.
And the yong man deferred not for to do
the thing, bicause he had a lust to Jacobs
daughter: he was also most set by of all
that were in his fathers house. Thē He-
mor and Sichem his sonne went vnto
the gate of their citie, and commoned
with the men of their citie, sayeng: these
men are vnfained toward vs, and dwell
in the land and do their occupation ther-
in. And in the lande is roume enoughe
for them, we will take their daughters to
wiues, and geue them our daughters:
onely herein will they consent vnto vs,
for to dwel with vs and to be one people,
if al the men children that are among vs
be circūcised as they are. Shall not their
goodes and their substance and all their
cattell be ours, onely if we consent vnto
them? for they will dwell with vs. And D
vnto Hemor and Sichem his sonne her-
kened all that went out at the gate of his
citie. And all the men children were cir-
cumcised, whatsoeuer wēt out at the ga-
tes of his citie. And it happened the third
day (when it was painfull to them) two of
the sonnes of Jacob, Simeon and Leui,
Dinaes brethrē, toke ether of them his *
sweard,

Genesis. lix. a. ſweard, and went into the citye boldly, &
Jud. ix. a. ſlew al that was male, and ſlew alſo He-
mor & Sichem his ſonne, wyth the edge
of the ſweord, and toke Dina out of Si-
chems houſe, and went theyr waye. And
the ſonnes of Jacob cōmyng vpō yͤ dead,
ſpoyled yͤ citye, becauſe they had defiled
their ſiſter: and toke their ſhepe, oxen, and
their aſſes and whatſoeuer was in yͤ citie
and alſo in yͤ fieldes. And al their goodes
and all their children & their wiues, toke
they captiue, & made hauock of all yͤ was
in the houſe. But Jacob ſaid to Simeon
& Leui: ye haue troubled me, and made
me ſtinke before the inhabitours of the
lande, before the Cananite and the Phe-
reſite. And I beyng fewe in numbre, they
ſhal gather themſelues together agaynſt
me, and ſlaye me: and ſo ſhall I and my
houſe be deſtroyed. And they anſwered:
ſhould they deale with our ſiſter as with
an whore?

The. xxxv. Chapter.

Jacob goeth vp vnto Bethel, and burieth his images vnder an oke. Debora dyeth. Jacob is called Iſrael. The lande of Canaan is promiſed hym. Rachel dieth in labour. Ruben lay with his fathers concubine. The death of Iſaac.

A AND god ſayd vnto Jacob: a-
ryſe, & get thee vp to Bethel
and dwell their. And make
ther an altare vnto god, that
appered vnto thee, * when yͤ
Gene. xxviii. c. fleddeſt from the face of Eſau thy brother
Then ſayd Jacob vnto his houſhould, &
to al that were with hym: put away the
ſtraunge gods that are among you, and
be cleane: and chaunge your garmentes,
for we will aryſe and go vp to Bethel. &
I wyll make an altare there vnto God,
whiche heard me in the daye of my tribu-
laciō, and was wyth me in the way whi-
che I went. And they gaue vnto Jacob
all the ſtraunge gods whiche they had in
theyr hande: and al their earynges which
were in theyr eares, and Jacob hyd them
vnder an oke which was by Sichem.
And whē they departed, the feare of God
fell vpon their cities that were rounde a-
bout them: And they did not follow after
the ſonnes of Jacob. So came Jacob to
Lus, which is in the lande of Canaan,
the ſame is Bethell, he and all the people
that was with hym. And he buylded
there an altare, and called the place:
B The God of Bethel: bycauſe that god a-
Gene. xxviii. g. pered to hym ther, when he fled from the
face of his brother. * But Debora Rebec
caes Nurſe, died: And was buried beneth
Bethel, vnder an oke. And the name of it
was called: The oke of lamentacion. And
God appeared vnto Jacob agayne after
he came oute of Meſopotamia, and bleſ-
ſed hym. and god ſayde vnto hym: thy na-
me is Jacob. Not withſtandyng, thou
ſhalt be nomore called * Jacob but Iſrael Gene. xxxii. f.
ſhal be thy name. And he called hys name
Iſrael. And god ſaid vnto him: I am god
almightie, grow and multiply: people &
a multitude of people ſhal ſpring of the:
yea, and kinges ſhall come out of thy loi-
nes. And the land which I gaue Abrahā
and Iſaac, wil I giue vnto the, and vn-
to thy ſede after thee will I geue yͤ lande
alſo. And ſo god departed vp from him in
the place where he talked with him. And
Jacob ſet vp a marke in the place where
he talked w̄ him, euen a marke of ſtone,
and poured drynke offring thereon, and
poured alſo oyle theron: & Jacob called yͤ
name of yͤ place wher god ſpake w̄ him *
Bethel. And they departed frō Bethell. & C
whē he was but a field breadth frō Eph- The house of God.
rath, Rachel began to trauayle: & in tra-
uailing, ſhe was in perylI. And it happe-
ned as ſhe was in paines of her labour,
the mydwyfe ſayd vnto her, feare not, for
this ſōne is thine alſo. Then as her ſoule
was a departing, that ſhe * muſt dye, ſhe I. King. iiii. d.
called his name Ben Oni. (The ſonne of
my ſorow.) But his father called him Ben
Jamin: (The ſōne of the right hāde.) And
thus dyed Rachel, and was buried in the
way to Ephrath, which is Bethlehem.
And Jacob ſet vp a ſtone vpō her graue,
which is called Rachels graue ſtone vn-
to this day. And Iſraell went thence, and
pitched vp his tent beyond the * towre of Mic. iiii. c
Eder. And it chaunced, as Iſraell dwelte
in the lande, that Ruben went and lay * Ge. xlix. a
with Bilha his fathers concubine, and D
it came to Iſraels eare. The ſonnes of
Jacob were. xii. in number. The ſonnes
of Lea: Ruben, Jacobs eldeſt ſonne,
and Simeon, Leui, Juda, Iſachar,
and zabulon. The ſonnes of Rachel:
Joſeph, and Ben Jamin.
The ſōnes of Bilha, Rachels maid: Dā,
and Nepthaly, the ſonnes of Silpha,
Leas mayd: Gad and Aſar. Theſe are the
ſonnes of Jacob which were borne him
in Meſopotamia. And ſo Jacob came vn
to Iſaac his father to Mamre, vnto Ki-
ryath Arba, which is Hebron: where A-
braham & Iſaac ſoiourned as ſtrāgers.
And the dayes of Iſaac were an hūdred
and

and .lxxx. yeares: and Isaac fell sicke and
dyed, and was put vnto hys people, be-
ing old and ful of dayes. And his sonnes
Esau and Jacob, buryed hym.

The .xxxvi. Chapter.

The wyues of Esau, Iacob and Esau are ryche. The genealogie of Esau. Esau dwelleth in the hyll Seir.

A These are the generations
of Esau. The same is E-
dō. Esau toke his wiues
of the daughters of Ca-
naan, Ada the daughter
of Elon, an Hethite, and
Ahalibama, ẏ daughter of Ana, ẏ daugh-
ter of zibeon an Heuite, and Basmath
Gene. xxviii.g. Ismaels * daughter, and sister of Nabai-
oth. And Ada bare vnto Eseu, Eliphas: &
Basmath, bare Reguel. And Ahalibama
bare Jeus, and Jaelam & Korah. These
are the sonnes of Esau which were borne
hym in the lande of Canaan. And Esau
toke his wiues and his sonnes, & daugh-
ters, and al the soules of his house: his
goodes: and al his catel, and all his sub-
staunce which he had gotten in ẏ lande of
Canaan, and went into a countrey away
from ẏ face of his brother Jacob: for their
Ge. xiii.a *riches was much, & thei could not dwell
together: and the land wherin they were
straūgers, could not receiue them, becau-
se of their possession. Thus dwelt Esau
in mount Seir. The same Esau is Edom.
B These are the generations of Esau, fa-
ther of the Edomites in mounte Seir, &
i. Pa. i. c. these are the names of Esaus sonnes:*
Eliphas, sonne of Ada the wyfe of Esau,
and Reguel the sonne of Basmath, ẏ wife
of Esau. And the sonnes of Eliphas wer
Theman, Omer, zepho, Gaetham and
Kenas. And Thimna was concubine to
Eliphas Esaus sonne, and bare vnto E-
liphas, Amaleck. And these be the sōnes
of Ada Esaus wyfe. And these ar ẏ sōnes
of Reguel: Nahah, Serah, Samma &
Misa: these were ẏ sōnes of Basmath E-
saus wife. And these were the sonnes of
Ahalibama the daughter of Ana daugh-
ter of zibeon. Esaus wyfe: and she bare
i. Pa. i. c. vnto Esau, Jeus, Jealam, and Korah.
These were dukes of the sōnes of Esau.
The children of * Eliphas the first sonne
of Esau, were these: duke Theman, duke
Omer, duke zepho, duke Kenas, & duke
Korah, duke Gaetham, and duke Ama-
leck. These are the dukes that came of
Eliphas in the land of Edō: & these were
the sonnes of Ada.
These also are the children of Reguel
Esaus sonnes: duke Nahah, duke Se-
rah, duke Samma, duke Misa. These ar
the dukes that came of Reguel in ẏ land C
of Edom: and these are the sōnes of Bas-
math Esaus wife. These were the chil-
drē of Ahalibama Esaus wife: duke Je-
us, duke Gaelam, duke Korah: these du-
kes came of Ahalibama the daughter of
Ana, Esaus wyfe. These are the children
of Esau, and these are the dukes of them:
which Esau is Edom. These are the chil-
dren of Seir the Horit, the inhabitoure
of the launde: Lothan, Sobal, zibeon, and
Ana, and Dison, Eser and Disan. These
also are the dukes of the Horites the chil-
dren of Seir in the lande of Edom. And
the children of Lothan, were Hory and
Heman. And Lothans sister was called
Thimna. The children of Sobal were
these: Aluan, Manahath, and Ebal, Se-
pho, and Onam. These are the children
of zibeon: Aia and Ana, this was that A-
na that fouid Mules in the wildernes, as
he fed his father zibeons asses. The chil-
dren of Ana were these: Dison & Ahali-
bama the daughter of Ana. These are ẏ
children of Dison, Hemdan and Esban,
Jethran and Cheran. The children of
Ezer are these: Bilhan, Seauan, and A-
kan. The children of Disō also are these:
Uz, and Aram. These are the dukes that D
came of Hori: duke Lothan, duke Sobal,
duke zibeō, duke Ana, duke Dison, duke
Ezer, duke Disan. These bee the dukes
that came of Hori, after their duke-
domes in the lande of Seir. These
are the kinges that reygned in the lande
of Edom, before there raygned any kyng
vpō the children of Israel: Bela the sōne
of Beor, raigned in Edomea, & ẏ name
of his citie was Dinhaba. And when Be-
la died, Jobab the sonne of Serah, out of
Bozra, raigned in his stede. When Jobab
also was dead, Husam of the lād of The-
mani raigned in hys stede. And after the
death of Husam, Hadad the sonne of Be-
dad, which slewe the Madianites in the
field of ẏ Moabites, raigned in his stede,
and ẏ name of his citie was Auith. When
Hadad was dead, Samla of Masreka
reigned in his stede. When Samla was
dead, Saul of the riuer Rehoboth raig-
ned in his stede. When Saul was dead
Baal Hanan the sonne of Achbor raig-
ned in hys stede. And after ther death
of Baal Hanan thee sonne of Achbor,
Hadad

Hadad raigned in his sted, and the name
of his citye was Pahu. And hys wyues
name Mehetabeel the daughter of Mat-
red, the daughter of Mesaab. These
are the names of the dukes that came of
Esau in the twelue kinreds, places and
names: duke Thimna, duke Alua, duke
Jetheth, duke Ahalibama, duke Ela,
duke Pinon, duke kenas, duke Theman,
duke Mibzar, duke Magdiel, duke J-
ram. These be thee dukes of Edomea,
accordyng to their habitations in thee
land of their possessions. This Esau is
the father of the Edomites.

The.xxxvii. Chapter.

Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, and is sold to the Ismaelites. Jacob bewaileth Joseph.

A Jacob dwelt in ye land wher
in his father was a straũ-
ger euen in the lande of
Canaan. These are ye ge-
nerations of Jacob: When
Joseph was xvii. yeare old, he kept shepe
wyth his brethren, and the lad was with
the sonnes of Bilha, and with the sonnes
of Silpha, his fathers wyues. And he
brought vnto their father an euil saying
of them. But Israel loued Joseph more
than al his children, because he begatt
hym in his olde age, and he made hym a
coate of many colours. And whẽ his bre-
thren sawe that their father loued hym
more than all hys brethren, they hated
hym, and could not speake peaceably vn-
to hym, Moreouer, when Joseph *had Gene.
dreamed a dreame, he tolde it his brethrẽ ...ii. b.
B whiche hated hym yet the more. And he
saied vnto them: heare, I pray you this
dreame whiche I haue dremed: Behold,
we were byndyng sheues in the field: and
loe my shefe arose, and stode vpryght, &
yours stode roũd about, and made obey-
saunce to my shefe. To whom hys brethrẽ
said: shalt yu be our king in dede? Or shalt yu
in dede haue dominiõ ouer vs? And they
hated him yet the more, bicause of his dre-
ames, & of his wordes. And he dreamed
yet an other dreãe, & told it his brethren,
saing: behold, I haue had one dreãe more
Me thought ye sũne & ye moone & xi. star-
res, made obeisaunce to me. And whẽ he
had told it vnto his father & his brethrẽ,
his father rebuked him & said vnto him:
C what is this dreame which yu haste drea-
med? shal I and thi mother, & thy brethrẽ,
come to fal on ye grounde before the? And
his brethrẽ hated him, but his father no-
ted the saying. His brethren also went to
kepe their fathers shepe in Siche, & Isra
el said vnto Joseph: Doe not thy brethren
kepe in Sichẽ? come & I wil send thee to
them. He answered, *here am I, And he i. King. iii. c.
sayed vnto hym: go and see whether it be
well with thy brethren, and the shepe,
and bring me worde againe. And so he
sent hym out of the vale of Hebron, and
he went to Sichem. And a certayne man
found hym, and beholde he was wande-
ryng out of hys waye in the field, and the
manne asked him: what sekest thou? He
answered, I seke my brethren, tell me I
pray the where they kepe shepe. And the
man sayde, they are departed hence, for D
I hearde them saye: let vs goe vnto Do-
than. Thus went Joseph after hys bre-
thren, and found them in Dothan. And
when they sawe hym a far of, before he
came at them, they toke counsell agaynst
hym, for to slay hym. For on saide to an-
other: Behold * thys dreamer commeth:
come nowe therfore and let vs sley hym Mathe. xxi. d.
and cast hym into some pit, and we will Marke. xii. a.
say a wicked beast hath deuoured hym, &
we shall see what will come of hys drea- Luke. xx. c.
mes. When Ruben heard that, he rid him
out of their handes, and said: we will not
kil hym: And Ruben saide moreouer vn-
to them: shede not his* bloud, but caste
him into thys pit that is in the wildernes Ge. xlii. d
and lay no hande vpon hym (Thus he said,)
Namelye, that he myght rydde hym out
of their handes, and deliuer hym to hys
father agayn. And it happened that whẽ E
Joseph was come vnto his brethren,
they stript him out of hys coate, his party
coloured coate that was vpon hym, and
they toke hym and cast hym into an emp-
tie pit, wherin was no water. And they
sate theym downe to eate breade. And
as the lift vp their eyes and loked about,
ther came a company of Ismaelites from
Gilead, and their camels laden with spi-
cerye, baulme, and myrre, and were go-
ing downe to carye it into Egipte. And
Juda sayde vnto his brethren: what a- F
uaileth it yf we slaye our brother, & kepe Ge. xlv. a.
hys bloude secrete? come on and let vs* Act. vii. b.
sell hym to the Ismaelites, and lette not
our handes bee vpon hym: for he is our
brother, and our fleshe, And hys brethren
were content. Then as the Madianites
marchaunt menne passed by they drew
and lift Joseph out of the pit, & sold hym
vnto the Ismaelites for twenty peces of
siluer, And they brought him into Egipt.

And when Ruben came again unto ÿ
pit and found not Joseph there, he rente
his clothes, and wẽt again unto his bre-
thren, saying: the ladde is not yonder, &
whither shall I goe? And they tooke Jo-
sephs coate, and killed a goat, and dipped
the coat in the bloud. And they sente that
G partie coloured coate, and brought it un-
to their father, and saide: This haue wee
founde: see whether it be thy sõnes coate
or no. And he knewe it, saying: it is my
Gene. xliiii.f. sõnes coate, a wicked beast hath* deuou-
red him: Joseph is rent in peces.

And Jacob rent his clothes, and putt
sackecloth aboute his loynes, and sorro-
wed for his sonne a longe season. But all
hys sonnes, and all his daughters, rose
up to comfort hym. Neuerthelesse, he
would not be comforted but saide: I will
go down into the graue unto my sonne,
mourning. And thus his father wept for
Gene. xxxix.a. hym. And the Madianites* sold hym in
Ps. ciiii.f Egipte unto Putiphar, a Lord of Pha-
Sap.x.c. raos, and his chief stewarde.

The.xxxviii.Chapter.

The mariage of Juda. The trespace of Er and Onan, and the vengeaunce of god that came therupon. Juda lay wyth his daughter Thamar, The birth of Pharez and zarah.

A IT fortuned at that tyme, ÿ Ju-
da went downe from hys bre-
thren, add gate hym to a manne
called Hira of Odollam, & there
he sawe the daughter of a manne called
i.Pa.ii.a. *Sua, a Canaanite. And he tooke her &
went in to her. And she conceiued & bare
a sonne, and called hys name Er. And she
cõceiued agayne, and a sonne, and called
hym Onan. And she conceyued agayne,
and bare yet a soonne, whome she called
Sela: and he was at Chesib when she
bare him. And Juda gaue Er his eldest
sonne a wife, whose name was Thamar.
And Er Judaes eldest sonne, was wic-
ked in the sighte of the Lorde, and the
Lorde slewe hym. And Juda sayde unto
Onã: go in to thy brothers wife, & mar-
ry her, that thou mayste stirre up seede
unto thy brother. And when Onan per-
B ceyued that thee seede shoulde not be his,
therefore when he wente in to his bro-
thers wyfe, he spilled it on thee ground,
and gaue not seede unto hys brother.
And the thyng whiche he did, displeased
the Lorde, wherefore he slewe hym also.
Then sayd Juda to Thamar his daugh-
ter in law: remayne a wydowe at thy
fathers house, tyll Sela my sonne bee
growen, for he said: Lest peraduenture
he die also, as his brethrẽ dyd. And Tha-
mar went and dwelt in her fathers house.

And in processe of tyme, the daughter
of Sua, Judas wyfe dyed. Then Juda
when he had lefte mourning, went un-
to his shepesheres to Thimnath, he and
his frende Hira of Odollam. And one
tolde Thamar, saying: beholde, thy fa-
ther in lawe goeth up to Thimnath, to* C Gene. xxxi.a.
sheare hys shepe. And she put her wido- ii.King. xiii.a.
wes garmentes of from her, and couered
her with a cloke, and disgysed her selfe:
and sate her downe in a common place
which is by the hye wayes side to Thim-
nath, for bicause she saw that Sela was
growen, and she was not geuen unto
him to wife.

When Juda sawe her, he thoughte it D
had been an whore, bicause she had coue-
red her face. And he turned to her unto
the waye, and sayde: come I praye thee,
let me lye with thee, for he knewe not ÿ
it was his daughter in law. And she an-
swered: what wylt thou geue me, for to ly
wyth me? Then sayde he: I wyll send the
a kyd from the flocke. She saide: Then
geue me a pledge tyll thou sende it. He
sayde: what pledge shall I geue thee?
She answered: thy signet, thy bracelet,
and thy staffe that is in thy hande. And
he gaue it her and laye by her, and she
was with childe by him. And she gat her
up, and went and put her mantell from
her, and put on her wyedowes raiment.
And Juda sente the kid by hys frende E
of Odollam, for to receiue hys pledge a-
gayne from the wiues hande. But he
founde her not. Then asked he the men
of the same place, saying: where is the
whore that sate openly by the waies side?
They aunswered: Ther was no whore
here. He came therefore to Juda againe
and sayde unto hym: I cannot fynde her:
and also the men of the place sayde, that
there was no whore there. And Juda
sayde, let her take it to her, lest we bee
shameed. Beholde I sent thee kyd, and
thou hast not found her. And it came to
passe that after thre monethes, one tolde
Juda, saying: Thamar thy daughter in F
lawe hath playd the whore, and with pla-
ying the whore, is become great wyth
child. And Juda saied: bring her forth,
that she may bee brent. And when they
brought her forth, she sẽt to her father in
law, saying: by the man unto whõ these
thynges perteyne, am I with child. And
sayed

said also, loke whose are this seale, brace-
let, and this staffe. And Juda knew them
and sayd: she hath bene more righteous
than I, bicause I gaue her not to Sela
my sonne. And he lay with her no more.
It fortuned when tyme was come that
she should be deliuered: behold, there was
two twinnes in her wombe. And it fortu-
ned that when she trauailed, the one put
out his hand, and the midwife toke and
bound a red threade about it, sayeng: this
is come out first. And it chaunced that he
G plucked his hand backe againe, and be-
hold, his brother came out. And she sayd:
wherfore hast thou rent a rent vpõ thee?
and called his name Phares. Afterward
came out his brother that had the redde
threde about his hãd, and his name was
called zarath.

The.xxxix.Chapter.

¶ God prospereth Joseph. Pharaos wife tempteth him. He is accused and cast in prison. God hath mercye vpon him.

A Joseph was brought into E-
gipt, and Putiphar * a Lord
Gene. xxxvi.i.g. of Pharaos (and his chiefe
steward, an Egiptiã) bought
him of the Ismaelites, which
had brought him thither. And God was
with Joseph, and he became a lucky man
continuing in the house of his master the
Egiptian. And his master saw that God
was with him, and that god made al that
he did to prosper in his hand. And Joseph
foũd grace in his masters sight, and ser-
ued hym. And made hym ruler of hys
house, and put al that he had in his hand.
And it fortuned from yͤ tyme that he had
made hym ruler ouer hys house and ouer
Gene. xxxi.d. all that he had, the Lord * blessed the
Egiptians house for Josephs sake: and
the blessing of the lord was vpon al that
he had in the house, and in the fielde. And
therfore he left al that he had in Josephs
B hand, and loked vpon nothing that was
with him, saue onely on the bread which
he did eate. And Joseph was a * goodly
i.king. xvi.c. person, and a wel fauoured. And it fortu-
ned after this, that his masters wife cast
her eyes vpon Joseph, and sayd: Come
lye with me. But he refused, and sayd to
his masters wife: Beholde, my master wo-
teth not what he hath in the house wyth
me, and hath committed all that he hath
to my hand. There is no man greater in
the house than I. Neither hath he kepte
any thing from me, but only thee, bicause
thou art his wife. How thẽ can I do this
great wickednesse, and sin against God?
And after this maner spake she to Jo-
seph day by day, but he herkned not vnto
her, to slepe nere her, or to be in her com- C
pany. And it fortuned on a certaine con-
uenient day, that Joseph entered into the
house, to do his businesse: and there was
none of the houshold by in the house. And
she caught hym by the garment, sayeng:
come slepe with me. And he left his gar-
ment in her hand, and fled, and got hym
out. And it chaunced, when she saw that
he had left his garment in her hand, and
was fled out. (And she not regarded) she cal-
led vnto the men of her house, and tolde
them, sayeng: See, he hath brought in an
Hebrue vnto vs, to do vs shame, for he
came into me, for to haue slept with me.
And I began to cry with a loude voyce.
And whẽ he heard that I lift vp my voice D
and cryed, he left his garment with me,
and fled away, and got him out.
And she layd vp his garmẽt by her, vn-
til her Lord came home. And she told him
with these words, sayeng: This Hebrues
seruant which thou hast brought vnto vs
came into me to do me shame. But assone
as I lift vp my voice and cryed, he left
his garmẽt with me, and fled out. When
his master (being to light of credence) hearde
these wordes of his wife, which she tolde
him, sayeng: after this maner did thy ser-
uant to me, he waxed wrothe. And the
master toke Joseph & put him in * prison,
euen into the place where yͤ kynges pry- Ps.ciiii.b
soners lay bounde. And there continued
he in prison: but the Lord was with Jo-
seph, and shewed hym mercy, and got him
fauour in the sight of the lord of the pry-
son. And the keper of the prison commit-
ted to Josephs hãd, al the prisoners that
were in yͤ prison house. And whatsoeuer
was done there, that did he. And the ke-
per of the prison loked vnto nothing that
was vnder his hand, seing that the Lord
was with him. For whatsoeuer he did,
the Lord made it to prosper.

The.xl.Chapter.

¶ Joseph expoundeth the dreames of the two prisoners.

And it chaunced after this, that the A
butler of the king of Egipte, and
his baker, had offended their Lord
the king of Egipt: And Pharao was an-
gry against his two officers: against the
chief butler and the chief baker, and put
them in warde in his chiefe stewardes
house: euẽ in yͤ prisõ & place wher Joseph

was bound. And the chief stewarde gaue
Joseph a charge with them, and he ser-
ued them. And they continued a season
in warde. And they dreamed either of
them in one night, both the butler and ye
baker of the king of Egipt, which were
bound in the prison house, either of them
his dreame, and eche mannes dreame of
a sondry interpretation. When Joseph
B came in vnto them in the morning, and
loked vpon them: behold, they were sad.
And he asked Pharaos officers that wer
with him in his masters warde, saying:
wherefore loke ye so sadly to day? They
answered him, we haue dreamed a drea-
me, and haue no man to declare it. And
Joseph sayd vnto them: Do not inter-
pretinges belong vnto God? yet tell me.
And the chief butler tolde his dreame to
Joseph, and sayd vnto him: In my drea-
me me thought there stode a vine before
me, and in the vine were .iii. branches,
& it was as though it budded, & her bloss-
omes shot forth: and the grapes thereof,
waxed ripe. And I had Pharaoes cupp
in my hand, and toke of the grapes, and
wrong them into Pharaoes cup, and de-
liuered Pharaos cup into his hand. And
Joseph sayd vnto him: this is the inter-
pretation of it: The three braunches are
C three dayes: for within three dayes shall
Pharao lift vp thine hed, and restore the
vnto thine office agayne, and thou shalt
deliuer Pharaoes cup into his hand, af-
ter the olde manner wherein thou waste
wõt to geue him drink. But if thou think
on me with thee when thou arte in good
case, shewe mercy (I pray thee) vnto me.
And make mention of me to Pharao, &
bring me oute of this house: for I was
stollen out of the land of the Hebrues: &
here also haue I don nothing at al, wher
fore they shuld haue put me into this dõ-
geon. When the chiefe baker saw that the
interpretation was good, he sayd vnto
Joseph: me thought also in my dreame,
that I had three wicker baskettes on my
head. And in the vppermost basket there
was of all maner bakemeates for Pha-
rao. And the birdes did eate them out of
the basket that was vpon my head. And
D Joseph answered, and sayd: this is the
interpretation therof. The three baskets
are three dayes, for this day three dayes
shall Pharao take thy head frõ thee, and
shall hang thee on a tree, and the birdes
shall eate thy flesh from of thee. And it
came to passe the third day, whiche was
Pharaos *birthday, that he made a feast Mathe. xiiii.a.
vnto al his seruantes. And he lifted vp
the head of the chiefe butler and of the
chiefe baker, among his seruantes. And
he restored the chief butler vnto his but-
lership againe: which also reached the cup
into Pharaos hand, but he hanged the
chief baker: euẽ as Joseph had interpre-
ted vnto them. Neither did the chief but-
ler remember Joseph, but forgat hym.

¶ The .xli. Chapter.

¶ Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egipt. He hath two sõnes, Manasses and Ephraim. The dearth beginneth in Egipt.

AND it fortuned after .ii. yeres, that A
Pharao dreamed: and beholde, he
stode by a riuers side. and there
came out of the riuer .vii. goodly kine and
fat fleshed, and fed in a medow, and .vii
other kine came vp after them out of the
riuer, euelfauoured and leane fleshed,
and stode by the other kyne vpon ye brink
of the riuer. And the euelfauoured and
leane fleshed kyne, dyd eate vp the .vii.
well fauoured and fat kyne: and Pharao
awoke. And he slept againe, and dreamed
the second tyme. And behold, .vii. eares of
corne grewe vpon one stalke, ranke and
goodly. And againe, .vii. thinne eares
blasted with the East winde sprange vp
after thẽ: and the .vii. thin eares deuou-
red the .vii. ranke and full eares. And
Pharao awaked: & see, it was a dreame.
And when the morning came, hys spirit
was troubled. And he sent and called for
all the southesayers of Egipt, and all the B
wise men thereof, and Pharao told them
his dreame: but there was none of them
that could interpretate it vnto Pharao.
Then spake the chiefe butler vnto Pha-
rao, sayeng: I do remember my faultes
this day. Pharao beyng angry with hys
seruantes, put in warde in the chiefe ste-
wardes house, both me and the chiefe ba-
ker. And we dreamed both of vs in one
night, and eche mannes dreame of a son-
dry interpretation. And there was with
vs a yong man, an Hebrue borne, seruãt
vnto the chief stewarde. To whom when
we tolde them, he declared our dreames
to vs according to either of our dreames.
And as he declared them vnto vs, euen
so it came to passe. For he restored me to
myne office agayne, and hanged hym.
Pharao sent therefore, and called Jo-
seph, and they brought hym hastily out
of * pryson. And he shaued himselfe, Ps. ciiii.b
and changed his rayment, and came in-
to

to Pharao. And Pharao sayd vnto Jo-
seph: I haue sene a dreame, and no man
can interpretate it, and I haue heard say
of thee, that assone as thou hearest a
C dreame, thou canst interpretate it. Joseph
answered Pharao, sayeng: Not I, but
God shall geue Pharao an answere of
peace. And Pharao sayd vnto Joseph: in
my dreame me thought I stode by a ry-
uersyde, & there came out of y^e riuer. vii.
fat fleshed, and wel fauoured kine, & fed
in the medowe. And then. vii. other kine
came vp after the, poore and very euel fa-
uoured, and leane fleshed: such as I ne-
ner saw in al the land of Egipt, they were
so euel fauored. And the. vii. leane and
euelfauored kine, did eate vp the first. vii.
fat kine. And when they had eaten them
vp, a man could not perceiue that they
had eaten them: but they wer stil as euel
fauored, as they were at the beginning.
And I awoke. And I saw againe in my
dreame, & behold. vii. eares sprang out of
one stalke, ful and fayre: &. vii. other ea-
res againe, withered, thin, & blasted with
the East winde, sprang vp after them.
And the thin eares deuoured the. vii. good
eares. And I haue tolde it vnto the soth-
sayers, but there was no man that could
tel what it meaneth. And Joseph answe-
red Pharao: both Pharaos dreames are
one. And god hath shewed Pharao what
he is about to do. The. vii. good kine are
vii. yeres: and the. vii. good eares, are. vii
yeres also, and it is but one dreame. Like
wise, the. vii. thinn and euelfauored kine
that came out after them, are. vii. yeres:
and the. vii. empty and blasted eares, shal
D be. vii. yeres of hunger. This which I
haue sayd vnto Pharao, is it that God is
about to do, and sheweth it vnto Pharao

Beholde, there come. vii. yeres of great
plenteousnesse throughout all the lande
of Egipt. And againe, there shal arise af-
ter the. vii. yeres of hunger. And also the
plenteousnesse shalbe forgotten in the
lande of Egipt. And the hunger shal con-
sume the land: neither shall the plẽteous-
nesse be knowen in the land, by reason of
the hunger that shall come after, for it
shalbe exceading great. And as concer-
ning that the dreame was doubled vnto
Pharao the secõd tyme, beholde, the thing
is certainly prepared of God, and God
will shortly bryng it to passe.

Now therfore let Pharao prouide for
a man of vnderstanding and wisedome,
and set him ouer the land of Egipt. And
let Pharao do this also, that he make of-
ficers ouer the land, and take vp the fifth
part of the land of Egipt in the. vii. plen-
teous yeres, and let them gather all the
foode of these good yeres that come, and
lay vp corne vnder the hande of Pharao
that there may be fode in the cities, and
there let them kepe it: that there maye be
fode in store in the land, against the. vii.
yeres of hunger which shall come in the
land of Egipt, that the land perishe not
through hunger. And the sayeng pleased
Pharao and all his seruauntes. Then sayd E
Pharao vnto his seruauntes: where shall
we finde such a man as this is, in whom
is the spirite of God? And Pharao sayd
vnto Joseph: forasmuch as God hath she-
wed thee all this, there is no man of vn-
derstanding or of wisedom like vnto the.
Thou therfore shalt be * ouer my house, Ps. ciiii. b
and according to thy worde shall all my Act. vii. b.
people be ruled, onely in the kinges seate i. mac. ii. f
wil I be aboue thee. And Pharao sayd Dan. ii. g
againe vnto Joseph: beholde, I haue sett
thee ouer all the land of Egipt. And he
toke of his ring from his hand, and put
it vpon Josephs hand, and arayed him in
cloth of raines, and put a golden cheyne
about his necke, and set him vpon the
best charet that he had, saue one. And they
cryed before him: Bowe the knee, and
Pharao made him ruler ouer al the land
of Egipt. And Pharao said vnto Joseph,
I am Pharao, without thee shal no man
lift vp his hand or fote in all the lande of
Egipt.

And he called Josephs name zaphnath F
Paena. And he gaue him to wife Asnath
the daughter of Putipher Priest of On.
Then went Joseph abrode in the land of
Egipt. And he was thirtie yere old when
he stode before Pharao king of Egipt.
And Joseph departing frõ the presence
of Pharao, went throughout al the land
of Egipt.

And in the. vii. plenteous yeres they
made sheues and gathered vp al the fode
of the. vii. plenteous yeres which were in
the land of Egipt, and layed vp the same
in the cities. The fode of the fieldes that
grewe rounde about euery citie, layd he
vp in the same. And Joseph layd vp corne
in store, like vnto the sande of the sea, in
multitude out of measure, vntill he lefte
numbring: for it was without number.
And vnto Joseph were borne two sonnes
(before the yeres of hunger came) which G
Asnath y^e daughter of Putipher Priest of

On, bare vnto him. And Joseph caled the
Ge.xlvi.c name of the first sōne * Manasse: for god
(sayd he) hath made me forgett al my la-
bor, and all my fathers houssehold. The
name of the second called he Ephraim: for
God (sayd he) hath caused me to growe
in the lande of my trouble. And whē the
seuen yeres of plenteousnesse that was in
the land of Egipt, were ended, then came
Act. vii.b the seuen yeres of * dearth, according as
Joseph had sayd. And the dearth was in
all landes; but in the land of Egipt was
there yet foode. And when the land of E-
gipt also began to hunger, the people cri-
ed to Pharao for bread. And Pharao
sayde vnto al the Egiptians: go vnto Jo-
seph, and what he sayth to you, that do.
And the dearthe was thorowoute all the
land, And Joseph opened al that was in
the cities, and solde vnto the Egiptians.
For the hunger waxed sore in the land of
Egipt. And al countreyes came to Egipt
to Joseph for to bye corne: bycause that
the hunger was so sore in all landes.

The. xlii. Chapter.

Josephs brethren come into Egypte to bye corne, and he knoweth them and trieth them. Simeō is put in prison, the other returne to theyr father to fetch Ben Jamin. His father is loth to let hym goe but at the last hee graunteth it.

A And Jacob seeyng that there
was corne in Egipt, sayd vn-
to his sōnes: why gape ye one
vpon another? And he sayd:
beholde, J haue hearde that
Act. vii.b. there is corne in Egipt. * Get you downe
thither and bye vs corne from thence, y
we may liue and not dye. So went Jo-
sephs ten brethren downe to by corne of
the Egiptians. But Beniamin Josephs
brother, would not Jacob sende with his
other brethren: for he sayd: lest some mis-
fortune happen him. And the sonnes of
Jsraell came to bye corne among other
that came, for there was dearth in the
lād of Canaan. And Joseph was gouer-
noure in the land, and sold to all the peo-
ple of the land. And his brethren came,
and fell flat on the ground before hym.
B When Joseph saw his brethren, he knew
them, and made him selfe strange vnto
them, and spake roughly vnto them, say-
eng: Whence come ye? They answered:
out of the land of Canaā, to bye vitaile.
And Joseph knew his brethren, but they
knew not hym.
Gene. xxxvii.b. And Joseph remembred his * dreames
which he dreamed of them, and sayd vnto
them: ye are spies, and to see where the
lande is weake, is your comming. And
they sayd vnto him: Nay my Lord, but to
bye vitaile thy seruātes are come. We are
all one mannes sonnes, and meane true-
ly, and thy seruātes are no spies. And he
sayd vnto them againe: Nay, but euen to
see where the lande is weake, is your cō-
ming. And they sayd: we thy seruantes
are twelue brethren the sonnes of one
man in the land of Canaan. And behold, C
the yongest is this day with our father,
and one no man wotteth where he is.
And Joseph sayd vnto them: that is it
that J speake vnto you, sayeng: ye are
spyes. Hereby ye shalbe proued. By y life
of Pharao, ye shall not go hence, excepte
your yongest brother come hither. Send
out one of you which may fetch your bro-
ther, and ye shalbe kept in prison, y your
wordes may be proued, whether there be
any truth in you: or els by y life of Pha-
rao, ye are but spyes. And he put them in
warde three dayes. And Joseph sayd vn-
to them the third day: This do and liue,
for J feare God. If ye meane no hurt, D
let one of your brethren be bounde in the
house of your prison, and go ye and bring
the necessary foode vnto your househol-
des, but bring your yongest brother vnto
me: that your wordes may be tryed, and
that ye dye not. And they did so. And one
sayd to another: we haue verily synned
against our brother, in that we saw the
anguish of his soule whē he besought vs,
and we would not heare him, & therfore
is this trouble come vpō vs. And Ruben
answered them, sayeng: Sayd J not vn-
to you y ye shuld not * sin against y lad:
and ye would not heare. And se his blood Gene. xxxvii.d.
is required. They were not aware that
Joseph vnderstode thē, for he spake vn-
to them by an interpreter. And he turned
from thē, & wept, * & turned to them a-
gaine, & commoned w them, & toke out Gene. xliii.g. & xlv.a.
Simeon frō among thē, & boūd him be-
fore their eyes: & Joseph commaūded to E
fil their sackes with corne, & to put euery
mannes money in his sacke, and to geue
thē vitaile to spende by y way. And thus
did he vnto thē. And they laded their asses
with y corne, and departed thēce. And as
one of them opened his sacke, for to geue
his asse prouēder in y Jnne, he spyed hys
money: for it was in his sackes mouth.
And he sayd vnto his brethrē: my mony is
restored me again: For lo, it is euē in my
sacke, And their hart failed thē, & theiwer
asto-

astonied, and sayd one to another: why
hath God dealt thus with vs? And they
came vnto Jacob their father vnto the
F lande of Canaan, and tolde hym all that
had happened them, sayeng: The man,
euen the Lord of the lande, spake rough-
ly to vs, and toke vs for spies of the con-
trey. And we sayd vnto him: we meane
truely, and are no spyes. We be.xii.bre-
thren, and sonnes of our father: one is a-
way, and the yōgest is this day with our
father in the lande of Canaan.
And the Lord of the contrey sayd a-
G gaine vnto vs: hereby shall I know if ye
meane truely: leaue one of your brethren
here with me, and take fode necessary for
your housholdes, and get you away, and
bryng your yōgest brother vnto me, that
I may know that ye are no spyes, but
meane truely. So will I deliuer you
your brother, and ye shall occuppye in the
lande.
And it fortuned as they emptied their
sackes, beholde, euery mannes bundel of
money was in his sacke. And when both
they and their father saw the bundels of
money, they were afrayd. And Jacob
their father sayd vnto them: Me haue ye
robbed of my children, Joseph is away,
and Simeon is away, and ye take Ben-
iamin away. Al these thinges are against
me. Rubē sayd vnto his father: Slea my
two sonnes, if I bring him not to thee a-
gaine. Deliuer him to my hande, and I
wil bring him to the againe. And he sayd
my sonne shall not goe down with you.
For his brother is dead, and he is left a-
lone. If some missfortune happen vnto
him by the way which ye goe, ye shall *
Gene. xliiii. g. bryng my gray head with sorow vnto the
graue.

The.xliii.Chapter.

When Beniamin was brought, they returned with giftes. Simeon is deliuered out of prison. Joseph goeth aside and wepeth. They feast together.

A AND the dearth was great in
the lande. And it fortuned
when they had eaten vp the
corne which they broughte
out of the lande of Egipt,
their father sayd vnto them: go againe,
and bye vs a litle foode. Juda answered
him, and sayd: the man did testifie vnto
Ge. xlii. d vs, sayeng: * loke that ye see not my face
except your brother be with you. If thou
wilt send our brother with vs, we wil go
down and bye thee foode. But if thou
wilt not sende him, we wil not go down:
for the man sayd vnto vs: loke that ye see
not my face, except your brother be wyth
you. And Israell sayd: wherfore delt ye so
cruelly with me, as to tel the man that ye
had yet a brother? They answered: The
man asked vs straitly of our kinred, say- B
eng: is your father yet aliue? haue ye not
an other brother? And we told him accor-
ding to these wordes. Could we knowe
that he would say? bring your brother
downe with you. Then sayd Juda vnto
Israell his father. Send the lad with me
that we may rise & go, and that we may
liue and not dye: both we, and thou, and
also our children. I will be suretie for
him, of my hands shalt thou require him.
If I bring him not to thee againe, and
set him before thine eyes * then lett me
beare the blame for euer. Truely except Gene. xliiii. g.
we had made this taryeng, by thys we
had bene there twice and come againe.
And their father Israell sayd vnto them:
If it must nedes be so now: thē do thus, C
Take of the best fruites of the lande in
your vessels, and bring the man a present
a curtesie of bawlme, and a curtesie of ho-
ny, spices and myrre, nuttes and almon-
des. And take double money in your
hande. And the money that was brought
againe in your sackes, take it again with
you, least peraduēture it was some ouer-
sight. Take also your brother with you,
and arise and go againe to the man. And
God almightie geue you mercy in the
sight of the man, that he may deliuer you
your other brother, and this Beniamin: D
and I shalbe robbed of my childe, as I
haue been. Thus toke they the present,
and twyce so much more money in their
hand, with Beniamin: and rose vp, went
down to Egipt, and stode before Joseph.
When Joseph saw Beniamin with them,
he sayd to the ruler of his house: bring
these men home and sley and make ready
for these men shall dine with me at none.
And the man did as Joseph bad, and
brought them into Josephs house. When
the mē wer brought into Josephs house,
they were afrayd, and sayd: bicause of the
money that came in our sackes mouthes
at the first tyme, are we brought in, that
he may picke a quarell with vs, and to
lay some thing to our charge, & to bring
vs in bondage and our asses also. Ther-
fore came they to the man that was the
ruler ouer Josephs house, and commo-
ned with him at the dore of the house, and
sayd.

E Oh syr, we came downe hither at the
first time to bye foode: and as we came to
an Inne, it happened that we opened
Gene. xlii. d. our sackes, and beholde euery mannes*
money was in his sacke with ful weight.
And we haue brought it againe in oure
hand, and other money haue we brought
also in our handes, to bye foode: but we
can not tel who put our mony in our sac-
kes. And he sayd: peace be vnto you, fe-
are not: your God and the God of youre
father hath geuen you that treasure in
your sackes: I had your money. And he
brought Simeon out to them, and the
man led them into Josephs house, and
gaue them water to wash their fete, and
gaue their asses prouender. And they
made ready their present against Joseph
came at noone, for they heard say that
F they should eate bread there. When Jo-
seph came home, they brought the presẽt
into the house to him, which was in their
handes, and fell flat on the grounde be-
fore him. And he welcomed them curte-
ously, sayeng: Is your father that olde
man which ye told me of, in good health?
and is he yet aliue? They answered: thy
seruant our father is in good health, and
is yet aliue. And they bowed down their
heades, and made obeysance.

And he lifting vp his eyes, behelde his
brother Beniamin his mothers sonne,
Gene. xlii. c. and sayd: *Is this your yonger brother,
of whom ye sayd vnto me? And he sayd:
God be mercifull vnto thee my sonne.
Gene. xlii c. And Joseph made hast (for *his heart did
& xlv. a. melt vpõ his brother) and sought where
to wepe, and entered into his chamber,
and wept there. And he washed his face
and came out, and refrained himself, and
sayd: set bread on ye table. And they pre-
G pared for him by himself, and for them by
themselues, and for the Egiptians which
did eate with him by themselues: bicause
the Egiptians may not eate bread with
the Hebrues, for that is an abhominati-
on vnto the Egiptiãs. And they sate be-
fore him, the eldest according vnto hys
age, and the yongest according vnto his
youth. And the men marueled among
themselues. And they brought rewardes
vnto them from before him: but Benia-
mins part was fiue times so much as a-
ny of theirs. And they drinking, were
dronke with him.

The. xliiii. Chapiter.

Joseph accuseth his brother of theft. Juda becommeth suretie for Beniamin.

AND he commaunded the A
ruler of his house, sayeng:
Fil the mennes sakes with
foode, as much as they can
cary, and put euery mãnes
mony in his sacke mouth,
and put my siluer cup in ye sackes mouth
of the yongest, and his corne money also.
And he did according to the worde that
Joseph had sayd: And in the morning as
sone as it was light, the men were let go
they and their asses. And when they wer
out of the city, & not yet farre away, Jo-
seph sayd vnto the ruler of his house: vp
and follow after the men, and when thou
doest ouertake them, thou shalt say vnto
them: wherfore haue ye rewarded euell
for good? Is that not the cupp in whiche B
my Lord drinketh, and for the which he
prophecieth? ye haue euell done that ye
haue done. And when he ouertoke them,
he sayde these same wordes vnto them.
And they answered him: wherefore sayth
my Lord such wordes? God forbyd that
thy seruantes should do so: beholde, the
money which we founde in oure sackes
mouthes, we brought agayne vnto thee
out of the lande of Canaan: how then
should we steale out of thy Lordes house
either siluer or golde? with whomsoeuer
of thy seruantes it be founde, let him die,
and we also wil be my Lordes bondmen.
And he sayd: Now also let it be according
vnto your wordes: he with whom it is
founde, shalbe my seruant, and ye shalbe
harmelesse. And at once euery man toke C
down his sacke to the ground, and euery
man opened his sacke. And he searched,
and began at ye eldest and left at the yon-
gest. And the cup was founde in Benia-
mins sacke. Then they rẽt * their clothes Gene.
and laded euery man his asse, and wente xxxvii. f.
againe vnto the citie. And Juda and hys
brethren came to Josephs house, for he
was yet there, and they fell before hym
on the grounde. And Joseph sayd vnto
them: what dede is this which ye haue
done? wote ye not that such a man as I
can prophecie? Then sayd Juda: what
shall we say vnto my Lord? what shal we D
speake, or what excuse can we make? God
hath founde out the wickednesse of thy
seruantes. Behold, both we and he, with
whom the cup is founde, are my Lordes
seruauntes. And he answered. God for-
bid that I should do so: but the man with
whom the cup is found, he shalbe my ser-
uãt: And go ye in peace vnto your father.

Then

Then Juda went vnto him, and sayd
Oh my Lord, let thy seruant speake a
worde in my Lordes eares, and be not
wroth with thy seruant, for thou art euen
as Pharao. My Lord asked his seruant,
sayeng: haue ye a father or a brother?
And we answered my Lord, *we haue a
Ge.xliii.d father that is olde, and a yong lad which
E he begat in his age: and the brother of the
sayd lad is dead, and he is all that is lefte
of ỹ mother. And his father loueth him,
And thou saydst vnto thy seruātes: bring
him vnto me, that I may set myne eye
vpon him. And we answered my Lorde,
that the lad could not go from his father,
for if he should leaue his father, he were
but dead. Then saydst thou vnto thy ser-
Gene. xliii.a. uātes: *except your yōgest brother come
with you, loke that ye se my face no more.
And when we came vnto thy seruant our
father, we shewed him what my lord had
F sayd. And our father sayd vnto vs: go a-
gaine, and bye vs a litle foode. And we
answered: we can not go down. Neuer-
thelesse, if our yongest brother goe with
vs, then wil we go down: for we may not
see the mannes face, except our yongest
brother be with vs. And thy seruant our
father sayd vnto vs: ye knowe that my
wife bare me .ii. sonnes. And the one wēt
out from me, and I said: of a suretie he is
Gene. xxxvii.a. *torne in pieces, & I saw him not since.
Gene. xlii.g. And ye take this also away from me. If
some missfortune happen vpon hym, *ye
shal bryng my graye head in sorow vnto
the graue.
G Now therfore, when the I come to thy
seruant my father, and the lad be not wt
vs (seing ỹ his life hangeth by the laddes
life) then shal it come to passe, that assone
as he seeth that ỹ lad is not come, he will
Gene. xlii.g. dye. So shal we thy seruantes* bryng ỹ
gray head of thy seruant our father, with
sorow vnto the graue. For I thy seruant
became suretie for the lad before my fa-
ther, and sayd: *if I bring hym not vnto
Gene. xliii.b. thee agayne, I wil beare the blame vnto
my father, al my life long. Nowe therfore
let me thy seruaunt byde here for the lad,
and be my lordes bondman: and let ỹ lad
go vp with his brethren. For how can I
goe vp to my father, if the lad be not with
me? vnlesse I would se the wretchednesse
that shall come on my father.

¶ The .xlv. Chapter.

Joseph maketh hymself knowē vnto his brethren and sendeth for his father.

IOseph could no lōger refra- A
in before all them that stode
by him. Wherfore he cryed:
bring furth all the men from
me. And there remained no
man wt hym, while Joseph vttered hym-
selfe vnto his brethren. And he *wept a- Gene. xlii.c.
loude, so that the Egiptians, and ỹ house & xliii.g.
of Pharao, heard it. And Joseph said vn-
to hys brethren: I am Joseph, doeth my
father yet liue? And his brethren coulde
not aunswer him, they wer so abashed at
his presence. And Joseph sayed vnto his
brethren: come nere to me, and they came
neare. And he sayd: *I am Joseph your Act. vii.b
brother *whom ye sold into Egipt. Now Gene.
therfore be not greued therwith, neither xxxvii.
let it seme a cruel thing in your eyes that
ye solde me hither. For God did send me B
before you to saue life. *For this is the Ge.l.d.
seconde yere of dearthe in the land, and
and fiue mo are behind, in which there
shal nether be earyng nor haruest. Wher-
fore god sent me before you to make pro-
uision, that ye myght continue in the ye-
arth, and to saue your lyues by a great
deliuerance. So now it was not you ỹ
sent me hither, but god: which hath made
me a father vnto Pharao, and Lord of al C
hys house, and ruler thorow out al the lād
of Egipt. Haste you and goe vp to my
father and tell hym. Thus saieth thy sōne
Joseph: God hath made me lorde of all
Egipt. Come down therfore vnto me, ta-
ry not. And thou shalt dwell in the lande
of Gosā, and be by me, thou and thy chil-
dren, and thy childrēs children, thy shepe
and thy beastes, and all that thou hast.
And ther will I make prouision for thee,
for there remain yet fiue yeres of dearth,
lest thou and thy housholde, and all that
thou hast, come to pouertie. And beholde,
your eyes doe see, and the eyes also of my
brother Beniamin, ỹ myne own mouth
speaketh to you. Therfore tell my father D
of al my honor in Egipt, and of al that ye
haue sene, and make hast and bryng my
father hither. And he fell on his brother
Beniamins necke & wept & Beniamin
wept on hys necke. Moreouer he kissed
all hys brethren, and wept vpon them.
And after that his brethren talked with
him. And the tidings came vnto Phara-
os house, so that they sayd: Josephs bre-
thren are come, and it pleased Pharao
well, and all his seruantes.
And Pharao spake vnto Joseph: Say E
vnto thy brethren, this doe ye: lade your

beastes and get you hence vnto the lande
of Canaan. Take your father, and your
housholdes, and come vnto me, and I
will geue vnto you the good of the lande
of Egipt, and ye shall eate of the fatte of
the land. And thou also shalt commaund
them. This doe ye; take chariotes with
you out of the lãd of Egipt, for your chil-
dren and for your wiues: and bring your
father, and come. Also regarde not your
stuffe, for the good of al the land of Egipt
is yours. And the children of Israell did
euen so And Joseph gaue them chariots,
according to the cõmaundement of Pha-
rao, and gaue them vitayle also to spend
by ẏ way. And he gaue vnto eche of them
F chaunge of rayment: But vnto Benia-
min he gaue three hundred pieces of syl-
uer, and fiue change of raymẽt. And vn-
to his father he sent after thesame maner
x. asses laden with good out of Egipt, &
x. she asses laden with corne, breade and
meate for his father by the way. So sent
he his brethren away to depart. And he
sayd vnto them: see that ye fall not out by
the way.

They departed therfore from Egipte,
and came into the lande of Canaan vn-
to Jacob their father, and tolde him, say-
eng: Joseph is yet aliue, and is gouerner
ouer all the land of Egipt. And Jacobs
heart wauered: for he beleued them not.
And they told hym all the wordes of Jo-
seph which he had sayd vnto them. And
when he saw the charets, which Joseph
had sent to cary him, the spirit of Jacob
their father reuiued. And Israell sayd: I
haue enough that Joseph my sõne is yet
aliue: I will go and see him yer that I
die.

The.xlvi.Chapter.

¶ Jacob with all his housholde goeth to Joseph into Egipt. The genealogie of Jacob. Joseph meteth hys father.

A ISraell toke his iourney wt
all that he had, and came
vnto Beer Seba, and offe-
red offeringes vnto the god
of his father Isaac. And god
spake vnto Israell in a vision by nighte,
sayeng: Jacob, Jacob. And he answered:
here am I. And he sayd: I am God, the
God of thy father, feare not to go downe
into Egipt. For I will there make of thee
a great people. I will go down with thee
into Egipt, and I will also bryng thee a-
gaine, and Joseph shall put his hand vpõ
thine eyes. And Jacob rose vp frõ Beer
Seba. And the sonnes of Israell caryed
Jacob their father, and their childrẽ, and
their wiues, in the charets which Pharao
had sent to cary him. And they toke their B
cattell, and the goodes which they had
gotten in the land of Canaan, and came
into Egipt: both Jacob, and all hys sede
with him, his sonnes and his sonnes son-
nes with him: his daughters and his sõ-
nes daughters, and all his sede broughte
he with him into Egipt. These are ẏ na-
mes of the children of Israel which came
into Egipt, both Jacob and his sonnes: * Exo.i.a. and.vi.c.
Ruben, Jacobs first sonne. The children
of Ruben: Hanoch and Pallu, Hezron Nume.
and Charmi. The children of Simeon xxvi.a.
Jemuell, Jamin, Ohad, Jachin and
zohar, and Saul the sonne of a Canani-
tish woman. The children of * Leui, Ger-
son, Kahath and Merari. The children of i.Pa.vi.
* Juda: Er, and Onan, Sela. & Pharez, i.Pa.vi.
and Serah: But Er and Onã dyed in ẏ
lande of Canaan. The children of Pha-
rez also were Hezron and Hamul. The
children of Isachar: Tola, Phua, Job, &
Simron. The children of zabulon: Se-
red, Elon, and Jahelelel. These bee the
children of Lea, which she bare vnto Ja-
cob in Mesopotamia, with hys daughter C
Dina All the soules of his sonnes and
daughters, make thyrtie and three. The
childrẽ of Gad, Siphion, & Aggi, Suni,
and Ezbon, Eri, and Arodi, and Areli.
The childrẽ of * Aser: Jemna, and Jesua, i.Pa.vii.
Jesui, and Bria, and Serah their sister. a.
And the children of Bria: Heber & Mal-
chiell. These are the children of Silpha,
whom Labã gaue to Lea his daughter,
And these she bare vnto Jacob, euen.xvi
soules. The children of Rachell Jacobs
wife: Joseph, and Beniamin. And vnto
Joseph in the land of Egipt, were borne
Manasses, and Ephraim which * Asnath
the daughter of Putiphar Priest of On, i.Pa.vii.
bare vnto him. The children of * Benia- c.
min: Bela, Becher, Asbell, Gera, Naemã Ge.xli.a.
Ehi, and Ros, Mupim, Hupim, & Ard. i. Para.
These are the children of Rachell whiche viii.b.
she bare vnto Jacob.xiiii. soules altoge- & viii.a.
ther. The children of Dan, Husim. The
childrẽ of Nepthali: Jahezell, Guni, Je-
zre, and Sillem. These are the sonnes of
Bilha, which Laban gaue vnto Rachell
his daughter, and she bare these vnto Ja-
cob, altogether. vii. soules. And so the * Deu.x.d.
soules that came with Jacob into Egipt,
which came out of hys loines (beside Ja-
cobs

cobs sonnes wiues) were altogether lxvi. soules. And the sonnes of Joseph, which wer borne hym in Egipt, wer two
D soules: So that al the soules of the house of Jacob which came into Egipt, are lxx. And he sent Juda before him into Joseph, to derecte his face vnto Gosan, and they came into the lande of Gosan. And Joseph made ready his charet and went vp to mete Israell his father vnto Gosã, and presented hym selfe vnto him, & fell on his necke, and wepte vpon his necke a good whyle. And Israel sayd vnto Joseph: Now am J content to dye, insomuch as J haue sene the, & because thou art yet aliue. And Joseph sayde vnto his brethren, and vnto his fathers house: J will go vp and shewe Pharao, and tel
E him. My brethren and my fathers house, which were in the lande of Canaan, are come vnto me, & they are shepeheardes (for they wer men of catel) and they haue brought theyr shepe and theyr oxen, and al that they haue. And if it chaunce that Pharao cal you, and aske you what your occupation is, ye shall aunswer: Thy seruantes haue bene men occupied aboute catel, from our childhod vnto this tyme, we & our fathers, that ye may dwel in the lande of Gosan. For euery shepe keper is an abhomynacion to the Egiptians.

The. xlvii. Chapter.

Jacob commeth before Pharao, and vnto hym is geuen the lande of Gosan, he maketh hys sonne to swear for hys buriall.

A Joseph came therfore and tolde Pharao, and said: My father & brethren, theyr shepe and theyr oxen, and all that the haue, are come out of the land of Canaan: and beholde, they are in the lande of Gosan. And Joseph toke of the hinmoste of his brethren, euen fyue men, and presented them vnto Pharao. And Pharao sayde vnto his brethrẽ: what is your occupatiõ And they answered Pharao. shepeherdes are thy seruantes, both we and also our fathers. They sayde moreouer vnto Pharao: for to *sogeorne in this lande are we come, for thy seruauntes haue no pasture for their shepe, so sore is the famishment in the lande of Canaan. Now therfore let thy seruantes dwel in ỷ land of Gosan.

Gene. xiiii.a.

And Pharao sayde vnto Joseph: thy father & thy brethrẽ are come vnto thee. The lande of Egipte is before thee: In ỷ best place of the lande make bothe thy father and thy brethren dwel: euen in the lande of Gosan let them dwell. Moreouer, yf thou knowe any man of actiuitie among them, make them rulers ouer my catell. And Joseph brought in Jacob his B
father, and set hym before Pharao. And Jacob blessed Pharao. And Pharao saied vnto Jacob: how olde arte thou? And Jacob sayd vnto Pharao: the dayes of my pilgrimage are an. C. and thirtie yeres. Fewe & euell haue the dayes of my lyfe bene, and haue not ateyned vnto the yeres of ỷ life of my fathers, in the dayes of theyr pylgrimages. And Jacob blessed Pharao, and went out from hym. And Joseph prepared dwellynges for hys father and his brethren, and gaue them possessions in the lande of Egipte, in the best of the lande: euen in the land of Rameses, as Pharao had commaunded. And Joseph made prouisiõ for his father his brethren, & al hys fathers housholde, wyth breade, euen as yong children are fedde. Ther was no bread in al the land, for the dearth was exceding sore: so that C
the lande of Egipte and the land Canaan, were famished by the reason of the dearth. And Joseph brought together all the money that was found in the lande of Egypte, and of Canaan, for the corne whiche they bought: and he layde vp the mony in Pharaos house. Whẽ mony fayled in the lande of Egipte, and of Canaan, al the Egyptians came vnto Joseph and sayde: geue vs bread: wherfore sufferest thou vs to die before the, when our D
mony is spent? Then saide Joseph: bryng your cattel, and J wyl geue you for your cattell, yf ye be without money. And they brought theyr cattell vnto Joseph. And Joseph gaue them breade for horses and shepe, and oxen, and asses, and fede them with breade, for all their cattel, that yere. But when ỷ yere was ended, they came vnto hym the next yere, and sayed vnto hym: we will not hide it from my lorde, howe that our money is spente: my Lord also had our cattell and beastes, nether is ther ought left in the syght of my lord, but euen our bodyes and our landes. Wherefore lettest thou vs dye before E
thyne eies, and the land to go to nought? bye vs & our landes, for breade: & bothe we and our landes wyl be bound to Pharao. Onely geue vs sede, that we maye lyue and not die, & that the lande go not to wast. And so Joseph boughte all the land of Egipte for Pharao. For ỷ Egiptians

tianes sold euerye man his lande, because
the derth was so sore vpon them, and so
the lande became Pharaos. And he ap-
pointed the people vnto the cities, from
one side of Egipte vnto the other: only y
lande of the Prestes bought he not. For
the Priestes had an ordynaunce of Pha-
rao, that they should eat that which was
appointed vnto them, which Pharao had
geuen thẽ: wherefore they solde not theyr
landes.

F Then Joseph sayde vnto the folke:
beholde, I haue boughte you thys daye,
and your lande, for Pharao. Take there
bread and seede and sowe the lande. And
of the encrease, ye shal geue the fifte part
vnto Pharao, and foure partes shall bee
youre owne, for seede of the fielde and for
you, and them of your housholdes, & for
your children to eate. And they aunswe-
red: Thou haste saued our lyues. Let vs
fynde grace in the syght of my Lord, and
we will bee Pharaos seruauntes. And
Joseph made it a law ouer the land of E-
gipt vnto thys daye: that Pharao should
haue the fyfte parte, except y land of the
Priestes only, which was not Pharaos.

G And Israell dwelte in Egipt: euen in
the countrey of Gosan. And they had
theyr possessions therin, and grewe and
multyplyed exceadynglye. Moreouer,
Jacob liued in the lande of Egipt seuen-
tene yeres, so that the whole age of Ja-
cob was an hundreth and. xlvii. yeres.
When the tyme drewe nye that Israell
must dye, he sent for hys sonne Joseph, &
sayd vnto hym: if I haue founde grace in
thy sight, Oh, put thy hand nowe vnder
my thigh, & deale mercifully & truly wyth
me, that thou bury me not in Egipt: but
I will lye with my fathers, & thou shalt
carye me out of Egipte, and burie me in
their burial. And he aunswered: I will do
as thou hast sayd. And he sayde: *sweare
Ge. xxv. d vnto me, and he sware vnto him. And
Israel worshipped toward the beds head.

The. xlviii. Chapiter.

Jacob lyeth sicke. He desireth Ephraim and Man-
A asses for his sonnes, and blesseth them.

After these dedes, it happened that a
messẽger sayd vnto Joseph: thy fa-
ther is sicke. And he toke with hym
his. ii. sonnes, Manasses and Ephraim.
Then was it sayd vnto Jacob: beholde,
thy sonne Joseph commeth vnto thee.
And Israell toke his strength vnto hym
and sate vpon the bed. And Jacob sayd
vnto Joseph: God almightie appeared
vnto me at *Lus in the land of Canaan Gene. xxviii. b.
and blessed me, and sayd vnto me: behold,
I will make thee grow, and will multi-
ply thee, and wil make a great * number Gene. xlvi. b.
of people of thee, and will geue this land
vnto thy sede after thee vnto an euerla-
sting possession. And now thy. ii. sonnes
Manasses and Ephraim, which were
borne vnto thee in the land of Egipt be-
fore I came to the into Egipt, are mine:
euen as Ruben and Simeon are mine.
And the children which thou hast gotten B
after them, shalbe thine own, and shalbe
called after the names of their brethren
in their enheritance. And when I came
from Mesopotamia, Rachell *dyed vpon Gene.
my hande in the land of Canaan, by the xxxv. c.
way, whẽ there was but a fieldes breadth
to come vnto Ephrat. And I buryed her
there in the way to Ephrat: The same is
Bethleem. And Israell behelde Josephs
sonnes, and sayd: what are these? Joseph
sayd vnto his father: they are my sonnes
which God hath geuen me here. And he
sayd: Oh, bryng them to me, and let me
blesse them. And the eyes of Israell were
dimme for age, so that he could not well
see. And he brought them to him, and he
kissed them, and embraced thẽ. And Is-
rael said vnto Joseph: I had not thought
to haue sene thy face: and yet lo, god hath
shewed it me, and also thy sede: & Joseph
toke them away from his lap, and wor- C
shipped on the ground before hym. Then
toke Joseph them both: Ephraim with
his righthand, towarde Israels lefthãd,
and Manasses with his left hande, to-
warde Israels righthande, and brought
them vnto him. And Israel stretched out
his right hand, and layd it on Ephraims
head, which was the yonger, and his left
hand vpon Manasses head, guiding hys
hands wisely, for Manasses was the el-
der. And he blessed Joseph and sayd: god,
before whom my fathers Abraham and
Isaac did walke, God which hath fed me
all my life long vnto thys day, and the
Angell which hath deliuered me from all
euel, blesse these laddes, and let my name
be named in them, and the name of my fa
thers Abraham and Isaac, and that they
may grow into a multitude in the middes
of the earth. When Joseph saw that hys
father laid hys right hand vpon the head
of Ephraim, it displeased him. And he lift
vp his fathers hand to haue remoued it
from Ephraims head, vnto Manasses
head. And Joseph sayd vnto his father:
not

D not so my father, for this is ẏ eldest. Put
thy ryght hand vpõ his head. And his fa-
ther would not, but sayd: I know it well
my sonne, I know it well. He shalbe also
a people and shalbe great. But his yon-
ger brother shalbe greater than he, and
his sede shalbe ful of people. And he bles-
sed them that day, and sayd: In thee, let
Israell blesse and say: God make thee as
Ephraim and as Manasses. And he set
Ephraim before Manasses. And Israell
sayd vnto Ioseph: behold, I dye. And god
shalbe with you and bryng you againe
vnto the lãd of your fathers. Moreouer,
I haue geuen vnto thee a portion of*
land aboue thy brethrẽ, which I gat out
...s.iiii.a of the hand of the Amorite in my sweard,
and in my bowe.

The.xlix. Chapter.

❡ Iacob blesseth all his own sõnes, and sheweth them what is to come. He appointeth where he will be buried, and dyeth.

A And Iacob called for hys sõnes, and
said: come together, that I may tell
you what shal happen you in ẏ laste
dayes. Gather ye together, and heare ye
sõnes of Iacob, herken vnto Israel your
father. Ruben * mine eldest sonne, thou
art my might and the beginning of my
strenght ẏ noblenesse of dignity, and the
noblenesse of power: Unstable as water.
Gene. Thou shalt not be ẏ chefest, bicause thou
...x.c. wentest vp to thy fathers bed. Euen then
didest thou defyle it, and it was no more
my couche. Thy brethren Simeon and
Leui, cruel instrumentes in their habita-
tions. Into theyr secretes come not my
soule, vnto their congregation be my ho-
nor not coupled: for in their * wrath they
slew a mã, and in their selfe wil, thei dig-
ged down a wall. Cursed be theyr wrath,
Gene. for it was shamelesse: and their fearcenes
...iiii. g. for it was cruell. I will deuyde them in
Iacob, and scatter them in Israell.

Iuda, thou art he, whom thy brethren
shal prayse. Thy hand shalbe in ẏ necke*
of thyne enemies, thy fathers children
B shal stoupe before ẏ. Iuda is a * Lions
whelpe. From the spoyle my sonne thou
Pa.v.b. art come on hye. He laid him down ⁊ cou-
...ic.v.c. ched himself as a Lyon, ⁊ as a * Lyones.
Gene. Who will stere him vp? The scepter shall
...iii.d. not depart frõ Iuda, ⁊ a law geuer from
betwene his fete, vntil Silo come. And
vnto hym shal the gathering of ẏ people
be. He shal bind his fole vnto the vyne, ⁊
his asses colte vnto the braunch. He wa-
shed his garment in wyne, and his man-
tell in the blood of grapes. Hys eyes are C
redder than wine, and his teethe whiter
than milke. * Zabulon dwel beside the ha-
uen of the sea, ⁊ nye the hauẽ of shippes, Iosue.xiiii.
His border shalbe vnto Sidon. a.

Isachar a strong asse, couching him
down betwene.ii.borders, ⁊ saw that rest
was good, and the land that it was plea-
saunt, and bowed his shoulder to beare, ⁊
became a seruant vnto tribute. * Dan
shall iudge his people and the trybes of Iud.xiii.
Israell: Dan shalbe a serpent in the way, and xiiii.
an adder in the pathe, byting the horse xv.xvi.
heles ⁊, his ryder fell backewarde: after xvii.and
thy saluation haue I loked, O lord. God, xviii.
an host of men shal ouercome and he shal
ouercome at the laste. Of Aser: hys bread
shall bee fat and he shall geue pleasures
for a king. Nepthalim is a swift hinde, C
geuing goodly wordes. That florishing
child Ioseph, that plenteous chyld by the
well side, the daughters ran vpon ẏ wal.
They haue prouoked him, and shott hym
throw with dartes. The archers haue
enuied him: But his bow abode fast, and
the armes of hys handes were made
strong, by the handes of the mighty God
of Iacob. Out of hym shall come an he-
ardman, a stone in Israell: From thy fa-
thers god which hath helped thee, ⁊ with D
the almighty which hath blessed the with
blessinges from heauen aboue, with bles-
singes of the depe that lieth vnder, and
with blessinges of the brestes and of the
wombe. The blessinges of thy father wer
stronger than the blessinges of mine el-
ders, vnto the vtmost of the hilles of the
world, and they shalbe on the head of Io
seph, and on the top of the head of him
that was seperate from his brethrẽ Ben-
iamin shal rauish as a wolfe. In the mor- E
ning he shall deuoure the praye, and at
night he shall deuide the spoile. All these
are the.xii. tribes of Israel, and this their
father spake vnto thẽ, and blessed them,
euery one of them blessed he with a seue-
rall blessing. And he charged them and
sayd vnto them: When I shalbe gathered
vnto * my people, bury me with my fa- Gene.
thers, in the caue that is in the field of xxv.a.
Ephron the Hethite, in the double caue
that is in the field by the cõtrey of Mam-
re, in the land of Canaan. Which field A-
braham bought of Ephron the Hethite F
for a possession to bury in, whereas were
buried Abrahã and Sara his wife. And
where as were buried, Isaac and Rebec-
ca his wife. And there I buryed Lea.

The

The fielde and the caue that is therin, was bought of the children of Heth. And when Jacob had commaunded al that he would vnto his sonnes, he plucked vp his
Act.vii.c. fete vnto the bed and dyed, and was *put vnto his people. And Joseph fell vpon his fathers face, and wept vpon him and kissed him.

The.l.Chapter.

Jacob is buried, Joseph forgeueth his brethren the iniurie that they did to him. And he dieth.

A And Joseph commaunded his seruātes the Phisitians, to enbaulme his father: and the Phisitians enbaulmed Israel.xl.dayes lōg, for so lōg doth the enbaulming last, and the Egiptians bewailed him.lxx.dayes. And when the dayes of weping were ended, Joseph spake vnto the house of Pharao, sayeng: If I haue found fauour in your eyes, speake in the eares of Pharao, sayeng: My father made me sweare & sayd:
Ge.xlvii.g. loe, I dye, *bury me in my graue, which I haue made me in the land of Canaan. Now therfore let me go and bury my father, and then will I come againe. And Pharao sayd: go and bury thy father, ac-
B cording as he made thee to sweare. And Joseph went vp to bury his father, and with him went all the seruantes of Pharao that were the eldest of hys house, and al the elders of the lande of Egipt, and al the house of Joseph, and hys brethren, and his fathers house: only their children and their shepe, and their cattell left they behinde in the land of Gosan. And there went with him also charettes and horsemen: and it was an exceding great company. And they came to ẏ corne flowre of Atad which is beyond Jordane, and ther they made a great and exceding sore lamentation. And he *mourned for his fa-
Gene.xxii.b. ther.vii.dayes, And when the inhabitors of the land (euen the Cananites) saw the mourning in the corne flowre of Atad, they sayd: thys is a great mourning vnto the Egiptians: wherfore the name of the place is called the mourning of ẏ Egiptians, and it is beyonde Jordane. And his sonnes did vnto him, according as he
Ge.xlix.d Act.vii.b had commaunded them. For hys sonnes caryed hym *into the lande of Canaan,
C and buried him in the double caue of the
Gene.xxiii.d. field, which caue *Abraham bought and the field also, to be a place to burie in, of Ephron the Hethite, before Mamre. And Joseph returned into Egipt agayne, he and his brethren (and all that wente vp with him to bury his father,) assone as he had buryed hym. And whē Josephs brethrē saw that their father was dead, they sayd: Joseph might fortune to hate vs, and *reward vs again al the euel which
Gene.xxxvii. we did vnto him. And they did a cōmaundement vnto Joseph, sayeng: thy father charged vs before his death, sayeng: this wise shall ye say vnto Joseph: forgeue (I pray thee) the trespace of thy brethrē, and their synne: for they rewarded thee euell. And now (we pray thee) forgeue the trespas of the seruantes of thy fathers god. And Joseph wept, when they spake vnto hym.

For his brethen came vnto him, and D
fel flat before his face, sayeng: beholde, we be thy seruantes. To whom Joseph sayd, *feare not. Am I God: ye thought euell agaynst me: but god turned it vnto good, Ge.xlv.
to bryng to passe as it is thys day, and to saue much people aliue. Feare not therefore. Now I will nourishe you, and your children, and he cōforted them, and spake kindly vnto thē. Joseph dwelt in Egipt, he and his fathers house, and Joseph lyued an.C.and.x.yere. And Joseph saw* Ephraims children, euen vnto the thirde Tobi.xiiii.a.
generation. And vnto Machir the sonne Job.xlii.d.
of Manasses were childrē borne, on Josephs knees. And Joseph sayd vnto hys brethren: I dye. And God wyll surely visit you, and bryng you out of thys lande, Psalm.cxxviii.
vnto the lād which he sware vnto Abraham, Isaac, and Jacob. And Joseph toke C
an othe of the children of Israell, sayeng: God wil not fayle but visit you, and ye shal cary my *bones hēce. He.xi.d. Ex.xiii.d. Josue xxiiii.g.
And so Joseph dyed, when he was an.C.and.x.yere old. And they enbaulmed him with spices, putting him in a chest in Egipt.

The end of the first booke of Moses.

The

The second boke of Moses, called in Latine, Exodus.

The first Chapter.

The children of Jacob are numbred. The newe Pharao oppresseth them. The act of the Godly midwiues.

A These are the names of
Ge.xlvi.b the children of Israell,
whych came to Egypte
with Jacob every man
came with his housholde:
Ruben, Simeon, Leui,
and Juda, Isachar, and Beniamin,
Dan, Nepthali, Gad, and Aser. All the
soules that came out of the loines of Ja-
cob, were .lxx. But Joseph was in Egipt
already. And Joseph died and al his bre-
Act.vii.c. thren, and all that generation, and the*
Ps.ciiii.a children of Israell grew, encreased, mul-
tiplied, and waxed exceading mighty: and
the lande was full of them.
B But there rose vp a new king in Egipt,
which knew not Joseph. And he said vn-
to his folke: behold, the people of the chil-
dren of Israell are greater and mightier
thā we. Come on, let vs play wisely with
them, lest they multiply, and lest it hap-
pen, that (if there chaunce any war) they
ioyne themselues vnto our enemies, and
fyght against vs, and so get them out of
the lande. Therefore did they set taske-
masters ouer them, to kepe them vnder
with burdens. And they built vnto Pha-
rao, treasure cities: Phitō and Rameses.
But the more they vexed them, the more
they multiplyed and grew, so that they
abhorred the children of Israel. And the
Egiptians helde the children of Israell in
C bondage, without mercy. Therfore was
their life bitter vnto them in that cruell
bondage, in clay and bricke, and all ma-
ner of worke in the fieldes. For all their
bondage which they did vnto them, was
ful of tyranny.
And the king of Egipt sayd vnto the
mydwiues of the Hebrues women, of
which the ones name was Sephora, and
the other Phua: When ye do the office of
a midwife to the women of the Hebrues,
and see in the byrth tyme that it is a boye
ye shall kill it. But if it be a daughter, it
shall liue. Notwithstanding the midwi- D
ues feared God, and did not as the king
of Egipt commaunded them, but saued
the men children. And the king of Egipt
called for the midwiues, and sayde vnto
them: Why haue you delt on this maner,
and haue saued the men childrē? And the
midwiues answered Pharao, that the
Hebrues women are not as the women
of Egipt: for they are sturdy women, and
are deliuered yer the mydwiues come at
them. And God therfore dealt well wyth
the midwiues. And the people multiplied
and waxed very mightie. And it fortuned
bicause the midwiues feared God, he
made them houses. And Pharao charged
all his people, sayeng: Al the mē children
that are borne, cast into the riuer, and
saue the mayde children aliue.

The .ii. Chapter.

Moses is borne and cast into the flagges. He is taken vp of Pharaos daughter. He killeth the Egiptian He flyeth and maryeth a wife. The Israelites cry vnto the Lorde.

And there went a man of* A
the house of Leui: and toke Exo.vi.c
a daughter of Leui. And ŷ i.Para.
wyfe conceiued, and bare a xxiii.b.
sonne, And when she sawe
that it was a proper child* Act.vii.c.
she hid hym thre monethes: And when Heb.xi.e.
she could no longer hide hym, she toke a
basket of bulrushes and daubed it wyth
slime and pitch, and laide the child therin
and put it in the flagges by the riuers
brynke. And hys sister stode a farre of, to
wete what woulde come of it, *And thee Act.vii.f.
daughter of Pharao camedown*to wash ii.King.
here selfe in the riuer, and her maydens xi.a.
walked a long by the ryuers side. & when Dani.
she sawe the basket among the flagges, xiii.c.
she sent the maide to fetche it. And when
she had opened it, she sawe it was a child
and beholde, the babe wepte. And she had
compassion on it, and sayde: it is one of ŷ B
Hebrues children. Then sayde his sister
vnto Pharaos daughter: shall I go and
cal vnto thee a norse of the Hebrues wo-
men, to nurse thee the childe? Pharaos
daughter answered her: Go. And the
mayde ranne and called the childes mo-
ther. To whom Pharaos daughter sayd:
Take this childe away, and nurse it for
me, & I wil reward thee. And the womā
toke the child and nursed it vp. The child
grew, and she brought it vnto Pharaos
daughter, and it was made her sōne, and
she called the name of it Moses, bicause
(sayd

(sayd she) I toke him out of the water.
And it happened in those dayes, when
Moses was waxed great, that he wente
out vnto his brethren, and loked on their
burthens, and he spied an Egiptian smi-
ting an Hebrue which was one of his bre
thrē. And he loked round about, and whē
he saw no man by, he slew the Egiptian,
and hid him in the sand. And whē he was
gone out another day, behold: two Hebru
C es stroue together. And he sayd vnto him
that did the wrong: wherfore smitest thou
Act. vii.b thy fellow? He answered: * who made
Gene. thee a man of authority to iudge vs? spe-
xix.b. akest thou to kill me, as thou killedst the
Egiptian? And Moses feared, and sayde:
of a suretie this thing is knowen. And
Pharao heard of it, and wēt about to sley
Moses. And Moses flyeng from the face
of Pharao, dwelt in the lande of Midian
and he sat downe by a welles syde. The
Priest of Midian had. vii. daughters
which came and drew water, and fylled
the troughes, for to water theyr fathers
shepe. And the shepeheardes came and
droue them away: but Moses stode vp
and helped them, and watred their shepe.
And when they came to Raguel their fa-
ther, he sayd: how hapeneth it that ye are
come so sone to day? And they answered: a
man of Egipt deliuered vs from the hād
of the shepeherdes, and so drew vs water
and watered the shepe. He sayd vnto his
daughters. And where is he? why haue
ye so left the man? Call hym that he may
eate bread. And Moses was content to
dwell with the man.
D And he gaue Moses zephora his daugh-
Ex. xviii. ter, which when she bare a sonne, * called
a. him Gerson: for he sayd, I haue ben a
stranger in a strange lande. (And she bare
yet another sonne, whom he called Eliesar, sayeng
the God of my father is myne helper and hath rid
me out of the handes of Pharao.) And it chaū-
ced in processe of tyme, that the kyng of
Egipt dyed, and the children of Israell
syghed by the reason of bōdage, and cry-
ed. And their complainte came vp vnto
God from the bondage: and God heard
their mone. And God remēbred his pro-
mise with Abraham, Isaac and Jacob.
And God loked vpon the children of Is-
raell, and God had respect vnto them.

The. iii. Chapter.

Moses kepeth shepe. God appereth vnto him in a bush, and sendeth him to the children of Israel, and to Pharao that tyrant.

Moses kept the shepe of * Iethro A
his father in law, priest of Mi- Gen.
dian, and he droue the flocke to xviii.a.
the backeside of the desert, and
came to the mountaine of God, Horeb. *
And the Angel of the Lord appeared vn- Exo.
to him in a flame of fyre, out of the mid- xviii.a.
des of a bushe. And he loked, and behold, Act. vii.
the bush burned with fyre, and the bushe
was not cōsumed. Therfore Moses said:
I wyll goe now, and see this great sight,
how it commeth that the bush burneth
not. And when the Lord sawe that he
came for to see, God called vnto him out
of the middes of the bushe, and said: Mo-
ses, Moses. He answered: here am I.
And he sayd: * Come not hither: put thy B
shoes of thy fete, for the place whereon Josu. v.
thou standest is holy grounde. And he
sayd: * I am the God of thy father, the
God of Abraham, the God of Isaac, and Math.
the God of Jacob. And Moses hyd hys xxii.c.
face: for he was afrayde to loke vppon Marke.
God. And the Lord sayd: I haue surely xii.c.
sene the trouble of my people which are Luke. xx.
in Egipt, and * haue heard their cry from c.
the face of their taskmasters. For I Exo.
know their sorowes, and am come down c.
to deliuer them out of the hand of the E- C
giptians, and to bryng them out of that
lande vnto a good lande and a large, and
vnto a lande that floweth with milk and
hony, euen vnto the place of the Cana-
nites, and Hethites, and Amorites, and
Pherezites, and Heuites, and of the Je-
busites. Now therfore, the complaint of
the children of Israell is come vnto me,
and I haue also sene the oppressiō wher-
with the Egiptians oppresse them. Come
thou therfore, and I will sende thee vn-
to Pharao, that thou mayest bryng my
people ẏ children of Israell out of Egipt.
And Moses sayd vnto God: what am
I to go vnto Pharao, and to bryng the
children of Israell out of Egipt? And he D
answered: I will be with thee. And thys
shall be a token vnto thee, that I haue
sent thee: After that thou haste brought
the people out of Egipt, ye shall serue
God vpon this mountaine. And Moses
sayd vnto God: behold, when I come vn-
to the children of Israell, I shall say vn-
to them: the God of your fathers hath
sente me vnto you: And if they say vnto
me: what is hys name? what answere
shall I geue them? And God answered
Moses: I am that I am. And he sayd,
thys shalt thou saye vnto the children
of

of Israell: I am hath sent me vnto you.
And god spake further vnto Moses: thus
shalt thou say vnto the children of Isra-
el: *The Lord God of your fathers, the
God of Abraham, the God of Isaac, and
the God of Jacob, hath set me vnto you:
this is my name for euer, and this is my
memorial into generation and generati-
on. Go and gather the elders of Israell
together, and thou shalt say vnto them:
the Lord God of your fathers, the God
of Abraham, the God of Isaac, and the
God of Jacob, appeared vnto me, and
sayd: In visiting haue I visited you, and
know that which is don to you in Egipt.
And I haue sayd: I will bring you out of
the tribulation of Egipt vnto the land of
the Cananites, and Hethites, and Amo-
rites, and Pherezites, and Heuites, and
Jebusites: euen vnto a land that floweth
with milke and hony. And when they
heare thy voice thē go, both thou and the
elders of Israell shall go vnto the kyng
of Egipt, and say vnto him: The Lorde
F God of the Hebrues hath met with vs,
and now wil we go therfore thre dayes
iourney into the wildernesse, and do sa-
crifice vnto the Lorde our God. And I
am sure that the king of Egipt will not let
you go, no not in a mightie hande: and
I will stretche out mine hande and smite
Egipt with al my wonders, which I will
do in the middst therof. And after that he
will let you go. And *I will get this peo-
G ple fauour in the sight of the Egiptians:
Ex.xi.a so that when ye go, ye shal not go empty:
xii.e but a wife shall borow of her neighbou-
resse and of her that sogeorneth in her
house, iewels of siluer and of golde, and
rayment. And ye shall put them on youre
sonnes and daughters, and shall rob the
Egiptians.

The .iiii. Chapter.

¶ Moses receiueth signes of his calling, and was sente into Egipt. His wife Zephora circumciseth her sonne. Aaron meteth with Moses. Moses taketh his leaue of his father in law.

A Moses aunswered and
sayd: Se, they will not
beleue me, nor herken
vnto my voice: but wil
say, the Lord hath not
apeared vnto the. And
the lord said vnto him,
what is that which is in thy hande? He
answered, a rod. And he sayd: cast it on
the grounde. And he cast it on ye ground,
and it became a serpente. And Moses
fled from the sighte of it. And the Lorde
sayde vnto Moses: put forth thine hand
and take it by the tayle. And therfore he
put forth his hande and caught it, and it
became a rod in hys hand. For this thing
(sayth he) shall they beleue thee, that the B
Lorde God of their fathers, the God of
Abraham, the God of Isaac, and the god
of Jacob hath appeared vnto thee. And
the Lorde sayde furthermore vnto hym:
thruste thyne hande into thy bosome.
And he thrust his hande into hys bo-
some. And when he toke it out againe:
beholde his hande was leprous euen as
snowe. And he sayde: put thyne hande
into thy bosome agayne. And he putt hys
hand into his bosome agayne, and pluckt
it out of his bosome, and beholde, it was
turned againe as his other fleshe. Ther-
fore if they will not beleue thee, neyther
heare the voice of the first token, yet wil
they beleue for the voice of the second to-
ken. But & if they wil not beleue the two
signes, neither harken vnto thy voyce,
thou shalt take of the water of the ryuer,
and powre it vpon the drye lande. And
the water which thou takest out of the ri-
uer, shall turne to bloud vppon the drye
lande.
C Moses sayde vnto the Lorde: Oh my
Lorde, I am not eloquente from yester-
day and yet-yesterday, and namely synce
thou hast spoken vnto thy seruant: but I
am slow mouthed, and slow tonged. And
the Lorde sayde vnto hym: who hath
made mannes mouth: or who hath made
the dumme or the deafe, the seing or the
blinde: haue not I the Lorde? Therefore
*I will be with thy mouth, and teache
thee what thou shalt saye. He sayd: Oh Mat.x.c.
my Lorde, sende I pray thee by the hand
of him whom thou wilt sende. And the
Lord was angry with Moses, and sayde:
Do not I knowe Aaron thy brother the
Leuite, that he can speake? For loe, he cō-
meth forth to mete thee, and when he se-
eth thee, he will be glad in hys hearte.
Therefore thou shalt speake vnto hym, D
and put these wordes in hys mouthe, and
I will be with thy mouth and wyth hys
mouth, and wil teach you what ye ought
to doe. And he shalbe thy spokes man vn-
to the people: he also shalbe thy mouthe,
and thou shalt be his God. And thou shalt
take thys rod in thy hande, where with
thou shalt do miracles. Therfore Moses

went and returned to Jethro his father
in law againe, and sayd vnto him: I will
goe now, and turne againe vnto my bre-
thren which are in Egipt, and se whether
they be yet aliue. And Jethro sayd to
Moses: go in peace. And the Lord sayde
vnto Moses in Midian: go and returne
Mat. ii.d. C againe into Egipte, *for they are dead
which went about to kill thee. And Mo-
ses toke his wife, and his sones, and put
them on an asse, and went againe to E-
gipt, and Moses toke the rod of God in
his hande. And the Lord sayd vnto Mo-
ses: When thou art entred and come into
Egipt againe, se that thou do al the won-
ders before Pharao, which I haue put
Exo.x.c. in thy hande: but I will holde *his hert,
and he shall not let the people goe. And
thou shalt say vnto Pharao, thus sayeth
the Lord: Israell is mine eldest sonne,
and I haue sayd vnto thee that thou
shouldest let my sonne go, that he may
serue me, and thou wouldest not let hym
Ex.xii.e. goe: behold, I wil *sley thyne eldest sone.
F And it chaunced by the way in the Inne
that the Lord met him, and woulde haue
killed him. And zephora toke a stone, and
cut away the foreskin of her sonne, and
fell at his fete, and sayd: a bloudy husbād
art thou vnto me. Then he let hym goe.
And she sayd a bloudy husbande, bicause
of the circumcision. Then sayd the Lorde
vnto Aaron: go mete Moses in the wyl-
dernesse. And he wēt and met him in the
mounte of God, and kyssed hym. And
Moses tolde Aaron al the wordes of the
Lord which had sent hym, and all the to-
kens which he had charged him withall.
So went Moses and Aaron, and gathe-
red all the elders of the children of Isra-
G ell. And Aaron told all the wordes which
the Lord had spoken vnto Moses, & dyd
the miracles in the sight of the people,
and the people beleued. And when they
heard that the Lord had visited the chil-
dren of Israel, and had loked vpon their
tribulation, they bowed their head, and
worshipped.

The .v. Chapter.

¶ Moses and Aaron do goe vnto Pharao. The peo-
ple of Israel are oppressed more and more, and they cry
out vpon Moses and Aaron therfore.

A Moses & Aaron went in afterward
and told Pharao, thus sayth ye lord
god of Israel: Let my people goe,
that they may kepe holy day vnto me in
the wildernesse. And Pharao sayd: who
*is the Lord, ye I should heare his voice, Joh.xx.
and let Israel go? I know not the Lord,
nether, wil I let Israel go. And they said:
the god of the Hebrues hath met with vs:
and therfore wil we go thre dayes iour-
ney into the desert, and sacrifice vnto the
lord our God: lest there happen vnto vs,
either pestilence or swearde. Then sayde
the king of Egipt vnto them: wherfore do
ye (Moses and Aarō) let the people from
their worke? get you vnto your laboure.
And Pharao sayd furthermore: beholde,
there is much people now in the lād, and
ye make them leaue theyr worke. And
Pharao commaunded the same day vnto
the taskemasters which were among the
people, and vnto the officers, sayeng: ye
shall geue the people nomore strawe to
make brycke withall, (as ye did in time
passed,) lett them go and gather them B
strawe themselues, and the number of
brycke which they were wonte to make
in tyme passed, lay vnto their charges al-
so, and minish nothing therof: for they be
idle, and therfore cry, saying: we wil go
and do sacrifice vnto our god. They must
haue more worke layde vpon them, that
they may labour therin, and not regarde
vaine wordes.

Then went the taskmasters of the peo-
ple and the officers out, and told the peo-
ple. Thus sayeth Pharao: I wil geue you
nomore straw, go your selues and gather
you strawe where you can fynde it, yet
shall none of your labour be minished.
And so were the people scatered abrode C
throughout all the lande of Egipte, for to
gather stubble in stede of straw. And the
taskmasters hasted thē forward, sayeng:
fulfyll your worke day by day, euen as if
ye had straw. And the officers of the chil-
dren of Israell which Pharaos taskma-
sters had set ouer them, were beaten. And
they sayd vnto them: wherefore haue ye
not fulfilled your taske in makyng bricke
both yesterday and to day, as well as in
tymes past? The officers also of the chil-
drē of Israell, came and complained vn-
to Pharao, sayēg: Wherfore dealest thou
thus with thy seruātes? there is no straw
geuen to thy seruantes, and they say vn-
to vs: make brycke. And thy seruants are
beatē, and thy people is foule entreated.
He sayd: idle are ye, idle, and therefore
ye say: We will goe and doe sacrifice vnto
the Lord. Go therfore now & worke, and
there shall no strawe be geuen you, and
yet shal ye deliuer ye whole tale of brycke.
And

D And the officers of the children of Israel did with heuinesse loke on them that said ye shall minishe nothing of your dayly making of bricke. And they met Moses and Aaron which stode in their way as they came out from Pharao, and sayd vn to them: The Lorde loke vpon you and iudge you, which haue made the sauoure of vs stinke in the eyes of Pharao, and in the eyes of his seruantes: and haue put a swearde in their hande to sley vs. Moses returned vnto the Lorde, and sayd: Lord, wherfore hast thou dealt cruelly with this people, and wherefore hast thou sent me? For since I came to Pharao to speake in thy name, he hath fared foule with this folke, and yet thou haste not deliuered thy people at all. Then the Lord sayd vnto Moses: Now shalt thou see, what I wil do vnto Pharao, for in a mightie hande shall he let them go, and*
Exodus. iiii.b. in a mightie hande shall he dryue them out of hys lande.

The.vi.Chapter.

¶God promiseth the deliuerãce of the Israelites, and the land of Canaan. The genealogie of Ruben, Simeon, and Leui.

A AND God spake vnto Moses, and said vnto him: I am the lord, I appeared vnto Abraham, Isaac, & Iacob as an almighty God, & in my name Iehouah, was I not knowẽ vnto them.
Gene. Moreouer * I made an appointment w
xvii.b. them, to geue them the land of Canaan: the land of their pilgrimage, wherin they were strangers. And I haue also hearde the groning of the children of Israell, whom the Egiptians kepe in bondage, & haue remembred mi couenant. Wherfore say vnto the children of Israell: I am the Lorde, I will bring you oute from the burthens of the Egiptians, and wyll rid you out of their bondage, and will deliuer you in a stretched out arme, and in
B greate iudgements. And I will take you for my people, & wil be to you a god. And ye shal know that I am the Lorde youre God, whiche bryng you oute from the burthens of the Egyptians. And I wyll bryng you vnto the lande, concernyng the which I dyd lyfte vp myne hande to geue it vnto Abraham, Isaac and Iacob and wil geue it vnto you for a possession: euen I the Lorde. And Moses tolde the children of Israell euen so. But they hearkened not vnto Moses, for anguish of spirite, and for cruell bondage. The Lorde spake vnto Moses, saying: Go in, & speake vnto Pharao king of Egipt, that he let the children of Israell go out of his land. And Moses spake before the Lord, sayeng: behold, the children of Israell harken not vnto me, how then shall Pharao heare me, which am of vncircũcised lippes? And the Lorde spake vnto
Moses and vnto Aaron, and gaue them C
a charge vnto the children of Israell, and vnto Pharao king of Egipt, to bring the children of Israell out of the lande of Egipte.

These be the heades of their fathers
houses. The* childrẽ of Ruben the eldest Gene.
sonne of Israell, are these: Hanoh and xlvi.b.
Pallu, Hezron, and Charmi, these be the Exo.i.a.
householdes of Ruben. The children of Nume.
Simeon, Gemuell and Iamin, Ohad, & xxvi.a.
Iachim, Zoar, and Saul the sonne of a i.Pa.v.a
Cananitish wife: these are the kinreds of
Simeon. These also* are the names of i.Pa.vi.a
the children of Leui in their generatiõs, c.xxiii.a.
Gerson and Kahath and Merari. Leui Nu.iii.c.
liued an hundred and thirtie and seuen c.xxvi.g.
yere. The sonnes of Gerson: Libni and Simei by their kinreds. The children of Kahath, Amram and Iesear, Hebron and Usiell. And Kahath lyued an hundred and thirtie and three yere. The children of Merari: Maheli and Musi: these are the kinreds of Leui by their generati-
ons. *Amram toke * Iochebed his nice Exo.ii.a.
to wife, and she bare hym Aaron and Nume. xxvi.g.
Moses (and Mariam.) And Amram liued D
an hundred and thirtie and seuen yere. The children of Iezear, Korah, Nepheg, and Sichri. The children of Usiel, Misaell, Elzaphan, and Sithri. And Aaron toke Elizaba daughter of Aminadab, and sister of Nahason, to wife, which bare hym Nadab, and Abihu, Eleazar and Ithamar. The children of Korath: Assir, and Elkana, and Abiassaph. These are the kinreds of the Korahites. Eleazar Aarons sonne toke hym one of the daughters of Putuel to wife, which bare hym Phinehas: and these are the principall fathers of the Leuites throughoute their kinreds. Thys is that Aaron and Moses to whome the Lorde sayd: Cary the children of Israell out of the lande of Egipte, according to their armies. These are that Moses and Aaron which spake to Pharao king of Egipt, that they might bryng the children of Israel out of Egipt. And in ẏ day when ẏ Lord spake vnto Moses in ẏ land of Egipt, he spake vnto him, sayeng: I am ẏ lord, speake ẏ

vnto Pharao the king of Egipt, all that
I say vnto thee. And Moses sayd before
Exo.vi.b the Lord: Beholde, I am of * vncircumci-
sed lippes: and how shal Pharao geue me
audience?

The.vii.Chapter.

The tokens to knowe God. The rod of Moses is turned to a serpent. The sorcerers do euen thesame. The waters are turned into blood.

A And the lord sayd vnto Moses: beholde, I haue made thee Pharaoes god, and Aaron thy brother shalbe thy prophet. Thou shalt speake al that I commaunded thee, and Aaron thy brother shall speake vnto Pharao, that he send the children of Israel out of
Exo.iiii.c his land. And * I wil harden Pharaoes hart, and multiply my miracles and my wonders, in the land of Egipt. But Pharao shal not herken vnto you, that I may set my hand vpon Egipt, and bring out mine armies and my people, the children of Israell, out of ye land of Egipt in great iudgementes: and the Egiptians shall know that I am the lord, when I stretch
B forth my hand vpō Egipt, and bring out the children of Israel from amōg them.

Moses and Aaron did as the Lorde cōmaunded them, euen so did they. Moses was .lxxx. yere old, and Aarō .lxxxiii. when they spake vnto Pharao. And the Lord spake vnto Moses and Aaron, saieng: If Pharao speake vnto you, saying: shewe a wonder. Thou shalt say vnto Aaron: take thy rod and cast it before Pharao, that it may be a serpent. Then went Moses and Aaron in vnto Pharao, and did euen as the Lord had commaunded. And Aarō cast forth his rod before Pha-
Exo.iii.a rao and before his seruants * and it turned to a serpent. Then Pharao called for
ii.tim.iii.b. the wise men and * enchaūters, and those wise men of Egipt did in like mãer with their sorcery. For they cast downe euery man his rod, and they turned to serpentes: but Aarons rod did eate vp their roddes, and he hardened Pharaos hart, that he hearkened not vnto them, euen as the Lord had sayd. The Lord also said vnto Moses: Pharaos hart is hardened, he refuseth to let the people go. Get thee vnto Pharao in the morning: loe, he will come vnto the water, and thou shalt stãd vpon the riuers brinke against he come, and the rod whiche tourned to a serpent, shalt thou take in thine hand. And thou
C shalt say vnto him: The Lord God of the Hebrues hath sent me vnto thee, saying: * Let my people go, that they may serue
me in the wildernesse. And beholde, hetherto thou wouldest not heare. Ex.viii.
Thus sayth the Lord. In this thou shalt know that I am the Lord. Beholde, I wil smite (with the staffe that is in mine hand) the water that is in the riuer, & it shal tourn to blood. And the fishe that is in the riuer shall dye, and the riuer shall stinke, and it shall greue the Egiptians to drink of the water of the riuer. And the Lord spake vnto Moses, say vnto Aaron: take
thy staffe, and stretch out thine hand ouer D
the waters of egipt, ouer their streames, ouer their riuers and pondes, and al poles of water whiche they haue, that they may be blood, & that there may be blood thorowout all the land of Egipt, both in vessels of wood, and also of stone. And Moses and Aaron did euen as the Lord commaunded. And he lifte vp the staffe, and smote the waters that were in the riuer, in the sight of Pharao, and in ye sight of his seruantes: and all the water that was in the riuer, turned into blood. And the fish that was in the riuer died, * and the riuer stank: and the Egiptians could
not drink of the waters of the riuer. And psa.lxviii c.and.cv.c
there was blood thorowout all the lād of Egipt. And the enchaunters of Egipte did likewise with their sorceries: & he hardened Pharaos hert, neither did he herken vnto them * as the Lorde had said.
And Pharao turned himself, and went Ex.iiii.d.
againe into his house & set not his heart and.vii.a
thereunto. And the Egiptians digged round about the riuer for water to drink, for they could not drinke of the water of the riuer. And it continued a weke after the Lord had smitten the riuer.

The.viii.Chapter.

The plage of frogges. Moses prayeth for Pharao. The plage of lyse. The plage of flies.

The lord spake vnto Moses: Go A
vnto Pharao, and tell him, thus sayth the Lorde: * let my people go, that they may serue
me. If thou wilt not let them go: behold, Ex.vii.e
I wil smite al thy border with frogges. x.aand.a
And the riuer shall scraule with froggs, which shal go vp & come into thine house and into thy priuy chambre, where thou slepest, and vpon thy bed, and into the house of thy seruantes, and vpō thy people, & into thine ouens, & vpon thy meates. And ye frogs shal come vpō thee, & on thy people, & vpon all thy seruantes. *

And

B And þ lord spake vnto Moses: Say vn-
Psalm. lxxviii. e. to Aaron: stretche forth thyne hand with
thy rodde ouer the streames, ouer the ry-
uers, and ouer the pōdes, that thou mai-
est bryng vp frogges vpon the lande of
Egipt. And Aaron stretched hys hande
ouer the waters of Egipt, and the frog-
ges came vp, and couered the lande of
Egipt. And the Sorcerers did lykewise
with their sorcery, and brought frogges
vp, vpon the lande of Egipt. Then Pha-
rao called for Moses and Aarō, and said
*pray ye vnto the Lord that he may take
iii. King. xiii. b. away the frogges from me, and from my
Ex. x. f. people, and I wyll let the people go, that
x. e. they may do sacrifice vnto the Lord. And
Act. viii. d Moses sayd vnto Pharao: Reioyce thou
C ouer me, and appoint when I shall praye
for thee and for thy seruantes, and for
thy people, to dryue away the frogges
from thee and thy houses, and that they
may remaine but in the riuer onely. He
sayd: to morow. And he sayd: euē as thou
hast sayd, that thou mayest knowe that
there is none like vnto the Lorde oure
God. And so the frogges shall departe
from thee and from thy houses, from thy
seruantes, and from thy people, and shall
remaine in the riuer onely. Moses and
Aaron went out from Pharao, and Mo-
ses cryed vnto the lord vpō the appoint-
ment of frogges, which he had made vn-
to Pharao. And the Lord did accordyng
D to the sayeng of Moses. And þ frogges
dyed out of the houses, out of the courtes
and fieldes. And they gathered them to-
gether vpon heapes, and the lande stank
of them. But when Pharao saw that he
had rest geuen hym, he hardned his hart,
and herkened not vnto them, as the lord
had sayd. And the Lorde sayd vnto Mo-
ses: say vnto Aaron: stretche out thy rod
and smite the dust of the land, that it may
turne to lyse throughout all the lande of
Egipt. And they did so. For Aaron stret-
ched out hys hande, and with his rod he
smote the dust of the earth, which turned
to lise in men and beast, so that al the dust
of the lande turned to lise, throughout al
E the lande of Egipt. And the enchaunters
assaide likewise with their enchaūtmen-
tes to bring forth lise, but they could not,
And the lyse were both vpon men and
beastes. Then sayd the enchaunters vn-
to Pharao: it is the fynger of God. And
Pharaos hart remained obstinate, and
Ex. vii. a he herkened not vnto them, euen *as the
Lord had sayd. And the Lord sayd vnto
Moses: rise vp earely in the mornyng,
and stand before Pharao, for he wil come
forth vnto the water, and thou shalt saye
vnto him: thus sayeth the Lord: Let my
people go, that they may serue me. Els, if
thou wilt not let my people go: beholde, I
will sende all maner of flyes, both vppon
thee and thy seruantes, and thy people,
and into thy houses. And the houses of
the Egiptians shalbe full of flyes, and
the grounde whereon they are. And the Gene. xlvii. f.
lande of * Gosan where my people are,
wil I cause to be wonderful in that day: F
so that there shall no flyes be there. Wher
by thou shalt know that I am the Lorde
in the middes of the earth. And I wil put
a deuision betwene my people and thine.
And euen to morow shal thys miracle be
done. And the Lord did euen so: and ther
came noysome flies into þ house of Pha-
rao, and into his seruauntes houses, and
into all the lande of Egipt: and the lande
was corrupt with these flyes. And Pha-
rao called for Moses and Aaron, and
sayd: Go and do sacrifice vnto your God
in the lande. And Moses answered: It is
not mete that we do so. For then we must
offer vnto the Lord our God, that which
is an abhomination vnto the Egiptiās.
But and if we sacrifice that whiche is an
abhomination vnto the Egiptians be-
fore their eyes, should they not stone vs?
We will go thre dayes iourney into the
deserte, and sacrifice vnto the Lorde our Ex. iii. f.
God, * as he hath commaunded vs. G
And Pharao sayd: I will let you goe
that ye may sacrifice vnto the Lord your
God in the wildernesse, but go not farre
away, pray for me. And Moses sayd: be-
holde, I will goe out from thee, and pray
vnto the Lord, that the flyes may depart
from Pharao, and from hys seruauntes,
and from his people to morowe. But let
Pharao from henceforth deceiue nomore
that he will not let the people go, to sacri-
fice vnto the lord. And Moses went out
from Pharao, and prayed vnto the lord.
And the Lord did according to the sayeng
of Moses, and the flyes departed from
Pharao, and frō his seruantes, and from
his people, and there remayned not one.
And Pharao hardened hys heart euen
then also, and did not let the people go.

The. ix. Chapter.

¶ The moraine of beastes. The plage of botches and sores. The horrible hayle, thunder, and lyghtnyng.

A Ex.viii.c. The Lord sayd vnto Moses: go in
vnto Pharao, and thou shalt tell
him, thus sayth the Lord God of
the Hebrues. *Let my people go, that
they may serue me. If thou wilt not lett
them go, and wilt holde them stil: behold,
the hande of the Lord is vpon thy flocke
which is in the fielde: for vpon horses, as-
ses, camels, oxen, and shepe, there shalbe a
mightie great morian. And the lord shall
doe wonderfully betwene the beastes of
Israell, and the beastes of Egipt: so that
there shall nothing dye of all that pertai-
neth to the children of Israell. And the
Lord appointed a tyme, sayeng: To mo-
row the Lord shall finish this worde in
the land. And the Lord did it on the mo-
row, and al the catel of Egipt dyed: but of
the cattell of the children of Israell dyed
not one. And Pharao sent, and beholde:
there was not one of the catell of the Is-
raelites dead. And ye hart of Pharao was
hardned, that he would not let the peo-
ple goe.
B And the Lord sayd vnto Moses and Aa-
ron: take your handes full of ashes out of
the fornace, and Moses shall sprynkle it
vp into the ayre, in the sight of Pharao,
and it shall turne to dust in al the land of
Egipt: that there may be swelling sores
with blaines, both on man and beaste,
throughout all the lande of Egipt. And
they toke ashes out of the fornace, and
stode before Pharao, and Moses sprink-
led it vp into the aire. And there were so-
res with blaines both in men and in bea-
stes: and the Sorcerers could not stande
before Moses bicause of the blaines, for
there were botches vpon the enchaunters
and vpon all the Egiptians. And the lord
hardned the hart of Pharao, and he her-
kened not vnto them, *as the Lorde had
sayd vnto Moses.
Ex. iiii. e And the Lord sayd vnto Moses: Ryse
C vp earely in the morning, and stande be-
fore Pharao, and thou shalt tel him: thus
Exodus. viii.a. sayeth the Lorde God of the Hebrues:*
Let my people goe, that they maye serue
me: or els I will at this tyme sende all
my plages vpon thyne heart, and vpon
thy seruantes, and on thy people, that
thou mayst knowe that there is none like
me in all ye earth. For now I wil stretche
out my hande, that I may smite thee and
thy people with pestilence, and thou shalt
Ro.ix.c. perishe from the earth. And in very dede,
Psalm. *for thys cause haue I kept thee, for to
xlvii.c. shewe thee my power: & that they might
declare my name throughout al ye world,
yet thou exaltest thy self against my peo-
ple, that thou wilt not let them goe: be-
holde, to morowe this tyme I will sende
downe a mightie great hayle, euen suche a D
one as was not in Egipte, since it was
grounded, vnto this tyme. Sende there-
fore now, and gather thy beastes, and all
that thou hast in the field. For vpon all
the men and the beastes which are found
in the field, and not brought home, shall
the hayle fall, and they shall dye. And as
many as feared the word of the Lord, a-
mong the seruantes of Pharao, made
their seruantes and their beastes flee in-
to the houses: but he that regarded not
the worde of the Lord, left his seruantes
and hys beastes in the fielde. And ye Lord E
sayd vnto Moses: stretche forth thyne
hande vnto heauen, that there may be
hayle in all the lande of Egipt: vpon mã
and vpon beastes, and vpon all the her-
bes of the field, throughout the lande
of Egipt. And Moses stretched oute hys
rodde vnto heauen, and the Lord thun-
dred and hailed, and the fier rann along
vpon the grounde. *And the Lorde so Psalm.
hayled in the lande of Egipt, that there lxxviii.c.
was hayle, and fier mingled with the and.cv.c.
hayle, so greuous, and such as there was
none throughout all the lande of Egipte,
sence people inhabited it. And the hayle
smote throughout all the lande of Egipt,
all that was in the fielde, both man and
beast. And the hayle smote all the herbes
of the fielde, and broke al the trees of the
fielde: onely in the land of Gosan, where
the children of Israell were, was there
no hayle. And Pharao sent and called
for Moses and Aaron, and sayd vnto
them: I haue nowe synned: the Lord is
righteous, and I and my people are vn-
godly. *Pray ye vnto the Lorde: for F
it is much that there should be thunders Exodus.
of God and hayle. I will let you goe, and viii.b.
ye shall tary no longer. Moses sayd vnto
hym: Assone as I am out of the citie, I
wyll sprede abrode my handes vnto the
Lorde, and the thunder shall ceasse, ney-
ther shall there be any more hayle, that
thou mayest knowe howe that the earth
is the Lordes. But I knowe that thou
and thy seruantes yet feare not the face
of the lord God.

And so the flaxe and the barlye were G
smitten, for the barlye was shott vp, and
the flaxe was boulled: but the wheate
and the rye were not smytten, for they
were

were late sowen. And Moses went out of the citie from Pharao, and spred abrod his handes vnto the Lord: and the thunder and haile ceased, neyther rayned it vpon the earth. And when Pharao sawe that the raine and the hayle and thunder were ceassed, he sinned agayne, and hardened hys heart, he and his seruantes. And the hart of Pharao was hardened: neither would he let the children of Israell goe, as the Lord had sayd by the hand of Moses.

The.x.Chapter.

¶ The harte of Pharao is hardened of God. The grassehoppers. The thicke darkenesse.

A Ex.iiii.f. And the Lorde sayd vnto Moses: Go in vnto Pharao, for I * haue hardned his hart, and the hart of his seruantes, that I might put these my signes amongest them, and that thou tel in the audience of thy sonne, and thy sonnes sonne, what thinges I haue done in Egipte, and the miracles which I haue done amõg them: that ye may know how that I am the Lord. And so Moses and Aaron came vnto Pharao, and sayd vnto him: Thus sayth the Lord God of the Hebrues: How lõg shal it be or thou wilt Ex.viii.a and.ix.a. submit thy self vnto me? * Let my people goe, that they maye serue me. Or els (if thou do resist) and wilt not let my people go: behold, to morow wil I bring grassehoppers into thy coastes, and they shall couer the face of the earth, that it can not be sene: and they shall eate the residue which remaineth vnto you, and is escaped from the hayle: and they shall eate euery grene tree that beareth you fruite in the fielde, and they shall fyl thy houses and all thy seruants houses, and the houses of all the Egiptians, after such a maner as neyther thy fathers, nor thy fathers fathers haue sene, since the tyme they were vpon the earth vnto this day. B And he turned himself about, and went out from Pharao.

And Pharaos seruantes sayde vnto him: How long shal he be a sclaũder vnto vs? Let the men go, that they may serue the Lord their God. Knowest thou not yet that Egipt is destroied? And Moses and Aaron were brought againe vnto Pharao, and he sayd vnto them: Go, and serue the Lord your God. Who are they that shall goe? And Moses answered: we wil go with our yonge and with our old: yea, and with our sonnes and with our daughters, and with our shepe and wyth our oxen we must go. For we must holde a feast vnto the Lord. And he sayde vnto them: let it be so. The Lord be with you. C When I let you go, and your children also, take hede, for ye haue some misschief in hande. Nay, not so: but go they that are men and serue the Lord, for that was your desire. And they thrust them oute of Pharaos presence. And the lord sayd vnto Moses: Stretche out thine hand ouer the land of Egipt for grassehoppers, that they may come vpon the land of Egipte, and eate all the hearbes of the land, and al that the haile left behynd. And Moses stretched forth his rod ouer the lande of Egipte: and the Lorde broughte an East winde vpon the land all that day, and all that night. And in the morning, the East D winde * brought the grassehoppers: and Psa.cv.e. Sa.xvi.b Joel.i.a the grassehoppers went vp ouer all the land of Egipt, & remained in al quarters of Egipte very grieuously. Before them were there no such grassehoppers, nether after them shalbe: for they coucred al the face of the earth, so that the lande was darke. And they did eate all the hearbes of ye land, & al the fruites of the trees, and whatsoeuer ye haile had left: there was no grene thing left in the trees & hearbes of the fielde, through all the lande of Egipt. Therfore Pharao called for Moses and Aaron in hast, and sayd: I haue synned against the Lord your God, and agaynste you. And now forgeue me my synne only this once: and * pray vnto the Lord your Exo.ix.f. E God, that he may take away frõ me this death onely. And Moses went out from Pharao, and prayed vnto the Lord. And the Lorde turned a mightie strong west winde, and it toke away ye grassehoppers and cast them into the red sea, so that ther was not one grassehopper in all the coast of Egipt. And the Lord * hardened Pharaos heart, so that he would not let the Ex.iiii.f. children of Israell go. And the Lord said vnto Moses: stretche out thy hande vnto heauen, that there may be vpon the F lande of Egipt, darkenesse which may be felt. And Moses stretched forth his hand vnto heauẽ, & there was a thicke * darkenesse vpõ al ye lande of Egipt, three daies Sap.xvii e. long, no man saw another, neither rose vp from the place where he was by the space of three dayes: but all the children of Israell had lyght where they dwelled. And Pharao called for Moses, and said: goe and serue the Lorde, onely let your

G shepe and your oxen abyde, and let your
children go with you. And Moses sayd:
Thou must geue vs also offringes and
burnt offeringes for to sacrifice vnto the
Lord our God: our cattell also shall goe
with vs, and there shall not one hoofe be
left behynde, for therof must we take to
serue the Lord our God. Neither doe we
knowe what we shall offer vnto the lord,
vntill we come thither.

But the Lord hardened Pharaos hart,
and he would not let them go. And Pha-
rao sayd vnto him: get thee fro me, and
take hede to thy selfe, and see my face no
more. For whensoeuer thou commest in
my sight, thou shalt die. And Moses said:
Let it be as thou hast sayd, I will see thy
face no more.

¶ The. xi. Chapter.

¶ The Lord commaundeth to robbe the Egiptians.
The death of all the first begotten in Egipt.

A AND the Lord sayd vnto Mo-
ses; yet wil I bryng one plage
more vpon Pharao and vpon
Egipt: and after that he wyll
let you go hence. And whē he
letteth you go, he shal vtterly driue you
hence. Speake thou therfore in the eares
of the people, that euery man borowe of
his neighbour, and euery woman of her
Ex.iii.g. and. xii.c neighboures * iewels of siluer and ie-
wels of gold. And the Lord shall geue the
people fauoure in the sight of the Egipti-
Ec.xlv.a ans. Moreouer, *Moses was very gret
in the land of Egipt, in the sight of Pha-
raos seruantes, and in the sight of the
B people.

And Moses sayd: thus sayth the Lord:
Ex.xii.e. *At midnight will I go out into the
middest of Egipt, and all the first borne
in the land of Egipt shall dye, euen from
the first borne of Pharao that sitteth on
his seate, vnto the first borne of yͤ mayd-
seruant that is behind the mille, and all
the first gendred of the cattell. And there
shalbe a great cry throughout al the land
of Egipt, such as there was neuer none
lyke, nor shalbe. But among all the chil-
dren of Israell shall not a dog moue
C hys tong, nor yet man or beast: that ye
may know how that the Lorde (by a great
miracle) putteth a difference betwene the
Egiptiās and Israell. And these thy ser-
uantes shall all come downe vnto me,
and fall before me, and say: get thee out
and all the people that are vnder the, and
then will I depart. And he wēt out from
Pharao with an angry countenaunce.
and yͤ lord said vnto Moses: Pharao shal
not heare you, that my wonders maye be
multiplied in the lād of Egipt. And Mo-
ses and Aaron dyd all these wonders
(and tokens which are wrytten) before Pha-
rao. And the Lorde hardened Pharaos
heart, so that he would not let the childrē D
of Israell go out of his lande.

¶ The. xii. Chapter.

¶ The passeouer is eaten. The swete bread. They
must teache their children what the passeouer signifieth.
The destructiō of the first begotten in Egipt. The rob-
bery of the Egiptians. The going out of the Israelites.

AND the Lord spake vnto Moses A
and Aaron in the lād of Egipt, say-
eng: Thys moneth shalbe vnto you
the beginning of monethes, and the first
moneth of the yere shall it be vnto you.
Speake ye vnto all the congregation of
Israell, sayeng: In the tenth day of thys
moneth, euery man take vnto him a lābe
according to the house of the fathers, a
lambe throughout euery house. If the
houshold be to litle for the lambe, let him
take his neighbour which is next vnto
hys house, according to the number of the
soules: euery one of you, according to hys
eating, shal make your coūt for a lambe.
And let that lambe of yours be without
blemishe, a male of a yere olde, whiche ye
shall take out from among the shepe, or
from amōg the goates. And ye shal kepe
hym vntyll the * xiiii. day of thesame mo-
neth. And euery man of the multitude of Ex.xii.
Israell shall kyll hym about euen. And
they shall take of the blood, and stryke it
on the two syde postes and on the vpper
dore post, euen in the houses where they
shall eate hym. And they shall eate the
flesh thesame night, rost with fyre, and
vnleuened bread, & with sower hearbes
they shall eate it. See that ye eate not
therof rawe, nor soddē in water, but rost
with fyre: the head, feete, and purtnance
therof. And ye shall let nothing of it re-
maine vnto the morning. That which re-
maineth of it vntill the morowe, shall ye
burne with fyer.

Of this maner shal ye eate it with your
loynes girded, and your shoes on your B
fete, and your staues in your hands. And
ye shall eate it in hast, for it is the Lordes
passeouer: for I will passe thorow yͤ land
of Egipt thys same night, and will smyte
all the first borne in the land of Egipt,
both of man and beast, and vpon all the
Gods of Egipt wil I the Lord do execu-
tion.

tion. And the blood shalbe vnto you a to-
ken in the houses wherin ye are. And whē
I see the blood I will passe ouer you, and
the plage shal not be vpon you to destroy
you, whē I smite the land of Egipt. And
this day shalbe vnto you a remembrance
& ye shall kepe it holy vnto the lord, euen
thorowout your generatiōs shall ye kepe
C it holy day, that it be a custome for euer.*
Exodus. Seuen dayes shall ye eate vnleuened
xiii.a. bread: and the first day ye shall put away
Nu. leauē out of your houses. For whosoeuer
xxviii. c. eateth leauened bread from the first day
vntill the seuenth day, that soule shalbe
Leuiti. plucked out from Israell.* The first day
xxiii.a shalbe an holy conuocation, & the seuenth
Numme. day shalbe an holy cōuocation vnto you.
xxviii.c There shalbe no maner of worke done in
them, saue about that onely which euery
man must eate: that only may ye do. And
ye shall obserue vnleauened bread. For
thys same day haue I brought your ar-
mies out of the land of Egipt: therfore ye
shall obserue thys day, and all your chil-
Le. xxiii. dren after you, by a custome for euer.*
Numer. The first moneth, and the fourtene daye
xxviii.c of the moneth at euē, ye shal eate sweate
bread, vnto the .xxi. day of the moneth at
euen againe. Seuen dayes shall there be
no leauened bread foūde in your houses.
And whosoeuer eateth leauened bread,
that soule shalbe roted out from the mul-
titude of Israel: whether he be a strāger
or borne in the lande. Ye shall eate no-
thing leauened: but in all your habitati-
ons shall ye eate swete bread.
D Moses called for the elders of Israell,
and sayd vnto them: Chose out and take
you to euery housholde of you a shepe,
and kil it for passeouer. And take a bunch
of Isope, and dipp it in the blood that is
in the basē, and strike the vpper post and
the .ii. syde postes with the blood that is
in the basō, and none of you go out at the
dore of his house, vntil the morning. For
the Lorde will goe about to smyte the
Egiptians. And when he seeth the blood
vpon the vpper dore post, and on the side
postes: he will passe ouer the dore, and
will not suffer the destroyer to come into
your house to plague you. Therfore shall
ye obserue this thing, that it be an ordi-
nance bothe to thee and thy sonnes for
euer.
And when ye be come into the lande
which the Lord will geue you, according
as he hath promised, ye shal kepe this ser-
Jos. iiii. d vice.* And when your children aske you:
what maner of seruice is this ye doe? ye
shall say: it is the sacrifice of the Lordes
passeouer, which passed ouer the houses
of the children of Israell in Egipt, as he
smote the Egiptians, and saued our hou-
ses. And the people bowed themselues,
and worshipped: And the children of Is-
raell went, and did as the Lord had com-
maunded Moses and Aaron: Euen so
did they. And at * midnighte, the Lorde E
smote all the first borne in the land of E- Exo. xi. b
gipt, from the first borne of Pharao that Psalm.
sate on his seate, vnto the first borne of cxxxv. b
the captiue that was in prison, and al the Sa. xviii. c
first gendred of cattell. And Pharao rose
vp in the night, he and all seruantes and
the Egiptians: *and there was a greate Sa. xviii
crying in Egipt, for there was no house
where there was not one dead. And he
called vnto Moses and Aaron by night,
saying: ryse vp and get you out from
among my people, bothe ye and also the
children of Israell, and goe and serue the
Lorde as ye haue sayd. And take your
shepe and your droues wyth you as ye
haue sayde, and depart, and * blesse me. Gene.
And the Egipcians were fearce vpon ẏ xxvii. a.
people, that they myght send them oute
of the lande in hast: for they sayd, we die
all. And the people toke their dough bee-
fore it was sowred, and their vitailes
bounde in clothes, vpon their shoulders.
And the children of Israell did according F
to the saying of Moses: And they boro- Ex. iii. g.
wed of the Egiptians * iewels of siluer,
iewels of golde, and rayment. And the
Lorde gaue the people fauour in ẏ sight
of the Egipcians: so that they graunted
suche thynges as they required. And thei
robbed the Egiptyans. And ẏ * children Num.
of Israell toke theyr iourney from Ra- xxxiii.a
meses to Suchoth * .vi. C. thousande Nu. xi. e.
men of fote, beside children. And much
common people wēt out also with them,
and shepe and oxen, an exceading great
flock. And they baked swete cakes of thee
dough which they broughte out of Egipt
for it was not sowred. For when they
were thrust out by the Egiptyans, they
could not tary to prepare themselues any
prouision of meat. The dwelling of the
children of Israel, which they dwelled in
Egipte, was * foure hundred and thirtie Ge. xv. c.
yeares: and when the foure hundred and Judi. v. b.
thyrtie yeres were expyred, euen the selfe Ga. iii. c.
same daye departed all the hostes of the Act. vii. a.
Lorde, out of the lande of Egipte. It is a
nighte to be obserued to the Lorde, in the

which he brought them out of the lande
of Egipte. This is that nyght of the lord,
which al the children of Israell must kepe
throughout al their generations. And
the Lorde sayd unto Moses and Aaron:
This is the law of the passeouer: ther shal
no straunger eate therof. But euery ser=
uant that is bought for mony (after that
thou hast circumcised hym) shal eate ther=
of, A straunger and a hired seruant shall
not eate therof, in one house shal it be ea=
ten, thou shalt cary none of the fleshe out
G at the house. * Neyther shall ye breake a
Joh. xix. g. * bone therof, All the multitude shal ob=
serue it. If a straunger also dwel among
Nume. ix. b. you, & wil holde passeouer unto the lord,
let hym circumcise al that be males, and
then let him come and obserue it, and he
shall be as one that is borne in the land.
For ye uncircumcised person shal not eate
therof. One maner of lawe shalbe unto
hym that is borne in the lande: and unto
the straunger that dwelleth among you.
And all the children of Israell did as the
lorde commaunded Moses and Aaron:
Euen so did they. And the self same daye
dyd the Lorde bring ye children of Israell
out of the lande of Egipte with theyr ar=
mies.

The. xiii. Chapiter.

The first begotten must be sanctifyed vn to the Lorde. The memoriall of theyr deliueraunce. Why they were caried thorow the wildernesse. The bones of Joseph. The pyller of the cloude.

A Exo. xxii. d. Nume. viii. c. Luke. ii. d.
And the lorde sayde unto
Moses, saying: * Sanctify
unto me al the fyrst borne,
that open al maner matri=
ces among the children of
Israel, aswel of man as of
beast: for it is myne. And Moses said un=
to the people: thynk on this day in which
ye came out of Egipt, out of the house of
bondage: for thorow a mighty hand the
lorde brought you out frō thence. There
i. Cor. v. c. shal no leauened * bread be eaten. This
day come ye out, in ye moneth when corne
Exodus. xxiii. c. beginneth to rype. * When the lord hath
xxxii. g. & xxxiii. a. brought thee into ye land of ye Cananites,
Gene. xv. d. Hethites, Amorites, Heuites and Je=
Ex. iii. e. busites: * whiche he sware unto thy fa=
thers ye he would geue thee, a lād wherin
mylke and hony floweth: thou shalt kepe
this seruice in this same moneth. Se=
uen daies thou shalte eate swete bread:
Deu. v. b and in the * seuenth daye it is the feaste
B of the lorde. Swete bread shall bee eaten
seuen dayes, and there shall no levened
bread be sene, nor yet leauen wyth the in
all thy quarters. And thou shalt shew thy
sonne in that daie, saying: this is done be=
cause of that which the lord did unto me,
when I came out of Egipt. And it shal be
a sygne unto thee upon thyne hande, and
for a remembraunce betwene thine eyes,
that the lordes law may be in thy mouth.
For * in a strong hand the lorde brought Psalm. cxxxv. b.
thee out of Egipt. Kepe therfore this or=
dinaunce in his season from yere to yere.
And it will come to passe, that the lorde
shal bring thee into the lande of the Ca=
nanites, which he * sware unto thee and Gene. xv. d.
to thy fathers: and shal geue it thee. And
then thou shalt appoynt unto the lord all
that openneth the matrice. And euery
cast thyng, that fyrst doeth open the ma=
trice of a beast which thou hast, if they be C
males, thei shalbe the Lordes. And euery
first gendred of an asse, thou shalt redeme
wyth a lambe: if thou redeme hym not,
thou shalt breake his necke. Al the fyrst
borne among thy children also shalt thou
bye out. And when thy sonne asketh thee
to morowe, saying: what is this? Thou
shalt say unto him: With a myghty hande
the Lord brought us out of Egypt, out of
ye house of bondage. And when Pharao
was loth to let us goe, the Lord slewe al
the first borne in the land of Egipt: aswell
the fyrst borne of man, as of beast. Ther=
fore I sacrifice unto the lord al the males
that open the matrice: and all the fyrst
borne of my childrē I redeme. This shal=
be a token upon thine hande, and a re=
membrance betwene thine eyes that the
lorde brought us out of Egipt thorow a
mighty hande.
It came to passe, that when Pharao D
had let the people goe, God caried them
not thorow the way and land of the Phi=
listines, which was the more nye waye.
But God said: lest the people happyly re=
pent when they see warre, and so turne a
gayn to Egipt. But God lead the people
about thorow the way of the wildernes
of the read sea. And the childrē of Israell
went up harnessed out of the lande of E=
gipt. And Moses toke the bones of Jo= Ge. l. d.
seph with him: for he made the children of Jos. xxiiii. g.
Israell sweare, saying: * God wyll surely
visite you, and ye shall take my bones a= Nume. xxiii. b.
way hence with you. * And they tooke Nume. xxiiii. c.
theyr iorney from Sucoth, and abode in i. Cor. x. b
Etham in the edge of the wyldernesse. * Esay.
And the Lord went before them by daye iiii. c.
in

in a piller of a cloude, to leade them the
waye: and by nyght in a pyller of fyre, to
geue them lyght, that they might go both
by daye & nyghte. *The piller of þ cloude
ed. departed not by day, nor the pyller of fire
b. by nyghte, out of the syght of the people.

The xiiii Chapter

Pharaos herte is hardened and foloweth the Israelites with al his host and captaynes, and is drowned. The Israelites grudge. They goe thorowe the red sea.

A And the lorde spake vnto Moses sa-
yng: Speake to the childre of Isra-
ell, that they turne and remaine be-
fore Pi Hiroth betwene Migdoll and þ
Nume. xxxiii.c sea, ouer agaynst * Baalzephon, & before
that shal they pytche by the sea. For Pha-
rao wyll say of the children of Israell:
they are tangled in the lande, the wilder-
nes hath shut them in. And I wyll harde
Pharaos hert that he shall folowe after
you: & I wyll get me honour vpon Pha-
rao, and vpon al hys host: the Egyptians
also shall know that I am the Lord. And
they dyd euen so. And it was tolde the
kynge of Egipte that the people fled. And
the herte of Pharao & of his seruauntes,
turned agaynst the people, and thei said:
Why haue we this done, that we haue let
B Israel go out of our seruice? And he made
ready hys charets: and his people wyth
hym, and toke sixe hūdred chosen charet-
tes, and al the charettes of Egipte, and
captaines vpon euery on of them. And þ
lorde hardened the hert of Pharao kyng
of Egipt, and he folowed the children of
Israell. But the children of Israel went
Psalm. lxxvi. out wyth * an hye hand, and the Egipty-
ans folowed after them: and all þ horses
and charets of Pharao and his horsemē
and his host ouer toke them abydyng by
the sea, beside Pi Hiroth before Baalze-
C phon. And when Pharao drewe nie, the
children of Israel lyft vp their eyes, and
behold, the Egiptians folowed after thē
and they were sore afrayde: * and þ chil-
Josua. xxiiii.b. dren of Israell cryed out vnto the lorde.
But they sayed vnto Moses: bicause ther
were no graues in Egipt, hast thou ther-
fore broughte vs awaye for to dye in the
wildernes? wherfore hast thou serued vs
thus, for to carye vs out of Egipte? Did
not we tell the this in Egipt, saying: Let
vs be in rest, that we may serue the Egip-
tians. For it had bene better for vs to
haue serued the Egiptians, than for to
dye in the wildernesse. And Moses sayd
ii. Para. xx.c. vnto the people: * Feare ye not, stand styl
and behold howe the Lord shall saue you
thys daye. For ye that haue sene the E-
giptians thys day, shall se them nomore
for euer. The Lord shal fight for you, & D
ye shall holde your peace. And the Lorde
sayd vnto Moses: wherfore cryest thou
vnto me? speake vnto the children of Is-
raell that they goe forward. But lift þ vp
thy rod, and stretche out thy hande ouer
the sea, and deuide it a sunder, & let the
children of Israell goe on drye grounde
thorowe the middeste of the sea. And be-
holde, I will harden the herte of the E-
giptians, that they maye folowe them.
And I will gett me honoure vpon Pha-
rao, and vpon all his hooste, and vpon
hys charettes and vpon hys horsemen.
And þ Egiptians shall know that I am
the lord, when I haue gotten me honour E
vpon Pharao, vpon his charets, and vp-
on his horsemen. And the angel of god
which went before the hoste of Israel, re-
moued and began to goe behynde them,
And the clouden piller that was before þ
face of them, began to stand behind them
and came betwene the host of the Egip-
tians and the host of Israel. It was also
a darke cloud and gaue lyght by nyghte:
and al the night long the one came not
at the other.

And Moses stretched forth hys hande
ouer the sea: and the lorde caried away þ
sea, by a verye strong eastwynde, all that
night, and made the sea drye lande, & the F
waters were deuided. And the children
of Israell wente into the myddest of the
Sea, vpon the drye grounde. And thee
waters were a walle vnto them on their
ryght hand, and on their left hande. And
the Egiptians folowed and went in af-
ter them to the middest of the sea, euen al
Pharaos horses, his charettes and hys
horsemen. And in the morning watch, þ
Lord * loked vnto the host of the Egipti- Judi. iv. a
ans out of the firie and cloudie piller: and
troubled the host of the Egiptians, and
toke of his charet wheles and caried thē
awaye violently. So that the Egiptians
sayd: Let vs flee from the face of Israel,
for the Lorde fyghteth for them agaynst
the Egiptians. And the Lord sayde vnto
Moses: stretche out thyne hande ouer þ
sea, that the waters may come agayn vp-
on the Egiptians, vpon his charets, and
vpon hys horsemen.

And Moses stretched forthe his hand G
ouer the Sea, and it came agayne to his
course early in the mornyng, and the E-
giptiās fled agaynst it. And þ * Lord ouer- Sa. x. b.
threwe

threw the Egiptians, in the middest of ye
Sea: and the water returned and coue-
red the charetts and the horsemen, and
al the host of Pharao that came into the
sea after them, so that ther remayned not
one of them. But the children of Israell
walked vpon drye land *thorowe ye mid-
Esay. xi.d. dest of the sea, & the waters were a wale
i.Macha. vnto them on the ryght hande of them, &
iiii.a. on the lefte. *Thus the Lorde delyuered
Israell the selfe same day out of the hand
of the Egiptians: and Israel saw the E-
giptians dead vpon the sea syde. And Is-
Psa.cv.d rael saw that mighty power which ye lord
shewed vpon the Egiptians: *and ye peo-
ple feared the Lord, and beleued the lord
and hys seruaunt Moses.

The.xv.Chapter.

Moses and the people, with the wemen sing, at the praier of Moses the bytter waters were swete. God must be heard. They come to Elim.

A Then Moses and the children of Is-
Ex.xv.c. raell sang this song vnto the Lord
and sayd: *I wyl sing vnto the lord
for he hath triumphed gloriously: ye horse
and him that rod vpon him hath he ouer-
Esay. throwne in the sea. *The Lorde is my
xii.a. strength and prayse, and he is become my
Psalm. saluation. He is my God, and I will glo-
cxviii..c ryfy him: my fathers God, and I wil ex-
alt hym. The Lord is a man of war. The
Lorde is his name. Pharaos charetts &
his hoost hath he cast into the sea. His
chosē captaines also are drowned in the
read Sea, they soonke to the bottome as
a stone. Thy righte hande Lorde, is be-
come glorious in power: Thy right hand
lord hath al to dashed the enemie. And in
thy greate glorye thou hast ouerthrowen
them that rose vp agaynste thee: Thou
sentest forth thy wrath which consumed
them euen as stubble. Thorow the wind
of thy nostrelles the water gathered to-
gether, the fluddes stode still as an heape
and the depe water congeled together in
the heart of the Sea.
B The enemie sayde: I will folowe on
them: I will ouer take them: I will de-
uyde the spoyle: I will satisfye my luste
vpon them: I will drawe my swearde,
myne hand shall destroye them. Thou
blewest with thy wynd, the Sea couered
them, they sanke as lead in the myghtye
waters. Who is lyke vnto thee O lord, a-
mong Goddes? Who is like thee, so glori-
ous in holines, fearefull in praises, shew-
ing wonders: Thou stretchedst out thy
ryght hande, the yearth swalowed them.
Thou in thy mercy hast caried thys peo-
ple which thou deliueredst: & haste bro-
ughte them in thy strength vnto thy holy
habitation. The nations heard and were
a fraid, sorow came vpō the Philistines.
Then the Dukes of the Edomites were
amased, and the myghtyest of the Moa-
bites, trembling came vpon them: all the
inhabiters of Canaan waxed faint hear-
ted. Let feare and dreade fall vpon them
in the greatnes of thine arme, let thē bee
as still as a stone, til thy people passe tho-
rowe, O Lorde: whyle this people passe
thorowe which thou haste gotten. Thou C
shalt bring them in, and plant them in ye
mountayne of thyne enheritaunce: the
place Lorde, which thou hast made for to
dwel in the sanctuary, O lord, whiche thy
handes haue prepared. The Lorde shall
raygne euer and alwaye. For Pharaos
horse went in with his charets and hors-
men into the Sea, and the lorde brought
the waters of the Sea vpon them.
But the children of Israel went on dry
land in the midest of the sea. And Mir I-
am a prophetisse, the sister of Aaron, toke
a tymbrell in her hand, and al the weomē
came out after her with timbrels, & daū-
ces. And Mir Iam sang beefore them: *
Syng ye vnto ye lord, for he hath trium- Exodus.
phed gloriouslye: the horse and his rider xv.a.
hath he ouerthrowen in the Sea. And so
Moses broughte Israell from the read
sea, and they went out into the wildernes
of Sur. And they went three dayes long
in the wildernes, and founde no waters.
And when thei came to Mara, thei could
not drink of the waters of Mara, for thei D
wer bitter: therfore the name of the place
was called Mara, (that is to say, bitternes.)
And the people murmured against Mo-
ses saying: what shal we drink*? And he Jud.v.b.
cried vnto the Lorde, and the Lorde she- Eccle.
wed him a tree, which when he had caste xxxviii.a.
into the water, the waters were made
swete. Ther he made them an ordinaūce
and a lawe, and there he proued him, and
sayde: If thou wilte hearken* vnto the Deute.
voyce of the lord thy God, and wilt doe xxviii.b.
that which is right in his sight, and wilt
geue eare vnto hys commaundementes,
and kepe all his ordinaunces: then wil I
put none of these diseases vpon the, whi-
che I brought vpon the Egiptians: for I
am the Lord that healeth the.

The.xvi Chapter.

The Israelites come into the desert of Sin It raineth quayles and Manna. They grudge.

The

A The * children of Israell came to E-
Nume. lim, where were .xii. wels of water,
xxiii.b. and .lxx. palme trees, and thei abode
there by the waters. And they toke their
iorney from Elim: and al the whole com-
pany of the children of Israel came to the
wildernesse of Sin (which is betwene
Elim and Sinay) the .xv. day of the secod
moneth after their departing out of the
land of Egipt. And the whole multitude
Nu.xi.a. of the children of Israell * murmured a-
gainst Moses and Aaron in the wilder-
nesse: and the children of Israel sayd un-
to the: Would to god we had dyed by the
hande of the Lord, in the lande of Egipt,
when we sat by the flesh pots, and when
we did eate bread our bellyes full: For ye
haue brought us out into this wildernes
to kil this whole multitude with hunger.
B Then sayd the Lord unto Moses: Be-
holde, I will rayne * bread from heauen
to you, and the people shal go out and ga-
ther day by day, that I may proue them,
whether they wil walke in my law or no.
The sixth day they shall prepare for the-
selues that which they will bring in, and
Sapi.xvi let it be twice asmuche as they gather in
b. Psal. daily. And Moses and Aaron sayd unto
lxxviii. all the children of Israell: at euen ye shal
Joh.vi.d. know that it is the lorde, which broughte
you out of the lande of Egipt: and in the
morning ye shal see the glory of the lord,
bicause he hath heard your grudginges
against the lorde. And what are we that
ye haue murmured against us? And Mo-
Nu.xi.d. ses sayd: At euen shall the Lorde * geue
C you fleshe to eate, & in the morning bread
ynoughe: for the Lord hath heard youre
murmuriges, which ye murmure against
him: for what are we? your murmurings
are not agaynst us, but against the lord.
And Moses spake unto Aaron: Say un-
to all the company of the children of Is-
raell: Come forth before the Lord, for he
hath heard your grudgings. And as Aa-
ron spake unto the whole multitude of
the children of Israell, they loked toward
the wildernesse: and beholde, the glory of
the Lord appeared in the cloude. And the
Lord spake unto Moses, sayeng: I haue
heard the murmuring of the children of
Israel, tell them therfore and say: at euen
ye shal eate fleshe, and in the morning ye
shalbe fylled with bread, and ye shal kno-
we that I am the lord your God. And at
Nu.xi.f. euen the * quailes came and couered the
D ground where they lay. And in the mor-
ning, the dew lay round about the hoste.
And when the dewe was fallen, beholde,
it lay upon the ground in the wildernes,
smal and round and thinne, as the hore
frost on the ground. And when the chil-
dren of Israel saw it, they sayd euery one
to his neighbour: It is Manna. For thei
wiste not what it was. And Moses sayd
unto them: this is the bread which ÿ lorde
hath geuen you to eate. This is the word
which the lorde hath commaunded: ga-
ther of it euery man for himselfe to eate
a gomer full for a man, according to the
number of you, and take euery man for
them which are in his tent. And the chil-
dren of Israell did euen so, and gathered
some more, some lesse, and when they did
meate it with a gomer, * unto hym that
had gathered much, remained nothynge ii. Co.viii
ouer, and unto hym that had gathered li-
tle, was there no lacke: euery man gathe-
red sufficient for his eating. And Moses
sayd unto them: Se that no man lett E
ought remain of it til the morning. Not-
withstanding they harkened not unto
Moses: but some of them left of it untyll
the morning and it waxed ful of wormes
and stancke: and Moses was angry with
the. And they gathered it all morninges,
euery man for his eating. And assone as
the heat of the sunne came, it moult. And
the sixt day they gathered twice so muche
bread, two gomers for one man: and all
the rulers of the multitude came & tolde
Moses. He sayd unto them: thys is that
which the lord hath sayd: To morowe is
the rest of the holy Sabboth unto ÿ lord,
bake that which ye will bake, and sethe
that ye will seth, and that which remai-
neth, lay up till the mornyng. And they
laid it up till the morning, as Moses
bad, and it stanke not, nether bred there
any worme therein. And Moses sayed: ÿ F
eate this day, for it is the Sabboth unto
the Lord: to day ye shall not finde it in ÿ
field. Sixe dayes shall ye gather it, and
in the seueth day, which is the Sabboth,
there shalbee none. Notwithstanding,
there wente oute some of the people
in the seuenth daye for to gather, and thei
founde none. And the Lorde sayed unto
Moses: how long refuse ye to kepe my
commaundementes, and my lawes? Se,
the Lorde hath geuen you a Sabboth,
therfore he geueth you sixt day bread for
two dayes. Bide therfore eueri man at
home, and let no man go oute of his place
the seuenth daye. And the people rested
the seuenth daye. And the house of Is-
raell

G rael called it Mãna.*And it was like vn
Nu.xi.b. to Coriãdre sede,and the taste of it was
like vnto wafers made with hony. And
Moses sayd:this is that which the Lord
commaundeth,fyll a gomer of it, whiche
may be kept for your children after you:
that they may see the bread wherwith I
haue fedde you in wyldernesse, when I
brought you out of the lande of Egipte.
And Moses spake vnto Aaron: take a
He.ix.b. cruse and put a *gomer full of Manna
therin and,lay it vp before the lorde to be
kept for your children after you. As the
Lorde commaunded Moyses, so Aaron
layd it vp before the testimony to be kept.
ii Esdra. *And the children of Israell dyd eate
ix.d. Manna forty yere, vntill they came vnto
Jud.v.b. a lande inhabited. And so they dyd eate
Josu.v.d Manna,euen vntyll they came vnto the
borders of the land of Canaan. A gomer
is the tenth part of an Epha.

The.xvii.Chapter.

The Israelites come into Raphidim. They grudge. water is geuen them out of the rocke. Moses holdeth vp his handes,and they ouercome the Amalechites.

A AND al the company of the childrẽ of
Israell thorowout all their armies,
went frõ the wildernesse of Sin,af-
ter the cõmaundemẽt of ỹ lord, & pitched
Nume. in *Raphidim:wher was no water for ỹ
xxxiii. people to drinke.And ỹ people chode with
Moses,& said:Geue vs water to drinke.
Moses said vnto thẽ:why chide ye wyth
me?wherfore do ye tempt ỹ lord? There ỹ
people thirsted for water, & ỹ people mur-
Nu.xx.a. mured against Moses,and said:*Wher-
B fore hast thou thus brought vs out of E-
gipt,to kil vs and our children and catell
with thrist? And Moses cryed vnto the
Lorde,saying:what shall I do vnto thys
people?they be almost ready to stone me.
And the Lorde sayd vnto Moses:Go be-
fore ỹ people, and take with ỹ of ỹ elders
of Israell, and thy rodde wherwith thou
smotest the ryuer,take in thyne hande,&
goe:Beholde,*I stand before thee beside
i.Corin. a rocke that is in Horeb: and thou shalt
x.a. smite the rock,and ther shall come water
Deute. out therof,that the people maye drynk.*
ix.b. And Moses did euen so before the eyes
Psal. of the elders of Israell.And he called ỹ
lxxviii. name of the place*Massa,and*Meriba
Nu.xx.b. because of the chiding of the children of
C Israel, and because they tempted the lord
Tempta saying:is the lorde among vs or not?Thẽ
tion. came Amalech and foughte with Israell
Strife. in Raphidim.And Moses said vnto Jo-
sua:chose vs out men,and go fyght wyth
Amalech, and to morowe I will stande
on the toppe of the hil,and the rod of God
shalbe in my hand. Josua did as Moses
bad hym,and fought wyth Amalech.And
Moses, and Aaron,and Hur,went vp to D
the toppe of the hyll. And it happened, ỹ
when*Moses helde vp his hand,Israell Jud.
had the better.And when he let his hand iiii.c.
down, Amalech had the better. But Mo- Deu.
ses handes were heuy,and therfore they xxv.
toke a stone and put it vnder him,and he
sat downe thereon.And Aaron and Hur
stayed vp hys handes,the one on the one
syde,and the other on the other syde.And
hys handes remayned steadye vntyll the
goyng downe of the sun.And Josua dis-
comfited Amalech and his people, wyth
the edge of the sweard.And the lord sayd E
vnto Moses: wryte thys for a remem-
braunce in a boke,and committe it vnto
the eares of Josua, for *I wyll vtterly
put out the remembraunce of Amalech Num.
from vnder heauen. And Moses made xxiiii.
an aulter and called the name of it: The i.King.
Lorde is he that worketh miracles for xv.a.
me.For he saide:thy hand is on the seate
of God,the Lord wyll haue warre wyth
Amalech from generation to generatiõ.

The.xviii.Chapter.

Jethros counsell is receiued of Moses.

JEthro the priest of Madiam Moses A
father in law heard of all that God
had done for Moses and for Israell
his people,and that ỹ Lord had brought
Israell out of Egipt.*Therfore he toke Ex.ii.d.
Ziphora Moses wife. (After he had sente and.iiii.
her backe)and her two sonnes, of which
the one was called*Gerson, for he sayd: Exo.ii.
I haue bene an alient in a strange land.
The name of the other was Eliesar: for
the God of my father(sayd he)was mine
helpe,and delivered me from the sweard
of Pharao. And Jethro Moses father in
law came with his two sonnes, and hys
wyfe vnto Moses into the wildernesse:
where he abode by the mounte of God.
And he sayd vnto Moses: I thy father
in law Jethro am come to thee, and thy
wife also and her two sonnes with her.
And Moses went out to mete his father
in lawe and did obeysaunce and kissed
him, and eche asked other of his health.
and they came into the tent.And Moses
tolde his father in law all that the Lorde
had done vnto Pharao and to the Egip- B
tians for Israels sake, and all the tra-
uayle that had happened them by the
way,

way, and how the Lord deliuered them.
And Iethro reioysed ouer all the good-
nesse which the Lord had done to Israel,
and bicause he had deliuered them out of
the hande of the Egiptians. And Iethro
said: blessed be the lord which hath deli-
uered you out of the handes of the Egip-
tians, and out of the hande of Pharao,
whiche hath also deliuered his people frõ
the captiuitie of the Egiptians. Nowe I
know that the lorde is greater than all
gods, for in the thing wherby they dealt
cruelly with them, are they themselues
perished. And Iethro Moses father in
lawe, offred burnt offringes and sacrifi-
ces vnto God. And Aaron and all the el-
ders of Israell came to eate bread wyth
Moses father in lawe before God.
C And it chaũced on the morow, that Mo-
ses sate to iudge the people, & the people
stode about Moses from mornyng vnto
euen. And whẽ Moses father in law saw
al that he did vnto the people, he sayde:
What is this that thou doest vnto y peo-
ple? Why sittest thou thy self alone, and al
the people stand about the from morning
vnto euen? And Moses sayd vnto his fa-
ther in law: Bicause the people come vn-
to me to seeke counsell of God. When
they haue a matter, they come vnto me,
and I iudge betwene euerye manne and
hys neyghbour, and shew them the ordi-
naunces of God, and his lawes.

And Moses father in lawe sayde vnto
hym: it is not well that thou doest. Thou
both weriest thy self, and this people that
is with thee: for this thyng is of more
Deu.i.b. weyghte, than* thou arte hable to per-
forme thy self alone. Heare now therfore
my voyce, and I wil geue thee y counsel, &
God shalbe with the. Be thou vnto the
people to godward, that thou maist bring
the causes vnto God: and thou shalt teach
D them ordinances, and lawes, and shewe
them the way wherin they must walke,
and the worke that they must doe. More-
ouer, thou shalt seke out among all the
people, men of actiuitie, and such as feare
God: true menne, hating couetousnesse:
and make them heades ouer the people,
captaynes ouer thousandes, ouer hun-
dreds, ouer fiftie, & ouer. x. And let them
iudge the people at al seasons. And euery
Deu.i.c. *great matter that hapneth, let thẽ bring
vnto thee: but lette them iudge all smal
causes themselues, and so shal it be easi-
er for thy selfe, and they shall beare
with thee. If thou shalt doe thys thyng,
(and God charge thee withal) thou shalt
be able to endure, and yet y people shall
come to theyr place in peace. And so Mo-
ses obeyed the voyce of his father in law
and did al that he had sayd, & chose actiue
men out of al Israell, and made them as
heads ouer the people: namely captaines
ouer thousãdes, ouer hũdreds, ouer fiftie
and ouer. x. And they iudged y people at
al seasons, but brought y hard causes vn-
to Moses: & iudged al smal maters them-
selues. And Moses let his father in lawe
depart, and he went into his owne lande.

The. xix. Chapter.

The children of Israell come to the mount Sinay. The
people of God are holye, and a royal prsthode he that
toucheth the hil dyeth. God appeareth vnto Moses vp-
on the mounte in thunder and lightning.

IN the thyrde moneth, when the chil- A
dren of Israell were gone out of the
land of Egipt, the same day came thei
into the wildernes of Sinay. * For they Nume.
were departed from Raphidim, and were xxxiii.c.
come to y desert of Sinay, & had pitched
theyr tentes in y wildernesse. And there
Israel abode before the mounte. * But Exodus.
Moses went vp vnto God: and the lorde xxiiii.a.
called to him out of the mountayn, saing:
Thus shalt thou saye vnto the house of
Iacob, and tell the children of Israel: ye
haue sene what I did vnto the Egiptiãs,
& toke you vp vpon Eagles wynges, and
haue brought you vnto my selfe. Nowe
therfore* if ye wil heare my voice in dede De.vii.b
and kepe myne appointment, ye shall be
myne owne, aboue al nations, for all the
earth is myne. Ye shalbe vnto me also a
kyngdome of* priestes, & an holy people: i.Pet.ii.b
& these are the wordes which thou shalt
saye vnto the chyldren of Israell. Moses
came and called for the elders of the peo-
ple, and layde before their faces all these
wordes which the lord cõmaunded him.
And the people aunswered altogether, &
sayd: * All that the lord, hath said, we will Ex.xxiiii.
doe. And Moses brought the wordes of a.
the people vnto the lorde. And the Lord Deut.v.d
sayde vnto Moses: Lo, I come vnto thee and.xxvi.
in a thicke cloude, y the people may heare d.
me talking with thee, & beleue thee for e-
uer. Moses shewed the wordes of y peo- B
ple vnto the lord. And the lord sayd vnto
Moses: Go vnto the people, and sancti-
fye them to day and to morow, & let them
washe their clothes, and be ready against
the third day. For the third day the Lorde
wil come down in the sight of al the peo-
ple, vpon mount Sinay. And thou shalte
set

set markes round about the people, and
say:beware, that ye go not vp into the
mount,or touche the border of it. Whoso-
Hebr.xii.c. euer toucheth the *mounte, shall surely
dye. Ther shall not an hande touche it:
Els he shalbe stoned or shot thorow,whe
ther it be beast or man, it shall not lyue.
when the trumpe bloweth long, thē may
they come vp into the mountayne.
C And Moses wēt down from the mount
vnto the people,and sanctified them,and
they washed theyr clothes.And he sayde
vnto the people:Bee readye against the
thyrd daye, and come not at your wiues.
And the thyrd daye in the morning there
was thunder,and lightning,and a thicke
cloude vpon the mount,and the voyce of
the trumpe exceading loude,so that al the
people that was in the host was a fraide.
And Moses brought the people out of ẏ
tētes to mete with God, and they* stode
Deute. iiii.b. vnder the hill.And mounte Sinay was
al together on a smoke,because the Lord
descended downe vpon it in fyre.And the
smoke therof ascended vp,as the smoke
of a kele,and al the moūt was exceadyng
feareful,And when the voyce of ẏ trūpe
blew and waxed louder and louder:Mo-
ses spake, and God answered hym by a
voyce.And the Lorde came downe vpon
D mount Sinay,euen in the top of the hill.
And when the lord called Moses vp into
the top of the hill.Moses went vp. And
ẏ lord said vnto Moses:go down, charge
the people,that they preace not vp to see
the lord,and so many of them perish.And
let the priestes also which come to ẏ lord,
sanctifye them selues,lest the lord destroy
them.And Moses sayde vnto the Lord.
the people cānot come vp into the mount
Sinay,for thou chargedst vs, saying: set
markes about the hill & sanctifye it. And
the Lord sayde vnto him:away and gett
the downe:and thou shalt come vp,thou &
Aaron with thee.But let not the priestes
& the people presume for to come vp vn-
to the Lorde,lest he destroye them. And
so Moses went down vnto the people,&
tolde them.

The.xx.Chapter

The ten commaundementes are geuen.The altare of earth.

A AND God spake al these wordes,and
sayd:I am the Lorde thy god,which
haue*brought thee out of the lande
Deute. v.a. of Egipt,out of ẏ house of bōdage. Thou
shalt haue none other gods in my sight.*
Thou shalt make thee no grauen image,
neyther any similitude that is in heauen
aboue,ether in the earth beneth, or in the
waters vnder the earth.*Thou shalt not
worship them,neither serue them:for I ẏ
Lord thy God, am a ielous God, and vi-
site the sinn of the fathers vpō the childrē
vnto the thirde and fourth generation of
them that hate me:and shewe mercy vnto
thousādes in them that loue me and kepe
my commaundementes.
B Thou shalt not*take ẏ name of ẏ Lorde
thy God in vaine:for the Lorde will not
holde hym giltlesse that taketh his name
in vaine.*Remember the Sabboth day,
that thou sanctifye it. Sixe dayes shalte
thou laboure and doe al that thou hast to
doe, but the seuenth day is the Sabboth
of the Lorde thy God:in it thou shalt doe
no maner of worke,thou and thy sonne,&
thy daughter,thy manseruaunte,and thy
maydseruaunt,thy cattel,and the straun-
ger that is within thy gates. For in sixe
dayes the Lord made Heauen and earth
the sea,and al that in them is,and*rested Gene. ii.a.
the seuenth daye:wherfore the Lord bles-
sed the Sabboth day, and hallowed it.*
Honoure thy father and thy mother,that Math. xv.a.
thy dayes may be long in the lande which Marke. vii.b.
the Lorde thy God geueth thee.
*Thou shalt not kyll. C
*Thou shalt not breake wedlocke.
*Thou shalt not steale.
*Thou shalte not beare false witnesse
against thy neighbour.
Thou shalt not couet*thy neyghbours
house:neither shalt thou couet thy neigh-
bours wife or his man seruaunt, or hys
mayde, or hys Oxe,or his asse, or what-
soeuer thy neyghboure hath,And all the
people sawe the thunder,and the lyghte-
nyng,and the noyse of the trumpe,and ẏ
mountain smoking.And when the people
sawe it,they remoued and stode a farre
of,and sayd vnto Moses: *Talke thou D
with vs,& we will heare:but let not God Deute. xviii.c
talke with vs,lest we dye.And Moses Hebr.xii.
sayd vnto the people: feare not for god is
come to proue you & that his feare maye
be in your face,that ye sinne not. And ẏ
people stode a farre of:And Moses went
into the thicke cloude where God was.
And the Lorde sayde vnto Moses: thus
thou shalt saye vnto the children of Is-
raell. ye haue seen that I haue talked
with you from out of heauen.ye shal not
make therfore with me gods of siluer,ne-
ther shall ye make you gods of golde.*
An altare of yearth thou shalt make vn-

to me, and thereon offer thy burnt offe-
ringes, and thy peace offeringes, thy
shepe, and thyne oxē. In all places where
I shall put the remembraūce of my name
thither I will come vnto thee, and blesse
thee. And if thou wilt make me an altare
of stone, se thou make it not of hewen
stone. Els if thou lift vp thy toole vpō it,
thou hast polluted it. Neyther shalt thou
goe vp by steppes vnto myne altare, that
thy filthinesse be not shewed theron.

The.xxi.Chapter.

¶ Temporall and ciuile ordinances.

A These are the lawes whiche thou
shalt set before them. If thou bye
a seruante that is an Hebrue. vi.
yeres he shal serue, and in the seuenth he
shall go out free, paying nothing. If he
came alone, he shall goe out alone. And if
he came maried, his wife shal go out with
him. And if his master haue geuen him a
wife, and she haue borne hym sonnes or
daughters: then the wife and her childrē
shalbe her masters, and he shal goe out a-
lone. And if the seruant say: I loue my
master, my wife and my children, I wyll
not goe out free. His master shall bryng
him to the iudges, and set him to the dore
or to the dore post, and his master shall
bore his eare through with a nawle, and
he shalbe his seruant for euer. And if a
B man sell his daughter to be a seruant,
she shall not go out as the menseruantes
doe. If she also please not her master, and
he geueth her to no man to wife, thē shall
he let her goe free: to sel her vnto a strāge
nation shall he haue no power, seyng he
despised her. If he haue promised her vn
to his sonne to wyfe, he shall deale wyth
her, as men doe with their daughters.
And if he take him another wife, yet her
fode, her rayment, and duety of mariage
shall he not minish. And if he do not these
thre vnto her, then shall she goe out free,
Le.xxiiii.c. and pay no money. * He that smyteth a
man that he dye, shalbe slaine for it. If a
Numer. xxxv.b. man lay not a waite, but god deliuer him
Deu.v.c. into his hande, then I will pointe thee a
place whether he shall fle. If a man come
presumptuously vpon his neighboure to
sley him with gile, thou shalt take him fro
mine * altare that he dye. He that smiteth
iii.re.i.g. his father or his mother, let him be slain
Deute. xxiiii.b. for it. * He that stealeth a man and selleth
Leui.xx. him (if it be proued vpō him) shalbe slain
b. for it. * And he that curseth his father or
Pro.xx.c mother, shalbe put to death for it. If men
striue together, and one smite another Mat.xv a.
with a stone, or with his fist, and he dye Marke. vii.b.
not, but lyeth in bed if he rise againe and
walke without vpon his staffe, then shall
he that smote him go quite: saue onely he
shall beare his charges for lesig his time,
and shall pay for his healyng. And if a
man smite his seruant or his maide with
a rod, and they dye vnder his hande, it
shalbe auenged in dede. And if they con-
tinue a day or two, it shal not be auenged
for they are his money.

If men striue and hurt a woman with C
childe, so that her fruite depart from her,
and yet no missfortune follow: then shall
he be mearsed according as the womans
husbande will laye to his charge, and he
shall pay as the dayes men appoint him. Leuiti. xxiiii.c.
* And if any missfortune folow, then shal
he pay life for life, * eye for eye, tothe for Deu.xix. d.
tothe, hande for hande, fote for fote, bur-
ning for burning, wounde for wounde, Math.v. f.
stripe for stripe. And if a man smite hys
seruant or his maide in the eye that it pe-
rishe, he shall let them goe free for the
eyes sake. Also if he smite out his seruant
or his maides tothe, he shall let them goe
out free for the tothes sake. If an oxe
gore a man or a woman, that they dye,
then the * oxe shalbe stoned, and his flesh Ge.ix. a.
shall not be eaten, but the owner of the
oxe shal goe quite.

If the oxe were wont to push in tymes
past, and it hath been tolde his master, D
and he hath not kept him, but that he
hath killed a man or a woman, then the
oxe shalbe stoned, and his owner shal dye
also. If there be set to him a summe of
money, then he shall geue for the deliue-
rance of his life, whatsoeuer is put vnto
hym. And whether he hath gored a sonne
or hurt a daughter, he shalbe serued after
the same maner. But if it be a seruant or
a maide that the oxe hath gored, then he
shall geue vnto their master. xxx. sicles of
siluer, and the oxe shalbe stoned. If a mā
open a well, or digge a pit & couer it not,
and an oxe or an asse fall therin, the ow-
ner of the pit shal make it good, and geue
money vnto their master, and the dead
beast shalbe hys. If one mānes oxe hurte
another that he dye, then they shal sel the
liue oxe, and deuide the money, and the
dead oxe also they shall deuide. Or if it be
knowen that the oxe hath vsed to push in
tymes past, and hys master hath not kept
hym, he shal pay oxe for oxe, and the dead
shalbe his owne.

The.xxii.Chapter.

Such lyke lawes as are in the chapter aboue.

A Prou.i.d ii. King. xii.b. If a mā*steale an oxe or shepe, and
kil it or sel it, he shal restore fiue oxen
for an oxe, *& foure shepe for a shepe
If a thefe be founde breakyng vp, and be
smytten that he dye, there shal no bloude
be shed for hym: but if the sunn be vp whē
he is founde, then there shalbe bloudshed
for hym. A thefe shall make restitutiō: if
he haue not wherewith, he shalbe sold for
hys theft. If the theft be founde in hys
hande alyue, (whether it be oxe, asse, or
shepe, he shal restore double. If a man do
hurt fielde or vineyarde, and putt in hys
beast to fede in another mannes fyelde,
of the best of hys own fyelde, and of the
best of hys own vineyarde, shall he make
restitution. If fyer breake out, and catch
in the thornes and ẏ stackes of corne, or
the standing corne, or fielde be consumed
therewyth, he that kyndled the fyre, shall
B make restitution.

If a man deliuer his neighbour mony
or stuffe to kepe, and it be stollē out of his
house, if the thefe be founde, let hym pay
double. And if the thefe be not foūd, then
the good man of the house shalbe brought
vnto the iudges. (And shal sweare) whether
he haue put hys hande vnto his neygh-
bours good. And in all maner of trespace
whether it be for oxē, asse, shepe, raymēt,
or any maner of lost thyng, which ano-
ther chalēgeth to be hys, the cause of both
parties shall come before the iudges. And
whom the iudges condemne, let him pay
double vnto hys neyghbour.

If a man deliuer vnto hys neyghbour
to kepe, asse, oxe, shepe, or whatsoeuer
beaste it be, and it dye or be hurt, or taken
away (and no man se it:) then shal an oth
of the lord be betwene them, that he hath
not put hys hande vnto hys neyghbours
good, and the owner of it shall take the
othe, and the other shal not make it good.
C And if it be stollen from hym, then he shal
make restitution vnto the owner therof.
If it be torne with wild beastes, then let
hym bryng recorde of the tearyng, and he
shall not make it good. And if a man bo-
row ought of hys neyghbour, and it be
hurt or els dye, and the owner therof be
not by, he shall make it good. But if the
owner therof be by, he shall not make it
good: namely, if it be an hired thyng, and
Gen. xxxiiii. a. came for hys hyre. *If a man entyse a
maid that is not betrouthed, and lye with
her, he shal endote her, and take her to his
wife. And if her father refuse to geue her
vnto hym, he shal pay money accordyng
to the dowry of Virgins. Thou shalt not
suffer * a witche to liue. Whosoeuer lyeth I. King. xxviii.a.
wyth a beast, shalbe slayne for it. He that
offereth vnto any Gods saue vnto the
Lord onely, let hym be vtterly roted out.
*Were not a stranger, neyther oppresse Le.xx.
hym: for ye were strangers in the land of zach.vii.
Egipt. *Ye shal trouble no widowe, nor
fatherlesse childe. If ye shal trouble them
and they cry vnto me, I wil surely heare
their crye, and then will my wrath ware
hote, and I wil kil you with the sweard,
and your wiues shalbe wiedowes, and
your children fatherlesse.

*If you lende mony to any of my peo- Eze.xviii. a.
ple that is poore by thee, thou shalt not be
as a tirant vnto hym: neyther shalt thou Le.xxv.
oppresse hym with vsury. *If thou take Deut. xxiiii.a.
thy neyghbours rayment to pledge, thou D
shalt deliuer it vnto hym agayne by that Deu. xxiiii.b.
the sunne goe down. For that is his co-
ueryng onely: euen the rayment for hys
skyn wherin he slepeth. And whē he cry-
eth vnto me, I wil heare him, for I am
mercyful. *Thou shalt not rayle vppon II. King. xvi.b.
the Gods, *neyther blaspheme the ruler Act.xxiii. a.
of thy people. Thy fruites (whether they
be drye or moyst) se thou kepe not backe.
*Thy first borne sonne thou shalt geue
me, likewise also shalt thou do with thine Exodus. xiii.a.
oxen and with thy shepe. Seuen dayes it
shalbe with the damme, and the eight day
thou shalt geue it me. Ye shalbe holy peo-
ple vnto me, neither shal ye eate any flesh
that is torne of beastes in the fielde: But
shall cast it to degges.

The.xxiii.Chapter.

Here I set no summe, bicause I would al men should reade the chapter throughout, and the two that are next before also.

Thou shalt not accept a vayne tayle,
neyther shalt put thyne hande with A
the wicked, to be an vnryghteous
witnesse. Thou shalt not follow a mult-
tude to do euel: neither answere in a mat-
ter of plee that thou wouldest (to followe
many) turne aside from the truthe: ney-
ther shalt thou painte a poore mannes
cause. *If thou mete thine enemies oxe
or asse going astray, thou shalt bryng thē Deute. xxii. a.
to hym agayne. * If thou se thine ene- Luke. xiiii.a.
mies asse sinke vnder hys burthen, thou
shalt not passe by and let hym alone: but
shalt helpe hym to lift him vp agayne.
Thou shalt not hinder the right of the
poore, in their suite. Kepe thee farre from

a false

XUM

a false matter, *and the innocent and righteous se thou sley not, for I wyll not iustify the wycked. *Thou shalt take no gyftes, for giftes blynde the seeyng, and peruerte the woordes of the ryghteous. Thou shalt not oppresse a strãger, for ye know the hart of a stranger, seing ye wer B strangers in the lande of Egipt.

*Sixe yeres thou shalt sowe thy land, and gather in the fruites therof, and the seuenth yere thou shalt let it rest and lye styl, that the poore of thy people may eate and what they leaue, the beastes of the fielde shall eate. In like maner thou shalt do also with thy vineyarde, and thyne oliue trees. *Sixe daies thou shalt do thy worke, and in the seuenth day thou shalt rest, that thyne oxe and thyne asse maye reste, and the sonne of thy mayde, and the stranger, may be refreshed. In al thinges that I haue sayd vnto you, be circũspect And make no rehersall of the names of strange Gods, * neyther let it be heard out of thy mouth.

Three feastes thou shalt hold vnto me in a yere. * Thou shalt kepe the feast of swete bread, that thou eate vnleuened bread seuen dayes long, as I commaunded thee, in the tyme of the moneth when corne beginneth to rype, for in that moneth ye came out of Egipt: * and se that no man appeare before me empty. And the feast of haruest, whẽ thou reapest the C first fruites of thy labours, whyche thou hast sowen in the fyelde. And the feast of ingatheryng, which is in the ende of the yere, when thou hast gathered in thy labours out of the fyelde. *Three tymes in a yere shall all thy menchildren appeare before the Lord God. * Thou shalt not offer the bloud of my sacrifice vpon leuened bread: neither shal the fat of my feast remayne vntyll the morning. *The first of the first fruites of thy lande thou shalt bryng into the house of the lord thy God: *thou shalte also not seeth a kyd in hys mothers mylke. Behold, I sende an Angell before thee, to kepe thee in the waye, and to bryng thee into the place which I haue prepared. Beware of hym, & heare hys voyce, and resist hym not: for he wyll not spare your misdedes, and my name is in hym. But and if thou shalt harken vnto hys voyce, and do all that I speake, I wyll be an enemy vnto thyne enemyes, and an aduersary vnto thyne aduersaryes. For myne Angell * shall goe before thee, & bryng thee in vnto the Amorites, and Hethites, & Pherezites, and Cananites, Heuites, and Jebusites, and I shal destroy them. Thou shalt not worship their *Gods, neither serue them, neyther do after the workes of them: but ouerthrow thẽ, and breake down the images of them. And ye shall serue the *lord your God, and he shall blesse thy bread and thy water, and I wil take al sickenesse away from the myddes of thee.

There shalbe no woman childlesse or vnfruitfull in thy lande: the nomber of thy dayes wyll I fulfyll. I wyll sende my feare before the, & wil trouble al ỹ people whither thou shalt go. And I wyll make all thine enemyes turne their backes vnto thee: and I wyll sende hornets before thee, which shall dryue out the Heuytes, the Cananites, and the Hethites before thee. Neuerthelesse, I wyll not cast them out in one yere, lest the lande growe to a wyldernesse, and the beastes of the fyeld multiply agaynst thee. By litle and lyttle I wyll dryue them out before thee, vntill thou be encreased, and enherite the land. And I wil make thy coastes from ỹ red sea, vnto the sea of the Philistines, and from the desert vnto the ryuer. For I wil delyuer the inhabiters of the lande into thyne hande, and thou shalt dryue them out before thee. *Thou shalt make none appointment wt thẽ, nor with their gods. Neyther let them dwell in thy lande, lest they make thee syn against me: for if thou serue their Gods, it will be thy decaye.

The. xxiiii. Chapter.

Moses ascendeth vp to the mounte and writeth the wordes of the Lord. The bloud of the couenant. The elders of Israell iudge the people.

And he sayd vnto Moses: come vp A vnto the Lord: thou & Aarõ, Nadab and Abihu, and ỹ. lxx. elders of Israell, and ye shall worship a farr of. And Moses himselfe alone shall goe vnto the Lord, but they shal not come nye, neither shal the people go vp with him. And Moses came, and tolde the people *all the wordes of ỹ Lord, and all the lawes. And al the people answered with one voyce, and sayd: all the wordes which the Lord hath sayd, wyll we do. And Moses wrote all the wordes of the Lord, and rose vp earely, and set vp an *altare vnder ỹ hyll and. xii. stones according to the. xii. tribes B of Israel, and sent yong men of the children of Israel, which brought burnt offerynges, & offered peace offrynges of oxẽ, vnto ỹ lord. And Moses toke halfe of the

Marginal notes: Susan. g. / Ecc. xx. b / Leui. xxv. a. / Exodu. xx. b. / Ephe. v. a / Exo. xii. c / xxxiiii. c / Exodus. xxxiiii. c. / Deute. xvi. a. / De. xvi. c / Exodus. xxxiiii. b. / Exodus. xxxiiii. b. / Deute. xvi. a. / Deute. xiiii. c. / Exodus. xxiii. b. / Ex. xxiii a / Nu. xxv. a. / Deu. vii. b. / De. vii. a / Exodus. xxxiiii. b. / Ex. xix. a. / Ex. xx. d.

bloud,and put it in basens, and the other
halfe he sprynkled on the altare. And he
toke the boke of the appointment and red
it in the audience of the people. And they
sayd:All that the Lord hath sayd, we wyll
doe and be obedient. And Moses toke the
*bloud,and sprinkled it on yͤ people, and
i. Pet. i. a. sayd:behold,*thys is the bloud of the ap-
Heb. ix. c. poyntment, which the Lorde hath made
C wyth you vpon all the wordes. Then
went Moses and Aaron, Nadab, and
Abihu,and the.lxx. elders of Israell vp,
and saw the God of Israell, & there was
vnder hys feete as it were a worke of a
Saphir stone,and as it were the heauen
when it is cleare:and vpon the nobles of
the children of Israell he set not hys hād.
And they saw God, & did eate and drink.

And the Lord sayd vnto Moses: come
vp to me into the hyll,and be there,and I
wyll geue the tables of stone, and a lawe
and commaundementes,whiche I haue
D wryttē,that thou mayst teache them. And
Moses rose vp, and hys minister Jeho-
sua:and Moses went vp into the hyll of
God,and sayd vnto the elders: Tarry ye
here, vntyll we come agayne vnto you.
Behold,here is Aarō and Hur with you:
If any man haue any matter to doe, lett
hym come to them. And Moses went vp
into the mount, and a cloude couered the
hyll,and the glory of the Lord abode vp-
on mount Sinay,and the cloude couered
it sixe dayes. And the seuenth day he cal-
led vnto Moses out of the cloude. And yͤ
fashion of the glory of the Lord was like
consuming fyre on the top of the hyll, in
the syght of the children of Israell. And
Moses went into the cloude,and got him
vp into the mountayne. And Moses was
Exodus. in the * mount fortye dayes, and fortye
xxxiiii. d. nightes.

The.xxv.Chapter.

¶ The Lorde sheweth Moses the fashion of the holy place,and the thinges pertaining therto.

A AND yͤ Lord spake vnto Moses, say-
eng: Speake vnto yͤ children of Is-
raell, yͭ they bryng me an heueoffe-
ring:of euery man that geueth it willing-
ly with hys heart,ye shall take it. *Thys
Exodus. is the heueofferyng which ye shal take of
xxxv. a. them: gold and siluer,and brasse,yelowe
sylke,purple,skarlet,white silke,and goa-
tes heere,rāmes skynnes that are red, &
the skynnes of taxus, and sethim wood,
oyle for lyght,spyces for anointing oyle,
and for swete sence. Onix stones, & stones
to be set in yͤ Ephod, & in yͤ brestlap. And
let them make me a sanctuarye (yͭ I maye
dwell among them.) And according to al
that I shew the, both after the fashion of
the habitation,and after the fashion of al
the ornamentes therof, euen so shall ye
make it. And they shall make an *Arke of Exodus.
Sethim wood, two cubites and an halfe xxxvii.
long, a cubite and an halfe brode, and a
cubite and an halfe hye. And thou shalte
ouerlay it with pure golde, within and
without shalt thou ouerlay it: and shalte
make an hye vpon it a crown of gold
round about. And thou shalt cast foure
rynges of gold for it,and put them in the
foure corners therof: two rynges shalbe
in the one syde of it, and.ii.in the other.
And thou shalt make barres of Sethim
wood, & couer them with gold,and put the
barres in the rynges along by the sydes
of the Arke, to beare it withall: and the
barres shalbe in the rynges of the Arke
and shall not be taken away from it. And
thou shalt put in yͤ Arke, yͤ witnesse which
I shal geue thee. And thou shalt make a
mercy seate of pure gold.ii. cubites & an
halfe longe, & a cubite & an halfe broade.
And thou shalt make.ii. Cherubins of B
gold: Euen of a whole worke shalte thou
make them,in the.ii.endes of the mercy-
seate: & the one Cherub shalt thou make
on the one end,and the other on the other
end. Euen of the same mercyseate shal ye
make Cherubins in the.ii.endes therof.
And the Cherubins shall stretche their
winges abrode ouer on hye,couerynge the
mercyseate with theyr wynges, and their
faces shal loke one to another: euē to the
mercyseate ward shal yͤ faces of the Che-
rubins be. And thou shalt put the *merci- Roma.
seate aboue vpon the Arke, and in the iii. b.
Arke thou shalt put the witnesse which I Heb. ix. a
will geue thee. And from thence I will
testifie vnto thee, and will common with
thee from vpon the mercyseate: from be-
twene the.ii.Cherubins which are vpon
the Arke of witnesse,of al thinges which
I will geue thee in commaūdement vn-
to the children of Israell.

*Thou shalt make a table of Sethim Exodus.
wood of.ii.cubites long, and one cubite xxxvii. b.
brode,and a cubite and an halfe hye. And C
thou shalte couer it with pure golde, and
make therto a crowne of golde rounde a-
bout. And make vnto yͤ an whope of.iiii.
fyngers brode round about. And make a
golden crown also to the whope,roūde a-
bout. And make for it.iiii.ringes of gold,
and put yͤ rynges in the corners that are

on

on the foure fete therof, euẽ ouer against
the whyche shal the rynges be, to putt in
barres, to beare the table withall. And
thou shalte make the barres of Sethim
wood, and ouerlay them with golde, that
the table may be borne with them. And
thou shalt make his dysshes, & spones, flat
peces, and pottes to powre out wythall:
Euen of fine gold shalt thou make them.
D And thou shalt set vpon the table, shew-
bread before me alway. *And thou shalt (Exodus. xxvii. c.)
make a candlesticke of pure gold, euen of
a whole worke shall the candlesticke be
made, with his shaft, braunches, bolles,
knoppes and floures proceding therout.
Six brãches also shal procede out of the
sydes of it: thre braunches of the candle
sticke out of the one syde, and thre out of
the other. Thre cuppes lyke vnto al-
mõdes with knoppes and floures in one
braunche. And thre cuppes like almõdes
in the other braunche, with knoppes and
floures. And euen so through out the sixe
braunches that procede out of the candle
sticke: and in the candlesticke selfe foure
cuppes lyke vnto almondes with their
knoppes and floures, and there shall be a
knop vnder euery .ii. braunches (in thre
roumes) of the six that procede out of the
candlesticke. And ÿ knoppes & the braun-
ches shalbe of it. And it shalbe one worke
euen of pure golde. And thou shalt make
the .vii. lampes of it: and the .vii. lampes
thereof, shalt thou put an hye thereon, to
geue light vnto the other side that is ouer
against it. The tonges and snuffes ther-
of, shalbe of pure golde. Of an hundred
pounde weyght of fyne golde shalt thou
make it with al the apparel. *Loke ther- (He. viii. a Act. vii. f.)
fore that thou make them after the fashi-
on that was shewed thee in the mount.

The .xxvi. Chapter.

¶ This chapter also describeth the thinges pertaining to the holy place.

A THe tabernacle shalt thou make with
x. curtaynes of white twined sylke,
yelowe sylke, purple and skarlet. And
in them thou shalt make pictures of broi-
dred worke. The length of one curtayne
shalbe eyght and twenty cubites, and the
bredth of one curtaine foure cubites, and
euery one of the curtaynes shall haue one
measure. Fiue curtaynes shalbe coupled
together one to another: & fiue curtaines
shalbe coupled together one to another.
B And thou shalt make loupes of yelowe
sylke a long by ÿ edge of the one curtain,
which is in the seluedge of the couplyng
curtaine. And likewise shalt thou make in
the edge of the vtmost curtaine that is
coupled therewith on ÿ other side. Fiftie
lowpes shalt ÿ make in the one curtaine,
and fiftie lowpes shalt thou make in the
edge of the curtaine that is to be coupled
therewith on the other syde: ÿ the lowpes
may take hold one of another. And thou
shalt make fiftie buttons of golde: and
couple the curtaynes together with the
buttons, and it shalbe one habitation. * (Exodus. xxxvi. b.)
And thou shalt make eleuen curtaines of
goates heere, to be a coueryng vpon the
Tabernacle. The length of a curtayne
shalbe thirtie cubites, and ÿ bredth foure, C
and they shalbe al eleuẽ of one measure.
And thou shalt couple fiue curtaynes by
themselues, and the sixe by themselues,
and shalt double the sixt in the fore front
of the tabernacle. And thou shalte make
fiftie lowpes in the edge of the vtmost
curtayne on the one syde, euẽ in the edge
of the couplyng curtayne: and fiftie low-
pes in the edge of the other curtaine that
must be ioyned vnto it. And thou shalte
make fiftie buttons of brasse, and put thẽ
on the lowpes: and couple the coueryng
together that it may be one.
And the remnante that resteth in the
curtaines of the couering, euen the halfe
curtayne ÿ resteth, shalbe left on ÿ backe
sydes of the habitation: ÿ a cubite on the
one side, & a cubite on ÿ other side may re-
mayne in ÿ length of ÿ curtaines of ÿ co-
uering, and ÿ it may remaine of eyther
syde of the habitation to couer it withall.
And vpõ the tabernacle thou shalt make
a couering of rammes skinnes died red: &
yet a couering aboue al, of taxus skines.
And thou shalt make bordes for the ha- D
bitation, of Sethim wood, to stande vp-
right: ten cubites long shall euery borde
be, and a cubite and an halfe brode. Two
fete shal there be in one borde: and they
shalbe seperate one from another. And
thus shalt thou make for al the bordes of
the tabernacle. *And ÿ shalte make .xx. (Exodus. xxxvi. c.)
bordes of the habitation on the Southe
syde. And thou shalt make .xl. sockets of
syluer, vnder the .xx. bordes: two sockets
vnder one borde, for hys two fete, & two
sockets vnder another borde for hys two
fete. In like maner in ÿ North side of the
habitation there shalbe .xx. bordes and .xl
sockets of siluer: two sockets vnder one
bord, & two sockets vnder another bord.
And in ÿ west end of the habitation, shalt
thou make sixe bordes, and two bordes

shalt thou make in the corners of the habitation in y metyng together of the two sydes. And they shalbe coupled together beneth, & likewise aboue, to a ring. And thus shal it be for y two borders y are in the corners. And they shalbe eight bordes hauing sockets of siluer, euē. xvi. sockets: that there may be two sockets vnder one borde, and two sockets vnder another borde. And thou shalt make barres of se-
F thim wood, v. for the bordes of y Tabernacle in one syde, and. v. barres for the bordes of the Tabernacle in y other side, and. v. barres for the bordes of the tabernacle in the west end. And the midle barr shal go along through the middes of the bordes from the one end vnto the other. And thou shalte couer the bordes with gold, & make their ringes of golde, to put the barres through, and thou shalt couer the barres with gold also. And thou shalt rere vp the habitation according to the fashyon therof, as it was shewed thee in the mount. And thou shalt make a vayle of yelow sylke, of purple, skarlet, & whyte twyned silke. Of broidred work with pictures shalt thou make it. And hang it vpon foure pillers of Sethim wood, couered wyth golde. Whose heades shalbe of gold, stādyng vpō foure sockets of syluer. And thou shalt hang vp the vayle wyth ringes, y thou mayst bring in (within the
G vayle) y Arke of witnesse. And the vayle shal vnto you deuide y holy from y moste holy. And thou shalt put the mercy seate vpon the Arke of witnesse in the holyest place. And thou shalt put y table without the vayle: and y cādlesticke ouer agaynst the table on y Southside of y habitation. And put the table on the North side. And thou shalt make an hanging for the dore of y Tabernacle, of yelow silke, purple, skarlet, and white twined sylke wrought wyth nedle worke. And thou shalt make for the hangyng, fyue pyllers of Sethim wood, and couer them wyth golde, and their knoppes shalbe of golde, and thou shalt cast fyue sockets of brasse for them.

The. xxvii. Chapter.

¶ The forme of the altare of the burnt offering, with his hornes, ringes, staues, gredirons, and other ornamentes.

A

Exodus. xxxviii. a. Ezechiel. xliii. b.

AND thou shalt make an *altare of Sethim wood, fiue cubites lōg, and fyue cubites broade. For it shalbe foure square, and three cubytes hye. And thou shalt make it hornes in y foure corners of it, the hornes shalbe of it self, and thou shalt couer it with brasse. And make hys ashepannes, shouels, basens, fleshhokes, fyrepannes, and al the apparell therof for thesame of brasse. And thou shalt make vnto it a gredyerne also (like a net) of brasse. And vpon that net shalt thou make foure brasen ringes in the foure corners therof: and thou shalt putt it vnder the compasse of the altare beneth that the net may be in the middes of the altare. And thou shalt make (two) barres for the altare of Sethim wood, and couer them with brasse, and let them be put in rynges along by the sydes of the altare, to beare it withall. And make the altare hollow with bordes: euen as it was shewed thee in y mount, so shal they make it.
And thou shalt make the court of the habitation, that there may be in the South B
syde hanginges of white twyned sylke, of an hundred cubites long for one side, and xx. pillers therof, with their. xx. sockets of brasse: but the knoppes of the pillers and their whopes shalbe siluer. In likewyse on the North syde there shalbe hāginges of an hundred cubites long, and. xx. pyllers with their. xx. sockets of brasse, and the knoppes and the whopes of syluer. And the breadth of the courte which is Eastward, shall haue fiftie cubites. Hanginges of fiftene cubites in the one syde, and their three pillers with their three sockets: and likewise on the other syde shalbe hanginges of fiftene cubites, with their three pillers and sockets.

And in the gate of the court shall be a C
vayle of. xx. cubites of yelow sylke, purple and skarlet, and whyte twyned sylke wrought with nedle worke: and foure pyllers with theyr foure sockets. All the pyllers rounde about the courte shalbe whoped wyth syluer, and their knoppes shalbe of siluer, & their sockets of brasse. The lengthe of the court shalbe an hundred cubites, and the breadth fyftye, and the heygth fyue. And the hāginges shalbe of whyte twyned sylke, and theyr sockets of brasse. All the vessels of the habitation in al maner of seruice and the pynnes therof: yea, and al the pynnes also of the courte, shalbe of brasse. * And D
thou shalt cōmaunde y children of Israell, that they geue the pure oyle olyue Le. xx. i.
beaten, for the lyght, to powre alway into the lampes. In the tabernacle of witnesse without the vaile, whiche is before the witnesse, shal Aaron and hys sonnes dresse it both euening & morning before

the Lorde: and it shalbe a statute for euer unto the generations of the children of Israell.

The. xxviii. Chapter.

¶ Aarons apparell and his sonnes.

A And take thou unto thee Aaron thy brother, and hys sonnes with hym, from among the children of Israell, that they may minister unto me: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sones. And thou shalt make holy raiment for Aaron thy brother, that they may be unto glory and beauty. And thou shalt speake unto all that are wyse hearted, and whomsoeuer I haue fylled with the spirite of wisedome, that they make Aarons rayment to consecrate him with, that he maye minister unto me. These are the garmentes which they shal make, a brestlap, Ephod, a tunicle, a strait coate, a mitre, and a girdle. These holy garmentes shal they make for Aaron thy brother, and hys sonnes, that they maye minister unto me. And lett them take golde, yelowe silke, purple, skarlet, and
B white twined silke. They shall make the Ephod of golde, yelow silke, purple, skarlet, and white twined silke, with broidred worke. The two sides shal come together and be closed up in the two edges therof. And the girdle of the Ephod shalbe of the same workemanship, & of the same stuffe, euen of gold, yelow sylke, purple, skarlet, and white twined silke. And thou shalte take two Onix stones, and graue in them the names of the children of Israell: sixe names of them in the one stone, and the other sixe in the other stone: according to (the order of) their birth. After the worke of a stone grauer, & of him that graueth signets, shalt thou graue the two stones with the names of the children of Israel, and shalt make them to be set in golde. And thou shalt put the two stones upon the two shoulders of the Ephod, that they may be stones of remembrance unto the
C children of Israell. And Aarō shal beare their names before the Lorde upon hys two shoulders, for a remembrance. And thou shalt make hokes of golde, and two cheynes of fine gold, linkworke and wrethed, and fasten the wrethed cheines to the hookes. And thou shalt make the brestlap of iudgement wt broidred work, euen after the worke of the Ephod shalte thou make it: namely of gold, yelow silke, purple, skarlet, and white twined silke, shalt thou make it. Foure square it shalbe and double, an handbread longe, and an handbread broad. And thou shalt fill it with foure rowes of stone. In the firste rowe shalbe a Sardios, a Topas and Smaragdus: in the seconde rowe, a Ruby, Saphir, and Diamonde: in the thirde Ligurios, an Achat, and Amatist: in the fourth, a Turcas, Onix, & Jaspis. And they shal be set in gold in their inclosers. And the stones shalbe grauen as signets be grauen with ẏ names of the children of Israel, euē with. xii. names, euery one with his name according to ẏ. xii. tribes. And thou shalt make upon the brestlap, two fastening cheines of pure golde, and wrethen worke. And thou shalt make
D likewise upon the brestlap two rynges of golde: and put them on the edges of the brestlap, and put the two wrethē cheines of golde in the two ringes whiche are in the edges of the brestlap. And the other two endes of the two cheines, thou shalt fasten in two close hookes, and put them upon the shoulders of the Ephod on the foresyde of it. And thou shalt yet make two rynges of golde, which thou mayest put in the two edges of the brestlap, euen in the borders therof, toward the insyde of the Ephod ouer against it. And yet two other ringes of gold thou shalt make, and
E put them on the two sydes of the Ephod, beneth ouer agaynst the brestlap, a lowe where the sydes are ioyned together upō the broidred girdle of ẏ Ephod. And they shal bynde the brestlap by his ringes, unto the ringes of the Ephod, with a lace of yelowe silke, that it may lye close aboue the broidred girdle of ẏ Ephod, and that the brestlap be not losed from the Ephod. And Aaron shal beare the names of the children of Israel in the brestlap of iudgment upon hys heart when he goeth into the holy place, for a remembrance before the Lord alway. And thou shalt put in the brestlap of iudgement, Urim & Thummin: and they shalbe euen upon Aarons hart, when he goeth in before the Lorde: and Aaron shall beare the iudgemente of the children of Israel upon hys heart before the lord alway. And thou shalt make the tunicle unto the Ephod altogether of
F yelow silke. And there shalbe an hole for the head in the middes of it, hauing a bonde of wouen worke round about the color of it (as it were the coller of a partlet) that it rent not. And beneth upon the hem, thou shalte make pomegranates of yelow silke, and of purple, and skarlet

round about the hem, and belles of golde betwene them round about: and let there be euer a golden bel and a pomgranate,
Ex.xlv. b a golden bell and a pomegranate, round about vpon the hem of the tunicle. *And Aaron shall haue it vpon him, when he ministreth, and the sounde shalbe heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shall not dye. And thou shalt make a plate of pure golde, and graue thereon, as signets are grauen: The holinesse of the Lord: and put it on a yelow silke lace to be vpon the mitre, euen vpon the fore front of it. And it shalbe vpō Aarōs forehead, that Aaron may beare the signe of the holy things which the children of Israell halow in their holy giftes. And it shalbe alwayes vpon hys forehead, for the reconciling of them before the Lorde.
G And thou shalt make a linnen coate, and thou shalt make a mitre of linnen, and a girdle of nedle worke. And ꝧ shalt make for Aarons sonnes also coates, girdels and bonets, glorious and beautifull, and thou shalt put them vpon Aaron thy brother, and on his sonnes with him: & shalte annoint them, and fill their handes, and sāctify them, that they may minister vnto me. And thou shalt make them linnen breches to couer their preuities, from the loynes vnto the thies shall they reache. And they shalbe vpon Aaron & his sōnes
Ex. xxvii b. when they come into ꝧ *Tabernacle of witnesse, or whē they come vnto ꝧ altare to minister in holinesse, ꝧ they beare no sinne, and so dye. And it shalbe a law for euer vnto Aaron and his sede after hym.

The. xxix. Chapter.

A ¶ The consecration of Aaron and his sonnes.

This thing also shalt thou doe vnto them, when thou* halowest them
Le.viii.b to be my Priestes. Thou shalt take a calfe, euen a yong oxe, & two rammes that are without blemish, and vnleuened bread, and cakes of swete bread tempered with oile, and wafers of swete bread anointed with oile (of wheten floure shalt thou make them) & put them in a maund, and bryng them in the maunde with the calfe and the two rammes. And bring Aaron and his sonnes vnto the dore of the Tabernacle of witnesse, and washe them with water, and take the garmentes, and put vpon Aaron: ꝧ straite coate, the tunycle of the Ephod, and the Ephod, and the brestlap: and girde them to him with the broydred girdle, which is in the Ephod. And put the mitre vpō his head: and put the holy crowon vpon ꝧ mitre. Then shalt thou take the annointing oile, and powre it vpon his head, and annoint hym. And bring his sōnes, & put albes vpon them, and girde them with girdels, aswell Aaron as his sonnes. And put the miters on them, and the Priestes office shalbe theirs for a perpetuall lawe. And thou shalt fill the handes of Aaron and of hys sonnes: and bring the calfe before the tabernacle of witnesse. * And Aaron and his sonnes shal put their hands vpon the hed of the calfe, and thou shalt kyll hym before the Lord, by the dore of the tabernacle of witnesse. And take of the bloud of the calfe and put it vpon the hornes of the aultare with thy finger: and powre al the bloud beside the bottome of the aultare, and take all the fat that couered the inwardes, & the kaull that is on the liuer and the two kidneyes and the fat that is vpon them: and burne them vpon the altare. But the fleshe of the calfe and hys skin, and his dong shalt thou burne with fier without the host. It is a sin offryng.
C Thou shalt also take one ram, and Aarō and his sonnes shal put their handes vpon the head of the ram, and when ꝧ haste slayne the ram, thou shalt take his bloud and sprinkle it rounde about vpon the aultare, and cut the ram in peces, and washe the inwardes of hym and hys legges, and put them vnto ꝧ peces and vnto hys head: and then burne the whole ram vpō the aultare for a burnt offering vnto the Lorde, and for a swete sauoure and a sacrifice vnto the Lord. *And take the other ram, and Aaron and hys sōnes shall put their handes vpon hys head. Then shalt thou kil hym, and take of his blood, and put it vpon the typpe of the right eare of Aaron and of his sonnes and vpon the thombe of their right handes, and vpon the great too of their right
D fote, and sprynkle the bloud vpon the altare rounde about. And thou shalt take of the bloude that is vpon the aultare, and of the annointing oyle, and sprynkell it vpon Aaron and his vestimentes, and vpon hys sōnes & vpon their garmentes with him. And he shalbe halowed, and his clothes, and his sonnes, and their clothes with him. *And thou shalt take the fat of the ram and his rompe, and the fat that couereth the inwardes, and the kaul of the liuer, and the two kidneies, and the fat that is vpon them, and the ryghte shoul-

shoulder (for the ramme is a ful offring)
and a simnel of breade, and a cake of oy-
led bread, and a wafer out of ye basket of
swete bread that is before the Lorde, &
put al upon the handes of Aaron, and on
the hands of his sonnes: and waue them
for a waue offeryng before the Lorde.
And againe, thou shalt take it from of
their handes, and burne it upon the al-
tare for a burnte offering, to be a sauour
of swetnesse before the Lorde: For it is a
Le. viii. f sacrifice unto the Lord. *And thou shalt
E take the brest of the ram of Aarons con-
secratiõ, and waue it for a waue offering
before ye lord, and it shalbe thy part. And
thou shalt sanctifye the brest of the waue
offering, & the shoulder of the heueoffe-
ring, which is waued and heued up of the
ramme of the cõsecration for Aaron and
for his sõnes. And it shalbe Aarons and
his sonnes by a statute for euer, of ye chil-
dren of Israell: for it is an heue offering:
Euen an heue offeryng of the children of
Israell, & of their peace offeryng. Their
heue offeryng is the Lordes. And the
holye garmentes of Aaron shallbe his
sonnes after hym, to be anointed therin,
and to fill their handes therin. And that
sonne that is priest in his stede after hym,
shall putt them on. vii. dayes, when he
cometh into ye tabernacle of witnesse, to
mynister in the holye place. *And thou
Le. viii. g shalt take the ram of the cõsecration, and
F sethe his flesh in an holy place. And Aarõ
and his sonnes shall eate the fleshe of the
ram, & the bread that is in ye basket, euen
by ye dore of the tabernacle of witnesse:
and they shal eate them, bicause ye atone-
mente was made therwyth, to fylle theyr
handes, and to consecrate them: but a
straunger shall not eate therof, bicause
they are holy, And if ought of the flesh of
the consecration, or of the bread, remayne
unto ye morning, thou shalt burne it with
fire, & it shal not be eaten, bicause it is ho-
ly. Therfore shalt thou do unto Aaron &
his sõnes, euen so, according to al thinges
whiche I haue commaunded thee: seuen
dayes shalt thou fill their handes, and of-
fer euery day a calfe for a sinne offering,
for to reconcyle wythall, that thou maiest
cleanse the altare when thou reconcilest
upon it: and thou shalt anoynt it, to sanc-
tify it. Seuen dayes thou shalt reconcile
upon the altare, and sanctify it, & it shall
be as an altare most holy. Euery one that
Nume. toucheth the altar, let him be holy. *This
xviii. a. is that which thou shalt offer upon the al-
tare: euen. ii. lambes of one yere olde, day G
by day continually: the one thou shalt of-
fer in the morning, and the other at euen.
And with the one lambe a tenth deale of
floure, mingled with the fourth parte of
an hin of beaten oyle, and the fourth part
of an hin of wine, for a drinke offering.
And ye other lãbe thou shalt offer at euen,
and shalt do thereto according to ye meate
offring & drinke offring in the morning,
to be an odour of a swete sauour and a sa-
crifice unto the lord. And let this be a cõ-
tinuall burnt offering among your chil-
dren after you before the dore of the Ta-
bernacle of witnes, before the lord, wher Leu. i. a.
*I wil meete you, to speake there unto Nu. xii. a
thee. There I wil mete with the children
of Israell, and will be sanctifyed in myne
honor. And I wil sanctifye the Taberna-
cle of witnesse and the altare. And I wil
sanctifye also both Aaron and his sonnes Leui.
to be my priestes. And I will* dwelle a- x. vi. b.
mong the children of Israell, and will be i. Corin.
theyr God. And they shall knowe that I vi. d.
am ye Lorde theyr God, that brought thẽ
out of the lande of Egipt, for to dwelle a-
mong them: euen I the lorde theyr God.

¶ The. xxx. Chapter.

The altare of incense. The brasẽ lauer. The anoynting
oyle. A

And thou shalte make an aultare to
burn incense: of Sethim wood shalt
thou make it, a cubite long and a cu-
bite broade: euen foure square shall it be,
and two cubites hie. The hornes therof
shal procede out of it, and thou shalt ouer
lay it with fyne golde, both the roofe and
the walles round about, and his hornes
also, and shalt make unto it, a crowne of
golde rounde about, and two golden rin-
ges on ether side, euen under the crown,
that they may be as places for the barres
to beare it withal. And thou shalte make
the barres of Sethim wood, and couer
them with gold. And thou shalt put it be-
fore the vayle, that is by the arke of wit- B
nesse, before the mercyseate that is upon
the witnesse where I will mete thee. And
Aaron shal burne thereon swete incense
euery mornynge, when he dresseth the
lampes, euen then shall he burne it: and
lykewyse at euen, when he setteth up the
lampes he shall burne incense: and this
incensing shal bee perpetually before the Leu. x. a.
Lorde thorowout your generations. Ye
shal put no *straũge incense therõ, burnt
sacrifice, or meate offering, nether powre
any drinke offering theron.

And Aaron shall reconcile vpon ÿ hornes of it once in a yere, with the bloud of the sinne offering of reconciling, euen once in the yeare shall ye reconcile it thorow your generations. It is moste holye vnto the Lorde. And the Lord spake vn-
Nu.i.a. & xxvi.a. to Moses saying: *If thou takeste the summe of the children of Israell after theyr number, they shall geue euery man a reconciling of hys soule vnto the Lord when thou tellest them, that there be noe plage among them, when thou tellest thē.

And thus muche shall euery man geue, and that goeth into the number: half a sicle, after the sicle* of the sanctuarye: a sicle is twentye halfe pence. An halfe sicle shalbe the heue offering of the lord. Al ÿ are numbred from .xx. yere old and aboue shal geue an heue offering vnto the lord. The ryche shall not passe, and the poore shall not goe vnder halfe a sicle. But ye shal geue an heue offering vnto the lord, that he may haue mercy vpō your soules. And thou shalt take the reconciling monye of the children of Israell, & shalt put it vnto the vse of the Tabernacle of witnes, that it may be a memoriall vnto the children of Israell before the lord, that he may haue mercy vpon your soules. And the Lorde spake vnto Moyses, saying:*

Leui. xxvii. a. Nu. iii. g Ez. xlv. b

C Ex. xl. d. Thou shalt make a lauer of brasse, and his foote also of brasse, to washe withall and shalt put it betwene the Tabernacle of witnesse and the altare, and put water therein. For Aaron and his sonnes shall wash theyr handes and their fete therin: euen when they go into the Tabernacle of witnes, or when they go vnto the altar to minyster and to burne the Lordes offryng, they shall washe themselues with water, lest they die. And it shalbe an ordinaunce vnto thē for euer, both vnto hym and his sede thorowoute theyr generatyons. And the Lorde spake vnto Moses, saying: Take vnto thee principal spyces: of the most pure mirre. v. hundred sicles: of swete sinamon halfe so much, euen two hundred & fiftie sicles: of swete calamus, two hundred and fyftie: of Cassia, ii. hundred and fyftie, after the holye sickle: and
Leu. viii. b. of oyle olyue an hyn. *And thou shalte make of the oyle an holy oyntment, euen an oyntment compounde after the crafte of the Apoticarye. And thou shalt noynte the Tabernacle of wytnesse therewyth, and the Arke of witnesse and the table, and al hys apparell, and the candlesticke, and all hys apparell: and the altar of incense, and the altare of burnt sacrifice, with al his vessels, and the lauer and hys fote. And thou shalte sanctifye them, that they may bee most holy: so that no man touche them, but they that bee halowed. And ÿ shalte annoynte Aaron and hys sonnes, and consecrate them, that they may mynyster vnto me. And thou shalte speake vnto the children of Israell, saying: This shalbe an holye oyntyng oyle vnto me, thorowoute youre generations. Upon mannes fleshe shall it not bee powred: neyther shall ye make any other after the making of it, for it is holy, and shalbe holy vnto you: whosoeuer maketh like that, or whosoeuer putteth anye of it vpon a strāger, shal perish frō among his people.

An the lord saide vnto Moses: Take vnto thee swete spyces, balme, Onicha, swete galbanum, these spyces with pure frankencense, of ethe like much, & make of them swete smelling incense, after the craft of the Apoticary, mingled together, pure and holye. And beate it to powdre, & put of it before the witnes in the Tabernacle of witnes, where I wil mete thee. It shalbe vnto you most holy, And se that ye make none after the makyng of that. It shalbe vnto you holy for ÿ lord. Whosoeuer shall make like vnto that, to smell therto, shal perishe frō among his people.

The. xxxi. Chapter.

The calling of Bezaleel and Aholiab the workemen. The Sabboth is commaunded, The tables of stones are geuen Moses.

AND the lord spake vnto Moses saying: behold *I haue called by name, Bezaleel, the sonne of Ury, the sōne of Hur of the trybe of Iuda. And I haue filled him with the spirit of God, in* wisdom, and vnderstanding, in knowledge & in al maner of worke, to finde out subtile feates, and to worke in golde, siluer, and brasse: and in the craft to set stones, and to carue in timber, and to work in al maner of workemāship. And behold, I haue geuen him to be his companion, Aholiab the sonne of Ahisamach of ÿ tribe of Dan. and in the heartes of al that are wise herted haue I put wisdome, to make all that I haue commaūded thee, the Tabernacle of witnes, the Arke of witnes, and the mercyseate that is ther vpō: & al the ornamentes of the Tabernacle, & the table, & his ornamentes, and the pure candlestick with al his apparell, & the altar of incēse and the altar of burnt offeringes & al his vessels, and the lauer with his fote. The vestmen-

A Exodus xxxv. b.

iii. King. vii. b.

B

vestments to ministre in & the holy gar-
mentes of his sonnes to minister in & the
annoynting oyle: and swete cense for the
sanctuarye, accordyng to all that I haue
cammaunded thee, shal they doe.
And the Lord spake vnto Moses, saying
Speke vnto the children of Israell, and
C say. In any wise se that ye kepe my *sab-
..o.xx.b bothes: for it is a signe betwene me and
you in your generatiōs, for to know that
I the Lorde am he that doeth sanctifye
..u.xv.d you* kepe my Sabboth therfore, for it
is holy vnto you. He that defyleth it, shall
be slayn. For whosoeuer worketh therin,
the same soule shalbe rooted out from a-
mong his people. Sixe dayes shall come
D worke. And in the seuenth day is þ Sab-
both of the holy rest of the Lord. Whoso-
euer doth any work in the Sabboth daie
shal die: wherfore let the children of Isra-
el kepe the Sabboth, that they obserue it
thorow out their generations, that it bee
an appoyntmēt for euer. For it is a signe
betwene me and the children of Isra-
Gene.i.d ell. *For in sixe dayes the Lorde made
heauen and yearth: & in the seuenth daye
he rested, and was refreshed. And when þ
lord had made an end of cōmoning with
Exodus. xxii.d Moses vpon the mount Sinai *he gaue
hym two tables witnes: euen tables of
stone, wryten with the fynger of God.

The .xxxii. Chapter

The golden calfe. Moses prayeth for them. He brea-keth þ tables for anger. He chideth Aaron. The idola-ters are slain.

A And when þ people sawe, that it was
long or Moses came downe out of þ
mountayne, thei gathered thēselues
together vnto Aaron, and said vnto him:
Act.vii.c *Up, make vs goddes to go beefore vs:
for of thys Moses (the felowe þ broughte
vs out of the lande of Egipt) we wot not
what is become. And Aaron said vnto thē
Jud. viii.f *plucke of the goldē earynges which are
in the eares of your wiues, your sonnes,
and of your daughters, and bryng them
vnto me. And al the people plucked of the
golden earynges, which they had in their
eares and broght them vnto Aarō. And
Ps.cvi.c he *receaued them of their hādes, and fa-
shioned it with a grauer, and made of it a
calfe of molten metall. And they sayed:*
iii.Reg. xii.f These be thy Goddes, O Israell whiche
brought the out of the land of Egipt. And
when Aaron saw that, he made an aultar
before it. And Aarō cried, saying: To mo-
row is the holy day of the lorde. And thei
B rose vp in the mornyng, and offred burnt
offeringes, and brought peace offeringes
also. *And the people sate them downe to I.Cor.x.b
eate and drinke, & rose vp agayne to play.
And the lord sayd vnto Moses:* Goe,
geat thee downe: thy people whiche thou Deu.ix.b
broughtest out of the land of Egipt, haue
marred all: they are turned at once out of
the way, whiche I commaunded them:*
for they haue made them a calf of molten Ps.cvi.b
metall, and haue worshipped it, and haue
offred therto, saying: These be thy Gods,
O Israel, which haue brought thee out of
the land of Egipt. And the lord said vnto C
Moses:* I haue seen this people, and be- Ex.xxxiii
holde it is a stiffenecked people, and nowe
suffer me, that my wrathe may waxe hote
againste them, and consume them: and I
wyll make of thee a mightie people. And
Moses besought the lorde his God, and
sayde: O lord why doth thy wrathe waxe
hoate against thy people, which thou hast
brought out of the lande of Egipte, wyth
great power and with a mighty hande.* Nu.xiiii.f
Wherefore should the Egiptians speake,
and say: For a mischief did he bring them
out, euen for to slaye them in the moun-
taines, and to consume them from þ face
of the earth. Turne frō thy fierce wrath,
and turne from this euil (deuised) against
thy people. Remember Abraham, Isaac,
and Israel thy seruauntes, to whom thou
swarest by thy owne selfe, and saidest vn- D
to them:* I will multiplye your seede, as Gen.xv.b
the starres of heauen, and all thys lande Ge.xlviii.d
that I haue spoken of, wyll I geue vnto
your seede, and they shall inherite it for e-
uer. And the lord refrayned hymself from
that euill whiche he said he would do vn-
to his people. And Moses tourned his
backe and went downe from the hyl, and
the two * tables of witnesse were in his
hande: and the same tables were wrytten Ex.xxxi.d
on bothe the leaues, and were the worke
of god, and the wrytyng was the wrytyng
of god, grauen in the tables. And when
Josua hearde the noyse of the people, as
they shouted, he sayd vnto Moyses: there
is a noyse of warre in the hoste. And he
aunswered: It is not the crie of them that E
haue the maistrie, nor of them that haue
the worse: but I doe heare the noyse of
them that sing. And it fortuned, as soone
as he came nye vnto the hoste, he saw the
calfe and the daunsyng: & Moses wrathe
waxed hote, and he cast the tables out of
his handes and brake them beneath the
hyll. *And he tooke the calf whiche they Deu.ix.c
had made, and burned it in the fier, and
stamped

stamped it vnto pouder, and strawed it in the water, and made the chyldren of Israell drinke of it. And Moses sayde vnto Aaron: what did this people vnto thee, ẏ thou hast brought so greate a synne vpon them? And Aaron aunswered: let not the wrath of my Lord ware fierce, thou knowest the people that they are euen set on mischief. For they said vnto me: make vs gods to go before vs for we wot not what is become of Moses, the felow ẏ brought vs out of the lande of Egipt. And I sayd vnto them: let them that haue gold pluck it of, and bring it me: and I dyd cast it into the fyer, and therof came out this calf.
F Moses therfore saw that the people were naked (and that Aarō had made them naked vnto their shame amōg their enmies) and he went and stoode in the gate of the host, and sayd: If any man perteyne vnto the lord, let him come vnto me. And all ẏ sonnes of Leui gathered thēselues together, and came vnto hym. And he said vnto them: Thus saith the Lord God of Israel: Put euerye man his swearde by hys side, and go in and out, from gate to gate, thorowout the hoost, and slay euery man, his brother, and euery man his companion, and euery man his neighbour. And ẏ children of Leui did as Moses had saide. And there fell of the people thesame daie, about thre thousand menne. And Moses
G sayd: fyl your handes vnto the Lord thys day, euery man vpon his sonne, and vpō his brother, and that there may be geuen you a blessing this daye. And on the morowe it fortuned that Moses said vnto ẏ people: ye haue sinned a great sinne. And now I wil go vp vnto the lord: If peraduenture I may purchase an attonemente for your sinne. Moses therefore wente againe vnto the Lorde, and sayd: Oh, thys people haue sinned a greate sinne, & haue made them goddes of golde. And nowe I praye thee, eyther forgeue them their sin, or (yf thou wilte not) *wipe me out of thy
Psa. lxix. f booke, whiche thou hast written. And the Lorde sayde vnto Moses: I wyl put him oute of my booke, that hath synned agaynst me. And nowe go thou, bryng the
Ex. xiii. a people vnto the place whiche I sayd vnto thee: Beholde, *mine Aungell shal go before thee. Neuer the later, in the day whē I visite, I wyll visite theyr sinne vppon them. And the Lorde plaged the people, because they made the calfe which Aaron made.

¶ The. xxxiii. Chapter.

¶ The Lorde sendeth an Aungell before his people. The Lorde denieth to go vp with the people. The people lament their synne. Moses talketh with the Lorde.

And the Lorde sayd vnto Moses: depart and go hence, thou and the people, which thou hast brought out of ẏ lande of Egipte, vnto the lande whiche I sware vnto Abraham, Isaac, and Iacob, saying: * vnto thy sede will I geue it* (& I wil sende an angel before thee: and wil cast out the Cananites, ẏ Amorites, and the Hethites, the Pherezites, ẏ Heuytes, and the Iebusites) a lande that floweth with milke and hony. For I wyll not goe among you my selfe, * for ye are a stifnecked people: lest I cōsume thee in the way. And when the people heard this euyll tydinges, they sorowed: and no man did put on his best raiment. And the Lord spake vnto Moses: say vnto the children of Israell: ye are a stiffenecked people: I must come once sodenly vpō you, and make an end of you. Therfore now put thy goodly raiment from thee, ẏ I maye wete what to doe vnto thee. And the childrē of Israell laide their goodly raiment from them euen by the mounte Horeb. And Moses toke the Tabernacle, and pitched it without the host a farre of from the hoste, and called it the Tabernacle of witnesse. And so it came to passe, that euery one whiche would pray vnto the Lord, went out vnto the Tabernacle of witnes, whiche was without the hoste. And it fortuned, that whē Moses went out vnto ẏ tabernacle, al the people rose vp: and stode euery man at his tent dore, and looked after Moses vntil he was gone into ẏ tabernacle. And as sone as Moses was entred into ẏ tabernacle, the cloudy piller descended, and stode at the dore of the tabernacle, and he talked with Moses. And all ẏ people saw the cloudy piller stande at the tabernacle doore, and they rose vp, and worshipped euery man in his tent dore. And the lorde spake vnto Moses: * face to face, as a mā speaketh vnto his frende, and he tourned againe into the host. And the child Iosua his seruaunt, the sonne of Nun, departed not out of the Tabernacle. And Moses said vnto the lord: Se, thou saist vnto me, leade this people furth, and thou hast not shewed me whom thou wylte sende wyth me. And thou haste sayde moreouer: I knowe thee by thy name, and thou hast also founde grace in my syghte. Nowe therefore yf I haue founde fauoure in

thy

thy sighte, then shewe me thy waye, that
I maye knowe thee, and that I may finde
grace in thy sighte. And consider also that
this nation, is thy people. And he sayde:
my presence shall goe with thee, and I
wyll geue thee reste. He sayde vnto hym:
If thy presence goe not with me, carye vs
D not hence: for howe shall it bee knowen
here, that I and the people haue foūde fa-
uour in thy sight, but in that thou goeste
with vs? If thou goe with vs, shall not I
and thy people haue preemynence before
all the people that are vppon the face of ye
earth? And the Lord said vnto Moses: I
will doe this also that thou hast sayde: for
thou hast founde grace in my syghte, and
I knowe thee by thy name.

And he said: I beseche thee, shew me thy
glorye. And he saide: I wyll make all my
good goe before thee, and I will be called
in this name of the Lorde before thee, * &
m.ix.c wyll shewe mercy to whom I wyll shewe
mercy: and wyll haue compassion on whō
I wil haue compassion. And he sayde fur-
thermore: thou mayst not see my face, for
.iiii.b *there shall no man see me and lyue. And
ai.vi.b the lord saide: beholde, there is a place by
o.xiii.d me, and thou shalt stand vpon a rock: and
hn.i.c whyle my glory goeth furth, I wyll putte
thee in a cleft of the rocke: & wil put myne
hand vpō the while I passe by. And I wil
take away mine hand, & thou shalt see my
back partes: but my face shal not be seen.

The.xxxiiii. Chapter.

The tables are renued. The mercy of God. To haue felowship with the Gentiles is forbidden, and their ydolatrie also. Of their feastes.

A Deu.x.a AND ye lord saide vnto Moses: *hewe
the two tables of stone, like vnto the
fyrst: and I wil write vpon them the
wordes that wer in the first tables which
thou brakest. And bee readye in the mor-
ning, that thou mayest come vp early vn-
to the mount of Sinay, and stande there
with me in the top of the mounte. There
shal no man come vp with the, neither let
any man be seen thorowout al the moūte,
neither let ye shepe nor oxē fede before the
hylle. And Moses hewed two tables of
stone lyke vnto the first, and rose vp ear-
ly in the morning, and wente vp into the
mount of Sinay, as the Lorde had com-
maunded him: and tooke in his hande the
two tables of stone. And the lord descen-
ded in the cloude, & stode with hym there:
and he called vpon the name of the Lord.
Psal.lxxxvi And when the Lorde walked before him,
Jeremy. he cryed, Lorde * Lorde God, mercyfull
xxxii.d and gratious, longe sufferynge, and a-
boundant in goodnesse and trueth, and
kepyng mercy in store for thousands, for-
geuyng wyckednesse, vngodlynesse and
synne, and not leauyng one innocente,
visiting the wickednesse of the fathers v-
pon the children & vpon childers children,
euen vnto ye third and fourth generation.
And Moses bowed hymselfe to the yearth
quickly, & worshipped & sayde: If I haue
found grace in thy sight (O lorde) then let
my lord goe with vs: for it is a stubborne
people: & thou shalt haue mercy vpon our
wickednes and our sinne, & shalt take vs
for thine inheritaunce. And he sayde: be-
hold, I make an appointment before all ye
people, and I will do meruailes, suche as
haue not been done in al ye world, neither
in all nations. And all the people among B
which thou art, shall see the worke of the
lorde: for it is a terrible thyng that I will
do with thee: keepe those thynges that I
commaund thee this day. Beholde, I caste
out before thee, ye Amorites, Cananites,
Hethites, Pherezites, Heuites, & Jebu-
sites. *Take hede to thy selfe, that thou De.vii.a.
make no compact with the inhabiters of iii.re.xi.a
the lande whither thou goeste, leste it bee
cause of ruine amōg you, But ouerthrow
their aulters, and breake their ymages,
and cut downe their groues. Thou shalte
worship no straunge God. For the Lorde
is *called gelous, because he is a gelous Exo.xx.a
god: lest if thou make any agrement with
the inhabiters of the lande, and they goe
a whoryng after their goddes, and do sa-
crifice vnto theyr gods, they call thee, and
thou eate of their sacrifice: and thou take
of their daughters vnto thy sonnes, and
their daughters go a whoryng after their
gods, and make thy sonnes go a whoring C
after their goddes also. Thou shalt make
thee no goddes of metall. The * feaste of Exo.xii.b
swete bread shalt thou kepe. Seuē dayes &.xxiii.b.
shalte thou eate vnleauened breade, as I
cōmaunded the, in the time of the moneth
when corne beginneth to ripe. For in the
moneth whē corn beginneth to ripe, thou
camest out of Egipte. *All that breaketh Ex.xiii.a
vp the matrice, is mine: and all that brea- and.xxii.b
keth the matrice among the cattel, if it be nu.xviii c
male: whether it be oxen or sheepe. But ye
firste of the asse thou shalt bye out with a
lambe. And yf thou redeme hym not, thou
shalt breake his necke. All the firste borne Ex.xxiii b
of thy sonnes shalt thou redeme. * And se Ex.xxxv a
that no man appeare before me emptye. Deu.xvi d
*Sixe dayes thou shalt worke, and in Exo.xx.b.
the

the seuenth day thou shalt rest, both from
Exodus. xxiiii. eating and reaping.*Thou shalt obserue
the feast of weekes, with the first fruites
of wheate harueste, and the feast of inga-
thering at the yeres end. Thrice in a yere
shal al your men children appeare before
the Lord Jehoua, God of Israell. When
I cast out the nations before thee, & en-
large thy coastes, so that no man shal de-
syer thy land, thou shalt goe vp to appere
before the lord thy God thrice in the yere.
Exo.xxiii. Deu.xiiii. *Thou shalt not offer the bloud of my sa-
crifice vpon leauen, neither shal ought of
the sacrifice of the feast of Passeouer bee
Ex.xxiii.c lefte vnto the mornyng.*The fyrst rype
fruites of thy land, thou shalt bryng vnto
the house of the Lord thy god. And thou
Ex.xxiii.e shalte not sethe * a kydde in his mothers
mylke. And the Lord sayde vnto Moses:
wryte these woordes: for after the tenour
of these wordes I haue made a couenant
with the and with Israel.*And he was
Ex.xxiiii. there with the Lord fourty dayes & four-
ty nightes and did neither eate bread nor
Deu. x.a. drynke water. * And he wrote vppon the
tables the wordes of the couenaunt, euen
ten verses. And it fortuned when Moses
came downe from mount Sinay, the two
tables of witnes were in Moses hande,
when he came down from ye mount. And
Moses wist not that the skyn of his face
shone in maner of an horne, whyle he tal-
D ked with him. And Aaron and al the chil-
dren of Israell loked vpon Moses: & be-
hold, the skin of his face shone, & they wer
afrayde to come nygh hym. And when he
had called them, Aaron and all the chyefe
ye wer in the company came vnto him, and
Moses talked with them. And afterward
all the children of Israel came nie, and he
commaunded them all that the Lord had
said vnto him in mount Sinay. And whẽ
Moses had made an ende of commoning
i.Cor.iii. d with them,*he put a coueryng vpon hys
face. And againe, when Moses wente in
before the Lord to speake with hym,*he
ii.Cor.iii. c. tooke the coueryng of vntyl he came out.
And he came out, and spake vnto the chil-
dren of Israell, that whiche he was com-
maunded. And the children of Israel saw
the face of Moses, that the skin of Moses
face shone. And Moses put the coueryng
vpon his face agayn, vntyl he went in to
common with him.

The. xxxv. Chapter

¶ The Sabboth. The first fruites are required. The readinesse of the people to offer. Bezaleel and Aholiab are praysed of Moses, and set to worke.

AND Moses gathered all ye company A
of the children of Israel together, &
sayd vnto them: these are the wordes
which the lord hath commaunded that ye
should doe them.* Syxe dayes ye shall
worke: but ye seuenth day shalbe vnto you
the holy Sabboth of the lordes rest: who-
soeuer doth any woorke therein, shall die.
Ye shal kindle no fier throughout al your
habitations vpon the Sabboth day. And
Moses spake vnto all the multitude of ye
children of Israell, saying:*Thys is the
thing which the lorde commaunded, say-
ing: Take from among you an heue offe-
ring vnto ye lord. Whosoeuer is of a wyl-
ling hert, let him bring it for ye heueoffe-
ring of the lord. Namely, gold, syluer and
brasse, & yelow silke, purple, scarlet, white
silk, goates heere, & Rammes skins red, &
Taxus skins, with Sethim wood: oile for
light, and spices for the annointing oyle,
& for the swete incense. And Onix stones,
and stones to be set in the Ephod, and in B
the brest lappe. And let all them that are
wise hearted among you, come and make
al that the lord hath commaũded: the ha-
bitation with the tent therof, and his co-
ueryng, and his ringes, & his bordes, hys
barres, his pillers & his sockets, the arke,
& the staues therof, with the mercyseate,
and the vayle that couereth it: the table &
his barres, and al his vessels, and ye shew-
bread, the candlestick of lyght and his ap-
parell, & his lampes, with the oyle for the
light: the sense aulter and his barres, the
anoyntyng oyle and the swete sense, and
the hangyng of the dore at the entring in
of the Tabernacle: the aulter of burnt sa-
crifice with his brasẽ gredyrõ, hys staues
and al his vessels: the lauer and his foote
and the hanginges of the court, with his
pillers and their sockets, and ye hanging
in the doore of the court: the pinnes of the
habitation, & the pinnes of the court with
theyr cordes: the ministryng garments to
minister in the holye place: and the holye
bestmentes for Aaron ye priest, & the best-
mentes of his sonnes, that they maye mi- C
nister in. And all the company of the chil-
drẽ of Israel departed from the presence
of Moses. And euery one came (as many
as their hearts encouraged them, and as
many as theyr spirites made them wyl-
ling) and brought a present for the lord, to
the making of the Tabernacle of witnes,
and for all his vses, and for the holy vest-
mentes. And they came both mẽ and wo-
men (euen as many as wer willing hear-
ted)

ed) & broughte bracelets, and earinges,
ringes & chaynes, which iewels wer al of
gold: and all the men brought a waue of-
ferying of gold unto the lord. And euerye
man with whom was founde yelow silk,
purple, scarlette, white silke, and goates
heere, & red skins of rammes, and Taxus
skins, brought them: All that did heue vp
an oblation of gold & brasse, and brought
an heue offryng unto the lord. And al mē
with whom was foūde Sethim wood for
anye maner woorke of the ministration,
brought it.

And all the weomen that were wyse
hearted, dyd spinne with their hands: and
brought the spunwoorke, both of yelowe
D sylke, purple, scarlet, and white silke. And
all the weomen whom their owne hearte
moued, spanne goates heere wysely. And
the lordes brought Onix stones, & stones
to be set in the Ephod, and in the brestlap
and spice, and oile for light, and for the a-
noynting oyle, & for the swete sense. And
the children of Israel brought a willyng
offring unto the lord both men & women,
as many as had willing hertes to bring,
for al maner of workes which yͤ lord had
cōmaūded to be made, by yͤ hāds of Mo-
ses. And Moses said unto the chyldren of
Israel: beholde, *the Lorde hath called by
Exo.xxxi.a name, Bezaleel the sonne of Uri, yͤ sonne
of Hur, of the tribe of Juda, and hath fyl-
led him with the spirite of god, in wisdom
and understanding, in knowledge, and in
al maner worke, to find out curious wor-
kes whiche are made in golde, sylver, and
brasse. In the craft of stones to set them,
& in caruing of wood to make any maner
of suttle woorke. And he hath put in hys
heart that he may teache, both he and A-
holiab the sōne of Ahisamach of the tribe
of Dan. Thē hath he filled with wysdom
of heart, to worke all maner of grauen &
suttle, and nedle worke, in yelow silk, and
purple, in scarlet, and white sylke, and in
weauing. And to doe all maner of worke
and suttle feates.

The.xxxvi. Chapter.

The thinges that Bezaleel and Aholiab made.

A
Exo.xxxi.a AND Bezaleel wrought, and Aholiab
and al wise hearted men, to whom yͤ
Lord gaue wisdom and understan-
ding, to knowe how to woorke all maner
worke for the seruice of the sanctuarye, &
all that the Lord had commaunded. And
Moses called Bezaleel, Aholiab, & all the
wise hearted men, & such as the Lord had
geuen wisdome unto, & as many as their
hertes couraged to come unto yͤ worke to
worke it. And they receiued of Moses all
yͤ present, which the childrē of Israel had
brought for the woorke of yͤ seruice of the
sāctuary to make it. And besyde that they
brought giftes unto it, euerye daye in the
morning. And al the wise men yͤ wrought
al yͤ holy worke, came euery man frō hys
worke whiche they made, and spake unto
Moses, saying: yͤ people bring to much, &
more then inough, for the seruice & worke
which yͤ lord hath cōmaūded to be made.
And then Moses gaue a cōmaundemēt,
and they caused it to bee proclaymed tho-
rowout the host, saying: See that neither
man nor woman prepare any more work
for the presente of the sanctuarye: & so the
people wer forbidden to bring: for yͤ stuffe
they had was sufficient for al yͤ worke, to B
make it, and to much. *All the wise hear- Ex.xxvi.a
ted men therfore, and they that wroughte
for the habitation, made. x. curtaynes of
white twined silke, yelow silke, purple, &
scarlet: with pictures of brodered woorke
made he them. The length of one curtain
was. xxviii. cubites, & the bredth. iiii. and
the curtaynes wer all of one syse. And he
coupled. v. curtaines by themselues, and
other. v. by themselues. And he made
loupes of yelow silk a long by the edge of
one curtain, euē in the seluedge of yͤ cou-
pling curtayn. And likewise he made on yͤ
side of the coupling curtain on the other
side. Fifty loupes made he in the one cur-
tain, & fifty in the edge of yͤ coupling cur-
tayn on the other syde: & the loupes helde
one curtayn to an other. And he made fif-
tie ringes of golde, and coupled the cur-
taynes one to an other with the rynges:
and so was it made one dwelling place.

*And he made. xi. curtaynes of goates Ex.xxvi.a
heere, to be a tēt ouer the tabernacle. The
length of a curtayn, had. xxx. cubites, and
was. iiii. cubites brode, and they all. xi. of
one sise. And he coupled. v. curtaynes by
themselues, and sixe by themselues, & he
made fiftie loupes a long by the border of C
the utmost couplyng curtayn, and fifty in
the edge of the other coupling curtayne.
(That they myght be ioyned together.) And he
made fifty ringes of brasse, to couple the
tēt together, that it might be one. And he
made a couering vpō the tent of rammes
skins red, & yet an other of Taxus skyns
aboue yͤ. *And he made standing bordes
(for the Tabernacle) of Sethim woode. Ex.xxvi.c
The length of a borde was. x. cubites: the
breadthe, one cubite and an halfe. One
borde

borde had two feete, wherby thei wer ioi-
ned one to an other. And thus made he
for all the bordes of ye tabernacle. And he
made .xx. bordes for the southside of ye ha-
bitation, & fortie sockets of siluer vnder
ye .xx. bordes, two sockets vnder one bord,
for his two fete, and two sockettes vnder
an other borde, for his two feete (wher the
sockets of the sydes end in the corners.) And for
the other side of ye dwelling, whiche is to-
ward the north he made twenty bordes, &
their forty sockets of siluer .ii. sockets vn-
der euery bord. And toward the west end
of the tabernacle, (That is to say at that end of
the tabernacle whiche inclineth toward the Sea,)
he made sixe bordes: & two other bordes
made he in the corners of the habitation,
for eyther side, & they wer ioyned close be-
neath and aboue with a clampe, and thus
they dyd to bothe the corners. And there
were eyght bordes, and syxtene sockets
of siluer: vnder euery borde two sockets.

And he made barres of Sethim wood,
fyue for the bordes of the Tabernacle in
the one side: and fiue for the bordes of the
Tabernacle in the other syde: and fyue
barres for the bordes of the habytation
in the west ende (towarde the Sea.)

D And he made the mydde barre to shote
thorowe the bordes, euen from the one
ende to the other, and ouerlayde the
bordes with golde, and made rynges
of golde to thruste the barres thorowe,
and couered the barres with golde. And
he made an hangyng of yelowe sylke,
purple, scarlet, and whyte twyned sylke,
euen with pictures made he it of broder
worke. And made thereunto foure pyl-
lers of Sethim wood, and ouerlaid them
with golde. Theyr knoppes were allso of
golde, and he caste for them foure sockets
of syluer. And he made an hangynge for
the Tabernacle doore, of yelowe sylke,
purple, scarlet, and with whyte twyned
sylke of nedle worke: and the fiue pillers
of it with their knoppes, and ouerlaid the
knoppes of them and the whopes wyth
gold. Their .v. sockets also wer of brasse.

¶ The .xxxvii. Chapter.

¶ The arke of witnes. The mercyseate. The Table. The candlesticke. The lightes. The aulter and the incense.

A And Bezaleel made ye * arke of Se-
Ex.xxv.a thim wood, two cubites and an half
long, and a cubite and a half brode,
and a cubite and a halfe hye: and ouerlaid
it with fine golde within and withoute,
and made a crowne of golde to it rounde
about, and cast for it foure rynges of gold
for the foure corners of it: two rynges
for the one syde, & two for the other: and
made barres of Sethim wood, and coue-
red them with gold, and put the barres in
the rynges along by the syde of the arke,
to beare it with al. And he made the mer-
cyseat (That is to say, gods aunswering place) of
pure golde: two cubites and a halfe was
the length therof, & one cubite and a half
the bredth. And he made .ii. Cherubins of
thicke gold, vpon the .ii. endes of the mer-
cyseat. One Cherub on the one ende, and
another Cherub on the other ende. E-
uen of the mercyseat made he the Cheru- B
bins: namely, in the endes therof. And ye
Cherubins spred out their winges aboue
on hye, and couered the mercyseate ther-
with. And their faces wer one to another
euen to the mercyseate warde, were the
faces of the Cherubins. * And he made ye Ex.
table of Sethim wood, two cubites was
the length therof, and a cubite the bredth,
& a cubite and a half the heigth of it. And
he ouerlayde it with fyne gold, and made
therto a crowne of gold round about, and
made therto an whope of an hand bread,
round about, and made vpon the whope a
crowne of gold round about, & cast for it
foure ringes of gold, & put the ringes in ye
foure corners ye wer in ye four fete therof.
Euẽ hard by the whope wer ye ringes, in-
to the which the barres were put, to beare
the table withal. And he made the barres
of Sethim wood, and couered them with
gold to beare the table withall, and made C
the vessels (for the table) of pure gold: the
dishes, spones, flatpeces, and pottes to
powre withal. * And he made the candle-
sticke of pure gold: euen of one pece made Ex.
he the candlesticke. For his fote, his shaft,
his cuppes, his knoppes, and his floures,
wer of one pece. Sixe braunches proce-
ding out of the sides therof, thre out of ye
one side, & thre out of ye other. And in one
braunche thre cuppes made lyke vnto al-
mondes with knoppes and floures: & in
another braunche, thre cuppes made lyke
almondes with knoppes & floures. And
so throughout ye sixe braunches that pro-
ceded out of the candlesticke. And vpõ the
candlesticke selfe were foure cuppes after
the fashion of almondes, with knoppes &
floures: vnder euerye twoo braunches a
knop. And the knoppes & the braunches D
proceded out of it, & it was all one pece of
pure thicke golde. And he made his seuen
lampes with ye tonges & snuffers therof,
of

of pure gold: Euen of an hundred weight of pure golde made he it, with all the vessels therof. And he made the sence altare of Sethim wood. The length of it was a cubite, and the bredth a cubite, for it was, iiii. square and two cubites hye, with hornes proceding out of it. And he couered it with pure gold both the top and the sides therof round about, and the hornes of it, & made vnto it a croune of golde rounde aboute. And he made two ringes of gold for it euen vnder the croune therof in the two corners of it, and in the two sides therof to put barres in, for to beare it withall: and made the barres of Sethim woode, and ouerlayde them with golde. And he made the holy anointing oyle, & the swete pure incense after the apotecaries crafte.

The.xxxviii.Chapter.

The altare of burnt offeringe. The brasen lauer. The summe of that the people offered.

A And he made the burnt offring altare* of Sethim woode, fiue cubites was the length therof, and fiue cubites the bredth: euen.iiii.sqare. and.iii cubites hye. And he made vnto it hornes in the. iiii. corners of it proceding out of it, and he ouerlayde it with brasse. And he made all the vessels of the alter: the cauldrons, shouels, basins, fleshokes, and cole pannes. Al the vessels thereof made he of brasse. And he made a brasen grediron of networke vnto the alter, round about, alow beneth vnto the myddes of the alter, and caste foure rynges of brasse for the foure endes of the grediron to put barres in. And he made the barres of Sethim woode, and couered the with brasse, and put the barres into þ ringes in the foure corners of the alter, to beare it withall, & made the alter holow within the bordes. And he made the lauer of brasse, and the fote of it also o. brasse, in the syght of the

B that did watche at the dore of the Tabernacle of witnes. And he made the courte on the Southside, and the hanginges of the court were of whyte twined silke, hauing an hundred cubites. Their pillers were.xx. and their brasen sockets.xx. But the knoppes of the pillers, and their whopes, wer of syluer. And on the North side, the hanginges wer an hundred cubites. Their pillers were.xx. and their sockets of brasse.xx. But the knoppes and þ whopes of the pillers, were of syluer. On the west syde, wer hanginges of fiftye cubites, ten pillers & their ten sockets (of brasse) But the knoppes and the whopes of the pillers wer of siluer. And towarde þ East side, wer hanginges of fyftye cubites: the hangynges of the one side of the gate, wer fyftene cubites long, with thre pyllers, and thre sockets. And of the other C side of the court gate wer hanginges also of fiftene cubites long, with thre pillers and thre sockets. All the hanginges of the court round about were of white twyned sylke: but the sockets of the pillers wer of brasse: and the knoppes, and the whopes of the pillers wer of siluer, and the couering of the heades was of siluer, and all the pyllers of þ court wer whoped about with siluer. And the hanging of the gate of the courte was nedle worke, of yelowe silke, purple, skarlet & white twined silke. xx. cubites long, and fiue in the bredth, ouer against the hanginges of the court. And their pillers were foure, and their foure sockets of brasse: and the knoppes of siluer, and þ heades ouerlayd with siluer, and whoped about with siluer, and al the pinnes of the Tabernacle and of the court rounde about, were of brasse. This is the summe of the habitatiō of witnes, as it was counted according to the commaundement of Moses for the office of the Leuites, by the hande of Ithamar sonne to Aaron the priest. And Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Juda, made all that the Lord cōmaunded Moses: & with him was Aholiab sonne of Ahisamach of the trybe of Dan, a cunnyng grauer and a worker of nedle worke in yelow silk, purple, skarlet, and white twined silke. All the golde D that was occupyed for al the worke of the holy place, was the gold of the waue offering, euen.xxix. hundred weight, and seuen hundred and.xxx. sicles, according to the sicle of the Sanctuary. And the sūme of siluer that came of the multitude, was fiue score hundred weight, and a thousād, seuen hundred, and.lxxv. sicles, after the sicle of the Sanctuarye. For euery man an halfe weighte, euen halfe a sicle after the sicle of the Sanctuary, for all thē that went to bee noumbred from.xx. yere olde and aboue, euen for sixe hundred thousande, and three thousande, and fiue hundred and.l. men. And of the fiue score hūdred weight of siluer, wer cast the sockets of the Santuarye, and the sockets of the uaile, an hundred sockets of the fiue score hundred weight, an hundred weight to

Ex.xxvii.a.

euery socket. And of the thousande seuen
hundred and. lxx. sicles, he made knop-
pes to the pillers, and ouerlayde the hea-
des, and whoped them (with siluer.) And the
brasse of the waue offering was. lxx. hun-
dred weight, and two thousande, and. iiii.
hundred sicles. And therewith he made ÿ
sockets to the doore of the Tabernacle of
witnes, and ÿ brasen altare, and the bra-
sen gredierne for it, with al the vessels of
the altare, and the sockets of the court
round about, and the sockets for the court
gate, & all the pinnes of the habitation, &
all the pinnes of the court rounde about.

The. xxxix. Chapter.

The apparell of Aaron and his sonnes. All that the Lorde commaunded, was offred.

A AND of the yelowe silke, purple, and
skarlet, they made the vestimentes
of ministration to doe seruice in the
holy place, and made the holye garmētes
for Aaron as the lord commaunded Mo-
ses. And he made ÿ Ephod of gold, yelow
silke, purple, skarlet, and white twined
silke. And they did beat the gold into thin
plates, and cut it into wyers: to woorke it
in the yelowe silke, purple, skarlet, and in
the fine white, with broidred worke. And
they made two sides for it, to close thē vp
by the two edges. And the broidryng of
the girdle that was vpon it, was of the
same stuffe, and after the same woorke: of
gold, yelowe silke, purple, skarlet, & twi-
ned white silke, as the lorde commaūded
Moses. And they wrought Onix stones,
closed in ouches of gold, and graued as
sygnets are grauen, with the names of
the children of Israel, and put thē on the
B shoulders of the Ephod, that they should
be stones for a remembraunce of the chil-
dren of Israel, as the lorde commaunded
Moses. And he made the brestlap of cun-
ning worke, and like the worke of the E-
phod: euē of gold, yelow silke, purple skar-
let, and twined white silke. It was foure
square, and they made the brestlap dou-
ble, an hand bredth long, and an hande
bredth broad. And thei filled it with foure
rowes of stones. The first rowe, a Sar-
C dios, a Topas & *Smaragdus: the secōd
row, a * Rubi, a Saphir & a Diamonde:
in the third row, Ligurios, an Achat, and
an Amatist: in the fourth row, a Turcas,
an Onix, & a Jaspis. And they were clo-
sed in ouches of golde in their inclosers.
And the twelue stones were grauen as
signets with the names of the children of
Israel: euery stone with his name, accor-
ding to ÿ. xii. tribes. And they made vpon
the brestlap, two fastnyng cheines of wre-
then worke and pure gold. And thei made D
two hokes of gold, and two gold ringes:
and put the two ringes in the two cor-
ners of the brestlap. And they put the two
cheines of golde in the two ringes, in the
corners of the brestlap. And the two en-
des of the two cheines they fastned in the
two hokes, and put thē on the shoulders
of the Ephod vpon the fore fronte of it.
And they made two rynges of gold, & put
them on the two corners of the brestlap
vpon the edge of it, which was on the in-
syde by the Ephod. And they made two
golden ringes, and put them on the two
sides of the Ephod beneth on the foreside
of it, & ouer against his felow aboue vpon
the broidring of the Ephod: & they stray-
ned the brestlap by his ringes, vnto the
ringes of the Ephod, with a lace of yelow
silke, ÿ it might be vpon the broidring of
the Ephod, and that the brestlap shoulde
not be loused from of the Ephod: as the
lord commaunded Moses. And he made E
the tunicle vnto ÿ Ephod of wouē worke,
altogether of yelow silke, & there was an
hole in the myddeste of the tunicle, as the
coler of a partlet, with a bonde rounde a-
boute the coler, that it shoulde not rente.
And in the tunicle thei made hēmes with
pomegranates, of yelowe silke, purple,
scarlet, and white twyned silke. And they
made litle belles of pure gold, and put thē
among the pomegranates rounde about
vpon the edge of the tunicle: a bel and a
pomegranate, a bel and a pomegranate,
rounde aboute the hemmes of the tunicle
to minister in, as the Lord commaunded
Moses. And they made coates of fyne
white of wouē worke for Aaron and his
sonnes, and a mytre of fine white, and
goodly bonets of fine white, & linen bre-
ches of twined whit, & a girdle of twined
white, yelowe silke, purple & scarlet, euen
of nedle worke, as ÿ Lorde commaunded
Moses. And they made the plate for the
holy cronne of fyne gold, & wrote vpon it
with grauen worke, the holynesse of the
Lorde, and tyed vnto it a lace of yelowe
silke to fasten it on hye vpō the mytre, as
the Lorde commaunded Moses. F
Thus was all the worke of the habita-
tion, and of the Tabernacle of witnesse
finished. And the childrē of Israel did ac-
cordyng to all that the Lorde had com-
maūded Moses: euē so did they. And they
broughte

Or an Emeraude.
Or a carbuncle.

broughte the habitation vnto Moses: the tent and all his apparel, buttons, bordes, barres, pillers, and sockets, the couering of rammes skynnes red, and the couering of taxus skinnes, and the hangyng vaile, the arke of witnes and the barres therof, and the merciseate: the table, and all the vessels thereof, and the shewe bread: the pure candlesticke with the lampes therof: euen with the lampes to be prepared, and all the vessels thereof, and the oyle for lighte: the golden altare and the annoyntynge oyle, and the swete sence, and the hangyng of the Tabernacle dore, and the brasen altare with his grediron of brasse, his barres and all his vesselles, the lauer and his foote: the hangynges of ye courte with his pillers and sockets: the hanging
G to the court gate, and his pinnes & coardes, and all the vessel of the seruice of the habitation for the Tabernacle of witnes: the ministring vestimētes to serue in the holy place, and the holy vestimentes for Aaron the Prieste, and his sonnes raymētes to minister in: according to all that the Lord commaunded Moses, euen so ye children of Israel made all the worke. And Moses beheld all the worke: and see, they had done it euen as the Lorde commaunded: euen so had they done, and Moses blessed them.

The .xl. Chapter.

The Tabernacle is reared vp. The glory of the Lord appereth in a cloude, coueryng the Tabernacle.

A AND the lord spake vnto Moses saying: In the first day of the first moneth, shalt thou set vp the habitation and the Tabernacle of witnes, & put therin the arke of witnes, and couer the arke with the vaile, and bring in the table, and appatel it according to the order thereof. And thou shalt bring in the candlesticke, and light his lampes, and set the sense altare of golde before the arke of witnes, & put the hanging at the dore of the habitation. And set the burnte offeryng altare before the dore of the habitation, & Tabernacle of witnes, and set the lauer betwene the Tabernacle of witnes and the altare, and put water therein, and make the court rounde aboute, and hang vp the hangyng at the courte gate. * And thou
Ex.xxx.c
B shalt take the annointing oyle, & annoint the habitation, and all that is therin, and halow it with all the vessels thereof, that it maye be holy. And thou shalt annointe the altare of burnte offerynge, and all his vessels, and sanctifie the altare, that it maye be an altare most holy.

And thou shalt annoynt also the lauer and his fote, and sactify it. And thou shalt bryng Aaron and his sōnes vnto ye dore of the Tabernacle of witnesse, and washe thē with water. And thou shalt put vpon Aaron the holy vestimētes, and annoynt him, & sanctifie him that he may minister vnto me. And thou shalt bring his sōnes and clothe them with garmentes, and annoint them as thou diddest annoint their father, that they maye minister vnto me. For their annoyntyng shalbe an euerlasting priesthood vnto them throughoute
their genetations. * And Moses did according to all that the Lord commaūded hym: euen so dyd he. Nu.viii. a.

Thus was the Tabernacle reared vp the first daye in the first moneth in the se- C
cond yere. And Moses reared vp the Tabernacle, and fastened hys sockets, and set vp the bordes thereof, and put in the barres of it, and reared vp his pillers, and spread abroade the tente ouer the habitation, and put the couering of the tente on hye aboue it: as the Lorde commaunded Moses. And he toke testimonie, and put it in the arke, and set the barres to the arke, and put the merciseate an hye vpon the arke, and broughte the arke into the habitation, and hanged vp the vaile, and coue red the arke of witnesse, as the Lord commaunded Moses. And he put the table in the tabernacle of witnesse in the North side of the habitatiō, (but without the vaile) and set the bread in order beefore the Lorde, euen as the Lord had cōmaunded Moses. And he put the candlesticke in the Tabernacle of witnes ouer against the table toward the South side of the habitation, and set vp ye lampes before the Lord: as the Lord commaunded Moses. And he put the golden altare in the Tabernacle of witnesse beefore the vaile, and brēt swete sence theron, as the Lord commaunded Moses. And he hanged vp the hanging at the dore of the habitation, and set the burnte offering altare by the entring in of the habitatiō of the Tabernacle of witnes, & offred burnt offeringes and meate offerynges therō, as the Lorde commaunded Moses.
D
* And he set the lauer betwene the Tabernacle of witnesse and the altare, and Ex.xxx.c
powred water therein, to washe withall. And Moses, Aaron and his sonnes, washed their handes and their feete thereat, when they wente into the Tabernacle of

witnes, and when thei went to the altare they washed themselues, as the Lord cōmaunded Moses. And he reared vp the court round about the habitation and the altare, and set vp an hanging at the court gate: and so Moses finished the worke.

Nu.ix.c. *And the cloude couered the Tabernacle of witnes, and the glory of the Lorde filled the habitation. And Moses coulde not entre into the Tabernacle of witnes, because the cloud abode theron, and the glorie of the Lorde filled the habitation. (For the cloud had couered all.) And when the cloude was taken vp from of the habitation, the children of Israell tooke their iourneis throughoute their armies. And when the cloude was not taken vp: they iournyed not till it was taken vp: for the cloud of the Lorde was vpon the habitation by day, and fire by night, in the sight of al the house of Israell, throughout all their armies.

¶ The ende of the .ii. boke of Moses.

The third boke of Moses, called in Latin, Leuiticus.

The first. Chapter.

The ordre of the burnt offeringes.

A And the Lord called Moses, and spake vnto hym oute of the Tabernacle * of witnes, saying: Speak vnto the children of Israel, and thou shalte saye vnto them. Yf a man of you brynge a sacrifice vnto the Lorde, ye shall brynge your sacrifice from amonge these catell, euen from among the oxen and the shepe. Yf his sacrifice be a burnt offering, let hym offer a male of the oxen withoute blemishe, and bring him (of his owne voluntarye will) vnto the dore of the Tabernacle of witnes before ẏ Lord. And he shall put his hand vpon the head of the brent sacrifice, and it shalbe accepted for him, to bee his attonement. And

Ex.xxix.g.

B he shall kil the calf of the droue before the Lorde. And the priestes, Aarons sonnes, shal bringe the bloude, and shall sprinkle it rounde about vpon the altare, that is by the doore of the Tabernacle of witnes. And then shal he slay the burnt offering, and hew him in peces. And the sonnes of Aaron the priest shal put fire vpon the altare, and put wood vpon the fire. And the priestes Aarons sonnes shal laye the partes (euen the head and the fatte) vpon the wood that is on the fire in the altare. But the inwardes and the legges thereof shall he washe in water, and the prieste shall burne all in the altare, that they maye be a burnt sacrifice for a swete odour vnto the Lorde.

And if his sacrifice bee of the flockes C (namely of the shepe or goates) lette him bring a male without blemish for a burnt offeryng. And let him kill it on the North side of the altare before the lord. And the priestes, Aarons sonnes, shal sprinkle the bloud of it round about vpon the altare. And it shalbe cut in peces, euen with hys head and his fat, and the prieste shall put them vpon the woode that lieth vpon the fire in the altare. But he shall washe the inwards, and the legges with water: and the priest shall bryng all together & burne it vpon the altare for a burnte offering of a swete sauour vnto the Lord. Yf ẏ burnt offring for the sacrifice of the Lorde, be of the foules, he shall bryng his sacrifice of the turtle doues, or of the yonge pigeons. And the priest shall bring it vnto the altare, and wringe the necke a sundre of it, D and burne it on the altare. But the bloud thereof shal runne out vpon, by the syde of the altare. And he shal plucke awaye hys croppe with his fethers, and caste thē beside the alter on the East part in the place of ashes. And he shall breake the winges of it, but plucke thē not a sundre. And the priest shall burne it vpon the altare, euen vpon the wood that is vpon the fire, that it maye be a burnt sacrifice for a swete sauour vnto the Lorde.

The .ii. Chapter.

¶ The ordre of meate offerynges.

The soule that wil offre a meate offerynge vnto the Lord, the same offe- A rynge shalbe of fyne floure, and he shal powre oyle vpon it, and put frankensence thereon, and shall brynge it vnto Aarons sonnes the priestes. And he shall take theroute his handefull of the floure, and of the oile, with al the frankensence, and the priest shall burne it for a memoriall of hym vpon the altare, to be an offring for a swete sauour vnto the Lorde. And the remnaunte of the meatoffring shalbe

shalbe Aarons and his sonnes, a thing
most holy of the sacrifices of the Lorde.
yf thou brynge also a meatoffryng that
B is baken in the ouen, let it be a swete cake
C of fine floure mingled with oile, or an vn-
leuened wafer anointed with oyle. If thy
meatoffryng be baken in the frying pan,
it shalbe of swet floure mingled with oile.
And thou shalte mince it smal, and powre
oyle theron, that it may be a meatoffring.
And if thy meatoffryng be a thyng broy-
led vpon the grediron, let it be of floure
mingled with oyle. And thou shalt bryng
the meatoffring (ẏ is made of these thyn-
ges) vnto the Lord & shalt deliuer it vnto
the priest, that he maye offer it vpon the
altare: & the priest shall take of the meat-
offryng a memoriall, and shall burne it
vpon the altare that it maye bee a burnt
offring for a swete sauour vnto the Lord.
And that which is left of the meat offring
C shalbe Aarons and his sonnes. It is a
thyng moste holye of the offrynges of the
Lorde. All the meatoffringes whiche ye
shall bryng vnto the Lord, shall bee made
without leuen. For ye shall neither burne
leuen nor hony in any offring of the lord.
Notwithstandyng ye shal bring the first-
lynges of them vnto the Lorde: but they
shall not come vpon the altare for a swete
Math. v. b. sauoure. * All the meateofferynges also
Mark. ix. g. shalte thou season with salte: neither shalt
Colo. iiii a. thou suffre the salt of the couenaunt of thi
god to be lacking from thy meatoffering,
but vpon all thine offerynges shalte thou
D brynge salt. And if thou offre a meateoffe-
ring of thy first ripe fruites, vnto ẏ lorde,
thou shalte offre for the meateofferyng of
thy firste fruites, eares of corne dryed by
the fire, and corne beaten as meale. And
thou shalt put oyle vpon it, and laye fran-
kensence theron, that it may be a meatof-
feryng. And the priest shal burne parte of
the beatē corne, and part of that oile with
all the frankensence, for a remembraūce.
And it shal be a sacrifice vnto the Lorde.

The. iii. Chapter.

The ordre of peace offerynges.

A AND if his sacrifice be a peace offring,
and he take it from among ẏ droues
(whether it bee male or female) he
shall bryng suche as is withoute blemish,
before the Lord: and put his hande vpon
the head of his offeryng, and kill it at the
dore of the tabernacle of witnes. And
Aarons sonnes the priestes shall sprincle
the bloud vpon the altare rounde about.
And he shall offre somewhat of the peace
offering to be a sacrifice vnto the Lorde:
euen the fatte * that couereth the inwar-
des, and the two kidneyes, and ẏ fat that Ex. xxix. c.
is on them, and vpon the loynes, and the
aboundaunce that is on the liuer shall he
take awaye with the kidneyes. And Aa-
rons sonnes shall burne them on the al- B
tare vpon the burnte sacrifice, whiche is
vpon the woode that is on the fire to be a
burnt sacrifice for a swete sauour vnto ẏ
Lorde. Yf he bring a peace offring vnto
the Lorde from of the flocke, let him offer
male or female: but without blemishe. As
if he offre a shepe for his sacrifice, he shall
bring it before ẏ Lord, and put his hande
vpon his offerynges head, and kyll it be-
fore the doore of the Tabernacle of wit-
nes, and Aarons sonnes shal sprinkle the
bloud thereof rounde about the altare.
And of the peace offeryng, let him bring
a sacrifice vnto the Lord: the fatte therof, C
and the rumpe altogether, which thei shal
take of, harde by the backe bone: and the
fat that couereth the inwardes, and all ẏ
fat that is vpon the inwardes, and ẏ two
kidneyes, and the fat that is vpon them,
and vpon the loynes, & the aboundaunce
that is vpon the liuer shall he take awaye
with the kidneyes. And the prieste shall
burne them vpon ẏ altare, to be the foode
of a sacrifice vnto the lord. If his offring
be a goate, he shal bring it before ẏ Lord,
and put his hand vpon the head of it, and
kyll it before the Tabernacle of the coue-
naunte, and the sonnes of Aaron shall D
spinkle the bloud thereof vpon the altare
rounde about. And he shall brynge therof
his offring euen a sacrifice vnto the lord:
the fat that couereth the inwardes, and
all the fat that is vpon the inwardes, and
the two kidneyes, and the fat that is vpō
thē, and vpon the loynes, and the aboun-
daunce vpon the liuer shall he take away
with the kidneyes. And the prieste shall
burne them vpon the altare, for the foode
of the sacrifice: that all the fat maye be a
swete sauoure vnto the Lorde. Let it be a
perpetuall statute for your generations,
throughout your dwellinges, that ye eate
neither fat nor * bloud. Gene. ix. a. Le. xvii d. and. xix. f.

The. iiii. Chapter.

The offryng made for synnes, done of ignoraunce.

A AND the Lorde spake vnto Moses,
saying: Speake vnto the children of
Israell, and saye: If a soule syn tho-
rowe ignoraunce, and hath done any of

 those

those thinges whiche the Lorde hath for-
bydden in his commaundementes to bee
done: As if the priest that is anointed doe
syn (according to the synne of the people)
let him bring for his sinne whiche he hath
sinned, a yong oxe without blemish vn-
to the Lorde, for a sinne offering. And he
C shall bring the yong oxe vnto the dore of
the Tabernacle of witnes before the lord
and shall put his hand vpon the yong oxe
Leui.ix.c head, and kil the yong oxe before ẏ lorde.
B And the priest that is apointed * shal take
of the yong oxe bloude, and bryng it into
the Tabernacle of witnes, and the priest
shall dippe his fynger in the bloude: and
sprinkle therof seuē times before the lord,
euē before the hanging of the holy place.
And he shall put some of the bloud before
the Lord, vpon the hornes of the altare of
swete sense, whiche is in the Tabernacle
of witnes: and shal powre all the bloud of
the yong oxe vnto the botome of the alta-
re of burnt offering, whiche is at the dore
of the Tabernacle of witnes. And he shal
take away all the fat of the oxe that is for
sinne, the fat that couereth the inwardes,
and al the fat that is about the inwardes,
and the two kidneyes, and the fat that is
vpon them, and vpon the loynes, and the
aboundaunce of the liuer shall he take a-
waye with the kidneyes, as it was taken
awaye in the oxe of the peace offerynges,
and let the prieste burne them vpon the
altare of burnt offering. * But the skinne
C of the yong oxe, and all his fleshe, with
Ex.xxix.c his heade, and hys legges, with his in-
wardes, and his dong, shall he beare
out and carye the yong oxe altogether out
of ẏ host vnto a cleane place, euen where
as the ashes are powred out, and burne
them there on wood in the fire: euen by ẏ
place where the ashes are caste out, shall
he bee brente. Yf the whole congregation
of Israell synne throughe ignoraunce,
and the thing be hid from their eyes, so
that thei haue cōmitted any of those thin-
ges which the Lorde hath forbidden to be
done in his cōmaundemētes, & haue of-
fended: When the sinne whiche they haue
sinned in, is knowen, the congregation
shall bring a yong oxe for the sinne: and
bring him before the Tabernacle of wit-
nesse, and the elders of the multitude shal
put their handes vpon the head of ẏ yong
oxe before the Lorde. And the yong oxe
shall be slayne before the Lorde. And the
priest that is anointed, shall bring of hys
bloud into the Tabernacle of witnes, and
the priest shal dippe his finger in ẏ bloud,
and sprinkle it seuen times before ẏ Lord
euen before the vaile.
And shall put of the bloude vpon the
hornes of the altare, whiche is before the D
Lorde in the Tabernacle of witnes, and
shall powre all the bloude vnto the bot-
tome of the altare of burnt offring, which
is beefore the doore of the Tabernacle of
witnes: and shal take al his fat from him,
and burne it vpon the altare, and shal doe
with this yong oxe, as he dyd with the
yong oxe for syn: euen so shal he do with
this. And the priest shal make an attone-
mente for them, and it shall bee forgeuen
them. And he shall bring this yong oxe
withoute the hoste, and burne hym as he
burned the first. For it is an oblation for
the sinne of the congregation.
When a Lord sinneth, and committeth E
through ignoraunce any of these thinges
(whiche the Lorde his God hath forbid-
den to be done in his commaundemētes)
and hath offended: And yf his sinne bee
shewed vnto hym whiche he hath done,
he shall bring his offering: euen an he
goate without blemishe, and lay his hand
vpon the heade of the he goate, and kill it
in the place where the burnte offeryng
is vsed to bee killed beefore the Lorde.
For it is a sinne offering. And let the
prieste take of the bloude of the offering
with his finger, and put it vpon the hor-
nes of the burnte offeryng altare, and
powre his bloude vnto the botome of the
burnt offeryng altare, and burne all hys
fat vpon the altare, as the fat of the peace
offerynges. And the priest shall make an F
attonemente for him, as concerning hys
sinne, and it shall be forgeuen hym.
Yf one of the comen people of the lande
sinne, through ignoraunce, and commit
any of the thynges whiche the Lord hath
forbidden in his commaundemētes to be
done, and so hath trespaced: yf his sinne
which he hath sinned, come to his know-
lege, he shall bring for his offering, a she
goate from among the flockes, without
blemishe, for his sinne which he hath sin-
ned, and laye his hande vpon the head of
the offryng, and slay it in ẏ place of burnt
offringes. * And the prieste shall take of Leu.iii.b
the bloud therof with his fynger, and put
it vpon the hornes of the burnt offering
altare, and powre all the bloud vnto the
botome of the altare, and shall take away
all his fat, as the fat of the peace offerin-
ges is taken awaye. And the prieste shall
burne

burne it vpon the altare, that it maye be
a swete sauour vnto the Lorde: and the
priest shall make an attonement for him,
and it shalbe forgeuē him. And if he bring
a shepe for a sinne offering, he shall bring
G a female withoute blemishe, and laye hys
hande vpon the head of the offering, and
slay it for a sin offering, in the place wher
they kil the burnt offering. And the priest
shal take of the bloud of the offering with
his finger, and put it vpon the hornes of
the burnte offring altare, and shall powre
the bloud thereof vnto the botome of the
Leui.xii. b. altare. *And he shall take awaye all the
fat thereof, as the fat of the shepe of the
peace offering is wont to be taken away.
And the priest shall burne it vpon the al-
tare, that it may be the Lordes burnt sa-
crifice, and the priest shall make an atto-
nemente for his sinne, that he hath com-
mitted, and it shall be forgeuen him.

The.v.Chapter.

¶ Of othes. The clensing of him that toucheth vn-cleane thinges. The purgation of an othe, and of sinne done by ignoraunce.

A If a soule sinne and heare the voyce
of swearyng, and is a witnesse: whe-
ther he hath seen or knowen of it, if
he haue not vttered it, he shall beare hys
sinne. Either if a soule touche anye vn-
cleane thyng, whether it be the carion of
an vncleane beast, or of vncleane catell,
or vncleane worme, and is not ware of it:
behold, he is vncleane and hath offended.
Either if he touch ani vncleānesse of man
B (whatsoeuer vncleanes it be that a man
is wont to be defiled withall) and is not
ware of it, and commeth to the knowlege
of it, he hath trespaced. Either yf a soule
sweare and pronounceth with his lippes
to doe euell, or to do good (whatsoeuer it
be that a man vseth to pronoūce with an
othe) and the thing be hid from hym, and
commeth to the knowlege of it, and hath
offended in one of these. And it shal come
to passe that when he hath sinned in one
of these thinges, he shall confesse that he
hath sinned in that thing. Therfore shall
he bring his trespace offering vnto ẏ lord,
for his sinne whiche he hath sinned. A fe-
male from the flocke, a lābe or a she goate
for a sinne offring. And the priest shall
make an attonement for him, concerning
Leui.xii. b. his sinne. *And if he be not able to bring
Luk.ii.d suche a shepe, he shall bring for his tres-
pace whiche he hath sinned, two turtle
doues, or two yong pigeōs vnto the lord,
one for a sinne offering, and the other for
a burnt offring. And he shall bryng them
vnto the priest, whiche shall offre the syn
offeryng first, and wring the necke a sun-
dre of it, but plucke it not cleane of. And
he shall sprinkle of the bloud of the sinne
offring vpō the side of the altare: and the
rest of the bloud shal he powre by the bo-
tome of the altare: for it is a sin offering.
And he shall offre the second for a burnt G
offeryng as the maner is: and so shall the
priest make an attonement for him (for
the sin whiche he hath sinned) and it shall
bee forgeuen him. And if he be not able
to bring two turtle doues, or two yong
pigeons, then he that hath sinned, shall
bring for his offering, the tenth parte of
an Epha of fine floure for a sin offering,
but put none oyle therto, neyther put any
frankēsence thereon, for it is a sin offring.
And let the priest offre it: and ẏ priest shall
take his hand full of it, for a remembraūce
thereof, and burne it vpon the altare, to
be a sacrifice for the Lorde, it is a syn offe-
ring. And the priest shall make an attone-
ment for him as touching his sin that he
hath synned in one of these, and it shall be
forgeuen. And the remnaunte shall be the
priestes, as a meateofferyng.
And the Lord spake vnto Moses, saying: D
Yf a soule trespace and sin through igno-
raunce in thynges that are consecrated
vnto the Lorde: let hym bryng for hys
trespace vnto the Lorde, a ramme with-
out blemishe out of the flockes, valued in
moneye at two sicles, after the *sicle of Ex.xxx.b
the Sanctuarye, that it may be for a tres-
pace offeryng. And he shall make amen-
des for the harme that he hath done in the
holy thing: and let hym put the fifte parte
more thereto, and geue it vnto the priest.
And the priest shall make an attonement
for hym with the ramme that is for the
trespace, and it shalbee forgeuen him.
Yf a soule syn and committe anye of these
thynges whiche are forbidden to be done
by the commaundementes of the Lord, &
wist it not, & hath offended, he shall beare
his sin: aud shall bring a ramme without
blemishe out of the flocke, that is estemed
to bee worth a trespace offering, vnto the
priest: And the priest shal make an attone-
ment for him concerning his ignoraunce,
wherin he erred and was not ware, and it
shalbe forgeuen him. This is ẏ trespace
offering whiche he offred vnto the Lorde
for the trespace.

The.vi. Chapter.

¶ The offeringes for sinnes whiche are done willinglie The lawe of the burnt offeringes. The fire muste abide euermore vpon the altare. The offeringes of Aarō, and his sonnes.

A AND the Lorde spake vnto Moses,
saying: If a soule sin and trespace a-
gainst the Lord, and denye vnto his
neighboure that whiche was taken him
to kepe, or that was put into his handes,
or doth violent robbery or wrōg vnto his
neighbour: or if he haue found that which
was lost, and denieth it, & sweareth false-
lye, vpon whatsoeuer thyng it bee that a
man doth, and sinneth therin: yf he haue
so sinned or trespaced, he shall restore a-
gaine that he toke violently away, or the
wrong whiche he did, or that whiche was
deliuered him to kepe, or the loste thyng
which he found: and all that about which
he hath sworne falsely, he shall restore it
again in the whole summe, and shal adde
the fifte part more therto, and geue it vn-
to him to whome it partaineth, the same
daye that he offreth for his trespace: and
let him bring for his trespace vnto yͤ lord,
a ramme without blemishe out of yͤ flocke
(that is estemed worthe a trespace offe-
B ryng) vnto the priest. And the priest shall
make an attonemente for him, before the
Lord, and it shall be forgeuen him, what-
soeuer thing it bee that he hath done and
trespaced therein.
And the lord spake vnto Moses, saying:
Cōmaunde Aaron & his sonnes, saying:
this is the lawe of the burnte offring.
Ex.xxix. g. *The burnt offering shalbe vpon yͤ harth
of the altare all night vnto the morning,
and the fire shalbe kyndled on the altare.
And the prieste shall put on his *linnen
ex.xxviii. a. albe, & his linnen breches vpon his flesh,
and take away the ashes vpon the which
the fire consumed the burnt sacrifice in
the altar, and he shall put them beside the
altare, and put of his raiment, and put on
other, and carye the ashes out withoute
the hoste vnto a cleane place. The fire v-
pon the altare shall burne still, and neuer
be put out. But the priest shall laye wood
on it euery daye in the mornyng, and put
the burnte sacrifice vpon it, and he shall
burne thereon the fat of the peace offryn-
ges. The fire shall euer burne vpon the
Nu.xv.a Leui.ii.a altare, and neuer go oute. *This is the
lawe of the meateofferyng: whiche Aa-
Minha. rons sonnes shall bryng before the Lord,
euen before the altare: and one of them
shall take his handefull of the floure of
the meateoffring, and the oyle, and al the
frankensence whiche is vpon the meat-
offryng, and shall burne it vnto a remem-
braunce vpon yͤ altar for a swete sauour,
euen a memoriall of it vnto the Lorde. C
And of the rest therof, shall Aaron and
his sonnes eate, vnleuened shall it be ea-
ten in the holy place: euen in the courte of
the Tabernacle of witnesse they shal eate
it. It shall not bee bakē with leuē. I haue
geuē it vnto them for their portion of my
sacrifices. It is moste holie, as is the syn
offeryng and trespace offring. All the ma-
les among yͤ children of Aaron shall eate
of it: It shalbe a statute for euer in your
generations concerning the sacrifices of
the Lorde: let euerye one that toucheth
it, bee holye. And the Lorde spake vnto
Moses, saying: this is the offeryng of A-
aron and of his sonnes whiche they shall
offer vnto the Lorde in the daye when he
is anointed: the tenth parte of an Epha of
floure, for a meateoffring perpetual: half
in the morning, and halfe at night. In
the frying pan it shall be made with oyle.
And when it is fryed, thou shalt bring it
in, and the baken offringes of this obla-
tion minced small, shalte thou offer for a
swete sauoure vnto the Lorde. D
And the priest of his sonnes yͤ is anoin-
ted in his stede, shall offre it: It is yͤ Lor-
des dutie for euer, it shalbe burnt altoge-
ther. For euery meateoffering yͤ is made
for the prieste, shalbe burnt altogether, &
shall not be eaten. And the Lorde spake
vnto Moses, saying: speake vnto Aaron,
and vnto his sonnes, and saye: This is
the lawe of the sinne offeryng. In the
place where the burnt offeryng is kylled,
shall the sinne offryng bee kylled before
the Lord, for it is most holy.* The priest Ose.iiii. b.
that offereth it, shall eate it: In the holye
place shall it be eaten euen in the court of
the Tabernacle of witnes. No man touch
the fleshe therof, saue he that is halowed.
And whoso sprinkeleth of the bloud ther-
of vpon anye garment, thou shalt washe
it in the holye place, there as it is sprinke-
led vpon.* But the earthen pot that it is Leui.xi. b.
sodden in, shalbe broken. And if it be sod-
den in a brasen pot, it shalbe scoured and
rynsed in the water. Al the males among
the priestes shall eate therof, for it is most
holy. And no sinne offeryng, whose bloud
is brought into the Tabernacle of wit-
nes to reconcile withall in the holy place,
shalbe eaten: but shall bee burnte in the
fyer.

The.

XUM

¶The.vii.Capter.

Trespace offeringes. Sine offeringes, and peace offringes. The fat and the blud may not be eaten.

A This is the lawe of the trespace of-
fring: it is most holye. In the place
where they kyll the burnt offering,
shal they kill trespace offerynge also, & hys
blud shall he sprinkle round about vpon
the altare. All the fat therof shall they of-
fer: the rumpe and the fatte thereof that
couereth the inwardes, and the two kyd-
neyes, and the fat that is on them & vpon
the loynes: and the aboundaunce that is
on the lyuer shalt thou take awaye with
the kidneyes, and the prieste shall burne
them vpon the altar, to be a sacrifice vn-
to the lorde, for it is a trespace offeryng.
All the males among ŷ priestes shall eate
thereof in the holy place, for it is most ho-
lye. As the syn offeryng is, so is the tres-
pace offeryng: one lawe serueth for both,
and it shalbe the priestes that reconcileth
therewith. And the priest that offreth any
mānes burnt offring, shall haue ŷ skinne
of the burnt offring whiche he hathe of-
fred. And all ŷ meatoffring that is baken
in the ouen, and that is drested vpon the
grediron, and in the frying pan, shalbe the
priestes that offreth it. And euerye meate
offring that is mingled with oyle, & that
is drye, shall pertayn vnto all the sonnes
of Aaron, and one shall haue as much as
B an other. This is the lawe of the peace
offering, when it is offered vnto the lord.
Yf he offer it to geue thankes, he shall
bryng vnto his thankoffring swete cakes
mingled with oyle, and swete wafers an-
noynted with oyle, and cakes myngled
with oyle of fine flour fried. He shal bring
hys offring vpon cakes of leuened bread,
for his peaceofferinges to geue thankes:
and of all the sacrifice he shall offer on for
an heue offeryng vnto the Lorde, and it
shal be ŷ priestes that sprinkled the bloud
of the peace offeringes. And the fleshe of
the thanke offeryng in his peace offerin-
ges, shall be eaten the same daye that it
is offered. And let him laye vp nothing of
it vntill the morowe. But yf he offer hys
sacrifice by reason of a vowe, or of hys
owne free will, it shall be eaten the same
daye that he offereth his sacrifice. And yf
oughte remayne vntill the morow, it may
be eaten: but as muche of the offered flesh
as remaineth vnto the thirde daye, shalbe
burnte with fire. And yf any of the fleshe
of his peace offringes be eaten in ŷ thirde
daye, then shall he that offereth it obtaine
no fauour, neither shall it be rekened vn-
to him, but shall be an abhomination.
Therefore the soule that eateth of it shall
beare his sinne. And the fleshe that tou- C
cheth any vncleane thyng, shall not be ea-
ten, but burnt with fire: and all that bee
cleane shal eate the flesh. But yf any soule
eate of the flesh of the peace offeryng that
pertaineth vnto the Lord, hauing his vn-
clēnesse vpon him the same soule shall pe-
rishe from among his people. Moreouer,
the soule ŷ doeth touch ani vnclene thing,
that is of the vnclennesse of man, or of
any vncleane beast, or any abhomination
that is vncleane, and thē eate of the fleshe
of the peace offering whiche pertayneth
vnto the Lord, that soule shal perish from
his people. And the Lord spake vnto Mo-
ses, saying: speake vnto the children of
Israell, and saye. * Ye shall eate no ma- Leui.iii.
ner fatte of oxen, of shepe, and of goates: c.
neuerthelater the fatte of the beaste that
dieth alone, and the fatte of that which is
torne with wild beastes, shall be occupied
in ani maner of vse, but ye shal in no wise
eate of it. For whosoeuer eateth the fatte
of the beast, of which men vse to bryng an
offeryng vnto the Lorde, that soule that
eateth it, shall perishe from his people.
Moreouer, ye * shall eate no maner of Gen.ix.a
bloud, whether it be of foule or of beaste. Leu.xvii
Whatsoeuer soule it be that eateth anye c.
maner of bloud, thesame soule shall perish and.xix.f
from his people. And the Lorde talked Deu.xii.
with Moses, saying: speake vnto the chil- b.
dren of Israel and saye: He that bringeth i.Re.xiiii
his peace offering vnto the Lord, let him c.
bring his gift vnto the Lorde of his peace
offeryng: let his owne handes bryng the
offeringes of the Lord: euen the fat with
the brest shall he bring: that the brest may
bee waued for a waue offering before the
Lorde. And the priest shal burne the fatte
vpon the altare, and the brest shalbe Aa-
rons and his sonnes. And the right shoul-
der shall ye geue vnto the Prieste, for an
heueoffering, of your peace offeringes.
Thesame that offereth the bloud of the D
peace offeringes and the fatte, among the
sonnes of Aaron, shal haue ŷ right shoul-
der for his parte, for the * waue brest and Nu.xviii
the heue shoulder haue I take of the chil- c.
dren of Israell, euē of their peaceofferin-
ges, and haue geuen it vnto Aaron and
vnto his sonnes by a statute for euer, of
the children of Israell.

This is the anoynting of Aaron, and
the anoynting of his sonnes in the sacri-

fices of the lorde, in the day when he offe-
red them to be priestes vnto the lord: And
these bee the sacrifices whiche the Lorde
commaunded to bee geuen them, (in the
day of their anoynting) of the children of
Israel, by a statute for euer in their gene-
rations. This is the law of the burnt of-
fering, and of the meatoffering, and of ye
sacrifice for sinne and trespace, for conse-
cration and for the peace offering: whiche
the Lorde commaunded Moses in the
mount of Sinay, when he commaunded
the children of Israell to offer their sacri-
fices vnto the Lorde, in the wildernes of
Sinay.

The.viii.Chapter.

¶ The anoynting of Aaron and his sonnes.

A Ex.xxviii.a. AND the lord spake vnto Moses, say-
ing: Take *Aaron and his sonnes
with him, and the vestures, and the
anointing oyle, and a yong oxe for synne,
and two rammes, and a basket with swet
bread: and gather you all the congrega-
ciō together vnto the dore of the Taber-
nacle of witnes. And Moses did as the
Lorde commaunded him, and the people
were gathered together vnto the dore of
the Tabernacle of witnes. And Moses
sayd vnto the congregation: this is the
thing which ye lord cōmaūded to be done.
B And Moses brought. Aaron and his
sonnes, and washed thē with water, and
put vpon hym the albe, and girded hym
with a gyrdle, and put vpon him the tuni-
cle (of yelow silke) and put the Ephod ther-
on, which he girded with the brodred gir-
dle that was in the Ephod, and bound it
vnto him therwith. And he put the brest-
lap theron, and put in the bresslap Vrim
and Thumim. And he put the mytre vpō
his head, and put vpon the mytre, (euen
vpon the forefront of his face) the golden
plate or the holy croune, as the lord com-
maunded Moses.
Ex.xxx.b *And Moses toke the anoynting oyle,
and anointed ye Tabernacle and all that
was therin, and sanctified them, & sprink-
led thereof vpon the altar seuen times, &
anoynted the altar and all his vesselles,
the lauer and his foote, to sanctifie them
(with the oyle.) And he powred of the anoin-
tyng oyle vpon Aarons head, and anoin-
ted hym, to sanctifie him. And Moses
brought Aarons sonnes, and put albes
vpō them, and girded them with girdles,
Ex.xxix.a and put bonets vpon their heades: as the
C Lorde commaunded Moses. * And he
brought the yong oxe for sinne. And Aa-
ron & his sonnes put their handes vpon
the head of ye yong oxe that was for sinne.
And Moses slewe hym, and tooke of the
bloud, whiche he put vpon the hornes of
the altar rounde about with his finger,
and purified it, and powred the blud vnto
the bottome of the altar, and sanctified it,
and reconciled it. And he toke all the fat
that was vpon the inwardes, and the a-
bundance of the liuer, and the two kidne-
yes, and their fat, and Moses burned it D
vpon the altar. But the young oxe and
his hide, his flesh and his dong, he burnt
with fire without the hoste, as the Lorde
commaunded Moses. And he broughte
the rame for the burnt offering, and A-
aron and his sonnes put their handes v-
pon the head of the rame, whiche Moses
killed, and sprinkled the bloud vpon the
altar round about: and Moses cutte the
ram in pieces, and burnt the head, the pie-
ces and the fat, and washed the inwardes
and the legges in water: & Moses burnt
the ram euerye whit vpon the altar, for a
burnt sacrifice, that it might be a swet sa-
uour and an offring vnto the Lorde, as
the Lorde commaunded Moses.
*And he brought the other ram, namely Ex.xx
the ram of consecration (of the priestes) and
Aaron & his sones put their handes vpō
the head of the ram, which Moses slew, &
toke of the bloud of it, and put it vpon the
typ of Aarons ryghte eare, and vpon the
thumbe of his righte hande, and vpon the E
great toe of his right foote. And Moses
broughte Aarons sonnes, and put of the
blud (of the ram) on the typ of the right eare
of them, and vpon the thumbes of their
right handes, and vpon the great toes of
their right fete, and Moses sprinkled the
blud vpon the altar rounde about. *And Ex.xxi
he toke the fat and the rumpe, and all the
fat that was vpon the inwardes, and the
abundaunce of the liuer, and the two kyd-
neyes with their fat, and the right shoul-
der. And out of the basket of swete bread
that was before the lorde, he toke.i. swete
cake of oyled bread, and.i. wafer, and put
them on the fat, and vpon the right shoul-
der: & put altogether vpon Aarons han-
des and vpon his sonnes hādes, and wa-
ued it a waue offerynge before the Lord.
And Moses tooke them from of their F
handes, and burnte them vpon the altar,
euen vpon the burnte offeryng aultar: for
it was the sacrifice of consecration, for a
swete sauour & a sacrifice vnto the Lord.
*And

*And Moses toke the brest and waued
it for a waue offering before the lord. For
it was of the ram of the consecration, and
it was Moses part, as the Lorde com-
C maunded Moses. And Moses toke of the
anoyntyng oyle, and of the bloud whiche
was vpon the altar, and sprinkled it vpon
Aaron and vpon his vestimentes, vpon
his sonnes, and on his sonnes vestimen-
tes with him, and sanctified Aaron, hys
vestures, and his sonnes, and his sonnes
D vestures with him. And Moses said vn-
to Aaron and his sonnes: boyle the fleshe
in the dore of the Tabernacle of witnes,
and * there eate it with the bread that is
E in the basket of consecration, as I com-
maunded, saying: Aaron and his sonnes
shall eate it. And that whiche remaineth
of the bread, shall ye burne with fire. And
ye shall not depart from the dore of the
Tabernacle of witnes.vii. dayes, vntill
the dayes of your consecration be at an
end. For.vii.dayes shall he fill your hand
as he did this daye: euen so the lord hath
commaunded to do to reconcile you with-
all. Therfore shall ye abide in the dore of
the Tabernacle of witnes day and night.
seuen dayes long: and kepe the watche of
the Lorde, and ye shal not dy: for so I am
commaunded. And so Aaron and his son-
nes did all thinges whiche the lord com-
maunded by the hand of Moses.

The.ix.Chapter.

The first offeringes of Aaron. Aaron blesseth the peo-
ple, the glory of the lord is shewed.

A AND it fortuned that in the eight day
Moses called Aaron and his sones,
and the elders of Israell, & said vnto
Aaron: Take thee a calfe, a yong one, out
of the droue, for synne, and a ramme for
a burnt offering, both without blemishe,
and bring them before the lord. And vn-
to the childre of Israel thou shalt speake,
saying: take ye an he goate for sinne, and
a calfe, & a lambe, both two of a yere olde
without blemish, for a burnt sacrifice, and
an oxe and a ram for peace offeringes, to
offer before the lord, and a meate offering
myngled with oyle: for to daye the Lorde
B will appeare vnto you. And they brought
that (which Moses commaunded) before
the tabernacle of witnes, and all the con-
gregatiō came and stode before the lord.
And Moses sayd: this is the thing, which
the Lord commaunded that ye should do:
Heb.v.a. and the glory of the lord shal appeare vn-
and.vii.d to you. *And Moses said vnto Aaron: go
vnto the aultar and offre thy sacrifice, for
sinne, and make an attonement for thee
and for the people: And then shalte offer
the offering of the people, to reconcile the,
as the Lord commaunded Aaron. There-
fore wente he vnto the aultar, and slewe the
calfe which he had for synne. And the son-
nes of Aaron broughte the bloude vnto
him, and he dypte his finger in the bloud,
and put it vpon the hornes of the aultar,
and poured the bloud vnto the bottome of
ye aultare. But the fat & the two kidneies
and the abundaunce of the liuer of the sin
offering, he burnt vpon the aulter, as the
Lorde commaunded Moses. The flesh & C
the hyde he burnt with fire without the Le.iiii.b.
host. And he slewe the burnt offering. * &
Aarons sonnes brought vnto him ye bloud
whiche he sprinkled round about vpon ye
aultar. And they brought the burnt offe-
ring vnto him with the peces therof, and
the head: and he burnte it vpon the aul-
tar, and dyd washe the inwardes and the
legges, and burnte them vpon the burnt
offring in ye aultare. And then he brought
the peoples offering, takyng ye goate that
the people had for the sacrifice of synne,
and slewe it, and offered it for synne, as
he did the first. And brought the burnt of-
fering, and offered it as the maner was,
*and broughte the meate offring, and fil- Leui.ii.a
led his hand thereof, and burnte it vpon
the aultar, beside the burnt sacrifice of the
morning. He slewe also the oxe and the
ram for the peace offering, that the people
had for themselues: and Aarons sonnes
brought vnto him the bloude, whiche he
sprinkled vpon the aultar rounde about,
and tooke the fatte of the oxe and of the
ram, the rumpe, and the fatte that coue-
reth the inwardes and the kidneies & the
abundaunce of the liuer: and they put the
fat vpō the brestes, and he burnte the fat
vpon the aultar: but the brestes and the
right shoulders Aaron waued for a waue
offering before the Lorde, as the Lorde
commaunded Moses. And Aaron lift vp D
his hand ouer the people, and blessed the,
and came downe from offring of the sin-
offering, burnte offringes & peace offrin-
ges. And Moses and Aaron went into
the Tabernacle of witnes, and came out,
and blessed the people, and the glory of ye
Lorde appeared vnto all the people.
*And there came a fire out frō before the ii.pa.vii.a.
lord & consumed vpon the altar the burnt
offring and the fat. Whiche when all the ii.ma.ii.b
people saw, they gaue thankes and fel on
their faces.

The

The.x.Chapter.

¶ Nadab and Abihu are slaine. Israell mourneth for them. The priestes are forbidden wyne.

A And * Nadab and Abihu, the sonnes
Ex.xxx.b Le.xvi.a of Aaron, toke either of them his cen-
sor, and put fire therin, and put cense
therupon, and offered straunge fire be-
Ex.xxx.b fore the lorde, * which he cōmaunded the
not: and there went a fire oute from the
Lord, and consumed them, and they dyed
before the lorde. Then Moses saide unto
Aaron: this is it that the lorde spake, say-
ing: I wil be sanctified in them that come
nye me, and before all the people I will
be glorified. And Aaron held his peace.
And Moses called Mizael and Elsaphā,
the sonnes of Oziell the uncle of Aaron,
and said unto them: come on, cary youre
brethren from the holye place out of the
hoste. And they went to them, and caried
them in their albes oute of the hoste, as
B Moses had saide. And Moses sayd unto
Aaron, and unto Eleazar and Ithamar
De.viiii.a. Ier.xvi.b. his sonnes; * uncouer not your heades,
nether rent your clothes, lest ye dy, & lest
wrath come upon all the people: But let
your brethren, the whole house of Israel,
bewepe the burnyng which the lord hath
kindled. And goe not ye out from ye doore
of the Tabernacle of witnes, lest ye dye:
for the anoynting oyle of God is upon
you. And they dyd as Moses sayde. And
the Lord spake unto Aarō, saying: Thou
shalt not drinke wine and strong drinke,
thou and thy sonnes that are with thee,
when ye goe into the Tabernacle of wit-
nes, lest ye dye. Let it be a lawe for euer
thorowout your generations, and that ye
maye (haue knowledge to) put difference be-
twene holy and unholy, betwene cleane
C and uncleane, and that ye maye teache
the children of Israel al ye statutes which
the Lorde hath spoken unto them by the
hand of Moses. And Moses sayde unto
Aaron, and unto Eleazar, and Ithamar
his sonnes ye wer left: take the meateoffe-
ring that remaineth of the sacrifices of ye
lord, & eate it without leuen beside the al-
tar, for it is most holy: ye shal eate it in the
holy place, because it is thy duetie and thy
sonnes duetie of the sacrifices of the lord:
for so I am commaunded. And the waue-
brest & heueshoulder shal ye eate in a clene
place, thou & thy sonnes & thy daughters
with thee. For they be thy duetye and thy
sonnes duety geuen out of the peace offe-
ringes of the childrē of Israel. The heue-
shoulder & the wauebrest shal they bryng
ther with the sacrifices of the fat: to waue it
before the lord, and it shalbe thine and thi
sonnes with thee by a law for euer, as the
lord hath cōmaunded. And Moses sought
the goate that was offred for syn: & see, it D
was burnt. And he was angrye with E-
leazar & Ithamar the sonnes of Aaron,
whiche were left alyue, saying: wherefore
haue ye not eaten ye sin offring in the holy
place, seing it is most holy: & god hath ge-
uen it you, to beare the synne of the con-
gregation, to make agrement for thē be-
fore the lord. Behold, the bloud of it was
not brought in within the holye place: ye
should haue eatē it in the holy place, as I
commaunded. And Aaron said unto Mo-
ses: Beholde, this daye haue they offered
their syn offering & their burnt offeryng
before the lord, and it is chaunced me af-
ter this maner. And if I had eatē the sa-
crifice to daye, should it haue been accep-
ted in the syght of the lorde? And when
Moses heard that, he was content.

The.xi.Chapter

Of beastes, which be cleane, and which be uncleane.

And the lord spake unto Moses, and A
Aaron & said unto thē: Speake unto
the childrē of Israel, and say: * these Le.xx.d. Deu.xiiii.a. Actes.x.
are the beastes which ye shal eate among
all the cattell that are on the earth, what-
soeuer parteth the hofe, & deuideth it into
two clawes, and chaweth cud among the
beastes, that shall ye eate. Neverthelesse,
these shal ye not eate, of them that chewe
cud, and deuideth the hoofes: as is ye Ca-
mel, whiche chaweth the cud, but he deui-
deth not ye hoofe, therefore is he uncleane
unto you: euē so the cony, whiche chaweth
the cud, but deuideth not the hoofe. He is
unclene to you. And the hare though he
chaweth the cud, yet because he deuideth
not the hoofe, he is therfore uncleane to
you. And again ye swine though he deuide
the hoofe into.ii.clawes, yet he chaweth
not ye cud. He is uncleane to you. Of their
flesh shal ye not eat, & their carkesses shal
ye not touch but let thē be unclene to you.
These shal ye eate of all that are in the B
waters: whatsoeuer hath finnes & skales
in the waters, seas and riuers, that shall
ye eat. And al that haue not finnes & ska-
les in the sea, and riuers, of all that moue
and liue in the waters, let them be abho-
mination unto you: ye shall not eate of
their flesh, but abhorre their carkases. Let
all that haue no finnes nor skales in the
waters be abhominable unto you.

These

C These are they whiche ye shall abhorre among the foules, and that ought not to be eaten, for they are an abhomination. The Egle, the goshauke, and the cormorant, the vultur, and the kyte after hys kind, and al rauens after their kynde: the estryche, the nyght crowe, the cuckowe, & the owle after his kynde: the falkon, the storke, the great owle, the backe, the pellicane, the pye, the heron, the Jay after his kynd, the lapwing and the swalow. Let al foules that crepe and goe vpō al foure, be an abhomination vnto you. Yet these may ye eate, of euery crepyng thinge that hath winges & goe vpon foure fete, euen those that haue knees aboue vpon their

D fete, to leape withall vpon the earth, euen these of them ye may eate: * the Arbe after his kind: the * Selaam, after his kind: the * Hargoll after his kynd, & the * Hagab after his kynd. All other foules that moue and haue foure fete, shalbe an abhomination vnto you. In suche ye be vncleane, & whosoeuer toucheth the carkas of them, shalbe vncleane vnto the euen: & whosoeuer beareth the carkas of thē, shal wash his clothes & be vncleane vntil euē.

And euery beast that hath hoofe and deuideth it not into two clawes, nor chaweth cud, suche are vncleane vnto you: euery one that toucheth thē, shalbe vncleane. And whatsoeuer goeth vpon his handes amonge all maner beastes that go on all foure fete, such are vnclene vnto you: and whoso doth touche their carkas * shalbe vncleane vntill the euē. And he that beareth the carkas of them, shal wash his clothes and be vnclene vntill the euen, for suche are vnclene vnto you. And let these

E also be vnclene to you amōg the thynges that crepe vpon the earth: the weasel, and the mouse, and the tode, after their kynd: the hedgehog, the stellio, the lacert, the snayle, and the molle: these are vncleane to you among all that crepe: whosoeuer doth touche thē when they be dead, shalbe vncleane vntill the euē. And whatsoeuer any of the dead carkasses of them doth fal vpon, shalbe vnclene, whether it be vessel of wood, or raiment, or skynne, or bagge, or whatsoeuer vessell it be that any worke is wrought in. And it muste be plunged in the water, and it shalbe vnclene vntill the euen, and so shall it be clensed. All maner of yearthen vessell wherinto any of thē falleth, shalbe vnclene with all that therein is: and * it shalbe broken. All maner meate also that is vsed to be eaten, if any suche water come vpō it, it shalbe vncleane. And all maner drinke that is vsed to bee droonke, in all maner suche vesselles, shall bee vncleane. And euerye thing that their carkas falleth vpō, shalbe vnclene. Whether it be ouen or kettle, let it

F be broken. For they are vncleane, & shalbe vncleane vnto you. Neuerthelater, yet the fountaines and welles, and colletiō of waters, shalbe cleane styll. And who so toucheth their carkases, shalbe vnclene. If the dead carkas of any suche fall vpon any sede vsed to sowe, it shal yet be cleane stil: but and if any water be powred vpon the sede, and a dead carkas fall theron, it shalbe vncleane vnto you. If any beast of whiche ye maye eate, dye, and any man touche the dead carkas thereof, he shalbe vncleane vntill the euen: he that eateth of the dead carkas of it, shall wash his clothes, and be vncleane vntill the euen. And he also that beareth the carkas of it, shall wash his clothes and be vnclene vntill euen. Let euerye creping thinge that crepeth vpon the earth be an abomination, and not be eaten. Whatsoeuer goeth

G vpon the brest, and whasoeuer goeth vpō foure, or that hath moe fete amōg all creping thinges that crepe vpon the earth, of that se ye eate not, for they are abominable. Ye shall not make youre soules abhominable with nothyng that crepeth, neyther make youre selues vncleane with them, that ye shoulde be defiled therby. For I am the lord your God. Be sanctified therfore, and ye shalbe holy, * for I am holy: and ye shall not defile youre soules with any maner of creping thing, ỹ crepeth vpon the earth. For I am the Lorde that brought you out of the lād of Egipt, to be your God: ye shall be holy therfore, for I am holy. This is the law of beastes and foules, and of euery lyuing creature that moueth in the waters, and of euerye creature that crepeth vpon ỹ yearth, that there may be a difference betwene ỹ vnclene and clene, and betwene the beaste that may be eaten, & the beast that ought not to be eaten.

Le.xix.a
i.Peter i c.

¶ The. xii. Chapter.

A lawe how women shoulde be purged after their deliueraunce.

A And the lord spake vnto Moses, saying: speak vnto the childrē of Israell and say: if a womā hath cōceued and borne a manchild, she shalbe vnclene. vii. dayes: euen in like maner as when she is put apart in time of her naturall disease.

And

And in the eight day the flesh of the chil-
des *forskin shalbe cut awaye. And she
ge.xvii.b shal then continue in the bloud of her pu-
and .xxi.a rifying three and thirtie dayes. She shall
Luk.ii.d. touche no halowed thing, nor come into ÿ
B sanctuary, vntil the time of her purifying
bee out. If she beare a mayde childe, she
shalbe vnclene. ii. wekes, as when she
hath the natural disease. And she shal cō-
tinue in the bloud of her purifying thre
Luk.ii.d score and. vi. daies. * And whē the daies
C of here purifying are out, whether it bee
for a sonne or for a daughter, she shall
bryng a lābe of one yere olde for a burnt
offering, & a yong pigeon or a turtle doue
for sinne vnto the dore of the Tabernacle
of witnes, and vnto the Priest: which shal
offer them before the lorde, and make an
attonemēt for her, and she shalbe purged
of the yssue of her blud.
D
Leui.v.b *And this is the lawe for her that hath
borne a male or female. But and if she be
not able to bring a lambe, she shall bring
Luk.ii.d *two turtles, or two yong pigeons: the
one for the burnt offeryng, and the other
for syn. And the Priest shall make an at-
tonement for her, and she shalbē cleane.

The. xiii. Chapter.

The priestes must iudge who are Lepres.

A And the lord spake vnto Moses and
Aaron, saying: whē there appeareth
a rysing in any mans fleshe, eyther a
scab, or a glistryng whyte: & the plage of
leprosy be in the skin of his fleshe, he shal-
be brought vnto Aaron the priest, or vn-
to one of his sonnes the priestes: and the
priest shall loke on the sore in the skyn of
his fleshe. And when the heere in the sore
is turned vnto white, and the sore also
seme to be lower thē the skin of his flesh,
it will be a plage of leprosy: & the Priestes
shall looke on him, & iudge him vncleane.
If there be but a white plecke in the skin
of his flesh, and seme not to be lower then
the skyn, nor the heere thereof is turned
vnto white, the Priest shall shut him vp
seuen dayes. And the priest shall loke vpō
him agayne the seuenth daye. And if the
plage seme to him to abyde still, and the
plage grow not in the skyn, ÿ Priest shall
shut hym vp yet seuen dayes mo. And the
priest shal loke on him again the seuenth
B daye. Then if the plage bee darker, & not
growen in the skyn, the Priest shal iudge
him cleane, for it is but a skyrfe. And he
shall washe his clothes, and be cleane.
But and if the scabbe growe in the skyn
after that he is sene of the priest, and iud-
ged clene, he shalbe sene of ÿ priest again.
If the priest see that the scab bee grown
abrod in the skin, the priest shal make him
vnclene, for it is a leprosy. Whē the plage
of ÿ leprosy is in a mā, he shall be brought
vnto the Priest, & the Priest shal see him.
And if the rising bee white in the skyn, &
haue made the heere white, and there bee
raw flesh in the sore, it will be an olde le-
prosye in the skyn of his fleshe. And the
Priest shall make him vncleane, and shal
not shut him vp: seyng he is vncleane.
If a leprosy breake out abroad in ÿ skyn,
and couer all the skyn, from his head to
hys foote, wheresoeuer the Priest loketh,
and the priest looke vpon him: And if the
leprosye haue couered al hys flesh, he shal
iudge the plage to bee cleane, because it is
all turned into whytenes, and he shalbe
cleane. But and if there be rawe flesh on
hym when he is sene, he shalbe vncleane.
And the Priest shall see the rawe fleshe,
and declare hym to be vncleane. For the C
rawe flesh is vncleane, seing it is a lepro-
sye. Or if the rawe fleshe depart agayne
and chaunge vnto white, he shall come to
the Priest, and the Priest shall see him, &
behold: If the sore be chaūged vnto white
(and couer the whole man) ÿ Priest shall iudge
the plage clene, and he shalbe clene.
The fleshe also in whose skyn there is a
byle & is healed, & in the place of the bile
there appeare a white rysing, either a shi-
ning white and somwat reddish, it shalbe
sene of the Priest. And if when ÿ Prieste
seeth hym, it appeare lower then the skin,
& the here thereof be changed vnto white, D
the Priest shal iudge him vnclene: for it is
a plage of leprosy, broken out of the bile.
But and if the Priest looke on it & there
be no white heeres therin, and if it be not
lower then the skyn, but bee darker, the
Priest shal shut hym vp. vii. days. And if
it sprede abrod in the flesh, the Priest shal
make him vncleane, seyng it is the plage.
But and if the spot stand still, and grow
not, it is the print of an hote byle, and
therefore the Priest shall declare him to
bee cleane. If there be anye fleshe, in
whose skynne there is a hoate burnyng,
and the fleshe that burneth haue a white
spot, somwhat reddishe or white, ÿ Priest
shall looke vpon it. And if the heere
in that bryghte spotte bee chaunged to
whyte, and it appeare lower then the
skynne, it is a leprosye broken out of the
burning. And therfore the Priest shall
iudge him vnclene, seyng it is ÿ plage of
leprosy.

leprosi. But if the priest loke on it, & there be no white heere in the bright spot, and be no lower than the other skynne, but be darker, the priest shall shut hym vp seuen dayes. And the priest shal loke on him the seuenth daye: And if it be growen abrod in the skin, the priest shall iudge him vnclene, seyng it is the plage of leprosye.

And if the spot stande stil in it, and grow not in the skin, but is darke, it is a rysing of the burning, and the Priest shall therfore declare him cleane, seing it is y^e print of the burning. If a man or womã hath a sore vpon the head or y^e beard, the priest shal se it. And if it appeare lower thã the skin, and there be in it a yelow heere, and

E thin (more then it was woont to be,) the priest shall iudge him vnclene, seynge that the same frettyng is a token of leprosy vpon the head or beard. And if the Priest loke on the sore of the prynt, and it seme not lower then the skinne, and that the heere is not blacke, the Priest shall shut vp the fretting sore seuen daies. And in the seuenth day the Priest shal loke on the sore: and if the sore be not growen, and there be in it no yelow heere, and the sore seme not lower then the skyn, he shall bee shauen: but the place of the sore shall he not shaue, and the priest shall shut vp the sore seuen dayes moe. And in the seuenth day the Priest shal loke on the sore: And if the sore be not growen in y^e skynne, nor seme lower then the other skin, the Priest shall clense him, and he shal washe his clothes and be cleane. But if the sore grow in the fleshe after his clensinge, the priest shall loke on hym. And if the sore be growen in the skyn, y^e Priest shal not seeke for yelow heere, for he is vncleane. But if he see the print stande still, and that there is blacke heere growne vp there in, the sore is healed: and he shalbe cleane, and the Priest

F shall declare him to be clene. If there be white spottes in the skyn of the fleshe of man or woman, the Priest shal loke vpon it. And if the spottes in the skyn of their fleshe be somwhat darke & white withall, (he may be sure that it is no leprosie) it is a frekel growing in y^e flesh. Therfore is he cleane. And the manne whose head is destitute of heere, (whereby he is made balde) is cleane. And he that hath his heere out in his forehead, is forehead balde, and cleane. If there bee in the balde head or bald forehead, a white reddish sore scabbe, there is leprosy spronge vp in his bauld head or bauld forehead.

And the Priest shal loke vpon him, and if the rysing of the sore be white reddishe in his baulde head or baulde forehead, after the maner of leprosy which is in the skin of the flesh, then he is a leprous man and vncleane. And the Priest shall make him vncleane, for the plage thereof is in his head. The leper in whom y^e plage is, shall haue his clothes rent, and his head bare, and shall put a coueringe vpon his lip, and shalbe called vncleane and defiled. And as long as y^e disease lasteth vpon him, he shalbe defiled and vncleane: he shal dwel alone, euen * without the host shal his habitation be. The cloth that the plage of leprosie is in, whether it be linne or wollen, whether it bee in the warpe or wofe of linnẽ or of wollen: ether in a skin or any thing made of skin, if the disease be pale or somwhat reddishe in the clothe or skin: whether it be in y^e warpe or wofe, or any thing that is made of skin, then it is a plage of leprosy, and shall be shewed vnto the priest. The Priest therfore shall se the plage, and shutt it vp seuen dayes, and looke on the plage the seuenth daye. Which if it be encreased in y^e clothe (whether it be in y^e warpe or wofe, or in a skin) or in any thing that is made of skin, it is the leprosye of a frettinge sore. it is vncleane: and that clothe shalbe burnt, ether warpe or wofe, whether it be wollen or linnen, or any thing that is made of skin, wherin the plage is, for it is a fretting leprosye, it shal be burnte in the fyre. If the priest see that the plage is not growen in the clothe, eyther in the warpe or wofe, or in whatsoeuer thĩg of skin it be: the priest shal commaunde them to washe the thing wherin the plage is, and he shal shut it vp seuen dayes moe. And the priest shall loke on the plage again, after y^t it is washed. And if the plage haue not chaunged his colour, and is spred no further abrode, it is vnclene. Thou shalte burne it in the fyre, for it is a fret inwarde: in part or in altogether. And if the priest see that the plage is darker after that it is washed, he shall rent it out of the cloth, or out of the skin, or out of the warpe, or out of y^e wofe. And if it appere any more in the clothe (ether in y^e warpe or in the wofe, or in ani thing made of skin) it is a waxing plage. Thou shalt burne the plage that is in it. Moreouer y^e cloth, ether warpe or wofe, or whatsoeuer thyng of skyn it be whiche thou hast washed, if the plage bee departed therefrom, it shall be washed once againe

Num. v. a. Dii. lix. rv. a.

G

gaine:and then shall it be cleane. This is
the lawe of the plage of leprosy in a cloth
whether it be wollen or lynnen:either in
the warpe or woke, or in anye thyng of
skinnes,to make it cleane or vncleane.

The.xiiii.Chapter.

The clensing of the lepre,and of the house that he is in.

A AND the lord spake vnto Moses,say
Ma.viii.a ing:*this is the law of the Lepre
mark.i.d in the daye of his clensing:He shall
Luke.v.c be brought vnto the priest, and the priest
c.xvii.c. shall goe out without the host,and looke
vpon him. And if the plage of leprosy be
healed in the leper, then shal the priest cō
maūd that he which is to be clensed,bring
ii.liuinge byrdes and cleane, and cedar
wood,and purple cloth,and ysope. And ẏ
priest shal commaund that one of the bir-
des be killed in an earthen vessell,& vpon
renning water. And he shall take the li-
uing byrde with the cedar wood, the pur-
ple and the ysope,and shall dyppe thē and
the liuing byrd in the bloude of the slayn
byrd vpō the renning water,and sprinkle
vpon him(that must be clensed of his le-
prosye)seuen times,and clense hym, and
shall let the liuing byrd goe free into the
field. And he that is clensed, shall washe
B his clothes,and shaue of al his heere,and
washe himselfe in water, that he may be
cleane. And after that shall he come into
the host,and shall tarye without his tent
seuen dayes: but in the seuenth daye he
shall shaue of all his heere: namelye his
head,his beard,and his browes:euen all
his heere shalbe shauen of. And he shall
washe his clothes and his flesh in water,
and he shalbe cleane.
In the eight day he shal take two lam-
bes without blemishe, & an ewe lambe of
a yere olde without blemish,& three tenth
Minha. deales of fyne floure for a*meateofferīg,
mingled with oyle,and a logge of oyle.
And the prieste that maketh him cleane,
shall brynge the man that is to bee made
cleane,and those thinges,before the lord,
euen before the dore of the tabernacle of
witnes. And the priest shal take one lābe,
and offer him for trespace, and the logge
of oyle,and waue thē beefore the Lorde.
And he shall slaye the lambe in the place
where the synne offeryng and the burnt
offering are slayne,euē in the holy place.
For as the sinne offering is, euē so is the
trespace offeringe the priestes:seing it is
most holy. And the priest shall take of the
bloud of the trespace offeringe, and put it
vpon the typpe of the ryght eare of hym
that is to be cleansed,and vpon the thūbe
of his right hand and vpon the great toe
of his right foote. The priest shall take of
the logge of oyle, and powre it into the C
palme of his left hande,and dip his right
finger in the oyle that is in his left hand,
and sprinkle of the oyle with his fynger
seuen tymes before the lorde. And of the
rest of the oile that is in his hand,shal the
priest put vpon the typ of the right eare of
him that is for to be clensed,and vpō the
thumbe of his right hande, and vpon the
great toe of his right foote, euē vpon the
bloud of ẏ trespace offering. And the rem-
nant of the oyle ẏ is in the priestes hand,
he shall powre vpon the head of him that
is for to be clensed:& the priest shall make
an attonement for him before the lorde:
And the priest shall offer the sinne offe-
ringe, and make an attonement for him
that is to be clensed for his vnclennesse.
And then shall he kill the burnt offering,
and the priest shall offer ẏ burnt offeringe
and the meate offering vpon the altar: &
the priest shall make an attonement for
him,and he shalbe cleane.
*If he be poore, and can not geat so
muche he shall take one lambe for a tres-
pace offering to waue it for his clensing,
and a tenth deale of fine floure mingled
with oyle for a meat offering,and a logge
of oyle,and.ii.turtle doues, or.ii. younge
pigeons,such as he is able to geat, wher-
of the one shalbe for sinne, and the other
for a burnt offering. And he shall bringe
them the eight daye for his clensing vnto
the priest before the dore of the taberna-
cle of witnes,before the Lorde. And the
priest shall take the lambe that is for the
trespace,and the logge of oyle, and shall
waue them before the lorde. And he shall
kil the lambe for the trespace,and ẏ priest
shal take of the bloud of the trespace offe-
ring, and put it vpon the tip of his right
eare that is to be clensed, and vpon the
thumbe of his ryght hande,and vpon the
greate toe of his right foote. And ẏ priest
shal powre of the oile into his right hand,
and ẏ priest shal with his finger sprinkle
of the oyle that is in his left hande, seuen
times before the lord. And the priest shall
put of the oyle that is in his hande, vpon
the tip of the right eare of him that is to
be clensed, and vpon the thumbe of his
right hand,and vpon the great toe of his
right foote: euen in the place where the
bloud of the trespace offeringe was put.
And the rest of the oyle that is in the prie-
stes

stes hande, he shal put vpon the head of
him that is to be cleansed, that he may
make an attonement for him before the
C Lorde. And he shal offer one of the turtle
doues, or of the yong pigeons, such as he
can get: the one for a synne offeryng, and
the other for a burnt offeryng, with the
meate offering. And the Priest shal make
an attonement for him that is to be clen-
sed before the Lorde. This is the law of
him in whom is the plage of leprosy, and
whose hand is not able to get that which
pertaineth to his clensing. And the Lord
E spake vnto Moses and Aaron, sayeng:
when ye be come vnto the land of Cana-
an which I geue you in possession, and if
I put the plage of leprosie in a house of
the lande of your possession, he that oweth
the house shal come, and tell the Pryeste,
sayeng: me thinke that there is as it were
a leprosy in the house. And þ Priest shall
commaũde them to emptie the house be-
fore the Priest goe into it to se the plage:
that all that is in the house be not made
vncleane, and then must the Priest goe
in to se the house. If þ Priest also se that
the plage is in the walles of the house,
and that there be holowe strakes, pale or
redd which seme to be lower than the wal
it selfe, the Priest shall goe out at þ house
dores, and shut vp the house seuẽ dayes.
And the Priest shall come agayne the se-
uenth day, and if he se that the plage bee
encreased in the walles of the house, the
Priest shall commaunde them to take a-
way the stones in whiche the plage is,
and let them cast them into a foule place
without the citie: and he shal commaunde
the house to be scraped within rounde a-
bout, and powre out the dust (that they
scrape of) without the citie into a foule
F place. And they shall take other stones,
and put them in þ places of those stones,
and other morter, to playster the house
withall. And if the plage come again and
breake out in the house, after that he hath
taken awaye the stones, and scraped the
wales of the house, and after that he hath
playstred the house a new: the Priest shal
come and se it. And if he perceiue that the
plage hath growen further in the house,
it is a fretting leprosie in the house. It is
therfore vncleane. And he shall breake
down the house. And the stones of it, and
the tymber therof, and all the morter of
the house, shal he cary out of the citie vn-
to a foule place. Moreouer, he that goeth
into the house al the while that it is shutt
vp, shalbe vncleane vntill the euen. He
that slepeth in the house shall washe hys
clothes: he likewise that eateth in the
house, shall washe hys clothes. And if the G
Priest come and se that the plage hath
spred no further in the house (after that
it is new plaistred) the Priest shall iudge
that house cleane, bicause þ plage is hea-
led. And let hym take to clense the house
withall, two birdes, cedar wood, purple
cloth and ysope. And he shall kyll one of
the birdes in an earthen vessel, and vpon
running water: and take the cedar wood
and the ysope, and the purple, with the li-
uing birde, and dipp them in the bloud of
the slain birde, and in the running water
and sprynkle the house seuen tymes, and
clense the house with the bloud of þ birde
and wyth the running water, with the
liuing birde, with the cedar wood and the
ysope, and the purple clothe. But he shall
let the liuing birde flee out of the towne
into the brode fieldes, and so make an at-
tonemẽt for the house, & it shalbe cleane.
This is the law for al maner plage of le-
prosie, and breakig out, and of the lepro-
sie of cloth and house, for a swelling, for a
scab, and for a white blister. To teache
when it must be made vncleane, & cleane.
Thys is the law of leprosie.

The.xv.Chapter.

¶ The maner of purging the vncleane both of men and women.

And the Lord spake vnto Moses, A
and Aaron, sayeng: Speake vnto þ
children of Israell, & say vnto them.
Whosoeuer hath a rũning issue out of his
flesh, is vncleane by reasõ of þ issue. And
thys shalbe þ token of hys vnclennesse in
hys issue, whẽ he is vncleane. If his flesh
runn, or if his flesh cõgele by þ reason of
hys yssue, thẽ is it vnclennesse. Euery
couche wheron he lyeth þ hath þ yssue, is
vnclene, & euery thyng wheron he sitteth
is vnclene. Whosoeuer toucheth his couch
shal wash hys clothes, & bath hymselfe in
water, and be vnclene vntyll the euen.
And he that sitteth on any thyng wheron
he sat that hath the yssue, shall wash hys
clothes & bath hymself in water, & be vn-
clene vntyl the euening. He þ toucheth þ
flesh of hym þ hath the yssue, shall washe
hys clothes, & bath himself in water, & be
vnclene vnto þ euen. If he also that hath
the yssue, spyt vpon hym that is clene, he
shal wash his clothes, & bath hymselfe in
water, & be vnclene vntyl euẽ. And what

horse harnesse soeuer he rydeth vpõ that hath the yssue, shalbe vncleane. And who soeuer toucheth any thyng that was vnder hym, shalbe vncleane vnto the euen. And he that beareth any such thynges, shal wash hys clothes, and bath hymselfe in water, and be vnclene vnto the euen.
B And whosoeuer he toucheth that hath the yssue (and haue not first wasshed hys handes in water) shal wash hys clothes, and bath himselfe in water, and be vncleane
Le.vi.d. and.xi.f. vnto the euen. *The vessel of earth that he toucheth, which hath the yssue, shalbe brokẽ: and al vessels of wood shalbe rynsed in water. Whẽ he also that hath an yssue, is clẽsed of hys yssue, he shal nomber vii. dayes for hys clensyng, and wash hys clothes, and bath hys fleshe in runnyng water, & so shal he be clene. And the .viii. day he shal take vnto hym two turtle doues, or two yong pigeons, & come before the Lord vnto the dore of the tabernacle of witnesse, & geue them vnto the Priest. And the Priest shall offer them: the one for a syn offeryng, & the other for a burnt offeryng: and the Priest shal make an atonemente for hym before the Lorde, as cõcernyng hys yssue. If any mannes sede depart frõ hym in hys slepe, he shal wash hys fleshe in water, & be vncleane vntill euen. And al the clothes & all the furres wherin is such sede of slepe, shalbe wa-
C shed with water, & be vncleane vnto the euen. And if he ẏ hath suche an yssue of sede, do lye wyth a womã, they shal both wash themselues wyth water, and be vncleane vntyl euẽ. If a womans naturall course of bloud doe run, she shalbe putt a part .vii. dayes: whosoeuer toucheth her, shalbe vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall disease, shalbe vncleane: like as euery thyng also that she sitteth vpon, is vncleane. Whosoeuer toucheth her bedde, shal wash hys clothes, and bath hymselfe wyth water, & be vncleane vnto the euẽ. And whosoeuer toucheth any thing that she sate vpon, shal wash hys clothes, and bath hymselfe in water, & be vnclene vnto the euen: so that whether he touch her couche, or any vessell wheron she hath sitten, he shalbe vncleane vnto the euen.
Leuit. xviii c. *And if a man lye wyth her, and her vnclennesse come vpon hym, he shalbe vncleane .vii. daies, and al the couche wheron he lyeth shalbe vncleane.
Mat.ix.c. *When a womans bloud rũneth long
D tyme, out of ẏ tyme of her natural course: or if it run beyond her naturall course, let all the dayes of the yssue be iudged vncleane, euen as the dayes of her naturall disease. And she shalbe vncleane. Al her couches wheron she lyeth (as long as her yssue lasteth) shalbe as her couche when she hath her natural disease. And whatsoeuer she sitteth vpon, shalbe vncleane, as is her vnclẽnesse when she is put a parte. And whosoeuer toucheth any of these, shalbe vncleane, & shal wash his clothes, & bath hymselfe in water, & be vncleane vnto euen. And after that she is clensed of her yssue, she shal count her .vii. dayes, and after that, she shalbe cleane. In the viii. daye she shall take vnto her two turtles, or two yong pigeons, and bryng thẽ vnto the Priest before the dore of the tabernacle of wytnesse. And the Priest shal offer the one for a sin offering, and the other for a burnt offering: and make an atonemẽt for her before the Lord, as concerning the yssue of her vnclennesse. Therfore shal ye seperate the children of Israell from their vnclennesse, that they dye not in their vnclennesse, if they defile my habitation that is among them. This is the law of hym that hath a runnyng yssue, and of hym whose sede runneth frõ hym in hys slepe, and is defyled therein: and of her ẏ (for her naturall disease) is put a part, and of whosoeuer hath a runnyng yssue, whether it be mã or woman, and of hym that lyeth wyth her which is vncleane.

The .xvi. Chapter.

¶ What Aaron must doe. The clensing of the Sanctuary. Of the feast of the clensing. Aaron confesseth the synnes of the children of Israell.

AND the Lord spake vnto Moses, * after the death of the .ii. sonnes of Aaron, when they offered before the Lorde, and dyed. And he sayd vnto Moses: Speake vnto Aarõ thy brother, that he come not at al tymes into ẏ holy place within the vayle before the mercyseate, which is vpon the Arke, that he dye not. For I wil appeare in the * cloud vpõ the mercyseate. But wt thys thyng shall Aaron come into the holy place, euen with a bullocke for syn, & with a ram for a burnt offryng. He shal put the holy linnen albe vpõ hym, & shal haue a lynnẽ brech vpon his flesh, & shalbe girded wt a linnen girdle, & put the linnẽ mitre vpon hys head. These are ẏ holy garmẽtes: therfore shal he wash hys flesh in water, whẽ he doth put thẽ on. And he shall take of the mul-

A Leuit.x.a. Luke.i. iii. King. viii.b.

titude

titude of the chyldren of Israell, two he
goates for sin, and a ram for a burnt offe-
ryng. And Aaron shal offer hys bullocke
.ix.b. for sin, * & make an attonement for him,
B and for hys house. And he shall take the
two goates, and present them before the
lord at the dore of the tabernacle of wit-
nesse. And Aaron shall cast lottes ouer ye
two goates: one lot shalbe for the Lorde,
and ye other for the scapegoate. And Aarõ
shal bring the goate vpõ which ye Lordes
lot fell, and offer hym for sin. But ye goate
on which ye lot fel to scape, shalbe set aliue
before the Lord, to reconcile wyth, and to
let him goe (as a scapegoate) free into the
wildernesse. And Aaron shall bryng hys
bullocke for synne, and reconcile for him-
selfe, and for hys house, and shal kyll hys
bullocke for synn. And he shal take a sen-
ser ful of burning coles out of the altare
C before the Lord, and shall fyll hys hande
ful of swete cense beaten smal, and bryng
them within the vayle, and put the sense
vpon the fier before the Lord: ye the cloud
of the sense maye couer the mercyseate
that is vpon ye witnesse, and ye he dye not.
.ix.b. And he shal * take of the bloud of the bul-
.x.a. locke, and sprinkle it with his finger vpõ
the mercyseate Eastwarde: and before the
mercyseate shall he sprinkle of the bloude
with his finger. vii. tymes. Then shall he
kyl the goate ye is the peoples synne offe-
ryng, & bryng hys bloud within the vaile
and do with that bloud, as he did with the
bloud of the bullocke, sprynkling it vpon
the mercyseate, and before ye mercyseate.
And he shal recõcile ye holy place from the
vnclennesses of the children of Israel,
and frõ their trespaces in al their sinnes.
And so shall he doe for the tabernacle of
wytnesse that is set among them, euen a-
Luke.i.a mong their vnclennesses. * And let there
D be no body in the tabernacle of witnesse,
when he goeth in to make an attonemẽt
in the holy place, vntil he come out. And
let hym make an attonement for hymself
and for hys housholde, and for al ye mul-
titude of Israel. And he shal go out vnto
the altare that is before the Lord, and re-
concile vpon it, and shal take of the bloud
of the bullock, and of the bloud of ye goate
and put it vpon the hornes of the altare
round about, and sprinkle of the bloud v-
pon it with his fynger. vii. tymes, & clẽse
it, and halow it from the vnclennesses of
the chyldrẽ of Israell. And when he hath
made an ende of reconciling ye holy place,
and the tabernacle of witnesse, and the

altare, he shall bryng the liue goate: and
Aaron shal put both his handes vpon the
head of the liue goate, and confesse ouer
hym al the mysdedes of the childre of Is-
rael, and al their trespaces, in al their sin- E
nes, puttyng them vpon the head of the
goate, and sende hym away (by the hand
of a cõuenient man) into the wildernesse.
And the goate shal beare vpon hym all
their misdedes vnto the wildernesse, and
he shal let the goate goe free into the wil-
dernesse. And Aaron shall come into the
tabernacle of witnesse, and put of the lin-
nen clothes whiche he putt on (when he
went in into the holy place) and leaue the
there. And let hym wash hys fleshe wyth
water in the holy place, and putt on hys
owne raymente, and then come out, and
offer hys burnt offering, and the burnte
offeryng of the people, and make an at-
tonement for himselfe, and for the peo-
ple, and the fat of the synne offeryng shal
he burne vpon the altare. And he that ca-
ryed forth the goate to Azazell, shal wash
hys clothes, and bath hys flesh in water,
and then come into the host.

And the bullocke which is for syn, and F
the goate that is for synne, (whose bloud
was brought in, to clense the holye place)
shal one cary out without the host, to be
burnt in ye fyre, wyth their skinnes, their
fleshe and their donge. And he that bur-
neth them shal wash hys clothes, & bathe
hys flesh in water, and then come in to ye
hoost. And thys shalbe an ordinance for
euer vnto you: that in the tenth day of the
seuenth moneth, ye humble your soules,
and do no worke at al, whether it be one
of your selues, or a stranger that soiour-
neth among you, for that day shall the
Priest make an attonemente for you to
clense you, and that ye may be cleane frõ
al your synnes before the Lord. Let it be
a Sabboth of rest vnto you, and ye shall
humble your soules, by an ordinance for
euer. And the Priest that is annointed,
and whose hand was consecrated (to mi- G
nister in hys fathers stede) shal make the
attonemente, and shall put on the linnen
clothes and holy vestmentes, and recon-
cyle the holy Sãctuary and the taberna-
cle of witnesse, and shal clense the altare,
and make an attonemẽt thẽ for ye priestes
and for al ye people of ye cõgregation. And
thys shalbe an * euerlastĩg ordinãce vnto Exodus.
you, ye he make an attonement for ye chil- xxx. b.
dren of Israel for al theyr synnes, once a
yere: & he did as ye lord cõmaũded Moses.

The.xvii.Chapter.

All sacrifice must be brought to the dore of the tabernacle. To deuils may they not offer.

A And the Lorde spake vnto Moses,
sayeng: Speake vnto Aaron, to his
sonnes, & vnto al the children of Is-
rael, and say vnto thē: This is the thing
which ẏ lord hath charged, sayeng: what
man soeuer of the house of Israell killeth
an oxe, or lambe, or goate, in the host, or
that killeth it out of the host, & bringeth
B it not vnto the dore of the tabernacle of
witnesse, to offer an offeryng vnto ẏ lord
before ẏ dwelling place of ẏ lord, bloude
shalbe imputed vnto ẏ man, as thoughe
he had shed bloud: & that mā shalbe roo-
ted out from amōg his people. Wherfore,
when the children of Israel bryng theyr
offerynges, that they offer in the wyde
fielde, they should bryng them vnto the
Lord: euen vnto the dore of the taberna-
cle of witnesse to ẏ Priest, to offer them
for peace offerynges vnto the Lord. And
the Priest must sprinkle the bloud vpon ẏ
altare of the Lord: which is before ẏ dore
of the tabernacle of witnesse, & burne the
fat for a swete sauoure vnto ẏ lorde. And
let them no more offer their offerynges
vnto deuils, after whom they haue gone
a whoryng. This shalbe an ordinaūce for
euer vnto them in their generations.
C And thou shalt say vnto them: whatso-
euer mā it be of the house of Israel, or of
the strangers which soiourne amōg you,
that offereth a burnt offeryng or sacrifice
and bryngeth it not vnto the dore of the
tabernacle of witnesse to offer it vnto the
Lord, that man shal peryshe from among
hys people. And whatsoeuer man it be of
the house of Israell, or of the strangers
that soiourne among you, that eateth any
maner of bloud, I wyl set my face against
that soule that eateth bloud, and wyl de-
stroy hym from amōg hys people: for the
lyfe of the flesh is in the bloud & I haue
geuē it vnto you vpō the altare, to make
an attonement for your soules: for bloud
shal make an attonemente for the soule.
And therfore I sayd vnto the children of
Israel: let no soule of you eate bloud. Ne-
ther let any stranger ẏ soiourneth amōg
D you eate bloud. And whatsoeuer mā it be
of the childrē of Israel, or of the strāgers
that soiourne among you, which hunteth
and catcheth any beast or foule that may
Gen.ix.a be eaten, let hym powre out the bloud
Le.iiii.d. therof, and couer it with earth, for ẏ lyfe
& .xviii.c of al flesh is in the bloud of it: therefore I
sayd vnto the children of Israel: *ye shal
eate the bloud of no maner of fleshe, for
the lyfe of all fleshe is the bloud therof:
whosoeuer eateth it, shal perysh. And eue-
ry soule that eateth it which dyed alone,
or that which was torne wyth wyld bea-
stes, whether it be one of your selues, or
a stranger, he shal wash his clothes, and
bath hymselfe in water, and be vncleane
vnto the euen, and then shal he be cleane.
If he washe them not nor bath hys flesh,
he shal beare hys synne.

The.xviii.Chapter.

What degrees of kinred may mary together.

And the Lorde spake vnto Moses, A
sayeng: Speake vnto the childrē of
Israel, and say vnto them: I am the
Lord your God. After the doinges of the
land of Egipt, wherein ye dwelte, shall ye
not do: & after the doinges of the lande of
Canaan, whither I will bryng you, shall
ye not doe, neyther walke in their ordi-
nances: but do after my iudgements, and
kepe my ceremonies, to walke therin: I
am the Lord your God. Ye shal kepe ther
fore myne ordinances, & my iudgemētes
*which if a man do, he shall liue in them:
I am the Lord. See that none goe to his
nighest kynred, for to vncouer their se-
cretes: I am the Lord. *The secretes of
thy father, and the secretes of thy mother
shalt thou not vncouer: for she is thy mo-
ther, therfore shalt thou not discouer her
secretes. * The secretes of thy fathers
wyfe shalt thou not discouer, for it is thy
fathers secretes. *Thou shalt not disco-
uer the priuitie of thy syster, the daughter B
of thy father or of thy mother, whether
she be borne at home or without. Thou
shalt not vncouer the secretes of thy son-
nes daughter, or thy daughters daugh-
ter, for that is thine own priuitie. Thou
shalt not vncouer the secretes of thy fa-
thers wyues daughter, whiche was be-
gottē of thy father, and is thy sister: thou
shalt not discouer her secretes. * Thou
shal not vncouer the secretes of thy fa-
thers sister, for she is thy fathers nerte
kynswoman. Thou shalt not discouer the
secretes of thy mothers sister, for she is
thy mothers next kynswomā. Thou shalt
not vncouer the secretes of thy fathers
brother: that is, thou shalt not go into his
wife, which is thine aunte. C
Thou shalt not discouer the secretes of
thy daughter in law. For she is thy sōnes
wife: therfore shalt ẏ not vncouer her se-
cretes. *Thou shalt not vnheale the se-
cretes of thy brothers wife, for that is thy
brothers priuitie. Thou shalt not disco-
uer

uer the priuities of the wife & her daugh-
ter, neither shalte thou take her sonnes
daughter, or her daughters daughter, to
vncouer their secretes. For they are her
next kin, and it wer wickednesse.*Thou
shalt not take a wyfe and her syster also,
to vexe her, that thou wouldest vncouer
her secrets as long as she liueth.*Thou
shalt also not go vnto a woman to vnco-
uer her priuitie, as long as she is putt a
parte for her vnclennesse.*Moreouer,
thou shalt not lye with thy neighboures
wife, to defile her with sede. Thou shalte
also not geue of thy sede to offer it vnto *
Moloch: neither shalt thou defile ẏ name
of thy God: I am the Lord.* Thou shalt
not lye with mankinde as with woman-
kinde, for it is abhominatiõ.*Thou shalt
D lye with no maner of beast, to defile thy
selfe therewith: neither shal any woman
stande before a beast, to lye down therto,
for it is abhomination. Ye shal not defyle
your selues in any of these thinges, wher
in al the nations are defiled which I cast
out before you: Where through the lande
is defiled, & I will visite the wickednesse
therof vpon it, yea and the lande it selfe
hath cast out her inhabiters. *Ye shall
kepe therfore mine ordinaunces, and my
iudgementes, and commit none of these
abhominations: neither any of you, nor
any stranger that soiourneth among you
(for al these abhominations haue the mẽ
of the land done which were there before
you, and the lande is defiled.) Shall not
the lande spewe you out also (if ye defyle
it) as it spewed out the people that were
before you: For whosoeuer shall commyt
any of these abhominatiõs, ẏ same soules
that commit them, shal perish from amõg
their people. Therefore shall ye kepe my
watche, that ye commit not one of these
abhominable customes which were com-
mitted before you: and that ye defyle not
your selues therein. I am the Lord your
God.

The.xix.Chapter.

¶ A repetition of lawes pertaynyng to the ten Commaundementes. A consideratiõ for the pore, witchecraft is forbidden.

A AND the Lorde spake vnto Moses,
sayeng: Speake vnto al the multi-
tude of the children of Israel, & saye
vnto thẽ: *Ye shalbe holy, for I the lorde
your God am holy. Ye shall feare euery
man his father and his mother, and kepe
my Sabbothes. I am the lord your god.
Ye shal not turne vnto Idols, nor make
you Gods of metall. I am the Lord your
God. If ye offer a peace offering vnto the
Lord, ye shal offer it that ye mai be accep-
ted.*It shalbe eaten the same day ye of- Le.vii.b.
fer it, and on the morowe. And if oughte
remaine vntill the thirde daye, it shalbe
burnt in the fyre. And if it be eaten the
thirde day, it is vncleane and not accep-
ted. He that eateth it, shal beare hys synn, B
bicause he hath defyled the halowed thig
of the Lorde, and that soule shall perysh
from among his people.*When ye reape
down the ripe corne of your lande, ye shal Leui.
not reape down ẏ vtmost border of your xxiii.b.
fielde, neither shalt thou gather ẏ whiche Deute.
is left behinde in thy haruest. Thou shalt xxiiii.d.
not plucke in al thy vineyard cleane, nei-
ther gather in the grapes ẏ are ouersca-
ped. But ẏ shalt leaue them for the poore
and stranger. I am the Lord your God. C
*Ye shal not steale, neither lye, neither Ep.iiii.e
deale falsly one with another. *Ye shall zac.viii.c
not sweare by my name in vaine: neither Math.v.
shalt ẏ defile the name of thy God. I am f.
the Lorde. Thou shalte not do thy neigh- Exodus.
bour wrong, neither rob him violetly, * xx.b.
nether shal the workemans labour abide Deu.v.a
with thee vntil the morning. Thou shalt Deu.
not curse the deafe, *neither put a stum- xxvii.c.
bling blocke before the blinde: but shalte To.iiii.e
feare thy God. I am the Lord. Ye shall do Deute.
no vnrighteousnesse in iudgemẽt.*Thou xxvii.c.
shalt not fauour the poore, nor honor the Deut. i.c.
mightie: but in righteousnesse shalt thou & xvi.d.
iudge thy neyghboure. Thou shalt not go Jam.ii.b D
vp and down as a priuy accuser among
thy people, neither shalte thou stande
against the bloud of thy neighbour. I am
the Lord.* Thou shalt not hate thy bro- i.John.
ther in thyne hart, but shalt in any wise, ii.b.
*rebuke thy neighboure: that thou beare and.iii.c.
not syn for hys sake.*Thou shalt not a- Math.
uenge thy selfe, nor be mindful of wrong xviii.b.
against the children of my people: *but Ec.xix.b
shalte loue thy neighboure euen as thy Mat.v.g.
selfe. I am the Lord: ye shal kepe myne Mathe. xxii.d.
ordinances. Thou shalt not let catel gen- Marke.
dre with a contrary kynde, neither sowe xii.c.
thy fielde with mingled sede, nether shalt Roma.
thou put on any garment of linnen and xiii.b. Gal v.
wollen. Whosoeuer lyeth & medleth wyth Jam.ii.b
a woman that is a bonde mayde, neuer-
thelesse appointed to a husband, but not
redemed, nor fredome geuen her, she shal
be scourged with a lethren whip, and they E
shal not dye, bicause she was not fre. And
he shall bring for his trespace vnto the
Lorde, before the doore of the tabernacle

 of

of witnesse,a ram for a trespace offering:
And the Priest shal make an atonemēt
for him with the ram, whiche is for the
trespace before the Lorde,concerning his
sin which he hath done: and the sin which
he hath done,shalbe forgeuen him.
When ye come to the lande, and haue
planted al maner of trees conuenient to
be eaten of,ye shal put away the foreskin
of euery one, with the fruite therof:euen
three yere shal they be vncircūcised vnto
you,and shal not be eaten of. But in the
fourth yere al the fruite of thē shalbe ho-
ly,and cōmendable to the Lorde. In the
fifte yere shal ye eate of the fruit of them,
Leu. xvii.d. and ye may gather in the encrease of thē.
I am the Lord your God. *Ye shall not
eate vpon bloud,nether shal ye vse witch-
craft, nor obserue tymes. *Ye shall not
Le.xxi.a. Ezech. xliiii.e. round the lockes of your heades,neither
shalt thou marr the tuftes of thy bearde.
F Ye shal not rent your flesh for any soules
sake,nor print any markes vpon you. I
am the Lord. Thou shalt not make thy
daughter commen, that thou wouldest
cause her to be an whore:lest the land al-
so fall to whordom,and be ful of wicked-
nesse. Ye shall kepe my Sabbothes and
feare my Sanctuary:I am the Lord.Ye
i Kinge. xxviii.a. shal not regarde them that worke with
spirites * neither seke after sothesayers
G to be defiled by them:I am the lord your
God.
Ec.viii.a i. Timo. v.a. *Thou shalt rise vp before ŷ horehead
and reuerence the face of the old mā,and
dreade thy God.I am ŷ Lord. If a strā-
ger soiourne with thee in your lande, ye
Exodus. xxii.c. shal not vexe hym. *But the straunger
that dwelleth with you, shalbe as one of
your selues, and thou shalte loue him as
thy selfe, for ye were straungers in the
lande of Egipt.I am the Lord your god.
Ye shal do no vnrighteousnesse in iudge-
ment,in meteyarde,in weight or in mea-
sure. True balaunces, true weyghtes, a
true Epha,and a true Hin, shal ye haue.
I am the Lord your god, which brought
you out of the lande of Egipt. Therfore
shal ye obserue al mine ordinaūces, & all
my iudgemētes,& do thē.I am the lorde.

The.xx.Chapter.

¶ They that geue of their sede to Moloch,shall dye therfore. Other goodly lawes.

A And the Lorde spake vnto Moses,
sayeng:This shalt thou say to ŷ chil
dren of Israel:whosoeuer he be of ŷ
children of Israel,or of the straungers ŷ
dwell in Israell, that geueth of hys sede
vnto *Moloch,let him be slaine: the peo-
ple of the lande shal stone him. And I wil
set my face against that man,and wil de-
stroy him from amōg hys people: bicause
he hath geuen of his sede vnto Moloch,
for to defile my sanctuary,and to pollute
my holy name. And though that the peo-
ple of the lande hide their eyes from the
mā that geueth of his sede vnto Moloch,
and kil him not:I will put my face agaīst
that man,and against his kinred, & will
destroye him, and all that goe a whoring
after him to committ whoredome with
Moloch,from among their people. If a
soule turne himselfe after suche as worke
with spirites,and after sothesayers,to go
a whoring after them,I will put my face
against that soule,and I wil destroy him
from among his people.Sanctifie youre
selues therefore *and be holy, for I am
ŷ lord your god, kepe ye mine ordinaūces, B
and do them. I am the Lord which doth
Sanctifie you. *Whosoeuer he be that
curseth his father or his mother, let him
dye:for he hath cursed his father and mo-
ther,his bloud be vpon him.*And ŷ man
that breaketh wedlocke with another
mannes wife,euen he that breaketh wed
locke with his neighbours wife, let him
be slaine both the aduouterer and the ad-
uoutresse.And the man that lyeth * with
his fathers wife,and vncouereth his fa-
thers secretes, let them both dye: their
bloud be vpon them.*If a man lye with
his daughter in law,let them dye both of
them:they haue wrought abhomination,
their bloud be vpon them.*If a man also
lye with mankinde, after the maner as
with womankinde,they haue both com-
mitted abhominatiō,let them dye. Their
bloud be vpon them. And if a man take a
wife & her mother also,it is wickednesse:
They shalbe burnt with fier both he and
she,that there be no wickednesse among
you.And *if a man lye with a beast, let
him die, and ye shall slay the beast also.
If a woman goe vnto any beast, and lye
downe therto:thou shalt kill the woman
and the beast also,let thē dye, their bloud
be vpon them. If a man take his syster, C
hys fathers daughter, or his mothers
daughter,and see her secretes and she his
secretes,it is a shameful thing.They shal
perish in the sight of their people, he hath
vncouered his sisters secretes, he shall
beare his sinne.*If a man lie with a wo-
man hauing her natural disease,and vn-
couer her secretes, and open her foun-
taine,

taine, and she also open the fountayne of her bloud, they shal both perish frō among their people. * Thou shalte not vncouer the secretes of thy mothers syster, *nor of thy fathers syster: for he that dothe so, hath vncouered his next kin, they shall beare their missedoing. If a mā lye with his vncles wife, and vncouer hys vncles secretes, they shal beare their sin, and shal dye childlesse. If a mā take his brothers wife, it is an vnclene thing, he hath vncouered his brothers secretes, they shalbe childlesse. *Ye shal kepe therfore al mine ordinaunces and al my iudgementes, and do them: that the lande whether I bryng you to dwel therin, spew you not out. Ye shall not walke in the maners of this natiō which I cast out before you. For they committed all these thinges, *and therefore I abhorred them. But I haue sayde vnto you: ye shal enioy their lande, and I wil geue it vnto you to possesse it, euen a land that floweth with milke and hony. I am the Lord your God, which haue seperated you from other nations, *& therfore shal ye put difference betwene cleane beastes and vncleane, betwene vncleane foules and cleane. Ye shal not defile your soules in beastes and foules, and in all maner creping thinges that the grounde bringeth forth, which I haue seperated from you as vncleane. Therfore shall ye be holy vnto me, for I the Lord am holy: and haue seuered you from other natiōs that ye should be mine. * If there be a man or woman that worketh with a spirite, or that is a sothesayer, let them dye. Men shal stone them with stones, their bloud be vpon them.

Leuit. xviii.b. Math. xxiii. a. Leuit. xviii.b. D Leui. xviii.b. Deu.ix.a Le.xi.a. Deu. xiiii.a. Deu. xviii.b. i.Kinge. xxviii.a.

The.xxi.Chapter.

¶ A law for the Priestes.

A AND the Lorde sayde vnto Moses: Speake vnto the Priestes the sonnes of Aaron, and saye vnto them. Let none be defiled vpon a soule among his people: but vpon his kinsman that is nye vnto him, vpon his father, and his mother, vpon sonne and daughter, & his brother, and on his sister a maide that is nie vnto him, whom no man hath knowē vpon her shal he be defiled. But he shall not be defiled vpon him that hath authoritie among his people, to pollute himself for him. Let them not make *baldnesse vpon their head, nor shaue of the lockes of their bearde, nor make any markes in their fleshe. They shalbe holy vnto their God, & not pollute the name of their god B for the sacrifices of the Lorde, which are as the bread of their God, they do offer: therfore they shalbe holy. *Let them not take a wife that is an aduoutresse, or polluted, nor put from her husband: for suche a one is holy vnto his God. Thou shalte sanctifie him therfore, for he offereth vp the bread of thy God: he shal therfore be holy vnto thee, for I the Lord which sāctifie you am holy. If a Priestes daughter fal to play the whore, she poluteth her father: therfore must she be burnt with fier. He that is the hie Priest among his brethren, vpō whose head the anointing oile was powred, & that cōsecrated his hande to put on the bestmentes, shall not vncouer his head, nor rent his clothes, *neither go to any dead body, nor make himselfe vnclene on his father or his mother C neither shal go out of the Sāctuary, nor polute the holy place of his God: for the crowne of the anointing oile of his God is vpon him: I am the Lord. * He shal take a maide vnto his wife: but a widow, a deuorsed woman, or an harlot, shall he not mary. But shal take a maide of his owne people to wife. Neither shal he defile his D sede among his people: for I am the lord which sanctifie him. And the Lord spake vnto Moses, sayeng: Speake vnto Aaron, & say, Whosoeuer of thy sede in their generations hath any deformitie, let him not preace for to offer bread vnto his God. *For whosoeuer hath any blemish, shal not come nere: as if he be blinde, or lame, or that hath a brused nose, or ẏ hath any misshapen membre, or is brokē foted or brokē handed, or haue no heere on his eye browes, or haue a web or other blemish in his eye, or be maungie, or skauld, or hath his stones broken. No man that hath a blemish, & is of the sede of Aaron the Priest, shall come nye to offer the sacrifices of the Lord. When he hath a deformitie, lett him not preace to offer the bread of his God. Let him eate the bread of his God: euen of the most holy, and of the holy: Only let him not go in vnto the vaile, nor come nie the altare, when he is deformed, that he pollute not my Sanctuary, for I am the Lorde that sanctifie them. And Moses told it vnto Aarō and to his sonnes, and vnto al the children of Israell.

Le.xix.f. i.tim.iii.b Luk.ix.g Ezec. xliiii.f. ii.Reg. xiii.b.

The.xxii. Chapter.

Who ought to abstaine frō eating the things that were offered. How, what, and when they should be offered.

A And the lord spake vnto Moses, saying: Speake vnto Aaron and his sonnes, that they be seperated from the holy thinges of the children of Israel and that they pollute not my holy name in those thinges which they halowe vnto me: I am ye Lord. Say vnto them: Whosoeuer he be of al your sede among youre generatiōs after you, that goeth vnto the holy things which the children of Israell halow vnto the lord, hauing his vnclennesse vpō him: that soule shal perish from out of my syght. I am the Lord.

Leu.xv.a *What man soeuer of the sede of Aarō is a leper: or hath a running yssue, he shal not eate of the holy thinges vntill he bee cleane. And whoso toucheth any mā that is vncleane ouer the soule of the dead, or a man whose sede runneth from him in his slepe: or whosoeuer toucheth any worme, wherby he may be made vnclene: or a man, of whom he maye take vnclennesse (whatsoeuer vnclennesse he hath) thesame soule that hath touched any such shalbe vncleane vntill euen, and shal not eate of the holy thinges, vntill he haue washed his flesh with water. And when the sunne is down, he shalbe cleane, and shal afterwarde eate of the holy thinges,

Ex.xxii.c. forasmuch as it is his fode.* Of a beaste

B that dyeth alone, or is rente with wilde beastes (wherby he may be defiled) he shal not eate. I am the Lord. Let them kepe therfore myne ordinance, lest they for the same, lade sin vpon them, and die for it, if they defile it. I the Lord sanctifie them. There shall no straunger eate of the holy thing, neither a geast of the Priestes: neither shal an hired seruant eate of the holy thing. But if the Priest bie any soule with money, he shal eate of it: like as he that is borne in his house, shall they eate of his bread. If the priestes daughter also be maried vnto a straunger, she may not eate of the halowed heueofferinges. Notwithstanding, if the priestes daughter be a widowe, or deuorsed, and haue no childe, but is returned vnto her fathers house again, she shal eate of her fathers bread, as well as she did in her youth. But there shall no straunger eate therof. If a man eate of the holy thyng

C vnwittingly, he shall put the fifte parte thereunto, and geue it vnto the Pryeste, with the halowed thing. And the priestes shall not defile the holy thinges of ye children of Israell, (which they offer vnto ye Lord) to lade themselues with missedoing and trespace, while they eate their holy thinges, for I the Lorde doe halowe them. And the Lord spake vnto Moses, sayeng: Speake vnto Aaron and hys sonnes, and vnto al the children of Israell, and say vnto them: whatsoeuer he be of the house of Israel, or stranger in Israel, that will offer hys sacrifice for all his vowes, and for all hys free will offerynges which they will offer vnto the Lorde: for a burnte offeryng ye shal offer (to reconcile your selues) a male without blemish of the oxen, of the shepe, or of the goates. But whatsoeuer hath a blemysh, that shall ye not offer, for ye shall get no fauoure therwith. And whosoeuer bringeth a peaceofferyng vnto the Lord (according as he is appointed,) or a vow, or a freewill offeryng, in oxe or shepe that is without deformitie, he shalbe accepted. There shalbe also no blemishe therein: blinde, or broken, or wounded, or haue a wen, or be maungy, or scabbed. Ye shall not offer such vnto the Lord, nor put an offeryng of any such vpon the altare vnto the lord. An oxe or a shepe that hath a- D ny member out of propoziō, mayst thou offer for a freewil offeryng: but for a vow it shall not be accepted. Ye shall not offer vnto ye lord, that which is brused, or broken, or plucked out, or cut away, neyther shal you make any such in your land: neither of a straungers hande shall ye offer bread vnto your god of any such. Bicause their corruptiō is in them, and they haue deformitie in themselues, and therefore shal they not be accepted for you. And the lord spake vnto Moses, sayeng: When an oxe, or a shepe, or a goate is broughtforth it shalbe .vii. dayes vnder the dam. And from the .viii. day fourth, it shalbe accepted for a sacrifice vnto the lord. And whether it be oxe or shepe, ye shall not kill it, and her yong, both in one day. When ye wil offer a thankeoffering vnto the lord, offer it that ye may be accepted. And thesame day it must be eaten vp, so that ye leaue none of it vntill the morowe. I am the lord. Therefore shall ye kepe my commaundementes, and do them. I am the lord. Nether shal ye polute my holy name but I will be halowed among the childrē of Israell. I am the lorde, which halowe you, and that brought you out of the land of Egipt, to be your God: I am the Lord.

The .xxiii. Chapter.

¶ Of the holy dayes, that they should kepe.

And

A A Nd the lord spake vnto Moses, say-
ing: Speake vnto the childrē of Is-
rael, & saie vnto them, These are my
feastes: euen the feastes of the lord, which
Ex.xxiii.b ye shal cal holie conuocations. * Sixe
daies ye shal work, but the seuenth daie is
ŷ Sabboth of rest, an holy conuocatiō: so
ŷ ye do no worke therin: it is ŷ Sabboth
of the Lord, in al your dwellinges. These
are ŷ feastes of the lord, euen holy conuo-
cations, which ye shal proclaime in their
seasons. In the .xiiii. day of the first mo-
Exo.xii.c neth at euē, is the lordes * passeouer. And
Nume. on the fiftenth daie of thesame moneth is
xxviii.c the feast of swete bread vnto the Lord: se-
uen daies ye must eate vnleuened bread.
Ex.xii.b * In the firste daie ye shal haue an holye
B conuocation: ye shal do no laborious work
therein. But ye shall offer sacrifices vnto
the Lorde throughout those seuen daies,
and in the seuenth daie is an holie con-
uocation: ye shal doe no laborious work
therein. And the Lorde spake vnto Mo-
ses, saying: Speake vnto the children of
Nu.xv.a Israel, and saie vnto them: * when ye be
come into the lande (whiche I geue vnto
you) & reape down the haruest thereof, ye
shal bring a sheafe of the firste fruites of
your haruest vnto the Priest, whiche shal
waue the sheafe before the Lord to be ac-
cepted for you: and euen the morow after
the Sabboth, ŷ Priest shal waue it. And
ye shal offer that daie when ye waue the
sheafe, an he lambe without blemish, of a
yere old, for a burnt offring vnto the lord:
& the meate offring therof, shalbe made of
ii. tenth deales of fine floure mingled wt
oyle, to be a sacrifice vnto the Lorde for a
swete sauour: & the drinke offring thereof
shalbe of wine, euē the fourth deale of an
C hin. And ye shall eate neyther breade nor
parched corne, nor firmentie, nor newe
corne, vntil the self same day that ye haue
brought an offering vnto your God. Let
this be a law for euer in your generatiōs
and in al youre dwellinges. And ye shall
count frō the morow after the Sabboth,
euen from the day ŷ ye brought the sheafe
of the waue offeryng, seuen Sabbothes
complete euen vnto the morow after the
seuenth Sabboth shall ye number fiftye
dayes. And ye shal bring a new meate of-
fring vnto the lord. And ye shal bring out
of youre habitations two waue loaues,
made of two tenth deales of fine floure, &
that are made with leauē, for first fruites
vnto the lord. And ye shall bring with the
nu.xxviii.b bread * vii. lambes withoute deformitye
of one yere of age, & one yong oxe, & two
rammes, which shall serue for a burnt of-
fering vnto the lord, with meatoffringes
& their drinkofferinges, to be a sacrifice for D
a swete sauour vnto ŷ lord. Then ye shall
offer an he goat for a sinoffring: and two
lābes of one yere olde for a peaceoffring.
And the Priest shall waue them with the
bread of the first fruites before the lord, &
with the .ii. lambes. And these holy thyn-
ges of the lord, shalbe the priests. And ye
shal proclaime the same daie ŷ it maie bee
an holy conuocation vnto you: ye shall do
no laborious worke therin: let it be a law
for euer in al your dwellings & in al your
generations. * And when ye reape down Le.xix.b
your haruest, thou shalte not make cleane de.xxiiii.b
riddaunce of thy field, neither shalt thou
make any after gathering of thy haruest:
but shalt leaue it vnto the poore and the
straunger. I am the lorde your God. And
the lord spake vnto Moses, saying: speake
vnto the children of Israel, & saye: In the
seuēth moneth, in the first day of the mo-
neth, shal ye haue rest, * euen the remem- nu.xxix.a
braunce of blowing, an holy conuocatiō: E
ye shal do no laborious worke therin, but
offer sacrifice vnto the lord. And the lorde
spake vnto Moses, saying: The * tenthe Le.xvi.f.
day also of the self seueth moneth, is a day
of reconciling, therfore shal it be an holie
conuocatiō vnto you, and ye shal humble
your soules, & offer sacrifice vnto ŷ lorde:
ye shal do no worke thesame day, for it is
a day of reconciling, to make an attone-
mēt for you before the lord your god. For
whatsoeuer soule it be ŷ hūbleth not him
self that daie, he shalbe destroyed from a-
mong his people. And whatsoeuer soule
do any maner worke ŷ day, thesame soule
wil I destroy from among his people. Ye
shal do no maner worke therfore. Let it
be a lawe for euer in your generations, &
in al your dwellinges. Let it be vnto you
a Sabboth of rest, & ye shal humble your
soules in ŷ ninth day of ŷ moneth at euē:
frō euē to euē shal ye rest in your sabboth. F
And the lord spake vnto Moses, saying:
Speake vnto the childrē of Israel, & say:
* The .xv. daie of the same seuenth mo- nu.xxix.b
neth is the feaste of Tabernacles, seuen Ec.v.e.
daies vnto ŷ lord. The first day is an ho- 2.mac.i.c
ly conuocation: ye shall doe no laborious
worke. Seuen daies ye shal offer sacrifice
vnto the lord, & in the eight day shalbe an
holye conuocatiō vnto you, & ye shal offer
sacrifices vnto the lord. It is ŷ collection,
& ye shal do no laborious worke therein.

XUM

These are the feastes of the Lorde which
ye shall cal holy conuocations, for to offer
sacrifice vnto ŷ lord, burnt offring: meate
offring, peace offring, & drinke offringes,
euery day his due sacrifice beside ŷ Sab-
bothes of the lord, and beside your gifts,
beside your vowes, and all youre freewill
offringes, whiche ye geue vnto the lorde.
Moreouer in the. xv. daye of the seuenth
moneth, whē ye haue gathered in ŷ fruite
of the land, ye shal kepe holy day vnto the
lord seuen daies. The firste daie shalbe as
a Sabboth: likewise in the eight day shal
G be the rest of the Sabboth. And ye shal
take you in the first daie, ŷ fruits of good-
ly trees, braunches of Palme trees, and
the boughes of thicketrees, & willowes
of the brooke, & shall reioyce before ŷ lord
your God seuen daies. And ye shall kepe
this feast vnto the lord seuen daies in the
yere. It shalbe a law for euer in your ge-
nerations, ŷ ye kepe it in the seuenth mo-
neth. ye shal dwell in boothes. vii. daies.
euen all that are Israelites borne, shall
dwell in boothes, that your children after
you maie knowe howe that I made the
children of Israel to dwell in boothes,
when I broughte them out of the land of
Egipte: I am the Lorde youre God. And
Moses spake vnto the children of Israel
concerning the feastes of the Lorde.

The. xxiiii. Chapter

¶ The oyle for the lampes. He that curseth must be sto-
ned. He that killeth shalbe killed.

A AND the lord spake vnto Moses, say-
Ex. xxvii. d. ing: *commaund the children of Is-
raell that they bring vnto thee, pure
oyle oliue beaten for lightes, to cause the
lampes to burne alway, without the vail
of witnes: in the Tabernacle of witnesse,
shal Aaron dresse them both euen & mor-
ning, before the lord alwaies. Let it be a
law for euer in your generatiōs. He shall
dresse the lampes vpon the pure candle-
sticke before ŷ lord perpetually. And thou
shalt take fine floure, & bake. xii. wastels
thereof, two tenthdeales shalbee in one
wastell. And thou shalt sette them in two
rowes. vi. on a rowe, vpon the pure table
before the lorde: & put pure frankensence
vpō the rowes, that thei maie be bread of
remembraunce, & an offring to the lorde.
Euery Sabboth he shal put thē in rowes
B before the Lord euermore: of the children
i. Ki. xxi. a of Israel shall they be offred for an euer-
Le. xxiiii. b. lasting couenaunt. *And they shalbe Aa-
rons & his sonnes, which shall eate them
in the holy place. For they are most holye
vnto hym of the offeringes of the Lorde,
by a perpetuall statute. And the sonne of
an Israelitish wife, whose father was an
Egiptian, went oute among the chyldren
of Israel. And this sone of the Israelitish
wife, and a man of Israel stroue together
in the hoste. And the Israelitish womans
sonne *blasphemed the name of the lord, Exo. xx
and *cursed, and they brought hym vnto Leui. ...
Moses. His mothers name was Salo-
mith, whiche was the daughter of Dibri,
of the tribe of Dan: and they *put him in Num. ...
warde, that the mind of the lord might be
shewed them. And ŷ lord spake vnto Mo-
ses, sayinge; bring ŷ cursed speaker with-
out the host, & let all that heard him, putte
their handes vpon his head, & let all the
multitude stone him. And thou shalt speke C
vnto the children of Israel, saying: Who-
soeuer curseth his God, shall beare hys
sinne. And he that blasphemeth the name
of the lord, let him be slain: & all the mul-
titude shall stone him to death. Whether
he be borne in the lād or a straūger, when D
he blasphemeth the name of ŷ lord, let him Exodus
be slaine. And* he that killeth any mā, let xxi. b.
him die ŷ death. And he ŷ killeth a beaste,
let him make him good, soule for soule.
And if a man mayme his neighbour, as
he hath doone, so shall it be done to hym:
broke for broke, *eye for eye, and toothe Math. v.
for tooth: euen as he hath maymed a mā, Exo. xxi.
so shal he be maymed again. And he that
killeth a beast, let him pay for it: & he that
killeth a mā, let him dye. ye shal haue one
maner of lawe, euē for ŷ straūger aswell
as for one of your selues: for I am ŷ lord
your God. And Moses told the childrē of
Israell, and they broughte him (that had
cursed) out of the hoste, & stoned him with
stones. And the children of Israel dyd as
the Lord commaunded Moses.

The. xxv. Chapter.

¶ The Sabboth of the seuen yeres, and of the yere of
Jubely, otherwise called the fiftieth yere.

AND the Lorde spake vnto Moses in A
mount Sinai, saying: Speake vnto ŷ
children of Israel, & saye vnto them
Whē ye be come into ŷ land which I geue
you, the land shal rest, and kepe Sabboth
vnto ŷ lord. *Sixe yeres thou shalt sowe Ex. xxiii.
thy field, & vi. yeres ŷ shalte cut thy vine-
yard, & gather in the fruit therof. But the
*seuenth yere shall be a Sabboth of reste
vnto ŷ land. The lordes Sabboth it shall De. xv. a
be: thou shalt nether sow thy field, nor cut
thy vineyarde. That which groweth of ŷ
own accorde thou shalt not reape, neither
gather

gather ẏ grapes, ẏ thou hast left behind, for it is a yere of rest vnto the land. And ẏ rest of the land shalbe meate for you: euen for thee, for thy seruaunt, & for thy mayd, for thy hired seruant, & for the straunger that soiourneth with thee: & for thy cattel & for the beastes that are in thy land, shall al the encrease therof be meate. And thou shalt number seuen Sabbothes of yeres vnto thee, euen seuen times seuen yere: & the space of the seuē Sabbothes of yeres, wil be vnto thee nine and forty yere.

B And then thou shalt make a trūpe blowe, in the tenth day of the seuenth moneth: euē in the daie of attonement shal ye make the trumpe blowe, thorowoute all youre land. And thou shalt halowe ẏ yere, euen the fiftieth yere, & proclaime libertie thorowout the lande, vnto all the inhabiters therof. For it shalbe a yere of Jubely vnto you, & ye shall returne euery man vnto his possession, and euerye man vnto his kinred again. A yere of Jubely shall that fiftieth yere be vnto you. Ye shal not sow, neither reape that whiche groweth of it selfe, neither gather the grapes that are left. For that yere of Jubely shalbe holye vnto you: but ye shall eate of the encrease therof out of the field. In the yere of this Jubely, ye shal returne euery mā vnto his possessiō again. If thou sellest ought vnto thy neighboure, or byest of thy neighbours hand, ye shal not deceiue one another: but according to the nūber of yeares after ẏ Jubely yere, thou shalt bye of thy neighbour: & according vnto ẏ number of yeres, and of the fruites, he shall sell vnto the. According vnto ẏ multitude of yeres, he shal encrease the price thereof: and according vnto the fewnes of yeres, he shal minishe the pryce of it: for the number of fruites doeth he sell vnto thee. * Deceiue not ye therfore euery man his neighbor, but thou shalt feare thy God. For I am the Lord your God: Wherfore ye shall do after mine ordinaūces, & kepe my lawes, and doe them, & ye shal dwell in the lande in safetie. And the lād shal geue her fruit, and ye shall eate your fil, and dwel therin in safetie. And if ye shal say: what shal we eate the seuēth yere, for we shal not sowe, nor gather in our encrease? I wil send my blessing vpon you in the sixth yere, and it shal bring furth fruit for thre yeres: and ye shall sowe the eight yere, and eate yet of old corne vntil the ninthe yere: euē vn-

D til her fruites come, ye shal eate of olde store. The lād shal not be sold to be wast: for * the land is mine, & ye be but straungers and soiourners with me.

In al the land of your possession ye shal graunt a redemption for the land. If thy brother * bee waxed poore, & hath solde awaie of his possession, & if anie of his kin come to redeme it, let him bie oute that which his brother sold. And if he haue no mā to redeme it, let his hand get so much as maie be sufficient to bie it out againe: and let him count how long it hath bene sold, and deliuer the rest vnto the man to whom he solde it, that he maie returne to his possession againe. But and if his hāde cannot geat sufficient to restore to the other againe: then that which is solde shal remain in the hand of him ẏ hath bought it, vntil ẏ yere of Jubelie: & in the Jubelie, it shal come oute, and he shal returne vnto his possession againe. And if a mā sel a house or a dwelling within ẏ walles of a citie, he maie bie it out againe within a whole yere after it is sold: euē anie daie of the yere shal he redeme it againe. But and if he bie it not out againe within the space of a ful yeare, then the house that is in the walled citie, shalbe stablished, and bee his owne that bought it, and his successours after him, and shal not go out in the Jubelie. But the houses of villages, which haue no walles round about them are counted as the fielde of the countrey, and therfore thei maie be bought out againe, and shal retourne in the Jubely. Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, maie the Leuites redeme at al seasons. And if a man purchase oughte of the Leuites, the house that was solde and the citie of their possession shal goe out in the yere of Jubely: for ẏ houses of the cities of the Leuites, are their possession among the childrē of Israel. But the field of the suburbe that is beside their cities, maie not bee solde, but is their perpetual possessiō. If thy brother bee waxē poore, & fallē in decaie with thee, thou shalt releue him, both the strāger & soiorner, that he maie liue with thee. * And thou shalte take none vsurie of him, or vauntage, but thou shalt feare thy God, that thy brother maie liue with thee. Thou shalt not geue him thy mony vpon vsury, nor lende him thy corne for encrease. I am the lorde your God, whiche brought you out of the lande of Egipte, to geue you the land of Canaā, and to be your God. * If thy brother that dwelleth by thee, be waxē pore, and

Margin notes: 1. Thes. iiii. — Ps. xxiiii. a — Ruth. iiii. a. — Ie. xxxii. b — E — F — Ex. xxii. d. — De. xxiii. d — Ez. xviii. c. — Exo. xxi. a — Deu. xv. c

and be sold vnto thee, thou shalt not compel him to the bondage of seruantes:but as an hyred seruaunt, and as a soiourner he shalbe with thee, ⁊ shall serue thee vnto the yere of Jubely:and then shal he depart from thee, bothe he and his children with him, ⁊ shall retourne vnto his owne kynred again, and vnto the possession of his fathers: for they are my seruauntes, which I brought out of the lãd of Egipt, and shall not therfore be sold as bondmẽ. Thou shalt not raigne ouer hym cruelly, but shalt feare thy God. Thy bonde seruaunt, and thy bondmayde whiche thou shalt haue, shalbe of the heathen, that are rounde about you, of them shal ye purchase seruauntes and maydens, and of the chil-
G dren of the straungers that are soiorners among you, and of their generatiõs that are with you, which they begatte in your land. These shalbe your possession, and ye shall take them as inheritaunce for your children after you to possesse thẽ:thei shal be your bondmẽ for euer. But ouer your brethren ẏ children of Israel, ye shall not raigne one ouer an other cruelly. If a soiorner or straunger ware riche by thee, and thy brother ẏ dwelleth by him ware poore, and sell himself vnto the straunger or soiorner by thee, or to any of ẏ straungers kinne:after that he is solde, he maye be redemed again, one of his brethrẽ (that wil) either his vncle, or his vncles sonnes, may bie him out: or any ẏ is nye of kinne vnto him of his kinred, may redeme him: either if his hãd can geat so much, he may be loosed. And he shal reken with him ẏ boughte him from the yeare that he was sold in, vnto ẏ yere of Jubely, ⁊ the pryce of his bying shalbe valued according vnto the number of yeres. As an hyred seruaunt shal he be with him. If there be yet many yeres behinde, accordyng vnto thẽ let him geue again for his deliueraunce, of the money that he was bought for. If there remain but few yeres vnto the yere of Jubely, let him coũt with him again, ⁊ according vnto his yeres, geue him again for his redemption: ⁊ he shal be with him yere by yere as an hired seruãte, and the other shal not raigne cruelly ouer him in thy sight. If he be not redemed thus, he shal go out in the yere of Jubely, bothe he and his children with him: for the childrẽ of Israell are my seruauntes, whiche I brought out of the lande of Egipte. I am the lorde your god.

The. xxvi. Chapter.

They are blessed that kepe those thinges ẏ god biddeth.

YE shal * make you no ydols nor grauẽ image, neither reare you vp any stone, neyther shal ye set vp any ymage of stone in youre land to worship it, for I am the lord your god:ye shal kepe my Sabbothes, ⁊ feare my sanctuary: For I am the Lorde. If ye walke in mine ordinaunces, and kepe my commaundementes, ⁊ doe them, I wyll send you rain in the right seasõ, ⁊ the lãd shal yeld her increase, and the trees of the field shal geue their fruit. And the threshing shall reache vnto the wine haruest, ⁊ the wine haruest shall reach vnto sowing time, and ye shal eate your bread in plenteousnes, ⁊ dwel in your land peaceably. And I wil send peace in the lãd, ⁊ ye shal slepe without any mã to make you afraid. And I wil ridde euil beastes oute of the land, and there shall no swerd go thorowout your lande. And ye shall chase your enemies, and they shall fall before you vpõ the swerd. * And fiue of you shall chase an hundred, and an hundred of you, shal put ten thousande to flighte: and youre enemies shall fal before you vpon the swerd. For I will haue respecte vnto you, and make you encrease ⁊ multiply you, ⁊ sette vp my couenaunt with you. And ye shall eate old store, ⁊ carie out old for the new. * And I will make my dwelling place among you, ⁊ my soule shall not lothe you. I will walke among you, ⁊ will bee your God, ⁊ ye shalbe my people. I am ẏ lorde your God, whiche brought you out of the land of Egipt, that ye should not be their bondmen: and I haue broken the cheins of your yoke, and made you goe vpright. * But and if ye will not herken vnto me, nor wil not do after my commaũdemẽts: And if ye shall despise mine ordinaunces, either if your soules abhorre my lawes, so that ye will not doe all my commaundementes, but breake mine appointment, I also will do this vnto you. For I will bring vpon you fearefulnesse, swelling of bodie, and the burning ague to consume your eyes, and gender sorowe of hearte. And you shall sowe your sede in vain, for your enemies shall eate it. And I will set my face against you, and ye shall fall before your enemies: and thei that hate you shall reigne ouer you, * and ye shall flee, when no mã foloweth you. And if ye will not yet for all this herken vnto me, then will I punishe you seuen times more, for your

A I Deu.
Josu. c
B
C
Deu. xxviii.
prouer. A

your synnes, and wil breake the pryde of
your stubbournes. And I wil make youre
C heauen as yron, and your earth as brasse:
And your laboure shalbe spēt in vain. For
your land shall not geue her increase, nei-
ther shal the trees of the lande geue their
fruites. And if ye walk cōtrarye vnto me,
& will not herken vnto me, I wyll bryng
seuen tymes mo plages vpon you, accor-
ding to your sinnes. I wil also sēd in wild
beastes vpon you, whiche shal rob you of
your children, and destroy your cattell, &
make you fewe in number, and cause your
hye wayes to growe vnto a wyldernesse.
And yf ye may not bee reformed by these
thinges, but shal walke cōtrary vnto me:
thē wil I also walke contrarye vnto you,
D & wil punish you yet seuen times for your
sinnes. And I wil sēd a swerd vpon you,
that shall auenge my testament. And whē
ye are gathered together within your cy-
ties, I wil send the pestilence among you,
and ye shalbe deliuered into the hande of
the enemy. And when I haue broken the
staffe of your bread, ten wyues shall bake
your bread in one ouen and thei shal deli-
uer you your bread again by weight: *ye
shal eate, & not be satisfied. And if ye wyll
not yet for all this hearken vnto me, but
shal walke against me, I will walke con-
trarye vnto you also in indignation, and
wil chastice you. vii. times for your sinnes
*And ye shal eate the flesh of your sōnes,
& the flesh of your daughters shall ye de-
uoure. I wil destroy your hye places, and
roote out youre ymages, & cast your car-
kasses vppon the bodies of your ydols, &
my soule shall abhorre you. And I wyll
make your cities desolate, & bryng youre
sanctuary vnto naught, and wyl not smel
E the sweetenes of your odours. I wil bring
the lād vnto a wildernes, & your enmies
which dwel therin, shal wōder at it. And
I wil strow you among the heathen, and
wil drawe out a swerd after you, & youre
lād shalbe waste, & youre cities desolate.
Then shal the land enioy her sabbothes,
as long as it lyeth voyde, and ye shall bee
in your enemies lande: euen then shal the
land rest, and reioyce in her Sabbothes.
As long as it lyeth voyde, it shall rest, be-
cause it did not rest in youre Sabbothes,
when ye dwelt vpon it. And vpon them ÿ
are left alyue of you, I will sēd a faintnes
into their hertes in ÿ lād of their enmies:
& the sound of a shaking leafe shall chace
them: & when they flee ÿ swerd, they shall
fal, no mā folowing vpō them. Thei shall
fall one vpon an other, as it wer before a
swerd, euē no mā folowing vpon them, &
ye shal haue no power to stād before your F
enemies: And ye shal perish among ÿ hea-
then, & the lād of your enemies shall eate
you vp. And they that are left of you, shal
pyne away in their vnrighteousnes, euē
in their enemies lande, & in the misdedes
of their fathers shal thei consume. And
thei shal cōfesse their misdedes, & the mys-
dedes of their fathers for theyr trespace,
whiche they haue trespassed against me, &
for that also that they haue walked con-
trary vnto me. Therfore I also wil walk
contrary vnto them, and wyll bring them
into the lande of theyr enemies. And thē
at the least way their vncircūcised hertes
shall be tamed, and they shal make an at- De. iiii. e
tonement for their misdedes. And *I will
remember my couenaunte with Iacob, &
my bonde with Isaac, and mine appoint-
ment with Abraham will I remember, &
wil thinke on the land. The land shall be G
left of them, & shall enioy her Sabbothes
whyle she lieth wast without them. And
they shall make an attonement for theyr
misdedes, because they despised my lawes
and because their soule refused mine ordi-
naunces. And yet for all that, when they
be in the lande of their enemyes, *I wyl De. iiii. e
not cast them awaye, neyther will abhorre
them, to destroy them vtterly, & to breake
myne appoyntment with them: for I am
the Lorde theyr God. I wyl for theyr
sakes remember the couenant made vn-
to theyr fathers, whom I brought out of
the land of Egipt in the sight of the hea-
then, that I might be their God: I am ÿ
Lorde. These are the ordinaunces and
iudgementes and lawes, whiche the lord
made betwene hym & the chyldren of Is-
rael in mount Sinay, by ÿ hād of Moses.

¶ The. xxvii. Chapter.

¶ Of diuerse vowes, and of tythes. &c.

And the lord spake vnto Moses, say- A
ing: Speake vnto the childre of Is-
rael, & say vnto thē: If any man wil
geue a singuler vowe vnto the Lorde ac-
cording to the value of their soules, the
value of the male from twenty yere olde
vnto sixty, shalbe fifty *sicles of siluer, af-
ter the weight of the sanctuarye. And if it Nu. iiii. g.
be a female, the value shalbe thirty sicles.
And from fiue yeres to twentye, the male
shall bee set at twentye sicles, and the fe-
male at ten sicles. And from a moneth
vnto fiue yere, the male shalbe set at fyue
sicles of syluer, and the female at three.
And

And he that is sixty yere olde, and aboue, shalbee valued at .xv. sicles, and the woman at ten. But if he be to poore so to bee set, he shal preset himselfe before the priest: and the priest shal value him accordyng as the hand of him y^e vowed is able to geat, euen so shall the priest value him. If it be

B a beast of which mē bring an offryng vnto the Lorde, all that any man geueth of suche vnto the lorde shalbe counted holy. He shal not alter it nor chaunge it: a good for a bad, or a bad for a good. And yf he change beast for beast, then both the same beast, and it also wherwith it was chaunged, shalbe holy. If it be any matter of vncleane beast, of which men doe not offer a sacrifice vnto the lord, he shal set the beast before the priest, and the priest shal value it, whether it bee good or badde. And as the priest setteth it, so shall it be. But yf he wyll bye it agayne, he shall geue the fifth part more, aboue that it was set at. If a-

C ny manne dedicate his house to bee holye vnto the Lorde, the Prieste shall sette it, whether it be good or bad, & as the prieste hath set it, so shal the value be. And when he that sāctified it wil redeme his house, let him geue the fifth part of the money y^t it was iudged at therto, and it shalbe his. If a man halowe a piece of his enherited land vnto the lord: it shalbe set accordyng to the sede therof. If it beare an homer of barley, it shalbe set at fifty sicles of siluer. If he halow his field immediatly from y^e yere of Iubely, it shalbe worth according as it is estemed. But and yf he halow hys field after the Iubely, y^e priest shall reken the money accordyng to the nūber of the yeres y^t remain vnto y^e yere of Iubely folowing, and therafter it shalbe lower set.

If he that consecrated the field, wyll redeme it again, let him put the fifth part of the price y^t it was sette at therunto, and it shalbe his. And yf he wyll not redeme the field, but selleth the field to another man, he (that vowed) may redeme it no more. But whē the field goeth out in the yere of Iubely, it shalbe made holy vnto the lorde: euen as a field that is vtterly put away, & it shalbe the priestes possession. If a man sanctifie vnto y^e lord a field which he hath bought, & is not of his enheritaunce, the Prieste shall reken vnto hym what it is

D woorth vnto the yere of iubely, & he shall geue the price y^t it is set at, thesame daye, as a thing consecrated vnto y^e lord. And in the yere of Iubely, the fielde shal returne vnto him of whom he bought it: euen vnto him whose inheritaunce of lande it wa[s]. And al setting shalbe according to the sycle of the sāctuary. One sicle contey[neth] .xx. half pence. *But the first borne of the beastes that is apoynted vnto the lorde, may no man sanctify: whether it be oxe or shepe, for it is the lordes already. If it be an vncleane beast, he shal redeme it, as it is set at, & geue the fift part more therto: Or if it be not redemed, it shalbe solde according to the value. Notwithstandyng, no damned thyng that a man putteth fro him & dedicateth vnto the lorde of all hys good (whether it be man or beast, or land of his enheritaunce) may be sold or redemed: for euery thing so put away, is most holy vnto the lord. Let no damned thing that a man seperateth, bee redemed: but die y^e death. Euery tythe of the lād which is of the sede of the land, or of the fruit of the trees, is the lordes: & is sāctified vnto the lord. And if a mā wil redeme ough[t] of his tithes: let him adde the fifthe par[t] therto. And euery tythe of oxe, & of shep[e] and of euery beaste that goeth vnder t[he] rod, euen euery tenth shalbe holy, vnto y^e lorde. He shall not looke yf it bee good or bad, nor chaunge it. Els yf he chaunge it, both it, and that it was chaunged withal, shalbee halowed vnto the lorde, and may not be redemed. These are the commaundementes which the Lorde commaunded by Moses vnto the children of Israell in mount Sinay.

The ende of the thirde booke of Moses.

The fourth booke of Moses called in Latin, Numeri.

The .i. Chapter

All that are apte for battaile, are numbred. The tribe of Leui must minister in the Tabernacle.

AND the Lorde spake vnto Moses in the wildernes of Sinai in the tabernacle of witnes, the fyrst day of y^e second moneth, in y^e seconde yere after they were come out of the land of Egipt, saying: *Take ye the sūme of al the multitude of the children of Israel, after their kinreds and housholde of theyr fathers,

A The nu[mber of all] armye of Israel. [partly illegible]

Exo. xxx. [illegible] Nu. xxvi. [illegible] ii. re. xxiiii. [illegible]

thers, with the number of their names,
al that are males, head by head, from .xx.
yere and aboue: euen al ẏ goe furth to the
warre in Israell, thou and Aaron shall
number them, thorowout theyr armyes:
and with you shalbe men of euery trybe,
wherof euery one is head man of ẏ house
of his fathers. And these are the names
of the mẽ ẏ shal stãd with you: of (ẏ tribe of)
Ruben, Elizur, the sonne of Sedeur, of
Simeon, Selumiell the sonne of Suri,
Sadai: of Juda, Nahessõ, the sõne of A-
minadab: of Isachar, Nathanael, the son
of zuar: of zabulon, Eliab, the sõne of He-
lon. Among the chyldren of Joseph: of E-
phraim, Elisama, the sonne of Amihud: of
Manasse, Gameliel, the sõne of Pedazur
of Beniamin. Abidan the sõne of Gedeo-
ni: of Dan, Ahiezer, the sonne of Ammi,
Sadai: of Azer, Pagiel, the sõne of Orã:
of Gad, Elisaph the sonne of Deguel: of
Neptali. Ahira the sonne of Enan.

These were of great fame in the con-
gregation, lordes of the trybes of theyr
B fathers, and heades ouer thousandes in
Israell. And Moses and Aaron tooke
these menne (which are expressed by their
names) and gathered al the congregatiõ
together, the first day of the seconde mo-
neth: & thei wer rekened thorowout their
kinreds and houses of theyr fathers by
name, frõ .xx. yere & aboue, head by head.
As the lord commaunded Moses, euen so
he nũbred thẽ in the wildernes of Sinai.
And the childrẽ of Ruben, Israels eldeste
sonne, thorowout their generations, and
their kinreds and houses of their fathers
in the number of names, head by head (al
males from twenty yere & aboue) as ma-
ny as did goe furth to the warre: the nũ-
ber of them ẏ were of the tribe of Ruben,
was .xlvi. thousand, and fiue hundred.

Of the children of Simeon thorowout
their generations and their kinreds, and
C houses of their fathers, the sũme of them
in the number of names, head by head, al
the males from .xx. yeres and aboue, who
soeuer might goe furth to the warre: the
summe of them ẏ were of the tribe of Si-
meon .lix. thousand, & .iii. hundred. Of the
children of Gad thorowout their genera-
tions (& their kinreds and housholdes of
their fathers, the number of the names
from .xx. yere & aboue, al that went furth
to the warre: the number of them ẏ were
of the tribe of Gad, was .xl v. thousand .vi
hundred and fifty. Of the children of Ju-
da thorowout their generations, & theyr
kinreds and houses of their fathers, the
number of names from twenty yere and
aboue, all that wer able to go furth to the
warre: The number of them that were of
the tribe of Juda, was .lxxiiii. thousande
& sixe hundred. Of ẏ children of Isachar
thorowout their generations and theyr D
kinreds & houses of their fathers, ẏ num-
ber of names from .xx. yeare and aboue,
which wẽt al furth to warre: the number
of them that were of the tribe of Isachar,
was .liiii. thousande and .iiii. hundred.

Of the children of zabulon, thorowout
their generations and their kinreds, and
houses of their fathers, ẏ nũber of names
from twentye yere and aboue, which wer
all able to goe furth in the hoste. The
number of them that were of the trybe of
zabulon, was .lvii. thousande and foure
hũdred. Of the childrẽ of Joseph: Name-
ly, of the children of Ephraim thorowout
their generations and their kinreds and
houses of their fathers, ẏ nũber of names
from twentye yeres and aboue, all that
went out to the warre: the nũber of them
that wer of the tribe of Ephraim, was .xl.
thousande and fiue hundred.

Of the children of Manasse thorowout E
their generations, and their kinreds, and
houses of their fathers, ẏ nũber of names
from twenty yere olde and aboue, al that
went out to the warre: The number of
them that were of the trybe of Manasse,
was .xxxii. thousand and .ii. hundred. Of
ẏ children of Beniamin thorowoute their
generations, and their kinreds, and hou-
ses of their fathers, the number of names
from twenty yere and aboue, all that wẽt
furth to the warre: The number of them
that were of the trybe of Beniamin, was
.xxxv. thousande, & foure hundred. Of the
children of Dan thorowoute theyr gene-
rations & their kinreds & houses of their
fathers, the number of names from .xx.
yere old and aboue, all that went furth to
the warre: The number of them that wer
of the trybe of Dan, was .lxii. thousand, &
.vii. hundred. Of the chyldren of Aser tho-
rowout their generations and their kyn-
reds and houses of their fathers, the nũ-
ber of the names from twentye yere and
aboue, all that wente out to warre: The
number of them that were of the trybe of F
Aser, was .xli. thousande and .v. hundred.
Of the children of Nepthaly, thorowout
their generations and theyr kynreds and
houses of their fathers ẏ nũber of names
from twenty yeres and aboue, all that
myght

might goe furth to the warre. The number of them that wer of the tribe of Nephthali, was. liii. thousande and foure hundred. These are the summes whiche Moses and Aaron numbred, & the Princes of Israel: those twelue men, which wer euery one ouer ye house of their fathers. And al the numbers of the chyldren of Israel, throughout the houses of theyr fathers, from. xx. yere & aboue, all that went furth to the warre in Israell, drewe all vnto
Exo.xii.f Nu.xi.c the summe of *sixe hundred thousande, & three thousande, fiue hundred and fiftye. But the Leuites after the trybe of theyr fathers, were not numbred among them. And the lorde spake vnto Moses, saying: Thou shalte not nuber the tribe of Leui, neyther take the summe of them from a-
G mong the chyldren of Israell. But thou shalt appoint the Leuites ouer the habytation of witnes, and ouer all the vessels therof, and ouer all thinges that are in it. Yea, they shall beare the Tabernacle and all the vessels therof, and they shall minister in it, and shall dwel rounde about the Tabernacle. And when the Tabernacle
D goeth furth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, they shall set it vp: and if any straunger come nye, he shall dye. And the children of Israel shal pitch their tentes, euery man in his owne company, & euery man vnder his own standerd thorowout theyr hostes. But the Leuites shal pitche round aboute the tabernacle of witnes, yt there be no wrath vpon the congregation of the children of Israel: and the Leuites shall kepe the watche of the tabernacle of witnesse. And the children of Israell dyd accordyng to all that the lord commaunded Moses, euen so dyd they.

The. ii. Chapter.

¶ The order of the tentes. The heades of the kinredes of Israell.

A AND the lord spake vnto Moses, and Aaron, saying: euery mā of the children of Israel shall pitche vnder his owne standarde, and vnder the armes of their fathers houses: on the other syde, & rounde about the tabernacle of wytnesse shall they pitche. On the east syde toward the rysyng of the sunne, shall they of the standarde of the host of Juda pitche thorowout their armies: And Nahesson the sonne of Aminadab was captayne of the sonnes of Juda. And his host & the number of them. lxxiiii. thousande and sixe hundred. Next vnto him shall they that bee of the tribe of Isachar pitche: & Nathanaell the sonne of Zuar was captain of the children of Isachar: his host, & the summe of the number therof. liiii. thousand, & foure hundred. And then the trybe of Zabulon: and Eliab the sonne of Helon, captayn ouer the chyldren of Zabulon and his host: and the number of them. lvii. thousand & iiii. hundred: so that the whole number of the whole hoost of Juda, are an hundred thousand. lxxxvi. thousand, and foure hundred, throughout theyr armyes: and these shal goe before. On the south syde shal the
standard of ye host of Ruben kepe, thorow B
theyr companies: & the captayne ouer the sonnes of Ruben, was Elizur the sonne of Sedeur. And his host & the number of them. xlvi. thousand and. v. hundred. And fast by him shal the tribe of Simeō pitch, and the captain ouer the sōnes of Simeon, was Salumiel the sonne of Zuri, Sadai, and his host and the number of them lix. thousande and. iii. hundred. And the tribe of Gad also, & the captayne ouer the sonnes of Gad, was Eliasaph the sonne of Deguel. And his host & the number of them. xlv. thousand. vi. hundred & fiftye. All that were numbred with the trybe of Ruben: an hundred thousand. li. thousād, foure hundred and fifty, throughout their armies: and they shall goe in the seconde place. And the tabernacle of witnes shall goe with the hoste of the Leuites, in the middes of the hostes. And as they lye in theyr tentes, euen so shall they procede in the iourney, euery man in his degree, and vnder their owne standardes. The west-
side shal the stādard of the host of Ephraim kepe, with their armies. And the cap- C
tayne ouer the sonnes of Ephraim, was Elisama the sonne of Amihud: His hoste and the number of them. xl. thousand and v. hundred. And fast by hym, shall bee the tribe of Manasse: and the captayne ouer the sonnes of Manasse, was Gamaleel ye sonne of Pedazur. His host & the number of them. xxxii. thousande, and. ii. hundred. And the trybe of Beniamin also: and the captayne ouer the sonnes of Beniamin, was Abidan, the sonne of Gedeoni. Hys host and the number of them. xxxv. thousand and foure hundred. Al that wer appoynted with the hoste of Ephraim, were an hundred thousande, eight thousande & an hundred, throughout theyr armyes, & they shall go in the third place. The standard of ye host of Dan shal kepe the north syde with their armies: and the captayne

ouer the children of Dan, was Ahiezer
the sonne of Ammi Sadai. His host and
the number of them. lxii. thousande and
vii. hundred.
D And faste by him shall the tribe of Aser
pitche: and the captaine ouer the sonnes
of Aser, was Pagiel the sonne of Ocran.
His hoste and the number of them. xli.
thousande and fiue. C. And the tribe of
Nepthali also: and the captaine ouer the
childrẽ of Nepthali, was Ahira the sonne
of Enan. His host & the number of them,
liii. thousand and foure hũdred. All they
that were appointed with ẏ host of Dan
was an hũdred thousand. lvii. thousande
and. vi. hundred. And they shall goe hin-
most with their stãderdes. These are the
summes of the children of Israell throw-
out the houses of their fathers, euen al
the numbers that pitched throughoute
their hostes, six hundred thousande, three
thousand fiue hũdred and fiftie. But the
Leuites were not numbred among the
children of Israell, as the Lord cõmaun-
ded Moses. And the children of Israell
did according to all that the Lorde com-
maunded Moses: for so they pitched with
their standerdes, and so they iourneyed
F throughoute their kinreds and through-
out the housholdes of their fathers.

¶ The. iii. Chapter.

¶ The Leuites goe not to battell, but minister in the Sanctuary. They pitche their tentes nexte to the habitation.

A These are the generatiõs of Aaron
and Moses, in the day ẏ the Lord
spake with Moses in mõut Sinai:
and these are the names of the sonnes of
Nume. xvi. g. Aaron: Nadab the eldest sonne, Abihu,
Leui. viii. a. Eleazar, & Ithamar. *These are the na-
mes of the sonnes of Aaron which were
*Priestes anointed, and whose hãd was
Le. x. a. consecrated to minister. *And Nadab &
Abihu dyed before the Lorde, when they
offered strange fier before ẏ Lord in the
wildernesse of Sinai, and had no childrẽ.
And Eleazar and Ithamar, ministred in
the sight of Aaron their father. And the
Lord spake vnto Moses, sayeng: Bryng
the tribe of Leui, and set them before Aa-
Nume. xvi. b. xviii. a. ron the Priest *that they may serue him,
and waite vpon him, and vpõ al the mul-
titude, before the tabernacle of witnesse,
to do the seruice of the habitation. They
shall kepe al the apparell of the taberna-
cle of witnesse, & waite vpõ the childrẽ of
Israel, to do the seruice of the habitation.
And thou shalte geue the Leuites vnto
Aaron & his sonnes, for they are geuen: B
and deliuered vnto him of the children of
Israel. And thou shalt appoint Aarõ and
his sonnes to waite on their Priestes of-
fice: and the stranger that commeth nie,
shalbe slaine. And the Lorde spake vnto
Moses, sayeng: Beholde, I haue takẽ the
Leuites from among the children of Is-
rael *for all the first borne that openeth Exodus. xiii. a.
the matrice among the children of Israel Nume. viii. c.
and the Leuites, shalbe mine: bicause all
the first borne are mine, for the same day C
that I smote al the first borne in the lãd
of Egipt, I halowed vnto me all ẏ firste
borne in Israell, both man and beast, and
mine they shalbe. I am the Lorde. And
the Lord spake vnto Moses, in the wil-
dernesse of Sinai, sayeng: Number the
children of Leui after the houses of their
fathers in their kinreds. All that are ma-
les, from a moneth olde and aboue, shalte
thou nũber. And Moses numbred them,
according to the commaundement of the
Lord, and as he had commaunded. *And Ex. vi. e.
these were the children of Leui in their
names: Gerson, and Cahath, and Mera-
ri. And these are the names of the childrẽ
of Gerson in their kinredes: Libni and
Semei. The sonnes of Cahath in their
kinredes: Amram, Jezehar, Hebron, and
Oziel. And the sõnes of Merari in their
kinredes, Mahely, and Musi. These are
the kinredes of the Leuites, according to
the houses of their fathers. Of Gerson
came the kinred of the Libnites, and the
kinred of the Semeites. These are the
kinreds of the Gersonites. And the summe
of them (after the number of al the males
from a moneth olde and aboue) was. vii.
thousande and fiue hũdred. And the kin-
redes of ẏ Gersonites shal pitch behinde
the habitation westward. The captayne
and most auncient of the house of the Ger-
sonites, was Eliasaph the sonne of Lael.
And vnder the keping of the children of
Gersõ in the tabernacle of witnesse, was
the habitation and the tent, the couering D
therof, and the hanging of the dore of ẏ
tabernacle of witnesse, & the hanginges
of the courte, and the curtaine of the dore
of the courte which is round about the ta-
bernacle, and the altare, and the cordes of
it for al the seruice therof.
And of Cahath came the kinred of the
Amramites, and the kinred of the Jeze-
harites: the kinred of ẏ Hebronites, and
the kinred of the Ozielites. These are the
kinred of the Cahathites. And the nũber

of al the males from a moneth old and a-
boue, was .viii. thousande and sixe hun-
dred: and these shal kepe the thinges that
are to be kept in the holy place. And the
kinred of ẏ children of Cahath shall pitch
on the South syde of the tabernacle.

The captaine and most auncient of the
house of the kynred of the Cahathites,
E was Elisaphan the sonne of Oziell, and
vnder their keping was the Arke, ẏ table
the cādlesticke, and the alters, and all the
vessels of the Sanctuary that they mini-
ster in, and the baile, and whatsoeuer be-
longed to the ministration thereof. And
Eleazar the sonne of Aaron the Prieste,
was captaine ouer al the captaines of the
Leuites, and had the ouersighte of them
that wayted vpon the Sanctuary. And of
Merari came the kinred of the Mahe-
lites, and the kinred of the Musites.
These are ẏ kinreds of Merari. And the
summe of them according to the number
of al the males, from a moneth olde and
aboue, was vi. M. and two. C. The cap-
tayne & the most auncient of their house
that were of the kinred of Merari, was
zuriel the sonne of Abihaell: & these shall
pitch on ẏ northside of ẏ tabernacle. And
vnder the custody of the sōnes of Mera-
ri, shalbe the bordes of the dwelling, and
the barres, pillers, and sockets therof, all
the vessel therof, and al that serueth ther-
to: and the pillers of the courte rounde a-
bout, with their sockets, their pinnes, and
their cordes. But on the forefronte of the
habitation before the tabernacle of wyt-
nesse Eastward, shal Moses and Aaron
and hys sonnes pitch, & waite to kepe the
Sanctuary, & to kepe the children of Is-
rael. And the strāuger that commeth nye
shalbe slaine. And the whole sūme of the
Leuites which Moses and Aaron num-
bred at the commaundement of the lord,
throughout their kinred (euen al the ma-
les from a moneth olde and aboue) was
Num. xxvi. g. *.xxii. thousande.

F And the lord sayd vnto Moses: number
al the first borne that are males among ẏ
children of Israel (from a moneth olde &
aboue) & take the nūber of their names.
And thou shalt apoint the Leuites to me
(for I am the Lord) for al the first borne
of the children of Israel, and the cattel of
the Leuites, for al the first gendred of the
cattel of the children of Israel. And Mo-
ses numbred as the Lorde commaunded
hym, all the first borne of the children of
Israell. And all the first borne males re-
hearsed by their names (from a moneth
olde and aboue, according to their num-
ber) were .xxii. thousande, two hundred &
lxxiii. And the Lord spake vnto Moses,
sayeng: Take ẏ Leuites for al the fyrste
borne of the children of Israell, and the
cattell of the Leuites for their cattel, and
the Leuites shalbe mine, I am the lorde. G
And for the redeming of the two hūdred
and .lxxiii. (which are moe thā ẏ Leuites
in the first borne of the childrē of Israell)
take fyue sicles of euery head, after the
weyght of the Sanctuary *the sicle con- Exo. xxx. Leui. xxvii. Ezech. xlv.
teining .xx. halfepens. And geue the mo-
ny wherwith the odde number of them is
redemed, vnto Aaron & hys sonnes. And
Moses toke the redēption money, of the
ouerplus that were mo then the Leuites
of the first borne of the children of Israel
toke he thys money: euen a thousand, iii.
C. and .lxv. sicles, after the sicle of ẏ Sāc-
tuary. And Moses gaue ẏ mony of them
that were redemed, vnto Aaron and his
sonnes, according to the word of ẏ lorde,
euen as the Lorde commaunded Moses.

The .iiii. Chapter.

¶ The offices of the Leuites.

AND the lord spake vnto Moses, and A
Aaron, sayeng: Take the summe of
the children of Cahath from among
the sonnes of Leui, after their kinreds, &
houses of their fathers (from thirtie yere
and aboue, vntill fiftie) al that are able to
go fourth to the warr, for to do the work
in the tabernacle of witnesse. The offyce
of the children of Cahath in the taberna-
cle of witnesse, is most holy. And when ẏ
host remoueth, Aaron & hys sonnes shall
come and take down the vayle, that han-
geth betwene, and wrap the Arke of wit-
nesse in it: and shal put theron a couering
of taxus skynnes, & shal sprede vpō it a
clothe that is altogether of yelowe sylke,
and put in the barres therof. And vpon
the shew table, they shall sprede abrode a
clothe of yelow sylke, & put theron the di-
shes, spones, flatpeces, & pottes to powre
with, & there shalbe bread theron cōtinu-
ally: & they shal sprede vpon them a coue-
ryng of purple, and couer the same with a
couering of taxus skinnes, and put in the
barres therof. And they shal take a clothe
of yelow sylke, and couer the candlesticke
of lyght, with hys lampes, tonges, and
snuffers, and all the oyle vessels, whiche
they occupye aboute it: and they shall put
both it, and all the vessell thereof within a
couering of taxus skinnes, and put it vpō
a barre.

B a barre. And vpon the golden altare they shal spreade a clothe of yelowe sylke, and couer it with a coueryng of taxus skinnes and put in the barres thereof. And they shal take al the things, (which they occupy to minister win the holy place) and put a cloth of yelowe sylke vpō them, and couer them with a couering of taxus skinnes, and put them on a barre.

And they shal take away the ashes frō the altare, and sprede a purple cloth theron: and put vpon it al the vessels thereof that they minister withall: euen the cole pannes, the fleshhokes, ẏ shouels, the basens, and the other vessels of the altare, and they shal sprede vpō it a couerynge of taxus skinnes, and put in ẏ barres of it. And when Aaron and his sonnes haue made an ende of couering ẏ holy things, and all the vessels of the Sanctuary (against that ẏ host remoue) then ẏ sonnes of Cahath shal come in for to beare, but they shall not touche any holy thyng, lest they dye. And this is the charge of the sonnes of Cahath in the Tabernacle of wytnesse. And to the office of Eleazar the sonne of Aaron the Priest, pertaineth the oyle for the lyght, the swete cense, the daily meate offeryng, and the anointing oyle, and the ouersight of all the tabernacle, and of al that therin is, both in the

C Sanctuary and in all the vessels therof. And the lord spake vnto Moses and Aaron, saying: ye shall not destroy the tribe of the kynred of the Cahathites, from among the Leuites. But thus doe vnto them, that they may liue & not dye, when they goe vnto the most holy thinges: Let Aaron & hys sonnes go in, and take them down, to euery one after hys seruice, and after hys charge. But let them not go in to see when the holy thinges are folden vp, lest they dye. And the Lord spake vnto Moses, sayeng: Take also the summe of the children of Gerson, throughout the houses of their fathers, and throughoute their kinreds, frō thirtie yere and aboue, vntil fiftie, shalt thou number them, all that are able to goe forth to the warr for to do seruice in ẏ tabernacle of witnesse. And thys is the seruice of the kynred of ẏ Gersonites, to serue and to beare. They shal beare the curtaines of the dwelling, and the roufe of ẏ tabernacle of wytnesse his coueryng, and the coueryng of taxus skynnes, ẏ is an hye aboue vpon it, & the hanging of the doore which is in the tabernacle of witnesse: & the hāgings of the court, and the hanging that is in the entryng in of the gate of the courte rounde about the dwellyng, and the altare, wyth the cordes, & al the instrumentes ẏ serue vnto them, & all ẏ is made for to serue them. At the mouth of Aarō & hys sōnes shall all the seruice of the children of the Gersonites be done, in all their charges, and in al their seruice: and ye shall nomber vnto them al theyr burthens to kepe. And thys is the seruice of the kinred of the children of Gerson in the tabernacle of witnesse, and their watche shalbe vnder the hande of Ithamar, the sonne of Aaron the Priest. And thou shalt number the sonnes of Merari after their kinreds and after the houses of their fathers, frō xxx. yeres & aboue, vnto. l, shalt ẏ nūber them, euery one ẏ is able to goe forth to the warr, to do the seruice of the tabernacle of witnesse. And this is the chargethat they must wait vpō, according to all their seruice in the tabernacle of witnesse. The bordes of the dwelling, w the barres, pillers, & sockets therof, and the pillers that are round about the court, with their sockets, pinnes and cordes, and with all the instrumētes of it, for al their seruice. And by name ye shal reken the thinges ẏ they must waite vpon to beare. This is ẏ seruice of the kinreds of the sōnes of Merari according to al their office in the tabernacle of witnesse vnder the hande of Ithamar, the sōne of Aarō ẏ Prieste. And

D Moses and Aaron & the Prynces of the multitude, numbred the sōnes of the Cahathites, after their kinreds & houses of their fathers, from thirtie yere and aboue vnto. l. all that were able to goe forth to the warre, to do seruice in the tabernacle of witnesse. And the numbers of them throughout their kinreds were two. M. vii. hundred & fiftie. Thys is the number of the kinreds of Cahath: namely, al that might do seruice in the tabernacle of witnesse, which Moses and Aaron did number according to the commaundement of the Lord, by the hande of Moses. These are the numbers of the sōnes of Gerson, throughout their kinreds and houses of their fathers, from thirtie yere vp vnto. l, al that were able to go forth to ẏ warre, for to do seruice in the tabernacle of witnesse. And the nūbers of them throughout their kinreds, and houses of their fathers, were two thousande, sixe hundred and thirtie. This is the nūber of the kinreds of the sonnes of Gerson, of all ẏ did

seruice in ẏ tabernacle of witnesse, which
Moses and Aaron did number according
to the commaundement of the Lord. And
these are the numbers of ẏ kinreds of the
sonnes of Merari, throughout their kyn-
reds, and houses of their fathers, frō thir-
tie yere vp vnto fiftie, all that went forth
to warre, and serued in the tabernacle of
witnesse. And the numbers of them after
their kinreds were three thousand & two
hundred. Thys is the summe of the kin-
reds of the sōnes of Merari, which Mo-
ses and Aaron numbred according to the
worde of the Lorde, by the hande of Mo-
ses. And so all the numbers of the Leuits
which Moses, Aaron, and the Lordes of
Israel numbred, after their kinreds and
householdes of their fathers, from thirtie
yere vp vnto fiftie, euery one that came
to doe his office, and seruice, and to beare
his burthen in the tabernacle of witnesse
were (when they were numbred) eyghte
thousand, fiue hundred and .lxxx. accordig
to the word of the Lord did (Aarō) num-
bre them by the hād of Moses, euery one
according to theyr seruice and charge, and
according to theyr offices, as the Lorde
commaunded Moses.

The .v. Chapter.

¶ The knowleging of synne. The clensing of synne. The law of the first fruites, and of gelousie.

A And the Lorde spake vnto Moses,
sayeng: commaunde the children of
Israel that they *put out of ẏ hoste,
Le.xiii.g euery leper, and euery one that hath an
yssue, and whosoeuer is defiled vpon a
soule. Both male and female shal ye putt
out: euen out of the host shal ye put them,
that they defile not the tentes among
which I dwell. And the children of Isra-
ell did so, and put them out of the hoste:
euen as the Lord spake vnto Moses, so
did the children of Israell.

And the Lord spake vnto Moses, say-
eng: speake vnto the children of Israell,
Le.v.g. whether it be *man or woman. If they
haue committed any sin that a man doth,
and haue trespaced agaynst ẏ Lord, that
soule hath done amisse: Therefore they
shall knowledge theyr sinne which they
haue done, and let him restore againe the
hurt ẏ he hath done in the whole, and put
the fifth part of it more thereto, & geue it
vnto him whō he hath trespaced against.
But & if there be not a mā to restore the
B hurt vnto, nor a kinsman of hys, let the
trespace be made good vnto the lord, and
it shalbe ẏ Priestes, beside the ram of the
attonement, wherby an attonemēt shal-
be made for hym. And euery heueoffring
that is made of the holy things of ẏ chil-
dren of Israell, which they bring vnto ẏ
Priest, shalbe his, & euery mannes halo-
wed things shalbe his: & whatsoeuer any
man geueth ẏ Priest, it shalbe hys. And
the Lorde spake vnto Moses, sayeng:
Speake vnto the children of Israell, and
say vnto them. If any mannes wyfe goe
asyde & trespace agaynst hym, so that ano-
ther man lye with her fleshly, & it be hyd
from the eyes of her housebande, & is not
come to light ẏ she is defiled, & there is no
witnesse against her, neither she taken w
the maner, & the spirit of gelousy cometh
vpon him, so ẏ he is gelouse ouer his wife
which is defiled: or if ẏ sprite of gelousye
come vpō him, so that he is gelouse ouer
his wife which is yet vndefiled: then let
the man bryng hys wyfe vnto ẏ Prieste,
and bryng with her an offring for her, the
tēth part of an Epha of barly meale: but
let him powre none oyle vpon it, nor putt
frankensence theron: for it is an offering
of gelousy, an offeryng for a remēbraūce
causing the sin to be thought vpon. And
the Priest shall bring her, and set her be-
fore the Lord, and let him *take holy wa- Num.
ter in an earthen vessell, and of the duste xix.b.
that is in the flowre of the habitation, and C
put it into the water. And let the Prieste
set the woman before the lord, and vnco-
uer the womans head, and put the me-
moriall of the offring in her hāds, which
is the gelousy offring, and the Priest shal
haue bitter and cursed water in his hand
and the Priest shall charge her, and saye
vnto the woman: If no man haue lyen
with thee, neither hast gone asyde to vn-
clennesse without thy housebande, then
haue thou no harme of thys bytter and
cursed waters. But and if thou hast gone
aside behinde thine housebande, and art
defiled, and some other man hath lyen
with thee beside thyne housebande, (and
the Priest shall charge the woman wyth
an horrible curse, and the Priest shall say
vnto the woman) the Lord make thee to
be an abhominatiō and a curse amōg thy
people, when the lord doth make thy thye
rott, and thy belly swel. These cursed wa-
ters goe into the bowels of thee, that they
may make thy belly swell, and thy thye
rott: & let the woman say, Amen. Amen.
And let the Priest write these curses: and
when they be clensed, let hym cast thē in- D
to bitter waters, & geue the womā those
bitter

D bitter and cursed waters to drinke, that
those cursed and bitter waters may enter
into her. And thẽ the Priest shall take the
gelousie offering out of the womans
hande, and waue it before the Lord, and
bryng it vnto the altare, and the Pryest
shal take an handfull of the offeryng for
a memoriall, and burne it vpon the al-
tare, and then make the woman drynke
the water: and when he hath made the
womã drynke the waters, (if she be defi-
led and haue trespaced against her house-
band) then shal the cursed and bitter wa-
ters go into her, and her belly shall swell,
and her thye shall rotte, and the woman
shalbe a curse among her people. And if
the woman be not defiled, but is cleane,
she shal haue no harme, but shal conceiue
and beare. Thys is the law of gelousie,
when a wyfe goeth asyde behinde her
housebande, and is defyled: or when the
spirite of gelousie commeth vpon a man,
and he beyng gelouse ouer his wife, doth
bryng her before the lord. And the Priest
shal do according vnto all thys lawe, and
the man shalbe giltlesse, and the woman
shal beare her synne.

¶ The.vi.Chapter.

¶ The law of abstinence. The blessing of the people.

A AND the Lorde spake vnto Moses,
sayeng: Speake vnto the childrẽ of
Israel, & say vnto them: when either
man or womã doth seperate themselues,
to vowe a vowe of an abstayner, and ap-
point themselues vnto the Lord, he shall
Jud. xiii. a. seperate himselfe from *wine and strong
drynke, and shall drynke no vineger of
Amos. ii. d. wine, nor of strõge drinke, nor shal drink
whatsoeuer is pressed out of grapes, and
shal eate no fresh grapes, neither yet dri-
ed. As long as his abstinence endureth
shall he eate nothing ẏ is made of ẏ vine
tree, or of ẏ kernels, or of the huske of the
grape. And as long as he voweth, and is
seperated, there shall no rasour come vpõ
hys head: but vntyll hys dayes be out, in
the which he seperateth himself vnto the
Lord, he shalbe holy, & shall let the lockes
B of hys heere grow. As long as he conse-
crateth hymselfe vnto the Lorde, he shall
come at no dead body: he shall not make
himselfe vnclene at ẏ death of his father,
mother, brother, or sister: bicause that the
vowe of the abstinẽce of his god is vpon
his head. Al the dayes of hys abstinẽce he
is holy vnto the Lorde. And if it fortune
that any man by chaũce dye sodẽly before
hym, the head of his abstinence shalbe de-
filed, and he shal shaue *his head the day Actes. xviii. d.
of his clensing: euen the seuenth daye he
shal shaue it. And the eight daye he shall
bryng two turtles, or two yonge pigeons
to the Priest, before the dore of the taber-
nacle of witnesse. And the Priest shall of-
fer the one for syn, & the other for a burnt
offeryng, and make an attonemente for
hym as concerning that he synned vpon
a soule, and shal halow hys head thesame
day, and he shall consecrate hymselfe vn-
to the Lord (the tyme of hys abstinencie) C
and shal bryng a lambe of a yere olde for
trespace: but the dayes that were before
are lost, bicause hys abstinencie was de-
filed. Thys is the law of the absteyner,
when the tyme of hys abstinence is out,
he shalbe brought vnto the dore of the ta-
bernacle of witnesse, and he shall bring
his offeryng vnto the Lord: an he lambe
of a yere old without blemish for a burnt
offering, and a she lambe of a yere olde,
without blemish for sinne: a ramme with
out blemishe also for a peaceofferyng, and
a basket of swete bread, euẽ cakes of fine
floure myngled wyth oyle, and wafers of
swete bread anointed w oyle, with their
meateofferinges and drynkeofferynges.
And the Priest shal bryng him before the
Lord, & offer hys synne offeryng and his
burnt offering, and shall offer the ramme
for a peaceoffering vnto the Lord, wyth
the basket of swete bread: and the Prieste
shal offer also his meatoffering, and hys
drynke offering. And he shall shaue the
head of the absteyner in the dore of the ta D
bernacle of witnesse: euen the head of his
abstinence, and shal take the heere of hys
sober head, and put it in the fyre, which is
vnder the peaceoffering. And the Pryest
shal take the sodden shoulder of the ram,
and one swete cake out of the basket, and
one swete wafer also, and put them vpon
the handes of the absteiner (after he hath
shauen his abstinence of) and the Prieste
shal (take them of him and) waue them before
the Lord. And these holy thinges shalbe
the Priestes, with ẏ wauebrest and heue
shoulder, & then the absteiner may drinke
wyne. This is the lawe of the absteyner,
which hath vowed hys offeryng vnto the
Lord, for his cõsecration: Besides those
thynges that his hand can get, according
to the vowe which he vowed, euen so he
must do after the law of hys abstynence.
And ẏ Lord spake vnto Moses, sayeng:
Speake vnto Aaron & hys sonnes, say-
ing: of this wise ye shal blesse the children

of Israel, and say unto them. The Lord
blesse thee, and kepe thee. The lord make
his face shine upon thee, and be mercifull
unto thee. The Lorde lift up his counte-
naunce upon thee, & geue thee peace. And
they shal put my name upon the children
of Israel, and I wil blesse them.

The.vii. Chapter.

A ¶ The offering of the Lordes, and heads of Israell.

Ex.xl.b. AND it fortuned in that day, when *
Moses had ful set up the habitation
and anointed it, and sanctified it,
and al the apparel therof, the altare also,
and al the vessels therof, and had anoyn-
ted them and sanctified them: then the
princes of Israel, heads ouer the houses
of their fathers, whiche were the Lordes
of the tribes, standing in their offices, of-
fered and brought their sacrifices before
the Lord: Sixe couered charets, and .xii.
oxen: one charet for two Lordes, and for
one an oxe, and they brought them before
the habitation. And the Lord spake unto
Moses, saying: Take it of them, that they
may be to do the seruice of the tabernacle
of witnesse, and thou shalt geue them un-
to the Leuites, to euery man according
unto hys office. And Moses toke the cha
rets and the oxen, & gaue them unto the
Leuites: two charets and foure oxen he
gaue unto the sonnes of Gerson, accor-
ding unto their office. And foure charets
and eight oxen he gaue unto the sonnes
of Merari (according unto their offices)
under the hande of Ithamar, the sonne of
Nume. iiii.b. Aaron the Priest. *But unto the sonnes
of Cahath he gaue none, bicause they had
upon them the office of holy thynges,
which they did beare upon shoulders.
B And the Prynces offered for the dedica-
ting of the altare (in the day that it was
anointed) and brought their sacrifices be-
fore the altare. And the Lorde sayd unto
Moses: The Princes shall bryng theyr
offeringes, euery day one Prynce, for the
dedicating of the altare. And so on the
The offering of Nahesson first day did Nahesson the sonne of Ami-
nadab, of the tribe of Iuda offer hys sa-
crifice: And hys offering was, a syluer
charger of an hundred & thirtie sicles: a
siluer boule of .lxx. sicles, after ye weyghte
of the Sãctuary: and they were both full
of fine wheaten floure, mingled with oile
for a meatoffering: a spone of ten sycles
of golde, full of cense: a bullocke, a ramm,
a lambe of a yere old for a burnt offering
an he goate for a sinoffering: and (for a
peaceoffering) two oxen, .v. rammes, .v. he
goates, and .v. lambes of a yere olde: this
was the gifte of Nahesson the sohne of
Aminadab. The seconde day Nathana- The offeryng of Nathanaell.
ell, the sonne of zuar, captayne ouer Isa-
char, did offer. And he offered for hys
gift, a siluer charger of an hũdred & thir-
tie sicles: a siluer boule of seuenty sicles,
after the sicle of the Sanctuary: both full
of fyne floure myngled wyth oyle for a
meateoffering: a golden spone of ten sy-
cles, ful of cense: a bullock, a ram, a lãbe
of a yere olde for a burnt offering, and an
he goat for sin: and (for a peaceofferyng)
two oxen, .v. rammes, .v. he goates, fyue
lambes of one yere olde. Thys was the
offeryng of Nathanaell the sonne of zu-
ar. The third day, Eliab the sonne of He- The offering of Eliab.
lon captayne of the children of zabulon
dyd offer. And his gift was, a siluer char-
ger of an hundred and thirtie sicles: a sil-
uer boule of seuentie sicles, after the sicle
of the Sanctuary: and both were full of
fyne floure mingled with oile for a meat-
offeryng: a golden spone of ten sicles full
of cense: a bullocke a ram, a lãbe of a yere C
olde for a burnt offering: an he goate for
syn: and (for a peaceofferyng) two oxen, .v.
rammes, .v. he goates, .v. lambes of one
yere olde. Thys was the offeryng of Eli-
ab the sonne of Helon. The fourth daye,
Elizur the sonne of Sedeur captayne of ye The offeryng of Elizur.
children of Ruben, did offer. And his gifte
was a siluer charger of an hundred & thir-
tie sicles: a siluer boule of seuentie sicles,
after the sicle of the Sanctuary, and they
were both ful of fyne floure mingled with
oyle for a meatofferyng: a golden spone of
x. sicles ful of cense: a bullocke, a ramme, a
lambe of a yere olde for a burntofferyng,
an he goat for syn: & (for a peaceoffering)
two oxen, .v. rammes, .v. he goates, and .v
lambes of one yere olde. Thys was the
offering of Elizur the sonne of Sedeur.
The fifth day, Selumiell the sonne of zu- The offering of Selumiel
ri Sadai, captaine of ye children of Sime-
on offered. Hys gift was, a siluer charger
of an hũdred & thirtie sicles: a siluer boule
of seuẽtie sicles, after ye sicle of ye Sanctu-
ary, & they wer both ful of fine floure min
gled with oyle for a meatofferyng: a gol-
den spone of .x. sicles ful of cense: a bullock,
a ram, a lambe of a yere olde for a burnte-
offring: an he goat for sin: & (for a peaceof-
feryng) two oxen, .v. rammes, .v. he goates D
.v. lãbes of a yere old. Thys was ye offring
of Selumiell ye sõnne of zuri Sadai. The
sixt day, Eliasaph the sõne of Deguel, cap The offering of Eliasaph.
taine of the childr. of Gad, offred. His gift
was

was, a siluer charger of an hundred and thirtie sicles: a siluer boule of seuentie sicles, after the sicle of the sanctuary, both ful of fine floure mingled with oyle for a meateofferyng: a golden spone of ten sicles full of cense, a bullocke, a ramme, a lambe of a yere olde for a burntoffering an he goat for synne. And for a peaceofferyng two oxen, fyue rammes, fiue he goates, fiue lambes of one yere olde. Thys was the offeryng of Eliasaph the sonne of Deguel. The.vii.day, Elisama the sonne of Amiud, captaine of the children of Ephraim offred. And hys sacrifice was, a siluer charger of an.C.and thirtie sicles: a siluer boule of seuentie sycles, after the sicle of the sanctuarye, both full of fyne floure mingled with oile, for a meateoffering: a golden spone of ten sicles, full of cense: a bullocke, a ramme, a lambe of a yere olde for a burnt offeryng: an he goat for sin, & for a peaceofferyng two oxen, v. rammes, v. he goates, v. lambes of a yere old. Thys was the offryng of Elisama, the sonne of Amiud. The eight day, offred Gamaliel the sonne of Pedazur, the captayne of the children of Manasse. And hys offeryng was a siluer charger of an hundred & thirtie sicles: a siluer boule of seuentie sicles, after the sicle of the Sanctuary, both ful of fine floure mingled with oyle for a meateoffering: a golden spone of.x. sicles, ful of cense: a bullocke, a ramme, a lambe of a yere old for a burnt offeryng, an he goat for syn: & for a peaceoffering, two oxen, v. rammes, v. he goates, v. lambes of a yere olde. Thys was the offeryng of Gamaliel, the sonne of Pedazur. The.ix. day, Abidan the sonne of Gedeon, captain of the children of BenJamin offered. And his gift was, a siluer charger of an hundred & .xxx. sicles, a siluer boule of.lxx. sicles, after the sicle of the Sanctuarye, both ful of fine floure mingled with oyle, for a meateofferyng: a golden spone of. x. sicles, ful of cense: a bullocke, a ramme, a lambe of one yere old for a burntoffring: an he goat for sin, & for a peaceoffring.ii. oxen, v. rammes, v. he goates, v. lambes of one yere olde. Thys was the offring of Abidan the sonne of Gedeon. The.x. day: Ahiezer the sonne of Ammi Sadai, captayne of the children of Dan, offered. And hys offeryng was, a siluer charger of an C & thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the Sanctuary, both ful of fyne floure mingled wyth oyle for a meatofferyng: a golden spone of ten sicles ful of cense: a bullocke, a ram, a lambe of a yere olde for a burntoffering: an he goate for syn, & for a peaceofferyng, two oxen, v. rammes, v. he goates, v. lambes of a yere olde. Thys was the offeryng of Ahiezer, the sonne of Ammi Sadai. The eleuenth day, Pagiel the sonne of Ocran, captayne of the children of Aser, offered. And hys offeryng was, a siluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the Sanctuary, both ful of fyne floure myngled with oyle for a meatoffering: a golden spone of ten sicles, ful of cense, a bullocke, a ram, a lambe of a yere olde for a burnt offering, an he goat for syn: and for a peaceoffering, two oxen, v. rammes, v. he goates, v. lambes of one yere olde. Thys was the offeryng of Pagiel the sonne of Ocran. The twelueth day, Ahira the sonne of Enan, captayne of the children of Nepthali offered. And his offering was, a siluer charger of an hundred and thirtie sycles, a siluer boule of seuentie sicles, after the sicle of the Sanctuary, both full of fine floure mingled wyth oyle for a meatofferyng: a golden spone of ten sicles, full of cense: a bullocke, a ram, a lambe of one yere olde for a burntofferyng: an he goat for sin: and for a peace offering two oxen v. rammes, v. he goates, v. lambes of one yere olde. This was the offering of Ahira, the sonne of Enan. Thys was the dedication of the altare in the day when it was anoited: vnto that which was brought of the Princes of Israell, xii. chargers of siluer, xii. siluer boules, xii. spones of gold euery charger contayning an hundred & thirtie sicles of syluer, euery boule seuenty. And all the siluer vessell conteyned two thousande and foure hundred sicles, after the sicle of the Sanctuary. And the golden spones were twelue, ful of cense, containing ten sicles a pece, after the sycle of the Sanctuary: so that all the golde of the spones, was an hundred and twentie sicles. All the bullockes for the burnte offering, were twelue: the rammes twelue the lambes of a yere old twelue, with the meatoffering: & the he goates for sin, xii. And all the oxen for the peaceoffering, were foure and twentie, the rammes sixtie, the he goates sixtie, the lambes of a yere old, sixtie. Thys was the dedication of the altare, after that it was anointed. And when Moses was gone into the Tabernacle of witnesse, to speake with him*, he heard the voyce of one speaking vnto him from of the mercy-

Margin notes: The offering of Elisama. — The offering of Gamaliel. — The offering of Abidan. — The offering of Ahiezer. — The offering of Pagiel or Phegiel. — The offering of Ahira. — *with God

mercyseate, that was vpon the Arke of witnesse betwene the two Cherubins: & he talked with him.

¶ The. viii. Chapter.

¶ The order of the lampes. The forme of the candlesticke. The clensing and offring of the Leuites.

A AND the Lorde spake vnto Moses, saying: Speake vnto Aaron, & saye vnto him: *whe thou puttest on the lampes, thesame. vii. lampes shall geue light toward the forefront of the candlesticke. And Aaron did euen so, and lighted the lampes toward the forefrõt of the candlesticke, as the Lorde commaunded Moses: and the worke of the candlesticke was of stiffe gold, both the shaft and the floures therof, according vnto the vision which the Lord had shewed Moses, euen so he made the candlesticke. And the lord spake vnto Moses, saying: take the Leuites from among the children of Israel, and clense them. But thus shalt thou doe vnto them, when thou clensest them: sprinkle water of purifying vpon them, and let them make a rasour to run along vpon al the flesh of them, and let them wash their clothes, and so make themselues cleane.

Exodus. xxv. d.

B Then let them take a bullocke with hys meatoffring, euen fine floure mingled wt oyle: and another bullock shalt yu take for sin. And when thou doest bryng the Leuites before the tabernacle of wytnesse, thou shalt gather the whole multitude of the children of Israel together, and bring the Leuites before the Lord, and the children of Israell shal put their handes vpõ the Leuites. And Aaron shall waue the Leuites before the Lord, for a waueoffering of the children of Israell, that they may execute the ministration of the seruice of the Lord. And the Leuites shall put their handes vpon the heades of the bullockes, and thou shalt offer the one for sin, and the other for a burntoffering vnto the Lord, that thou mayest make an attonement for the Leuites. And yu shalt set the Leuites before Aaron and hys sonnes, and waue them for a waueoffering before ye Lord. And thus thou shalt seperate the Leuites from among ye children of Israell, and the Leuites shalbe myne: after yt shal the Leuites goe in, to do the seruice of ye tabernacle of witnesse. And thou shalt clẽse them, & waue them, for they are geuẽ and deliuered vnto me frõ amõg the children of Israel, for suche

C as open euery wombe: euen for the first borne of all ye children of Israel, haue I taken them vnto me. *For all the first borne of the children of Israel are myne, both man and beast: since the daye that I smote euery first borne in the land of Egipt, I sanctified them for my selfe: and I haue taken the Leuites for al the first borne of the children of Israel, and haue geuen the Leuites as a gift vnto Aaron and hys sonnes, from amõg the children of Israel, to do the seruice of the children of Israel in the tabernacle of wytnesse, to make an attonement for the children of Israel, that there be no plage among the children of Israel, if the children of Israell come nye vnto the holy thynges. And Moses and Aaron, and al the congregation of the children of Israell, did with ye Leuites according vnto all that the lorde commaũded Moses concerning the Leuites: euen so did the children of Israell vnto them. And the Leuites were purified, and washed their clothes. And Aarõ waued them before the Lord, and made an attonement for them, & clensed them. After that wẽt the Leuites in, to do their seruice in ye tabernacle of witnesse before Aaron and his sonnes: as the Lorde had commaunded Moses cõcerning the Leuites, euen so they did vnto them. And the Lord spake vnto Moses, saying: This is it that belõgeth vnto the Leuites: *from fiue and twentie yere vpwarde, they shal goe in, to wayte vpon the seruice of the tabernacle of witnesse: and from the age of fiftie yere, they shall cease waiting vpon the seruice therof, and shal serue no more but shal minister vnto their brethren in the tabernacle of wytnesse, to wayte, but shal do no more seruice. Thus therefore shalt thou doe vnto the Leuites in theyr watche.

Exo. xiii. a. Luk. ii.

D

Nume. iiii. c.

¶ The. ix. Chapter.

¶ The Passeouer. Of the cloude.

A AND the Lord spake vnto Moses in the wildernesse of Sinai, in the first moneth of the second yere, after they *were come out of the lande of Egipte, saying: Let the children of Israell offer passeouer in his season, euen the. xiiii. day of thys moneth at euen, let them kepe it in his season, according to al the ceremonies of it, and according to al the maners therof. And Moses spake vnto the children of Israell, that they shuld offer passeouer, and they offered passeouer the. xiiii. daye of the firste moneth at euen in the wildernesse of Sinai, accordyng to all that

Ex. xii. a. Leui. xxiii a. Nume. xxviii. c. Deute. xvi. a.

that the Lorde commaunded Moses, euen so did the children of Israel. And certaine men were defiled vpon the soule of
B a man, that they might not offer passeouer the same day. And they came before Moses and Aaron the same day. And the men sayde vnto hym: We are defiled vpon the soule of a mā: wherfore are we kept back that we may not offer an offeryng vnto ẏ Lorde in the due season, among the children of Israel? And Moses sayde vnto them: Stand still, and I will heare what the Lorde will commaunde concernyng you. And the lord spake vnto Moses, sayng: Speak vnto the children of Israel, & say: If any mā amōg you, or your childrē after you, bee vncleane by reason of a corse, or it is in ẏ way far from you, & wyl offer Passeouer vnto the lord: ẏ fourtene day of the second moneth at euen let them offer it, and eate it with swete bread and sower herbes: let thē leaue none of it vn-
Ex.xii.g. Iohn.xix.f. to ẏ morning *nor breake any bone of it. But according to al the ordinaunce of the
C passeouer, let them offer it. But the man that is cleane and is not in a iourney, and yet was negligent to offer Passeouer: the same soule shal perish from his people, because he brought not the offring of ẏ lord in his due season, that man shal beare his sin. And yf a straunger dwel among you, and wyll offer Passeouer vnto the lorde, according to the ordinance of Passeouer, and maner therof, he shal offer it thus. Ye shal haue one law both for the straūger, & for him that was borne at home in ẏ lād. And the same daye that the Tabernacle
Exo.xl.c. iii.King. viii.b. was reared vp, a *cloude couered the habitation, whiche was as a Tabernacle of the witnesse: and at euen there was vpon the habitation, as it wer the similitude of fier, vntil ẏ morning. So it was alwaye: the cloude couered it by day and the simylitude of fier by night. And when ẏ cloude was taken vp from of the tabernacle, thē the children of Israel iourneyed: & where the cloude abode, there the childrē of Israel pitched their tentes. At the mouthe of the Lorde the children of Israell iour-
D neyed: and at the mouthe of the Lord thei pitched. And as long as the cloude abode vpon the habitation, they lay still: & when the cloud taried still vpon the habitation long time, the children of Israell kept the watche of the lord, and iorneyed not. And it chaunced that when the cloude abode a fewe dayes vppon the habitation, they abode in their tentes, accordyng to the cōmaundement of the lord, & they iorneyed also at the commaundement of the lorde.

And it hapned that when the cloude abode vpon the habitation from euen vnto the morning, & was taken vp in the morning, thē they iourneyed. Whether it was by day or by night that the cloud was taken vp, they iourneyed. Or if the cloud taried two dayes, or a moneth, or a long season vpon the habitation, & remayned theron, the children of Israel abode styll, & iourneyed not. And assone as the cloud was takē vp, thei iorneied. At the mouth of the Lord, thei rested in their tents, and at the commaundement of the lorde, they iorneyed, keping the watche of the Lord, at the commaundement of the Lorde by the hand of Moses.

The.x. Chapiter.

¶ The trumpets of siluer. The Israelites depart from Sinai. The captayns of the host are numbred, Hobab refuseth to goe with Moses.

And the lord spake vnto Moses, saying: Make thee two trumpets of sil- A
uer: of an whole piece shalte ẏ make them, that thou maist vse them to call the congregation together, and whē the host shall iorney. Therefore shall they blowe with them, that all the multitude may resort to thee, before the dore of the Tabernacle of witnesse. And if they blowe but one trumpet, then the princes whiche are heads ouer the thousandes of Israel shal come vnto the. But if ye trūpe, the hostes that lie on the East partes shall goe forward. And if ye trumpe the seconde tyme, the host that lieth on the South side shall take their iourney: for they shall trumpe when they take their iorneys. But when the congregation is to be gathered together, thei shall blowe only, & not trumpe. And the sonnes of Aaron the priest shall blowe with the trumpettes, and ye shall haue them as a lawe for euer in your generations. And if ye go to warre in your land against your enemies that vexe you ye shall blowe with the trumpets, and ye B
shalbe remembred before the Lorde your God to be saued from your enemies. Also in the day of your gladnesse, and in your feast daies, & in the beginning of your monethes, ye shall blowe the trumpettes ouer your burnt sacrifices and peace offeringes, that they maie be a remembraūce for you before your God. I am the Lord your God. And it came to passe the twentieth day of the secōd moneth in the secōd yere, that the cloude was taken vp from

of the habitation of witnes. And the chyl-
dren of Israel toke their iorney out of the
desert of Sinai, & the cloude rested in the
wildernesse of Pharan. And the first toke
theyr iourney at the mouth of the lord, by
the hand of Moses. In ye first place went
the standarde of ye host of Iuda, according
to their armyes: whose captayne was
Nahasson the sonne of Aminadab. And o-
uer the host of the tribe of the chyldren of
Isacher, was Nathanael ye sõne of zuar.
And ouer the hoste of the tribe of the chil-
dren of zabulon, was Eliab the sonne of
Helon. And the habitatiõ was takẽ down
and the sonnes of Gerson & Merari wẽt
forth bearing the habitatiõ. And the host
of Ruben went furth with their standard
C and armies, whose Captaine was Elizur
the sonne of Sedeur. And ouer the host
of the tribe of the chyldren of Simeõ, was
Salamiell the sonne of Suri Saddai.
And ouer the hoste of the tribe of the chil-
dren of Gad, was Eliasaph the sonne of
Deguel. The Cahathites also went for-
warde & bare the sanctuarye, and the o-
ther dyd set vp the habitatiõ against they
came. And the standard of the hoste of the
childrẽ of Ephraim went forth according
to their armies, whose captaine was Eli-
sama the sonne of Amiud. And ouer the
hoste of the tribe of ye sõnes of Manasse,
was Gamaliel the sõne of Pedazur. And
ouer the hoste of the tribe of the sõnes of
BenIamin was Abidan the sõne of Ge-
deoni. And the standarde of the hoste of
the childrẽ of Dan came furth (hauing al
the hostes together) throughout their ar-
mies: whose captayne was Ahiezer the
sonne of Ammi Saddai. And ouer ye host
of the tribe of the chyldren of Aser, was
Pagiell the sõne of Ocran. And ouer the
hoste of the trybe of the chyldren of Nep-
thaly, was Ahira, the sõne of Enã. These
are the iourneys of the chyldren of Isra-
el throughout their armies, and thus the
hostes remoued. And Moses sayde vnto
D Hobab the sonne of Raguell the Madia-
nite, whiche was Moses father in lawe:
we goe vnto the place, of whiche the lorde
sayd: I wil geue it you. Come thou there-
fore with vs, and we wil do thee good: for
the lord hath promised good vnto Israel.
And he aũswered him: I wil not goe, but
wil depart to mine owne land, and to my
kinred. He sayd: Oh nay, leaue vs not: for
thou knowest oure mansions in the wyl-
dernes, and thou haste bene to vs in stede
of eyes. And yf thou goe with vs, looke
what goodnes the lord sheweth vnto vs,
the same wil we shew vnto thee. And thei
departed from the mount of the lord, thre
dayes iourney: and the arke of the testa-
ment of the lord went before them in the
three dayes iourney, to searche oute a res-
ting place for them. And the Lord made a
shadow for thẽ, thorow the cloud by daye
when they went out of the tentes. And it
fortuned, that when the arke went furth,
Moses said: * Ryse vp lord, and let thyne
ennmies be scatered: and let them that hate
thee, flee before thee. And when the arke
rested, he sayd: Returne, O lord vnto the
many thousandes of Israel.

The. xi, Chapiter.

¶ The people murmureth, they desier fleshe, they loth Manna, the wauering faith of Moses, the Lorde deuydeth the burden of Moses to seuenty of the auncientes, and they prophecy. It raineth Quayles, the flesh rauenners are punished.

AND it fortuned, that whẽ * the peo- A
ple dyd wyckedly, it was a dysplea-
sure in the eares of ye lord. And whẽ
the Lord heard it, his countenaunce was
prouoked to wrath: and the fyer of ye lorde
burnt among them, and consumed them
that wer the vttermoste of the hoste. And
the people cryed vnto Moses. And when
Moses made intercession vnto the Lord.
the fyer quenched. And the name of the
place was called Thaberah, because the
fyer of the Lord burnt among them. And
the rascall people that was among them B
fell a lusting, and turned themselues, and
wept (euen as did also the children of Is-
rael) & sayde: who shall geue vs fleshe to
eate? we remember the fishe which we dyd
eate in Egipte for naughte, & the cucum-
bers, & melons, lekes, onyons and gar-
like. But nowe our soule is dryed awaye,
for we can see nothing els, saue Manna.
The Manna was as * Coriãder sede,
& (to see to) like Bedelliõ. And the people
wente about & gathered it, and grounde
it in milles, or bet it in morters, & baked
it in pãnes, & made cakes of it. And the
tast of it was like vnto the tast of an oyle
cake. And when the dewe fell downe vpõ
the hoste in the night, the Manna fel vpõ
it. And when Moses hearde the people C
wepe thorowout their housholdes, euery
mã in the doore of his tent, the face of the
Lorde was prouoked vnto wrathe exce-
dyngly, & it greued Moses also. And
Moses said vnto the Lord: wherfore hast
thou dealt cruelly with thy seruaunt? And
wherefore haue I not founde fauoure in
thy syght, seyng ye thou puttest the weight
of

of all this people vpon me: haue I cōcey-
ued all this people? Or haue I begotten
thē: that thou shouldest say vnto me: carie
them in thy bosome (as a nurse beareth ẏ
sucking childe) vnto the lād whiche thou
swarest vnto their fathers. Where should
I haue flesh to geue vnto all this people,
whiche wepe before me, saying: geue vs
fleshe that we may eate. I am not able to
beare all this people alone, seeyng it is to
heuy for me. If thou deale thus with me,
kill me, I pray thee, yf I haue founde fa-
uour in thy sight: that I see not my wret-
chednesse. And the lord said vnto Moses:
Exo. xviii. b *gather vnto me. lxx. mē of the elders of
Israel, which thou knowest, that they are
D the elders of the people and officers ouer
them, & thou shalte bring them vnto the
Tabernacle of wytnesse, that they maye
stande there with thee. And I will come
downe & talke with thee there, and take
of the spirite whiche is vpon thee, & putte
vppon them, & they shall beare the burthē
of the people with thee, leste thou bee cō-
strained to beare it alone. And say thou
Exo. xvi. c vnto the *people: be halowed agaynste to
morowe, & ye shall eate fleshe: for youre
whining is in the eares of the Lord, seing
ye said: who shal geue vs flesh to eate? we
were happy in Egipt: therefore the Lord
wil geue you flesh, & ye shal eate. Ye shall
not eate one daye, nor two, nor. v. dayes,
neyther ten, nor twētye dayes: but euē a
moneth lōg, vntill it come oute at the no-
strels of you, & make you to perbrake,
because that ye haue cast the Lord asyde,
E which is among you, & haue wepte be-
fore him, saying: why came we thus oute
Exo. xii. f of Egipt? And Moses said. *vi. hundred
thousand fotemen are there of the people
amōg which I am. And thou hast saide: I
wil geue them fleshe, that they maye eate
a moneth lōg. Shall the shepe & the oxen
be slain for them, to find thē? either shal al
the fish of ẏ sea bee gathered together for
them to serue thē? And the lord said vnto
Esai. l. a Moses: Shal *the lordes hād bee wared
and. lix. a shorte? Thou shalt see nowe whether my
F word shall come to passe vnto thee or not.
And Moses went out, & tolde the peo-
ple the saying of the Lorde, & gathered
the. lxx. elders of the people, & sette them
roūd about the tabernacle. And the lorde
came downe in a cloude, and spake vnto
him, & toke of the spirite that was vppon
hym, & gaue it vnto the. lxx. elders. And
it fortuned, that whē the spirite rested vp-
pon thē, they prophecied, & dyd not ceasse.

But there remayned two of the mē in the
host: the name of the one was Eldad, and
the name of the other, Medad. And the
spirit rested vpō them, & thei wer of them
that were written, & wente not out vnto
the tabernacle, but prophecied in the host.
And there ran a yong man, & tolde Mo-
ses, & sayde: Eldad & Medad doe Pro-
phecy in the hoste. And Iosua the sōne of
Nun, the seruaūte of Moses, one of his
yong men, aunswered & sayde: mayster
Moses, *forbid them. And Moses sayde Luk. ix. g
vnto him: Enuiest thou for mi sake? *would Ioel. ii. g
God that al the lordes people coulde pro- I. Corinth. xiiii. a.
phecye, & that the Lorde would putte his G
spirite vpō them. And Moses gat hym
into the hoste, he & the elders of Israell.
And there wente furth a winde from the
lord, and *brought quayles from the sea, Ex. xvi. d
& lette them fall aboute the hoste, euen a
dayes iourney round about on euery side
of the hoste: & (thei did flie in the aire) as it wer
two cubites hye ouer the earth. And the
people stode vp, and all that daye, and all
that night, and on the morowe, they ga-
thered quayles. And he that gathered a li-
tle gathered ten homers full. And they
spred them abrode rounde about the host.
*And whyle the fleshe was yet betwene Psalme.
their teeth, and yer it was chewed vp: be- lxxviii
hold, the countenaunce of the Lorde was
moued against the people, and the Lorde
*slewe the people with an exceding great Psalme.
plage. And the name of the place was cal- lxxviii. d
led, the graues of lust, because they bury-
ed the people that lusted there. And the
people toke theyr * iourney from the Numery
graues of lust vnto Hazeroth, and bode at xxxiii.
Hazeroth.

The. xii. Chapter.

Aaron and MirJam grudge against Moses. MirJam is stricken with Leprosie, and healed at the prayer of Moses.

AND MirJam and Aaron spake a- A
gainst Moses because of the woman
of Inde whiche he had taken: for he
had taken to wyfe one of Inde. And they
sayde: Hath the Lord in dede spoken onely
through Moses? Hath he not spoken also
by vs? And the Lord herd it. But Moses
was a very *meke man, aboue al the men Eccl. xlv. a
of the earth. And the Lorde spake at once
vnto Moses, vnto Aaron, & to MirJam:
come out ye three vnto *the tabernacle of Ex. xxix. g
wytnes: and they came out al three. And
the Lord came downe in the *piller of the Psa. xcix. b
cloud, and stode in the * dore of the taber- Ex. xxix. g
nacle, and called Aaron and MirJam.
And

And they went out bothe of them. And
he sayde: heare my wordes. If there be a
prophet of the Lordes among you, I will
be knowen of him in a vision: & wil speak
vnto him in slepe. My seruant Moses is
not so, which is faithful in al mine house.
C Unto him wil I speak *mouth to mouthe
Ex.xxxiii b in a vision: but in rydels and similitudes
dothe not he see the Lord. Wherfore then
were ye not afrayd to speake agaynst my
seruaunt Moses? And the Lord was mo-
ued vnto wrath against them, & he wente
his way: and the cloude departed from of
ŷ tabernacle. And behold, MirJam was
ii.Par. xxvi.d become * leprous, as it were snowe. And
Aaron loked vpon MirJam, and behold,
she was leprous. And Aaron sayde vnto
Moses: I besech thee my lord, put not the
sin vpon vs, whiche we haue folishly com-
mitted & sinned. Oh, let her not be as one
ŷ commeth out of his mothers wombe, &
D whose halfe fleshe is eaten away. And
Moses cried vnto the lord, saying: Heale
her O God, I beseche thee. And the lorde
saide vnto Moses: If her father had spit
in her face, should she not be ashamed. vii
daies? let her be shut out of the host seuen
daies, and after that let her be receiued in
again. And MirJam was shut out of the
host. vii. daies, & the people remoued not,
Nu.xxiii. b. til she was brought in again. * And after
ward the people remoued frō Haseroth, &
pitched in the wildernesse of Pharan.

❡ The. xiii. Chapter.

❡ Certain men are sent to searche the land of Canaan.

A Deut.i.a And the lord spake vnto Moses, say-
ing: * Send men oute to searche the
land of Canaan which I geue vnto
the children of Israell: of euerye trybe of
their fathers shall ye send a man, and let
them al be such as are rulers among thē.
And Moses at the cōmaundement of the
Lorde, sent furth out of the wyldernes of
Pharan, suche mē as wer all heads of the
childrē of Israel. Their names are these.
Of the tribe of Rubē Sammua, the sōne
of zacur. Of the tribe of Simeon, Sa-
phat, the sonne of Hory. Of the tribe of
Juda. Caleb the sonne of Jephune. Of
the trybe of Isachar, Igeal the sonne of
Joseph. Of the tribe of Ephraim, Osea
the sōne of Nun. Of the tribe of BenJa-
min, Palthi the sonne of Raphu. Of the
tribe of zabulon, Gadiel the sōne of So-
di. Of the trybe of Joseph, namely of the
tribe of Manasse, Gaddi the sōne of Su-
si. Of the tribe of Dan, Amiel the sonne
of Gemali. Of the tribe of Aser, Sethur
the sonne of Michaell. Of the tribe of B
Nepthaly, Nahebi the sonne of Vaphsi.
Of the trybe of Gad, Guell, the sonne of
Machi. These are the names of the men,
whiche Moses sent to spye out the lande.
And Moses called the name of Osea the
sonne of Nun, Josua.

And Moses sent them furth to spye out
the lād of Canaan, and sayde vnto them:
geat you vp this way southwarde, that ye
maye goe vp into the hye countrey, & see
the lande what maner thing it is, and the
people that dwelleth therein, whether
they bee strong or weake, eyther fewe or
manye: and what the lande is that they
dwel in, whether it be good or bad: & what
maner of cities they be, that they dwel in
whether they dwell in tentes or walled
townes: and what maner of lande it is,
whether it bee fatte or leane, & whether
there be trees therin or not. Be of a good
courage, & bring of the fruit of the lande.
And it was aboute the tyme that grapes C
are first rype. And so they wente vp, and
searched out the land from the wildernes
of zin, vnto Rehob, as men come to He-
math, & they ascended vnto the Southe,
and came vnto Hebron, where Ahiman
was, & Sesai, and Thalmani, the sōnes
of Henack. Hebrō was built. vii. yere be-
fore zoan in Egipte. And they came vnto
the riuer of Escoll, & cutte downe there a
braunche with one cluster of grapes, and
twain bare it vpō a staffe: & they brought
also of the pomgranates & of the figges.
And the place was called the riuer Escol:
because of the cluster of grapes which the
childrē of Israell cutte downe thēce. And
they turned backe againe from searching
of the lande, after fourty dayes. And thei
wente, and came to Moses and Aaron, &
vnto al the multitude of the childrē of Is-
rael in the wildernes of Pharan, whiche
is Cades, and brought them woorde, and
also vnto all the congregatiō, and shewed
them the fruit of the land. And they tolde
him, & sayde: we came vnto the land why-
ther thou sendedst vs, & surelye it floweth D
wyth mylke and hony: and here is of the
fruite of it. Neverthelesse, the people bee
strong that dwel in the lād, and the cities
are walled and exceading great: & more-
ouer, we saw the childrē of Enacke there.
The Amalechites dwell in the south coū-
trey, and the Hethites, Jebusites, and the
Amorites dwel in the mountaynes, & the
Cananites dwell by the sea, and by the
coaste of Jordan. And Caleb stylled the

murmure

(murmure ẏ was raysed vp) of ẏ people before
Moses, saying: we wil go vp, & conquere
it: for we be hable to ouercome it. But the
men that went vp with him sayd: We bee
not able to goe vp against the people, for
they are strõger thã we. And they brought
vp an euel report of the land whiche they
had searched, saying vnto the children of
Israel: The lãd which we haue gone tho-
rowe to search it out, is a land that eateth
vp the inhabiters therof: and the people ẏ
we sawe in it, are men of a great stature.
And there we saw also giauntes, the chil-
dre of Enacke, which come of the giantes.
And we seemed in oure syghte, as it were
gresshoppers, and so we did in their sight.

The.xiiii. Chapter.

¶ The people murmure against God, and would haue stoned Caleb and Iosua. The searchers of the lãd die. Amalech killeth the Israelites.

A And all the multytude of the people
cryed out, and wept throughout that
night, and all the children of Israell
murmured agaynste Moses and Aaron.
And the whole congregation sayde vnto
them: Would god that we had dyed in the
land of Egipt, eyther that we had dyed in
this wildernes. Wherfore hath the Lorde
brought vs vnto this lande, to fall vpon ẏ
swerd: and that our wiues, and our chyl-
dren should be a pray? Were it not better ẏ
we returne into Egipt againe? And they
sayd one to an other: We wil make a cap-
tayn, and returne into Egipt again.

B But Moses and Aaron fell on theyr
faces before all the congregation, & mul-
titude of the childrẽ of Israel. And Iosua
the sonne of Nun, and Caleb the sõne of
Iephune (whiche were of them that sear-
ched the lande) rent their clothes & spake
vnto al the cõpany of ẏ childrẽ of Israell,
saying: The land whiche we walked tho-
row to search it, is a very good lãd. If the
Lorde haue lust to vs, he wyll bryng vs
into this lande and geue it vs: whiche is
suche a lande as floweth with mylke and
hony. But in any wise rebel not ye agaīst
Deu.xx.a the Lorde. * Neyther nede ye to feare the
people of the lande, for they are but bread
for vs. Theyr shadowe is departed from
them, and the lord is with vs: feare them
not therfore.

C But al they whiche were in that multi-
tude, bad stone them with stones. And the
glorye of the Lorde appeared in the Ta-
bernacle of witnes, before all the chyldren
of Israel. And the Lord sayde vnto Mo-
ses: Howe long dooe this people prouoke
me and howe long will it be yet they be-
leue me, for all the sygnes whiche I haue
shewed among them? I will smyte them
with the pestilence, and destroy them: and
will make of thee a greater nation, and a
mightier then they. And Moses saide vn-
to the lord: then the Egiptians shall heare
it, for thou broughtest this people in thy
might from among them. And it will bee
tolde to the inhabiters of this land also:
for they haue hearde lykewyse, that thou
Lorde arte among this people: and that
thou lord art seen face to face: & that thy
cloud standeth ouer them, and that * thou
goest before them by day tyme in a pyller Ex.xiiii.c.
of a cloud, and in a piller of fyer by night.
If thou shalt kill all this people as they
wer but one man, then the nations which
haue heard the fame of thee, wil say: The
Lorde is not able to bring in this people
into the land, which he sware vnto them: D
but hath slain them in the wildernes. And
nowe I beseche thee, let the power of my
Lorde bee great, accordyng as thou haste
spoken, saying: The lord is long yer he be
angry, & full of mercy, and suffreth iniqui-
tie and sinne, & leaueth no man innocent,
and visiteth the vnrighteousnes of the fa
thers vpon the children, in the thirde and
fourth generation: be mercifull I beseche
thee, vnto the synne of this people, accor-
ding vnto thy great mercye, as thou haste
forgeuen this people from Egipte, euen
vntill nowe. And the Lord sayde: I haue
forgeuen it, according to thy request. But
as truely as I lyue, all the earth shal bee
fylled with the glory of the Lord. But all
those men which haue seen my glory, and
my miracles which I did in Egipt, and in
the wildernes, and haue tempted me now
this ten tymes, and will not hearken vn-
to my voice, shall not see the lande whiche
I sware vnto their fathers: neyther shall
any of them that prouoked me see it. But
my seruaunt * Caleb, with whom there Iesu.xiiii. b.
was another maner of spirit: and because
he hath folowed me vnto the vtmost: him
wil I bring into the land whiche he hath
walked in, & his sede shall inherite it, and
also the Amalechites & Canaanites which
dwel in the plaine countrey. To morowe
turne you, & geat you into the wildernes,
euẽ by the way of the red sea. And the lord
spake vnto Moses & Aaron, saying: How
lõg doth this euel multitude murmure a- E
gainst me? I haue heard ẏ murmurynges
of the children of Israell, with the whiche
they murmure against me. Tell thẽ ther-
fore:

foꝛe: As truely as I liue (saith the loꝛde)
I will doe vnto you euen as ye haue spo-
ke in mine eares. Your carkasses shall lye
in this wildernes. And all you that were
told thꝛoughout your numbers, from .xx.
yere & aboue (whiche haue murmured a-
gainst me) shal not come into ẏ land, ouer
which I lifted vp mine hand, to make you
dwel therin, saue Caleb the sonne of Je-
phune, & Josua ẏ sõne of Nun. But your
childꝛẽ, which ye said should be a pꝛay, thẽ
wil I bꝛing in, & they shal know the land
whiche ye haue refused, & youre carkasses
shal lie in this wildernes. And your chyl-
dꝛen shal wander in this wildernes, foꝛty
F yeres, & suffer foꝛ your whoꝛdome, vntyl
Ezec. iiii. your carkasses be wasted in ẏ wildernes,
b. after the number of the daies in which ye
serched out the land: euẽ foꝛtye dayes, *e-
uery day foꝛ a yere shal ye beare your vn-
righteousnes, euen foꝛtie yere, & ye shall
know my displeasure. I ẏ loꝛd haue sayde
that I wil do it vnto al this euel congre-
gatiõ, that are gathered together against
me: Foꝛ in this wildernes thei shalbe cõ-
sumed, and here they shal die. And the mẽ
which Moses sent to searche the lande, &
which (when they came againe) made all
the people to murmure befoꝛe him, and
bꝛought vp a slaunder vpon the land: euẽ
those men ẏ did bꝛing vp that slaunder v-
pon it, as though it had been euel, dyed in
i. Coꝛ. x. b a great *plage befoꝛe ẏ loꝛde. But Josua
the sõne of Nun, & Caleb the sõne of Je-
phune, whiche were of the men ẏ went to
searche ẏ land, liued stil. And Moses told
these sayinges vnto all the childꝛẽ of Is-
rael, & the people toke great soꝛowe. And
they rose vp early in the moꝛnyng, & gate
Deut. i. f. them vp into the top of the mõtain, say-
G ing: *Lo, we be here, & will goe vp vnto
the place, of whiche the loꝛd said vnto vs,
foꝛ we haue sinned. And Moses sayde:
wherfoꝛe wil ye go on this maner, beyõd
the woꝛd of the loꝛd: it will not come well
to passe: go not vp therfoꝛe (foꝛ the loꝛd is
not amõg you) that ye be not slain befoꝛe
youre enemies. Foꝛ the Amelechites and
the Cananites are there befoꝛe you, and
ye will fall vpon the swerd, because ye are
tourned awaye from the Loꝛde, and the
Loꝛd wil not be with you. But they pꝛe-
sumed obstinatelye to goe vp into the hyll
toppe. Neuerthelatter, the arke of the
Testament of the Loꝛde, and Moses de-
parted not out of the hoste. Then the A-
malechites, and the Cananites, whiche
dwelt in that hill, came downe and smote
them, and hewed them, euen vnto Hoꝛ-
ma.

¶ The .xv. Chapter

¶ The drinkeoffringes of them that enter into the
land. The punishment of him that sinneth of arrogancie
oꝛ pride.

AND the loꝛd spake vnto Moses, say- A
ing: Speak vnto the childꝛen of Is-
raell, & saye vnto them: *whẽ ye bee Leu
come into the land of youre habitations,
which I geue vnto you, and will offer an
offering vnto ẏ loꝛd, Namely a burnt of-
fring oꝛ a special sacrifice, either of a vow
oꝛ of a willing minde, and in your pꝛincy-
pall feastes, to make a swete sauour vnto
the loꝛd of the oxen oꝛ of the flocke. Then
*let him that offereth his offeryng vnto Leui
the loꝛd, bꝛing also a meatoffring of a tẽth and .i
deale of floure mingled with the fourthe
part of an hin of oyle, and the fourth part
of an hin of wine foꝛ a dꝛinkoffryng, and
offer with the burnt offring oꝛ anye other
offering when it is a lambe. Oꝛ if it bee a
ram, thou shalt offer foꝛ a meateofferyng,
two tenth deales of floure myngled with
the third parte of an hin of oyle: and foꝛ a
dꝛinke offeryng, thou shalt offer the third
part of an hin of wine foꝛ a swete sauour
vnto the Loꝛde. B

And when thou offerest a bullock foꝛ a
burnte offeryng, oꝛ foꝛ a speciall vowe oꝛ
peaceoffring vnto the Loꝛd: let him bꝛing
with a bullocke, a meateofferyng of thꝛee
tenth deales of floure mingled with half
an hin of oyle. And thou shalt bꝛing foꝛ a
dꝛinkoffering, euẽ half of an hin of wine,
foꝛ an offeryng of swete sauour vnto the
Loꝛde. After this maner shall it bee done
foꝛ an oxe, oꝛ foꝛ a ramme, oꝛ foꝛ a lambe
oꝛ a kid. Loke what number thou makest
in these such a number shalt thou make in
them also. And accoꝛdyng to the number
of suche offerynges, thou shalte encrease
the meate offeringes and the dꝛynkeoffe-
rynges. All that are of your selues, shall
dooe these thynges after thys maner, to
offer an offryng of swete sauour vnto the
Loꝛde. And if a straunger soiourne with
you, oꝛ whosoeuer be among you in your
generations, and will offer an offeryng
of a swete sauour vnto the Loꝛd: euen as
ye dooe, so he shall doe. One oꝛdynaunce
shall bee bothe foꝛ you of the congrega-
tion, and also foꝛ the straunger. It shall
be an oꝛdinaunce foꝛ euer in youre gene-
rations, both vnto you and to the straun-
ger befoꝛe the Loꝛde. One lawe and one C
maner shall serue, bothe foꝛ you, and foꝛ
the

the straunger that soiourneth with you.
C And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israell, and say vnto them: *When ye be come in-
..viii.c to the land, to the which I bring you, then when ye wil eate of the bread of the land ye shall take vp an heue offring vnto the Lorde.

Ye shall take vp a cake of the firste of your dowe for an heueoffryng, *as ye do
..xviii.b the heueoffring of the barne, euen so ye shall heue it. Of the first of your dowe, ye shal geue vnto the lord an heueoffring in your generations. And if ye ouersee your selues, and obserue not al these commaundementes, which the lord hath spoken vnto Moses, euen al that the lorde hath cõmaunded you by the hãd of Moses, from the first daie that the Lord commaunded Moses, and hence forward among youre generations: If it happen that oughte is committed ignorauntly of the congregation, all the multitude shall offer a Bullocke for a burnte offering, to bee a swete sauour vnto the Lorde, with the meatoffering and the drinkoffring therto, accordyng to the maner, and an he Goate for sin. And the priest shall make an attonement for all the multitude of the chyldren of Israel, and it shalbe forgeuen them: for it is ignorance. And they shal bring their offering for a sacrifice vnto the Lord: and their sinoffryng before the Lord for their ignoraunce. And it shalbe forgeuen vnto al the multitude of the children of Israel, and vnto the straunger that dwelleth among you: seeyng all the people were in
D
Leu.iiii.f ignoraunce. *If anye one soule synne throughe ignoraunce, he shall brynge a she Goate of a yere olde for synne: And the Prieste shall make an attonement for the soule that synned ignorauntly, wyth the sinoffring before the Lorde to reconcyle hym: and that it maye bee forgeuen hym. And both thou that art borne one of the children of Israell, and the straunger that dwelleth among you, shal haue both one lawe, whoso doth sin throughe ignorancy. But the soule that doth ought presumptuously, whether he bee an Israelite or a straunger, the same blasphemeth the lord. And that soule shalbe rooted out frõ among his people, because he hath despised the word of the lord, and hath broken his commaundement: that soule therfore shal perish, and his sin shalbe vpon hym. And while the children of Israel were in the wildernes, they found a man that ga-
thered stickes vpon the *Sabboth daye. Ex.xxxi.d
And they yt found him gatheryng stickes, brought him vnto Moses and Aarõ, and vnto all the congregation: *and they put him in warde, seeing it was not declared le.xxiiii.b
what should bee done vnto him. And the lord saide vnto Moses: Let the man die: and let all the multitude stone hym with stones without the host. And all the multitude brought him without the host, and stoned him with stones, & he died as the lorde commaunded Moses. And the lord spake vnto Moses, saying: Speake vnto the children of Israel, and byd them that they *make them gardes in the quarters of their garmentes throughout their generations, and put vppon the gard of the De.xxii.b
quarters, a ribãd of yelowe silke. And the gard shalbe vnto you to looke vpõ it, that ye maie remember all the commaundementes of the lord, and do them, and that ye seke not after your own heart, or your own eyes, after the which ye vse to goe a whoring: but ye shall remember rather & do all my commaundementes, and be holy vnto your God. I am the Lorde youre God, which brought you out of the lande of Egipt, for to bee youre God: I am the Lorde your God.

The .xvi. Chapter.

The rebellion of Corah, Dathan, and Abiram.

And *Corah the sonne of Iezehar, A
the sõne of Cahath, the sõne of Leui, & Dathan, & Abiram the sonne Ec.xlv.e
of Eliab, and On, the sõne of Peleth, the sonne of Ruben: rose vp beefore Moses, with other men of the children of Israel, two hundred and fiftie, whiche were captains of the multitude, greate & famous men in the congregation: and thei gathered themselues together agaynst Moses & Aaron, & said vnto them: ye make much to do: seing al the multitude are holy euery one of them, & the lord is among them. Why heue ye your selues vp aboue the cõgregatiõ of yt lord? And whẽ Moses herd it, he fel vpõ his face, and spake vnto Corah & vnto all his companye, saying: to morow yt lord will shewe who are his, who is holy, & who ought to approche nie vnto him, & whom he hath chosen to come to him. This doe therfore, take you fierpãs, both Corah & all his companie, & do fire therein, & put cẽse in them before the lord B
to morow. And the man whom the Lord doeth chose, the same shalbe holy. Ye make much to do, ye childre of Leui. And Mo- Nu.iii.b.
ses saide vnto Corah: *heare ye children

of Leui: Is it but a small thing vnto you
that the god of Israel hath seperated you
from the multitude of Israel: & broughte
you to himself, to do the seruice of ẏ dwel-
ling place of the lord, and to stand before
the multitude & to minister vnto him? He
hath taken thee to him, & all thy brethren
the sonnes of Leui with thee, and seke ye
the office of ẏ priest also. For whiche cause
both thou and al thy company are gathe-
red together against the Lord. And what
is Aaron that ye murmure against hym?
And Moses sent, and called Dathan, and
Abiram the sonnes of Eliab, whiche said:
C we wil not come vp. Is it a smal thyng ẏ
thou hast brought vs out of a lande that
floweth with milke and honey, to kyll vs
in the wildernes, & to raigne ouer vs al-
so? Hast thou brought vs vnto a lād that
floweth with milk and honey, and geuen
vs enheritaunce of fieldes & vineyardes?
Wilt thou pull out the eyes of these men?
we wil not come vp. And Moses wared
verye angrye, and sayde vnto the Lorde:
Turne not thou vnto their offeryng. I
haue not taken so muche as an asse from
them, neyther haue I hurte any of them.
And Moses saide vnto Corah: Be thou
and all thy company before the lord: both
thou, they, and Aaron to morowe. And
take euerye man his censer, and put cense
in them, that ye may offer before the lord:
euery man of the two hundred and fiftye,
take his censor, thou also Aaron, that e-
uery one maie haue his censor. And they
toke euery man his censor, and put fyre in
them, and laide cense thereon, and stode
in the dore of the Tabernacle of witnesse
with Moses and Aaron. And Corah
gathered all the congregation againste
thē, vnto the doore of ẏ tabernacle of wit-
nes. And the glorie of the Lorde appea-
red vnto all the congregation. And the
D Lord spake vnto Moses and Aaron, say-
ing: Seperate your selues from amonge
this congregation, that I maie consume
them at once. And thei fel vpon their fa-
ces and said. *O most mightie God of the
Nu.xxvii a. spirites of al flesh: if one man haue sinned
wilt thou be wrothe with al ẏ multitude?
And the Lord spake vnto Moses, saying:
speake vnto the congregation, and saye:
Geat you awaie frō aboute ẏ dwelling of
Corah, Dathan & Abiram. And Moses
rose vp, & went vnto Dathan & Abiram,
& the elders of Israel folowed him. And
he spake vnto the congregation, saying:
depart frō the tentes of these wicked mē,

& touche nothing of theirs, lest ye perish
in al their sinnes. And so thei gate them
from the dwelling of Corah, Dathā and
Abiram, on euerie side. And Dathan & A-
biram came out & stode in ẏ doore of their
tentes, with their wiues, their sonnes, &
their litle childrē. And Moses said: Here-
by ye shal know ẏ the Lord hath sent me
to doe all these workes, & that I haue not
done thē of mine own mind. If these men
die the common death of al men, or if thei
bee visited after the visitation of al men,
then the lord hath not sent me. But and if
the lord make a new thing, & the earth o-
pen her mouth and swalow them vp with
al that they haue, & thei goe downe quick
into hell: then ye shall vnderstande that E
these men haue prouoked the lord.
And it fortuned, that as sone as he had
made an end of speaking al these wordes,
*the ground claue a sunder ẏ was vnder Deu. Nu. b. Psal.
them: & the earth opened her mouthe, and
swalowed them vp, & their houses, and al
the men that wer with Corah, & all their
goodes. And they and all that thei had,
wēt down aliue vnto hel, & the earth clo-
sed vpon them, & thei perished from amōg
the congregation. And al Israel that wer
about them, fled at the crie of them. And
thei saide: lest the earth swalow vs vp al-
so. And there came out a fier from ẏ lord,
and consumed the two hundred and fiftie
men that offred cense. And the lord spake
vnto Moses, saying: Speake vnto Elea-
zar, the sonne of Aaron the priest, that he
take vp ẏ censers out of the burning, and
skatter the fier here and ther: for the cen-
sers of these sinners are halowed in their
deathes: & let thē make of thē thin beaten
plates for a couering of ẏ altar. For they
offred them before the lorde, and therfore
thei are halowed: and thei shalbee a signe
vnto the children of Israel. And Eleazar
the prieste toke the brasen censers whiche
thei that wer burnt had offered, and beat F
thē thin for a couering of the altar, to be a
remembraunce vnto the children of Isra-
el, that no straunger whiche is not of the
sede of Aarō, come nere to offer cense be-
fore the lord, that it happen not vnto him
like as vnto Corah and his company: as
the lord said of him by the hād of Moses.
But on the morowe, all the multitude of
the children of Israel murmured against
Moses and Aaron, saying: ye haue killed
the people of the lord. And it fortuned, ẏ
when ẏ multitude was gathered agaynst
Moses and Aaron, thei loked toward the
Tabnacle

tabernacle of witnesse. And behold (when they were entred into it) the cloude couered, it and the glory of the Lord appeared. And Moses and Aaron came before the Tabernacle of witnesse. And the Lord spake vnto Moses, saying: get you from amōg thys congregation, that I may consume them quickly. And they fel vpon their faces. And Moses, sayd vnto Aaron: Take a cēser, & put fier therin out of ẏ altare, and powre on cense, and goe quickly vn-
6 to the cōgregation, that thou mayest obtayne forgeuenesse for them. For there is wrath gone out frō the Lord, & there is a plage begon. And Aaron toke as Moses cōmaūded hym, and ran into the middes of the cōgregation: and behold, the plage was begon among the people, and he put on cense, and made an attonemēt for the people. And when he stode betwene the dead, and them that were aliue the plage ceased. They that dyed in the plage, were fourtene thousand and seuen hūdred: besyde them that dyed about the businesse of Corah. And Aaron went agayne vnto Moses before the dore of the Tabernacle of wytnesse, and the plage ceased.

The.xvii.Chapter.

¶ Aarons rod buddeth and beareth blossomes.

A AND the Lorde spake vnto Moses, saying: speake vnto the children of Israel, and take of euery Prince of them a rodde, after ẏ houses of their fathers, euen twelue roddes: & write euery mannes name vpō hys rodde. And write Aarons name vpō the rodde of Leui: for euery rodde is for an house of their fathers. And put them in the tabernacle of witnesse, euen in the place where I mete
B you. And the mānes rodde whō I chose, shall blossome. And I wyll make ceasse from me the grudginges of the childrē of Israel, wherby they grudge agaynst you. And Moses spake vnto the children of Israell, and all the Prynces gaue hym, euery Prynce ouer their fathers houses, a rod, euen.xii.roddes: and the rod of Aaron was amōg the roddes: And Moses put the roddes before the Lord, in the tabernacle of witnesse. And on the morow,
C Moses went into the tabernacle of wit-
Heb.ix.a nesse: and behold, *the rod of Aaron for the house of Leui, was budded, and bare blossomes and almondes. And Moses brought out al the roddes from before the Lord vnto al the children of Israell, and they loked vpō them, & toke euery mā his rod. And ẏ lord sayd vnto Moses: Bring Aarons rod again before the witnesse to
D be kept for a token of the childrens rebelliō, and that their murmuryng may cease frō me, and that they dye not. And Moses did as the Lorde commaunded hym, euen so did he. And the children of Israel spake vnto Moses, saying: Beholde, we are wasted away and consumed: we all come to naught. Whosoeuer cōmeth nie the dwelling of the lord, dyeth. Shal we vtterly consume away.

¶ The.xviii.Chapter

¶ The office of the Leuites. The tithes and the firste fruites must be geuen them. Aarons heritage.

AND the Lord sayd vnto Aarō: Thou A
and thy sonnes, & thy fathers house with thee, shall beare ẏ fault of that which is done amisse in the holy place. And thou and thy sonnes with thee, shall beare the faulte of that which is done amysse in your Priesthode. * And thy bre-
thren of the tribe of Leui, and of thy fa- Nu.iii.b.
thers householde, shalt thou take vnto thee, that they may be ioyned vnto thee, and minister vnto thee: euen vnto thee & thy sonnes with thee, before the tabernacle of witnesse. They shal wait vpon thee and vpon al the tabernacle: only let them not come nye the vessels of the Sanctuary, and the altare, that they and ye also dye not. And they shal be by thee, & waite on the Tabernacle of witnesse, for al the seruice of the tabernacle, and let no stranger come nye vnto you.

Therefore shall ye kepe the holy place and the altare, that there fall no more wrath vpon the childrē of Israel. Behold I haue taken your brethren the Leuites from amōg the children of Israel, which as a gift of yours are geuē vnto the lord, to do the seruice of the tabernacle of witnesse. Therfore shalt thou and thy sōnes with thee, take hede vnto your Priestes office for al thynges that pertayne to the altare, & for all that are within the vaile. And see that ye serue: for I haue geuen your Priestes office vnto you as a gift, & therfore the straunger that cōmeth nye, must be slain. And the Lorde spake vnto Aarō: Behold, I haue geuen thee the kepyng of myne heueofferynges, of all the halowed things of the childrē of Israell. Euen vnto the, I haue geuē them for the
anointing, & to thy sōnes, for a dutie for B
euer. Thys shalbe thyne of most holy frō the fyre of ẏ altare. Al their sacrifices for al their meatoffringes, sin offringes, or

trespasoffring, which they bring vnto me, are most holy. It is thine & thy sonnes. In the most holy place shalt thou eate it: and al that are males shal eate of it, let it be holy vnto thee. And this also is thine,
Leui. vii. d. *ẏ heueoffrings of their giftes, throughout all the waueoffringes of the children of Israell: I haue geuen them vnto thee and thy sonnes and thy daughters with thee, to be a duety for euer: & all that are cleane in thy house, shall eate of it, all the fat of the oile, and all the fat of the wine, and of the corne, which they shal offer vnto the lord, for first fruites, the same haue I geuen vnto thee. And whatsoeuer is first ripe in their land, which they bryng vnto the Lord, shalbe thine: and all that are cleane in thy house, shall eate of it. All dedicate thinges in Israell, shalbe thine. All that breaketh the matrice in all fleshe that men bring vnto the Lord, whether it
C be of men or beastes, shalbe thine. Neuerthelater, the first borne of man, shalt thou redeme: and the first borne of vncleane beastes, shalte ẏ redeme likewise. Those that are to be redemed, shalt thou redeme from the age of a moneth, for the value of the money, namely for. v. sicles, after the sicle of the sanctuary. A sicle maketh twẽtie halfepens. But the first borne of oxen shepe and goates, shalt thou not redeme. For they are holy: therefore thou shalte sprinkle their bloud vpon the altare, and shalt burne their fat vpõ the sacrifice for a swete sauoure vnto the Lord.

And the flesh of them is thine, *as the
Leui. vii. d. wauebrest and the right shoulder: These are thine. All the holy heueoffriges which the children of Israel offer vnto the lord, haue I geuen thee, and thy sonnes, and thy daughters with thee, to be a duety for euer: let it be a salted couenant for euer, before the Lord, both vnto thee, and to thy sede with thee. And the Lorde spake
Deut. xviii. a Ec. xliiii. g. vnto Aarõ: *thou shalt haue none inheritance in their lande, neither shalt thou haue any part amõg them. I am thy part and thy inheritance among the children of Israell. Beholde, I haue geuen the children of Leui all the tenth in Israell to inherite, for ẏ seruice which they serue in the tabernacle of witnesse. Neyther must the children of Israell hencefourth come nye the tabernacle of witnesse, leste they beare sin, and dye. But the Leuites
D shall do thee seruice in the tabernacle of witnesse, and beare their sin. It shalbe a law for euer in your generations, that among the children of Israel, they possesse none inheritance. But the tithes of the children of Israell, which they pay as an heueoffring vnto the Lord, I haue geuẽ the Leuites to inherite. And therefore I haue sayd vnto them: Among the childrẽ of Israel ye shal possesse none inheritãce. And the Lord spake vnto Moses, saying Speake vnto ẏ Leuites, & say vnto thẽ: when ye take of the children of Israel the tythes which I haue geuen you of them for your enheritãce, ye shal take an heueoffring of that same for the Lord: euen ẏ tenth part of ẏ tythe. And this your heueoffring shalbe reckned vnto you, euen as though it were of the corne of the barne, or oute of the fulnesse of the wine presse. Of this maner ye shall therfore seperate an heueoffring vnto the Lord, of al your tithes which ye receiue of the children of Israell, & ye sh[a]ll geue therof vnto the Lord an heueoffring, which shal belong to Aaron the Priest. Of all your gyftes, ye shall take out of all the Lordes heueoffringes, euen the fat of their hallowed thinges. Therfore thou shalt saye vnto them: when ye haue taken away the fatt of it from it, it shalbe coũted vnto the Leuites, as if it were the encrease of ẏ corne floure, or the encrease of the wine presse. And ye shall eate it in all places, both ye and your householdes, for it is your reward for your seruice in the tabernacle of witnesse. And ye shall beare no sin by the reason of it, when ye haue taken from it the fat of it: neither shal ye vnhalow the holy thinges of the children of Israel, lest ye dye.

¶ The. xix. Chapter.

¶ Of the red kowe. The law of him that dyeth in the Tabernacle, and of him also that toucheth any vncleane thyng.

A
And the lord spake vnto Moses, and Aaron, saying: This is the ordinance of the lawe, which the Lorde hath commaunded, saying: Speake vnto the childrẽ of Israel, that they bring thee a red kowe without spot, and wherin is no blemishe, and vpon which neuer came yoke. And ye shall geue her vnto
Heb. ix. c. Eleazar the Priest, that he may bryng * her without ẏ host, & cause her to be slain before his face. And let Eleazar ẏ Priest, take of her bloud with his finger, and sprinckle it before the Tabernacle of witnesse seuen tymes. And cause the kowe to

..iiii. to be burnt in hys syght, with her*skin,
flesh and bloud. And the dung of her shall
he burne also. And let the Priest take Ce-
dar wood, and ysope, and purple clothe, &
cast it vpon the kowe as she burneth. Thē
let the Priest wash hys clothes, and he
shal bath hys flesh in water, & then come
into the host, and the Priest shalbe vn-
cleane vnto ŷ euen. And he that burneth
her, shall wash his clothes in water, and
bath hys flesh in water, and be vncleane
vntil euen. And a man that is cleane, shal
B take vp the ashes of the kowe, and put thē
without the host in a cleane place. And it
shalbe kept for the multitude of the chil-
..iii.b. dren of Israel *for a sprinckeling water,
and for an attonement of syn. Therefore
he that gathered the ashes of the kowe,
shal wash hys clothes, and remayne vn-
cleane vntill euen. And thys shalbe vnto
the children of Israel, and vnto the stran-
ger that dwelleth among them, a statute
..xxxi. for euer. * He that toucheth the dead bo-
dy of any mā, shalbe vncleane seuē dayes.
..cle. And he shall purifie hymselfe with thys
..iiii.b. water the third day, and the seuenth day,
..g. ii.c and he shalbe cleane. But if he purifie not
himselfe the third day, and the seueth day
he shal not be cleane. Whosoeuer toucheth
the corse of any man that is dead, and
C sprinkleth not himselfe, defileth the dwel-
lyng of the Lord: and that soule shall be
rooted out of Israel, bicause the sprink-
ling water was not sprinkled vpon hym.
He shalbe therfore vncleane, and his vn-
clennesse shall remaine vpon him.

This is the law of the man that dieth
in a tent: al that come into the tent, and al
that is in the tent, shalbe vncleane seuen
dayes. And all the vessels that be open
which haue no lid nor couering vpon thē,
D shalbe vnclene. And whosoeuer toucheth
one that is slaine with a swearde in the
fieldes, or a dead person, or a bone of a
dead man, or a graue, shalbe vncleane se-
uē dayes. Therfore, for an vncleane per-
son they shall take of ŷ burnt ashes of the
sinoffring, and running water shalbe put
therto in a vessell. And let a cleane person
Psal.li.b *take ysope and dip it in the water, and
sprincle it vpon the tent, and vpon al the
vessels, and on the soules that were ther-
in, and vpon hym that touched a bone, or a
slayn person, or a dead body, or a graue.
And the cleane person shall sprynkle vpon
the vncleane the third day & the seuenth
day: and the seuenth day he shall purifie
himself, and wash his clothes, and bath
himself in water, and shalbe cleane at
euē. But the man that is vncleane and
sprinkleth not himself, the same soule shal
be destroyed from among the congrega-
tion: bicause he hath defiled the holy place
of the lord, and the sprynkling water hath
not been sprinkeled vpon hym, therefore
shall he remayne vncleane. And this shal
be a perpetual law vnto thē. And he that
sprynkeleth the sprynkling water, shall
wash his clothes. And he ŷ toucheth the
sprinkling water, shalbe vncleane vntil
euen. And whatsoeuer the vncleane per-
son toucheth, shalbe vncleane. And ŷ soule
that toucheth it shalbe vncleane vntil the
euen.

¶ The.xx. Chapter.

¶ MirJam dyeth. The people murmure. They haue
water euen out of the rocke. Edom denyeth the Israe-
lites passage through his realme. The death of Aaron,
in whose roume Eleazar succedeth.

And the children of Israel came with A
the whole multitude into the deserte
*of Sin, in the first moneth, and the
people abode at Cades. And there dyed Nume.
MirJam, and was buryed there. But xxxiii.b.
there was no water for the multitude, &
they gathered thēselues together against
Moses and Aaron. And the people chode
with Moses, and spake, saying: Woulde
God that we had perished, when our bre-
thren dyed before the Lord. Why haue ye
brought the congregation of the Lorde
vnto this wildernesse, that both we and
our cattell should dye in it? *Wherefore Exo.xvii
haue ye made vs to go out of Egipt, to a.
bryng vs into this vngracious place,
which is no place of sede, nor of fygges,
nor vines, nor of pomegranates, neyther
is there any water to drinke. And Mo- B
ses and Aaron went from the congrega-
tion vnto the doore of the Tabernacle
of wytnesse, and fell vpon their faces.
(And they cryed vnto the Lord, and sayd: O Lorde
God, heare the crye of thys people, and open them
thy treasure, euen a foūtaine of liuing water, that
they may be satisfied, and that their murmuring
may ceasse.) And the glory of the Lord ap-
peared vnto them. And the Lorde spake
vnto Moses, saying: Take the rod, and
gather thou, and thy brother Aaron, the
congregation together, and speake vnto
the rocke before their eyes, & it shall geue
forth hys water. And thou shalt bring
them water out of the rocke, to geue the
company drynke, and their beastes also.*
And Moses toke the rod from before the Exo.vii
Lord, as he commaūded hym. And Mo- .c.
ses & Aaron gathered the congregation
together before the rocke, and Moses

sayd vnto them: heare ye rebellio͂s: Must
we fet you water out of this rocke? And
Psalme lxxviii. b. Moses lift vp his hand, & with his * rod
he smote the rocke two tymes, & the wa-
ter came out abou͂dantly: & the multitude
dranke, & their beastes also. And the lord
spake vnto Moses and Aaron: bicause ye
beleued me not, to sanctifie me in the eyes
C of the children of Israell, therfore ye shal
not bring this congregation into yͤ land
which I haue geuen them. This is the
water of strife, bicause the children of Is-
raell stroue with the Lord, & he was sa͂c-
Iudg. xi. c. tified in them. And Moses * sent messen-
gers fro͂ Cades vnto the king of Edom.
Thus sayth thy brother Israell: Thou
knowest al the trauaile that hath happe-
ned vs. Our fathers went down into E-
gipt, and we haue dwelt in Egipt a long
tyme: & the Egiptians vexed vs and our
fathers. And when we cryed vnto yͤ lord,
he heard our voyce, & sent an Angell, and
hath fet vs out of Egipt. And beholde we
are in Cades, euen in the vttermost citie
of thy border. We will go now through
Nu. xxi. c thy countrey * but we wil not go through
the fieldes or vineyardes, neither wil we
drinke of the water of the fountaines: we
wil go by the kinges hye way, & neither
turne vnto the right hand, nor to the left,
vntill we be past thy cou͂trey. And Edom
answered him. Thou shalt not go by me:
lest I come out against thee w͞ yͤ sweard.
D The children of Israell sayd vnto hym:
we wil go by the beate͂ way: and if I and
my cattel drinke of thy water, I wil pay
for it: I will but only (without any
harme) go through on my fete. He answe-
red: Thou shalt not go thorow. And Edo͂
came out against him with much people,
and with a mighty power. And thus Edo͂
denied to geue Israell passage thorowe
his countrey: wherfore Israell turned a-
way from him. And the children of Isra-
ell departed from Cades, and came vnto
mount Hor, with all the congregation.
And the Lord spake vnto Moses & Aa-
ron in mount Hor, hard by the coast of
the land of Edom, saying: Aaron shalbe
gathered vnto his people, for he shal not
come into the land, which I haue geuen
vnto the childre͂ of Israel: bicause ye dis-
obeyed my mouth at the water of stryfe.
Take Aaron and Eleazar his sonne, and
bring them vp into mount Hor: and thou
shalt strip Aaron out of his vestmentes,
and put them vpon Eleazar his sonne, &
Aaron shalbe gathered vnto his people,
and shal dye there. And Moses did as the
Lord commaunded, and they went vp in
to mount Hor, in the sight of al the mul-
titude. And Moses toke of Aarons clo-
thes, and put them vpon Eleazar his son
* And Aaron died there in the top of the De.
mount. And Moses and Eleazar came xxxii.
down out of the mou͂t. When al the mul- g.
titude sawe that Aaron was dead, they
mourned for Aaro͂ thirtie dayes, through
out all the househo ldes of Israel.

The. xxi. Chapter.

¶ Israel vanquisheth king Arad. The fyrye serpentes sting them. The kinges, Sehon and Og, are ouercome in battell.

AND when king * Arad the Cananite A
which dwelt towarde the South, Num.
heard tell that Israell came by the b.
way that yͤ spies had fou͂d out, he fought
against Israell, and toke some of them
prisoners. And Israel vowed a vowe vn-
to the Lord, and sayd: If thou wilt dely-
uer this people into myne hand, I will
vtterly destroy their cities. And the Lord
heard the voice of Israell, and deliuered
them the Cananites. And they destroyed
them and their cities, & called the + place * Iudg.
Horma. * And they departed from mou͂t i. b.
Hor, by the way of the red sea, to compasse Deut.
the land of Edom. And the soule of the Deut.
people fainted by the way. And the peo- B
ple spake against God, and against Mo-
ses. * Wherfore hast thou brought vs out
of Egipt, for to dye in the wyldernesse? for
here is neither bread nor water, and our Num. xi.
soule lotheth this light bread. * Wherfore 1. Cor. x.
the Lord sent fiery serpentes among the Sap. xvi.
people, which stong them: and much peo- a.
ple of Israell dyed. Therfore the people
came to Moses and sayd: we haue sinned
for we haue spoken against the lord, and
against thee: * Make intercession to the C
Lord, that he take away the serpentes Exo. viii.
from vs. And Moses made intercession b.
for the people. And the Lord sayde vnto iii. Re.
Moses: make thee a fiery serpent, and xiii. b.
set it vp for a signe, that as many as are Act. viii.
bitten, may loke vpon it, and liue. * And b.
Moses made a serpent of brasse, and set
it vp for a signe. And when the serpentes
had bitten any man, he beheld the serpent
of brasse, and was healed. * And yͤ childre͂
of Israell departed thence, and pitched in Iohn iii.
Oboth. And they departed from Oboth, b.
and pitched at yͤ heapes of Abarim: eue͂ in 4. Re.
the wildernesse which is by the plaine of xviii. a
Moab, on the East side. And they remo- Num.
xxxiii. c.

ued

D ued thence, and pitched vpon the riuer of
Zarad. And they departed thence, and pit-
ched on the other side of Arnon, which is
in the wildernesse, and cōmeth out of the
coastes of the Amorites: for Arnon is the
border of Moab, betwene Moab and the
Amorites. Wherfore it is spoken in the
boke of the warre of the Lord, what thing
he did in the red sea, and in the riuers of
Arnon. And the head of the riuers that
goeth down to the dwelling of Ar, and
stretcheth vnto the border of Moab, frō
thence it turneth vnto Beer. The same is
Beer, or wel, wherof the Lord spake vn-
to Moses: gather the people together, &
I will geue them water. Then Israel sāg
thys song. Aryse vp well, syng ye vnto
hym. The prynces dygged thys well, the
captaines of the people digged it, with the
teacher, and with their staues.
E And from the wyldernesse they went to
Matana, and from Matana, to Nahali-
ell, and from Nahaliell, to Bamoth, and
from Bamoth, to the valley that is in the
field of Moab, vnto the top of the hyll
that appeareth before Jesimon. And Is-
raell sent messengers vnto Sehon, king
of the Amorites, saying: * I will go
Nu.xx.c. Deute. ii.e. and.xx.b. through thy lande: we wyll not turne in-
to thy fieldes or vyneyardes, neyther
drynke of the waters of the well: but we
wil goe a long by the kinges hye way, vn
til we be past thy countrey. * But Sehon
Deut. xxix.b. would geue Israell no licence to passe
through his countrey, but gathered al his
people together, and went out agaynste
Israel into the wildernesse. And he came
to Jeheza and fought against Israell. *
Deut. i.a &.xxxi.a. Josu. xxiiii.a. And Israell smote hym in the edge of the
sweard, and conquered hys lande from
Arnon vnto Jabok, and vnto the chyl-
F dren of Ammō. For the border of the chil-
dren of Ammon was * strong. And Is-
Deu.ii.d raell toke all these cities, and dwelt in all
the cities of the Amorites: in Hesbon, and
in al the townes that long therto. For
Hesbon was the citie of Sehon king of
the Amorites, which fought before agaist
the kyng of the Moabities, and toke all
his land out of his hand, euen vnto Ar-
non. Wherfore they say in the Prouerbe:
Come to Hesbon, and let the citie of Se-
hon be built and repared: for there is a
fyre gone out of Hesbō, and a flame from
the citie of Sehon, and hath consumed
Ar in Moab, and the inheritours of the
hye places in Arnon. Wo be to thee Mo-
ab: O people of Camos, ye are vndone: he
hath putt his sonnes to flight and his G
daughters vnto captiuitie vnto Sehon
the king of the Amorites. Their empire,
is lost from Hesbon vnto Dibon, and we
made a wildernesse euen vnto Nopha,
which reacheth vnto Mediba. And thus
Israell dwelt in the lād of the Amorites.
And Moses sent to searche out Jaezer, &
they toke the townes belonging thereto,
and rooted out the Amorites ẏ wer ther-
in. * And they turned and went vp to- De.iii.a. &.xxix.b.
ward Basan. And Og the king of Basan
came out against them, he and al his peo-
ple to fight at Edrei. And the Lord sayde
vnto Moses: feare him not, for I haue
deliuered him into thy hand and all hys
people, and his land. And thou shalt do to
him as thou didst vnto Sehon the king
of the Amorites, which dwelt at Hesbō.
They smote him therfore, and his sōnes,
and all hys people, vntill there was no-
thing left him: And they conquered hys
lande.

The.xxii. Chapter.

King Balac sendeth for Balaā, whose name in ẏ Hebrue, is written Bilcam. Balaams asse speaketh.

AND the children of Israell departed A
and pitched in the fieldes of Moab,
on the other side of Jordane, ouer a-
gainst Jericho. * Balac the sonne of Zi-
phor sawe that all Israell had done to ẏ Josua. xxiiii.b.
Amorites: & the Moabites were sore a-
fraide of the people, bicause they wer ma-
ny, & stode in feare of the children of Is-
rael. And Moab sayd vnto the elders of
Madian: now shall thys company lycke
vp al ẏ are round about vs, as an oxe lic-
keth vp the grasse of the fielde. And Ba-
lac the sonne of Ziphor was kyng of the
Moabites at ẏ tyme. He sent messēgers
therfore vnto * Balaam the sōne of Be-
or in Pethor (which is by the riuer in the Deu. xxiii.a. ii Pete. ii.c.
lande of the children of hys folke) to call
hym, saying: Beholde, there is a people
come out of Egipt: & behold, they couer ẏ B
face of ẏ earth, & dwell ouer against me.
Come now therfore, & curse thys people
for my sake, for they are to mighty for me
if so peraduenture I might be able to
smite them, & to driue them out of the lād.
For I wote ẏ he whō ẏ blessest, is blessed
and whō thou cursest, is cursed. And the
elders of Moab, and ẏ elders of Madian
departed, hauing ẏ reward of ẏ sothsay-
ing in their hande. And they came vnto
Balaam, & told hym ẏ wordes of Balac.
He answered thē: Tary here this night, &
I wil bring you worde, euē as ẏ lord shal

C say vnto me. And the Lordes of Moab
abode with Balaam. And God came vnto
Balaam, and sayd: what men are these wt
thee? And Balaam said vnto God: Balac
the sonne of Ziphor, king of Moab, hath
sent vnto me, saying: Beholde, there is a
people come out of Egipt, and couereth ye
face of the earth: come now therfore, and
curse them for my sake, if so peraduẽture,
I may be able to ouercome them in bat-
tel, and to driue them out. And God sayd
vnto Balaam: Go not thou with them,
neither curse the people, for they are bles-
sed. And Balaam rose vp in the morning
and sayd vnto the Lordes of Balac: gett
you vnto your land, for the Lord wil not
suffer me to go with you. And the Lordes
of Moab rose vp, and went vnto Balac,
D and sayd: Balaam would not come with
vs. And Balac sent agayn a greater com-
pany of Lordes, and more honorable thẽ
they: which came to Balaam, & told him:
Thus sayth Balac the sonne of Ziphor:
Oh, let nothing let thee, but come vnto
me, for I will greatly promote thee, vnto
great honor, and wil do whatsoeuer thou
sayest vnto me: come I pray thee, curse
this people for my sake. And Balaam an
swered and sayd vnto the seruauntes of
Numeri xxiiii.c. Balac: *If Balac would geue me his
house ful of siluer & gold, I can not go be-
yond the word of the Lord my God, to do
lesse or more. Now therfore tary ye here
this night: that I may wete what ye lord
wil say vnto me more. And god came vn-
to Balaam by night, and sayd vnto him:
If the men come to call thee, rise vp and
goe with them: but loke what I say vnto
the, that shalt thou do. And Balaam rose
vp early, and sadled his asse: and went wt
the Lordes of Moab. And the counte-
naũce of God was angry, bicause he wẽt.
And the Angell of the Lord stode in the
way against him, as he rode vpõ his asse,
and his two seruauntes were wyth hym.
E And when the asse saw the Angell of the
Lorde stande in the waye, and hauing a
sweard drawen in his hand, the asse tur-
ned aside out of the way, and went out in-
to the fielde. And Balaam smote the asse
to turne her into the way. But the angel
of the Lorde stode in a path betwene the
vineyardes, & there was a wall on ye one
side, & another on the other. And when
the asse saw ye Angel of ye Lord, she wren-
ched vnto the wal, & thrust Balaams fote
vnto the wall, and he smote her agayne.
And ye Angel of the Lord went further &
stode in a narow place, where was no
way to turne, either to the right hande or
to the left. And whẽ the asse saw the An-
gell of the Lord, she fell down vnder Ba-
laam: and Balaam was wroth, & smote
the asse with a staffe. And the Lord ope-
ned the mouth of the asse, and she said vn-
to Balaam: What haue I done vnto thee
that thou hast smittẽ me now thre times?
And Balaam sayd vnto the asse, bicause
thou hast mocked me: I would also there
were a sweard in my hand, for euen now
would I kill thee. And the asse sayd vnto
Balaam: am not I thine asse, which thou
hast ridden vpon, since thou wast borne
vnto this day? Was I euer wont to do so
vnto thee? he sayd: nay.
And the Lord opened the eyes of Bala- F
am: and he saw the Angell of the Lord
stãding in the way, hauing a sweard dra-
wen in his hand. He bowed himself ther-
fore and fell flat on his face. And the An-
gell of the Lord sayd vnto him: Wherfore
hast thou smitten thine asse thre tymes?
Behold, I came out as an aduersary, bi-
cause thou makest thy way contrary vn-
to me, and the asse saw me, & went backe
fro me thre tymes: or els if she had not
turned from me (geuing place to me that stode
in the way) I had surely slaine thee, and sa-
ued her aliue. Balaam sayd vnto the an-
gell of the Lord: I haue sinned, for I wist
not that thou stodest in the way agaynste
me. Now therfore if it displease thee, I
wil turne home againe. The Angell sayd
vnto Balaam: go with the men: but what
I say vnto thee, that shalt thou speake.
And so Balaam went with the Lordes of
Balac. And when Balac heard that Ba- G
laam was come, he went out to mete him
vnto a citie of Moab, which is in the bor-
der of Arnon, euen in the vtmost coaste.
And Balac sayd vnto Balaam: did I not
sende for thee, to call thee? And wherefore
camest thou not vnto me? bicause I am
not able to promote the vnto honor? And
Balaam made answere vnto Balac: Lo,
I am come vnto thee. And can I now say
any thing at all? The word ye God *put- Numeri c.
teth in my mouth, that shal I speake. And
Balaam went with Balac, and thei came
vnto a citie of stretes. And Balac offred
oxẽ and shepe, and sent (rewardes) for Ba-
laam, and for the Lordes that were wyth
him. And on the morow Balac toke Ba-
laam, and brought him vp into the hye
place of Baal, that thence he might se the
vtmost part of the people.

The

¶ The .xxiii. Chapter

¶ Balaam blesseth the people.

A And Balaam said vnto Balac: build me here seuen altares, and prepare me here seuen oxen, and seuen rammes. And Balac did as Balaã sayd. And Balac & Balaam offred on euery altare, an oxe & a ram. And Balaam sayd vnto Balac: Stãde by thy sacrifice, & I wil go, if happly the Lord wil mete me: & whatsoeuer he sheweth me, I wil tel thee: and he wẽt forth alone. But God met Balaam and Balaam sayd vnto him: I haue prepared seuen altares, and haue offred vpon euery altare, an oxe & a ram. And ÿ Lord put a saying in Balaams mouth, & sayd: go againe to Balac, and say on thys wise. And when he went again vnto him loe, he stode by his sacrifice, he and all the Lordes of Moab. And he toke vp his parable and said, *Balac the king of Moab hath fet me from Mesopotamia, out of ÿ mountaines of the East (saying:) come, curse Iacob for my sake: come and defye Israel. How shal I curse him, whom god

B hath not cursed? Or how shal I defie him whom god hath not defied? From the top of the rockes I see him, & from the hilles I behold him: loe, the people shal dwel by themselues, and shall not be rekened among the nations. Who can tell the duste of Iacob, & the numbre of the fourthpart of Israel? I pray God that my soule may dye the death of the righteous, & that my last end may be like his. And Balac sayd vnto Balaam: What hast thou done vnto me? I fet thee to curse mine enemies: and beholde, thou hast blessed them. He answered and sayd: must I not kepe that, and speake it, which the Lord hath putt in my mouth? And Balac sayd vnto him: come I pray thee with me vnto another place, whence thou maiest see them: and thou shalt se but the vtmost part of them, and shalt not se them all: curse them out of ÿ place for my sake. And he brought him in to a fielde (where men might see farre of)

C euen to the top of an hill, & built seuen altars, & offred an oxe & a ram on euery altare. And he sayd vnto Balac: stand here by thy sacrifice, while I go yonder. And the Lord met Balaam, & *put a worde in his mouth, & sayd: Goe againe vnto Balac, & say thus. And when he came to him beholde, he stode by his sacrifice, and the Lordes of Moab with him. And Balac sayd vnto him: What hath the Lord saide? And he toke vp his parable, & answered: rise vp Balac & heare, & hearken vnto me thou sonne of Ziphor. *God is not a man that he should lye, neither the sonne of a man ÿ he should repent: should he say, & not do? or should he speake & not make it good? Beholde, I haue taken vpon me to blesse, for he hath blessed, & it is not in my power to alter it. He beheld no vanitie in Iacob, nor saw trauaile in Israell. The Lord his God is with him, & the presẽce

D of the king is among thẽ. *God brought them out of Egipt, he hath strength as an vnicorne. There is no sorcery in Iacob, nor sothsaying in Israel. It is now tolde vnto Iacob & Israel, what God hath wrought. Beholde, ÿ people shall rise vp as a liones, & heue vp himself as a Lion. He shal not lie down, vntill he eate of the pray, & drinke ÿ bloud of them ÿ are slain. And Balac sayd vnto Balaam: neyther curse thẽ, nor blesse thẽ. But Balaam answered & sayd vnto Balac: told not I the saying: al ÿ the Lord speaketh, ÿ must I do. And Balac sayd vnto Balaam: Come I pray thee, & I wil bring thee yet vnto another place, if peraduenture it will please God, ÿ thou maist thẽce curse them for my sake. And Balac brought Balaam vnto ÿ top of Peor, ÿ boweth toward the wildernesse of Iesimmon. And Balaam said vnto Balac: make me here .vii. altars and prepare me here .vii. oxen, & .vii. rammes. And Balac did as Balaam had said & offred an oxe & a ram on euery altare.

The .xxiiii. Chapter.

¶ Balaam prophecieth of the kingdome of Israel, and of the cõming of Christ. Balac is angry with Balaam. The destruction of the Amalekites, and of the kenites.

A And when Balaam saw that it pleased ÿ Lord, ÿ he should blesse Israel, he went not as he did twice before to fet sothsaying: but set his face toward the wildernesse. And Balaam lifte vp his eyes, & loked vpon Israell, as he lay according to his tribes, & the spirit of God came vpõ him. *And he toke vp his parable & sayd: Balaam ÿ sonne of Beor hath sayd, & ÿ mã whose eye is open hath said: he hath sayd, which heareth ÿ wordes of God, & seeth ÿ visions of ÿ almightie, & falleth down with open eyes. How goodly are thy tentes, O Iacob, & thine habitations, O Israel? Euen as the valleyes

B are they layd abrode, and as gardeyns by the riuers side, as the tentes whiche the Lord hath pitched, and as Cipers trees beside the waters. The water droppeth

Nu. xxii. a

Nu. xxii. g

i. Corin. i. b. and. x. c

Numeri xxiiii. b. a

Numeri xxiiii. d

out of his boket, and his sede shalbe ma-
i.King. xv.b. ny waters* & his king shalbe higher then
Agag. And his kingdom shalbe exalted.
Nu. xxiii c. *God brought him out of Egipt: as the
strength of an Unicorne is he vnto him.
He shall eate ẏ nations of his enemies, &
gnawe their bones, & pearce them tho-
Ge.xlix.b row with his arowes. *He couched him-
self, & lay down as a Lion, and as a Li-
onesse: who shall stirre him vp? Blessed is
he that blesseth thee, & cursed is he that
curseth thee. And Balac was wroth with
Balaam, & smote his handes together.
And Balac sayd vnto Balaam: I sent for
thee to curse mine enemies: and beholde,
thou hast blessed them this thre times.
Therfore now get thee quickly vnto thy
place. I thought ẏ I would promote thee
vnto honor: but loe, the Lord hath kepte
C thee back from worship. Balaam answe-
Nu. xxii. d. red vnto Balac: told I not thy messēgers
which thou sentest vnto me, saying: *If
Balac would geue me his house ful of sil-
uer and gold, I can not passe the word of
the Lord, to do either good or bad of mine
own mind. But what the lord sayth, that
am I compelled to speake. And now be-
hold, I go vnto my people: come therfore
and I wil aduertise thee, what thys peo-
ple shal do to thy folke in ẏ latter dayes.
And he toke vp his parable and said: Ba-
laam the sonne of Beor hath sayd: the mā
whose eye is open, hath said. He hath said
that heareth the wordes of God, and hath
the knowledge of the most high, and be-
holdeth the vision of the almightie, and
that falleth with open eyes: I shal se him
Mat.ii,c but not now. I shall beholde him, but not
ii,King, viii,a, nighe. *There shall come a starre of Ja-
ii,King, viii,d. cob, and rise a scepter of Israell, and shal
*smite the coastes of Moab, and vnder-
mine all the children of seth. *And Edom
shalbe possessed, and Seir shall fal to the
possession of their enemies, and Israell
shal do mā fully. Out of Jacob shal come
D he that shal haue dominion, and shall de-
stroy ẏ remnant of ẏ citie. And when he
loked on Amelech, he toke vp his parable
and sayd: Amalech is ẏ first of the natiōs,
Exodus. xvii,d, ii,King, xv,a, *but his latter ende shall perishe vtterly.
And he loked on ẏ Kenites, & toke vp his
parable, and sayd: strong is thy dwelling
place, & thou puttest thy nest in a rocke.
Neuerthelesse, ẏ Kenite shalbe roted out,
vntil Assur take the prisoner. And he toke
vp his parable, & sayd: Alas, who shal liue
when God doth this? The shippes also
shall come out of the coast of Italy, and
subdue Assur, and subdue Eber, and he-
himself shal perish at the last. And Balaā
rose vp, and went and returned to his
place: and Balac also went his way.

The .xxv. Chapter.

¶ The people committeth fornication with the daughters of Moab. Phinehes killeth Zamri and Cozbi. God commaundeth to kill the Madianites.

AND Israell dwelt in Sittim, & the A
people began to commit whoredome
with ẏ daughters of Moab, which
called the people vnto the sacrifice of their
Gods. *And the people did eate, & wor- Exodus xxxiiii.c.
shipped their Gods, and Israell coupled
himself vnto Baal Peor. And the indig-
nation of the lord was prouoked against
Israel, & the Lord sayd vnto Moses: take
all the heades of the people, and hang
them vp before the Lord against the sūn
that the wrath of the Lordes coūtenaūce
may be turned away from Israell. And
Moses sayd vnto the iudges of Israel: * B
euery one slay his man that were ioyned Exodus xxxii.
vnto Baal Peor. And beholde, one of the
children of Israel came and brought vn-
to his brethren a Madianitish wife, euen
in the sight of Moses, and in the syght of
al the multitude of the children of Israel
that wept before the doore of the Taber-
nacle of witnesse. *And when Phinehes i.Mac.ii
the sonne of Eleazar the sonne of Aaron f,
the Priest sawe it, he rose vp out of the
midst of the company, and toke a weapon
in his hande, and went after the man of
Israel into the tent, and thrust them tho-
rowe: both the mā of Israell, and also the
woman, euen through ẏ belly of her. And C
the plage ceassed from the children of Is-
rael. *And there died in the plage, foure i.Co.x.i
and twenty thousande.
And the Lord spake vnto Moses, say-
ing: *Phinehes the sonne of Eleazar the
sonne of Aaron the Priest, hath turned Ec.xlv.f
mine anger away from the children of Is- i.Mac.ii.
rael, while he was gelous for my sake a- f.
mong them, ẏ I had not consumed the
children of Israell in my gelousy. Where-
fore say: behold, *I geue vnto him my Mala.ii.
couenant of peace, & he shall haue it, and a.
his sede after him, euen ẏ couenant of the
prestes office for euer: bicause he was ge-
lous for his Gods sake, & made an atton-
ment for ẏ children of Israel. The name
of the Israelite, which was slaine w the D
Madianitish wife, was Zamri the sonn of
Salu, a lord of an house & kinred of Si-
meō. And ẏ name of ẏ Madianitish wife
ẏ was slain, was Cozbi the daughter of
Zur, a head ouer the people of an house &
kinred

kinred of Madian. And the Lorde spake
unto Moses, saying: * vexe the Madia-
Nu.xxxi. nites, and smite them, for thei trouble you
with their wiles, which haue begyled you
by disceit in the cause of Peor, and in the
cause of their sister Cozbi, the daughter of
a lord of ỹ Madianites, which was slayn
in the day of the plage for Peors sake.

The.xxvi. Chapter.

¶ The chyldren of Israell are numbred.

A And it fortuned that after the plage,
the Lord spake unto Moses, and un-
to Eleazar the sonne of Aaron the
Nu.i.a. priest, saying: *Take the number of all ỹ
multitude of the children of Israel from
twenty yere and aboue, throughout their
fathers houses, all that are able to go to
warre in Israel. And Moses & Eleazar
the priest spake unto them in the feldes of
Moab by Jordan, ouer againste Jericho,
from twenty yere and aboue, as the Lord
commaunded Moses and the children of
Israel, whē they wer come out of Egipt.
Ge.xlvi. b. *Ruben the eldest sonne of Israell. The
chyldren of Ruben: Hanock, of whom cō-
i.Par.v. a. meth the kinred of the Hanochites, and
Palu, of whom commeth the kinred of ỹ
Paluites. Of Hesron, cōmeth the kinred
of the Hesronites: of Carmi, commeth ỹ
kinred of the Carmites. These are ỹ kin-
reds of ỹ Rubenites. And they wer in nū-
bre.xliii.thousād.vii.hundred & .xxx. And
B the sōnes of Palu: Eliab. And ỹ sōnes of
Eliab, Nemuel, Dathā, and Abirā. This
is ỹ Dathan and Abiram, which wer fa-
mous in the congregation, & * stroue a-
Nu.xvi. a. gainst Moses & Aaron in the company of
Corah, whē they stroue against the lord.
*And the earth opened her mouth & swa-
Nu.xvi.c lowed thē up. Corah also was in ỹ death
of ỹ multitude, what time ỹ fier cōsumed
two hūdred and fiftie men, & thei became
a signe. Notwithstanding the childrē of Co-
rah died not. And the childrē of Simeō af-
ter their kinreds, wer Nemuel of whome
cōmeth ỹ kinred of ỹ Nemuelites: Jamin
of whō cōmeth the kinred of ỹ Jaminites:
Jachin, of whō cōmeth the kinred of the
Jachinites: of Zareth, cōmeth the kinred
of the Zarehites. And of Saul, commeth
ỹ kinred of the Saulites. These are the
C kinreds of Simeon: euen two & twentye
thousand & two hundred. The children of
Gad after their kinreds were Zephon, of
whō cōmeth the kinred of the Zephonits:
Haggi, of whō commeth the kinred of the
Haggites: Suni, of whō cōmeth the kin-
red of the Sunites: Of Azeni, cōmeth the
kinred of the Azenites: and of Eri, com-
meth the kinred of the Erites: Of Arod,
cōmeth the kinred of the Arodites: Of A-
riel, commeth the kinred of the Arielites.
These are the kinreds of the chyldren of
Gad, according to their numbers, fourtye
thousand and fiue hundred. The chyldren
of Juda, Er and Onan: *and Er and O- Genesis xxxviii. a
nan dyed in the land of Canaan. But the
children of Juda after their kinreds wer
Sela, of whō commeth the kinred of the
Selanites: Phares, of whō commeth the
kinred of the Pharesites, Zarah, of whom
cōmeth the kinred of the Zarehites. And
the children of Phares wer Hesrō of whō
cōmeth the kinred of the Hesronites: Ha-
mul, of whō cōmeth the kinred of the Ha-
mulites. These are the kinreds of Juda, D
after their numbers.lxxvi. thousand, and
fiue hundred. The children of Isachar af-
ter their kinreds were Thola, of whom
cōmeth the kinred of the Tholaites: Phu-
ua, of whō cōmeth the kinred of the Phu-
uaites: of Jasub cōmeth the kinred of the
Jasubites: of Simron cōmeth the kinred
of the Simronites. These are the kinreds
of Isachar, after their numbers. lxiiii.
thousande and.iii.hundred. The children
of Zabulon, after their kinreds, wer Se-
red, of whō cōmeth the kinred of the Se-
redites: Elon of whom cōmeth the kinred
of the Elonites: Jahleel, of whom com-
meth the kinred of the Jahlelites. These
are the kinreds of the Zabulonites after
theyr numbers: thre score thousande and
fiue hundred. The childrē of Joseph tho-
rowout their kinreds, wer Manasse, and Josu.xvii a.
Ephraim. The chyldren of Manasse: *
Machir, of whom commeth the kynred
of the Macharites. And Machir begate
Gilead, & of Gilead commeth the kinred
of the Gileadites. And these are the chyl-
dren of Gilead: Hieser of whō cōmeth the
kinred of the Hieserites: Helech of whom
cōmeth the kinred of the Helechites: and
Asriel, of whom cōmeth the kinred of the
Asrielites: and Sichem, of whom cōmeth
the kinred of the Sichemites: Simida, of
whom commeth the kinred of the Simi-
dites: and Hepher of whom commeth the
kinred of the Hepherites. And *Zelaphe- Josu.xvii a.
ad the sonne of Hepher, had no sōnes but
daughters. And the names of the daugh-
ters of Zelaphead were Mahela, Noa,
Hagla, Milcha, & Thirza. These are the
kinreds of Manasse, and the number of
thē, two & fiftie thousand & .vii. hundred.
These are the children of Ephraim after

E their kinreds.Suthelah, of whō cōmeth
the kinred of the Suthalehites.Becher,
of whō cōmeth the kinred of the Beche-
rites:Thahen of whom cōmeth the kyn-
red of the Thahenites.And these are the
children of Suthelah:Eran,of whom cō-
meth the kinred of the Eranites. These
are the kinreds of the children of Ephra-
im after their numbers.xxxii.thousand &
fiue hundred. And these are the chyldren
of Joseph after their kinreds.

These are the childrē of BenJamin af-
ter their kinreds:Bela , of whom cōmeth
the kinred of the Belaites:Asbell of whō
cōmeth the kinred of the Asbelites : Ahi-
ram,of whō commeth the kinred of the A-
hiramites:Suphan,of whom cōmeth the
kinred of the Suphamites: Hupham , of
whom cōmeth the kynred of the Hupha-
mites.And the children of Bela wer Ard,
and Naaman,from whence commeth the
kinred of the Ardites:and of Naaman,ÿ
kinred of the Naamites. These are the
chyldren of BenJamin after their kyn-
reds,and after theyr numbers.xlv.thou-
sand and.vi. hundred.These are the chil-
dren of Dan after their kinreds:Suham
of whom cōmeth the kinred of the Suha-
mites.These are ÿ housholdes of Dan af-
ter their kinreds. All ÿ kinreds of ÿ Su-
hamites were after their numbers.lxiiii.
thousand,&.iiii.hundred . The children of
F Aser,after their kinreds,were Jemna,of
whō cōmeth the kinred of the Jemnites.
Jesui,of whom commeth the kinred of ÿ
Jesuites:Bria , of whom cōmeth the kin-
red of the Brites.The children of Bria,
were Heber of whom commeth the kyn-
red of the Heberites:Malchiel, of whom
came the kinred of the Malchielites.And
the daughter of Aser was called Sarah.
These are the kinreds of Aser after theyr
numbres.liii.thousand,& foure hundred.
The childrē of Nepthali,after their kyn-
reds were Jeheziel , of whom came the
kinred of the Jahezielites:Guni , of whō
came the kinred of the Gunites:Jeser ,of
whom came the kinred of the Jezerites:
Selem,of whom came the kinred of the
Selemites . These are the kinreds of
Nepthaly according to theyr housholds.
whose numbre is.xlv.thousand and foure
hundred. These are the numbres of the
children of Israel,sixe hundred thousand,
and a thousand seuen hundred,& thyrtie.
And the Lord spake vnto Moses,saying:
Unto these the land shall bee deuided to
enherit,according to ÿ number of names.
*To many thou shalt geue the more en-
heritaunce,and to fewe the lesse:to euery
trybe shall the inheritaunce be geuen ac-
cordyng to the numbre therof . Notwith-
standing,the lande shalbe deuided by lot,
and accordyng to the names of the tribes
of their fathers,they shall inherite:accor-
ding to the lot shal the possession therof be
deuided betwene many and few.*These
are the numbres of ÿ Leuites,after their G
kinreds:Gerson,of whom came ÿ kinred
of the Gersonites:Cahath , of whō came
the kinred of the Cahathites: Merari,of
whom came the kinred of the Merarites.
These are the kinreds of the Leuites:the
kinred of the Libnites, the kinred of the
Hebronites:the kinred of the Mahelites:
the kinred of the Musites:the kinred of ÿ
Karahites.Cahath begat Amram,& Am-
rās wife was called*Jochebed a daugh-
ter of Leui,which was borne vnto Leui
in Egipt.And she bare vnto Amram,Aa-
ron,Moses,& MirJam theyr sister. And
vnto Aaron were borne Nadab & Abihu,
Eleazar and Jthamar . *And Nadab &
Abihu dyed when they offred straūge fier
before the lord.And after their numbres,
they wer*foure and twenty thousand,al
males from a moneth olde & aboue. For
thei wer not numbred among the childrē
of Israell,because there was no inheri-
taunce geuen them among the chyldrē of
Israel.These are the nūbres,whē Mo-
ses & Eleazer the priest numbred the chil-
dren of Israel in ÿ plain of Moab,fast by
Jordan,ouer against Jericho.And amōg
these,there was not a man of thē,whome
Moses & Aaron numbred,when thei told
the children of Israel in the wildernes of
Sinai.For the lord said of thē : they shall
dye in the wildernesse,and there was not
left a man of them,saue Caleb the sōne of
Jephune.and Josua the sonne of Nun.

The.xxvii.Chapter.

The law of the heritage of the daughters of Zelaphe-
ad. The lād of promisse is shewed vnto Moses,in whose
stead is appointed Josua.

AND the daughters of*Zelaphead the A
sonne of Heber,the sonne of Gilead,
the sonne of Machir the sonne of
Manasse:of the kinred of Manasse,the
sonne of Joseph (whose names were,
Mahela , Noa , Hagla , Melcha , and
Thyrza)came and stoode before Moses,
and Eleazar the Prieste, and before the
Lordes,& al the multitude by the doore of
the tabernacle of witnes,saying:Our fa-
ther died in the wildernes,* and was not
in the companye of thē that gathered thē-
selues

selues together against the lorde in ye con-
gregation of Corah:but died in his owne
sinne,& had no sonnes. Wherefore then is
B the name of our father taken away from
amōg his kinred,because he hath no sōne. Numeri
*Geue vnto vs therefore a possessiō a-
mong the brethrē of our father. And Mo-
ses brought their cause before the Lorde.
And the Lord spake vnto Moses,saying:
The daughters of Zelaphead speak right
thou shalt geue them a possession to inhe-
rite amōg their fathers brethren,& shalte
turne the inheritaunce of their father vn-
to thē. And thou shalt speake vnto ye chyl-
dren of Israel,saying: If a man dye and
haue no sonne, ye shall turne his inheri-
taunce vnto his daughter. If he haue no
daughter,ye shall geue his inheritaunce
vnto his brethren. If he haue also no bre-
thren,ye shall geue his inheritaunce vnto
his fathers brethrē. And if his father haue
no brethren,ye shal geue his inheritaunce
vnto hym that is next to him of his kyn-
C red,and he shal possesse it. And this shalbe
vnto the childrē of Israel a law of iudge-
ment,as the Lord hath cōmaunded Mo-
...iii.d ses. And the Lorde saide vnto Moses:
...iiii.a *get the vp into this mount Abarim,and
behold the land which I haue geuen vn-
to the children of Israel. And when thou
hast seen it,thou shalte bee gathered vnto
thy people also,as Aarō thy brother was
gathered. For ye were disobediente vnto
my mouth in the desert of Sin,in ye strife
of the congregation. Neither did ye sanc-
tifie me in the waters before their eyes.
...xvii.c *That is the water of strife in Cades,in
the wildernes of Sin. And Moses spake
vnto the Lord,saying: Let the Lord God
of the spirites of all fleshe set a man ouer
the congregation, which maie go out and
D in before thē, and leade them out and in:
that the congregation of the Lord be not
as shepe which haue not a shepeheard.
And the lorde said vnto Moses:take Jo-
sua the sonne of Nun,in whom is the spi-
rite,and put thine handes vpon him,and
set him before Eleazar the priest,and be-
fore all the congregation:and geue hym a
charge in their sight. And put of thi praise
vpon him,that al the company of the chil-
dren of Israell maie be obedient. And he
Ex.xxviii. shall stand before Eleazar ye priest,whiche
shal aske counsel for him*after the iudge-
ment of Urim ,before the Lorde. And ac-
cording vnto his woorde shal they go out
and in,both he and all the children of Is-
rael with him,and all the congregation.

And Moses dyd as the Lord commaun-
ded him:and he tooke Josua,and set him
before Eleazar the priest,and before all ye
congregation:* and put his handes vp- Acte.vi.d
pon hym , and gaue hym a charge,as the
Lord commaunded through the hande of
Moses.

The.xxviii.Chapter.

¶ What must be offred on euery feast day.

AND the lord spake vnto Moses,say- A
ing: Commaund the children of Is-
rael,and say vnto them: My offring
and my bread for my sacrifices which are
made for a swete sauour, shall ye obserue
in their due seasō. And thou shalt say vn-
to them:* This is the offryng whiche ye Ex.xxix.g.
shall offer vnto the lord: Two lambes of a
yere old without spot day by daie, for a cō-
tinual burntoffring. One lābe shalt thou
offer in the morning,& the other at euen.
*And therto the tenth part of an Epha of Nu.xv.a
floure for a meateoffring, mingled with
beaten oyle,conteining the fourth part of
an hin. It is a daily burntoffring,such as
was ordeyned in the mount Sinay for a
swete sauour,a sacrifice vnto ye lord. And
let the drinkoffring of ye same be ye fourth
part of an hin for one lambe,& in the holy
place shalt thou commaunde the wyne to B
be powred vnto the Lorde. And the other
lambe thou shalt offer at euen after ye ma-
ner of ye meatoffring and the drinkoffring
of the morning:a sacrifice shalt thou offer
for a swete sauour vnto the lorde. And on
the Sabboth daie, two lambes of a yere
old a piece,& without spot,and two tenth
deales of floure for a meateoffring myn-
gled with oyle,and the drinkoffring ther-
to. The burntoffring of ye Sabboth must
be done in the selfe Sabboth, besyde the
daily burntoffring,and his drinkoffring.
And in the beginnings of your moneths
ye shall offer a burntoffryng vnto ye lord
two yong bullockes, & a ramme,and.vii.
lambes of a yere old without spot:& three
tenth deales of floure for a meateoffring
mingled with oyle,for one bullock:& two
tenth deales of floure for a meateoffring
mingled with oyle for one ramme. And a
tēth deale of floure mingled with oyle for
a meatoffring vnto one lābe,for a burnt-
offring & a swete sauour,& a sacrifice vn-
to the lorde.

And their drinkoffringes shalbee halfe C
an hin of wine vnto one bullocke,and the
thirde part of an hin of wine vnto a ram,
& the fourth part of an hin vnto a lambe.
This is ye burntoffring of the moneth,in
hys

hys moneth throughout the monethes of
yͤ yere: & one he goate for a sinoffring vn-
to the Lord shalbe offred, after the daylye
burntoffring and his drinkoffring. * And
Ex. xii. a. the fourtenth day of yͤ first moneth, is the
Leu. xxiii a. passeouer of the lorde. And in the fiftenth
day of thesame moneth is the feast: & .vii.
Deu. xvi a. dayes long shal vnleuened bread be eatẽ.
Le xxiii b In the * first day shall be an holy conuo-
catiõ: ye shal do no maner of seruile work
therein. But ye shall offer a sacrifice for a
burntoffring vnto the Lorde, two yong
bullockes, one ram, and seuen lambes of
a yere old, which are to you without spot,
and let their meateofferyng bee of floure
mingled with oyle: thre tenth deales also
shall ye offer for a bullocke, and two tenth
deales for a ramme: one tenth deale shalt
thou offer for euerye lambe of the seuen
lambes: and an he gote for synne to make
an attonement for you.

Ye shall offer these, beside the burntoffe-
ring in the morning, which is a continual
D burnt sacrifice. After this maner ye shall
offer throughout the seuẽ daies, the foode
of the sacrifice for a swete sauour vnto the
lord. And it shalbe done besyde the daylye
burntofferyng and his drynkeofferyng.
And in the seuẽth day ye shal haue an ho-
ly conuocation, and ye shall do no seruyle
worke. Therefore in the day of your first
fruites, whẽ ye bring a new meatoffryng
vnto the lord (according to your workes)
ye shall haue an holy conuocation, and ye
shall doe no seruile worke in it: but offer a
burntofferyng for a swete sauoure vnto
the Lord, two yong bullockes, a ramme,
* and seuen lambes of a yere old a piece,
Leu. xxiii c. wt their meatoffringes of floure mingled
wt oyle, thre tenth deales vnto a bullocke,
two tenth deales to a ram, and one tenth
deale vnto a lambe throughout the seuen
lambes, & an he gote to make an attone-
ment for you. This ye shal do besides the
continuall burntoffering, and his meate
offeryng: and they shalbe vnto you wyth-
out spot, with their drinkeoffringes.

The. xxix. Chapter.

What muste be offered the eyght fyrst dayes of the se-
uenth moneth.

A AND in the first day of the seuẽth mo-
neth, ye shall haue an holy conuoca-
tion, * ye shall doe then no seruyle
Le. xxiii c worke. For it is a daye of blowyng vnto
you. But ye shal offer a burnt offryng for
a swete sauour vnto the Lorde: one yong
bullocke, one ram, and seuen lambes of a
yere olde a piece, that are pure. And theyr
meateoffryng shalbe made of floure min-
gled with oyle, thre tenth deales vnto
the bullocke, and two vnto the ramme:
and one tenth deale vnto one lambe tho-
rowout the seuen lambes. And an he gote
for sinne to make an attonement for you,
beside the daily burntoffryng of the mo-
neth, & his meatoffryng, and besyde the
daily burntoffring and his meateoffering
and the drinkoffrynges of thesame, which
muste be done according vnto the maner
of them for a sauour of swetenes of the sa-
crifice of the Lorde. * And ye shall haue Le[u.] [xxiii]
the tẽth day of that same seuenth moneth
an holy conuocation: and ye shall humble
your soules, and shal do no maner worke
therein. But ye shall offer a burntoffryng
vnto the lord for a swete sauour: one bul-
locke, a ram, & seuen lambes of a yere old
a piece, which shall be vnto you without
fault. Their meatoffring shalbe of floure
mingled with oyle, thre tenth deales to
a bullocke, and two to a ram, and a tenth
deale vnto a lambe, throughout the seuẽ B
lambes. An he goate for synne, beside the
synneofferyng of attonemente, and the
daylye burntoffering, and the meate and
drinkoffringes, that long to thesame. *
And in the fiftenth daie of the seuẽth mo- Leu. xxiii.
neth, ye shall haue an holye conuocation,
and doe then no seruile worke, and ye shal
kepe a feast vnto yͤ lord, seuen daies long.
And ye shall offer a burntofferyng for a
sacrifice of a swete sauour vnto the lorde,
thyrtene bullockes, two rammes, and
xiiii. lambes of a yere olde, which shall be
without blemishe. And their meatoffring
shall be of floure mingled with oyle, thre
tenth deales vnto euery one of yͤ thirtene
bullockes, two tenth deales to eyther of
the rammes and one tẽth deale vnto eche
of the fourtene lambes. And one he goat
for sinne, beside the dailye burntofferyng
with his meate and drinkoffring. And
the second daie ye shall offer twelue yong
bullockes, two rammes, fourtene yeare-
ling lambes without spot: and lette theyr
meatoffring and drinkoffringes vnto the
bullockes, rammes, and lambes, be ac-
cording to the number of them, and after
the maner. And an he goate for synne, be- C
side the daily burntoffryng, & his meate
and drinkoffringes. And the third daie
ye shal offer eleuen bullockes, two rams,
and. xiiii. yereling lambes without spot:
and let their meat and drinkeofferynges
vnto the bullockes, rammes and lambes
be after the number of them, and accor-
ding

ding to the maner. And there shalbe offe-
red an he goate for synne, beside the day-
ly burntoffring and his meate & drinkof-
fring. In the fourth daie ye shal offer ten
bullockes, two rammes, and fourtene
lambes, yerelynges and pure: lette their
meate and drinkofferynges vnto the bul-
lockes, rammes, and lambes, bee accor-
ding to the number of them, and after the
maner. And an he goate for synne, besyde
the daily burntoffring and his meate and
drinkoffring. In the fifth daie, ye shal of-
fer nine bullockes, two rammes, and .xiiii
lambes of one yere olde a piece withoute
spot. And let their meate and drynkoffe-
ringes vnto the bullockes, rammes, and
lambes, bee accordyng to the number of
them, & after the maner. And an he goate
for sinne, besyde the daily burntoffryng
and his meate and drinkoffringes.

D And in the sixth day, ye shal offer eighte
bullockes, two rammes, and fourtene
yereling lammes without spot. And lette
theyr meate and drynkeofferynges vnto
the bullockes, rammes and lambes, bee
accordyng to the number of them, and af-
ter the maner. And an he goate for sinne,
beside the daily burntofferyng, and hys
meate and drinkoffringes.

In the seuenth day, ye shall offer seuen
bullockes, two rammes, and fourtene
lambes, that are yearelynges and pure.
And let their meate and drynkoffringe,
vnto the bullockes, rammes and lambes
bee accordyng to their number, and after
the maner. And an he goate for synne, be-
side the daily burntoffryng and his meat
and drinkoffryng. In the eyght daye, ye
shal haue a collection of þ feast vnto you,
and ye shall doe no seruile worke therein:
But ye shall offer a burnteoffryng, a sa-
crifice for a swete sauour vnto the Lorde:
one bullock, one ramme, and seuen yere-
lyng lambes without spotte. Lette theyr
meate and drinkeoffrynges vnto the bul-
locke, ramme and lambes, bee accordyng
to their nūber, and accordyng to the ma-
ner. And an he goate for sinne, beside the
daily burntoffryng, and his meate and
drinkoffrynges. These thynges ye shal
doe vnto the Lorde in youre feastes, be-
syde your vowes, and frewyll offrynges,
in your burntoffrynges, meateoffrynges,
drinkoffringes, and peaceoffringes. And
Moses told the children of Israel al that
the Lorde commaunded him.

The .xxx. Chapiter.

¶ Of vowes, when they shalbe kept, and when not.

AND Moses spake vnto the heades of
the tribes of the children of Israell, A
saying: Thys is the thyng whiche
the Lord hath commaunded. *If a man De.xxiii
vowe a vowe vnto the Lorde, or sweare
an othe to bynd his soule, he shall not go
backe with his woorde: but shall fulfill all
that is proceded out of his mouthe. If a
woman also vowe a vowe vnto the lord,
and bynde her selfe beyng in her fathers
house, in þ time of her youthe, and her fa-
ther heare her vow and bonde, which she
hath made vpon her soule, and holde his
peace therto: then all her vowes & bonds
which she hath made vpon her soule, shall
stande in effecte. But and if her father B
forbid her thesame daye that he heareth
it, none of her vowes and bondes whiche
she hath made vpon her soule, shall bee of
value: and the Lorde shal forgeue her, be-
cause her father forbad her. If she had an
husband when she vowed or pronounced
oughte out of her lippes, wherewith she
bounde her soule, and her husband heard
it and helde his peace therat thesame day
he heard it, then her vowe and her bonds
wherwith she bound her soule shal stande
in effect. And if her husband forbadde her
the same daye that he heard it, and made
her vowe which she had vpon her of none C
effect, and released the opening of her lip-
pes, wherewith she bounde her soule, the
Lorde shall forgeue her. But euery vowe
of a widowe, and of her that is diuorced
(that they haue bonde their soule withall)
shal stand in effect with thē. If she vowed
in her husbands house, or bound her soule
with an othe, and her husbande heard it, &
helde his peace, and forbad her not, then
al her vowes and bondes wherewith she
bounde her soule shall stande. But yf her
husband disanulled them, the same daye
that he hearde them, then nothyng that
proceadeth out of her lippes in vowes &
bondes (wherwith she bounde her soule)
shal stand in effect: for her husbande hath
losed thē. And the lorde shal forgeue her.
Al vowes and othes that bind to humble D
the soule, maye her husbande stablishe or
breake. But if her husbād holde his peace
from one day vnto another, thē he stably-
sheth al her vowes and bondes which she
had vpon her, beecause he helde his peace
the same day that he heard them. But yf
he breake them, after that he hath hearde
them, he shall beare her sin himself. These
are the ordinaunces which the lorde com-
maunded

maided Moses, betwene a man and his
wife: & betwene ÿ father & his daughter,
being yet a damosel in her fathers house.

¶ The.xxxi.Chapter

The Madianites and Balaam are slayn. The pray is
A equally deuyded. A present geuen of Israel.

And ÿ lord spake vnto Moses, saying
Nu.xxv.d *auenge the children of Israel of ÿ
Madianites, and afterwarde shalte
thou bee gathered vnto thy people. And
Moses spake vnto the folk, saying: Har-
nesse some of you vnto warre, & let them
goe vpon the Madianites, & auenge the
Lorde of the Madianites. Let there bee
chosen a thousande out of euery trybe of
Israell, that out of all the tribes ye maie
sende some to the warre. And there were
taken oute of the thousandes of Israell,
twelue thousande prepared vnto warre,
of euerie tribe a thousande. And Moses
sente them to the warre, euen a thousand
of euerie tribe, and with them, Phyneas
the sonne of Eleazar the Prieste: and the
Num.x.a. holy vesselles, & the * trompets to blowe
war in his hãd. And they warred against
the Madianites, as the Lord commaun-
ded Moses, and slewe all the males. And
they slewe the kinges of Madian among
other that were slayne: Namely, Eui and
Rekem, zur, and Hur, and Reba, fyue
kynges of Madian, with Balaam, the
sonne of Beor, whom thei slewe with the
swerde. And the children of Israel tooke
al the women of Madian prisoners, and
their children, and spoiled al their cattell,
and al their flockes, and all their goodes.
And they burnte all their cities wherein
thei dwelt, and all their castels with fier.
And they tooke all the spoyle, and all that
they could catche, both of men & beastes.
B And thei brought the captiues and that
which thei had taken, and the spoyle, vnto
Moses and Eleazar the Priest, and vnto
the company of the children of Israel, euẽ
vnto the hoste that were in the fieldes of
Moab by Jordan, ouer against Jericho.
And Moses and Eleazar the Priest, and
all the lordes of the congregation, wente
out of the host against them. And Moses
was angry with ÿ officers of ÿ host, with
the captains ouer thousandes & ouer hũ-
dreds, whiche came from the warre and
battayle, & Moses sayde vnto them: Haue
ye saued all the women alyue? beholde,
Nu.xxv.a. *these caused the children of Israell, tho-
row the counsel of * Balaam, to commyt
C trespasse against the lorde, in ÿ busines of
ii.Pet.ii.b. Peor: & there folowed a plage among the
congregation of the Lorde. Nowe there-
fore, *slay al ÿ men children, and the wo- Iu
men that haue lyen with menne fleshlye. b.
But al the women children that haue not
lien with men, kepe aliue for your selues.
And ye shall remaine without the hoste
seuen daies, all that haue killed any per-
son, * and all that haue touched any dead Nu
bodie, and purifie bothe youre selues and
your prisoners the third day & the seuẽth.
And sprynkle all your raimentes, and all
that is made of skinnes, and all worke of
gotes heare, & al thinges made of woode.
And Eleazar the priest said vnto the men
of warre, which came from the battayle.
This is the ordinaunce of the law which
the Lord commaunded Moses: Gold, sil-
uer, brasse and yron, tin, and lead, and al D
that maie abide the fier, ye shall make it
goe through the fier, and it shalbe cleane.
Neuerthelesse it shall be sprinkled wyth
sprinkling water. And all that suffereth
not ÿ fier, ye shal make go through the wa-
ter. And washe your clothes the seuenth
day, and ye shal be cleane. And afterward
come into the hoste. And the Lorde spake
vnto Moses, saying: take the summe of ÿ
praie that was taken, both of the women
& of the cattel, thou & Eleazar the prieste,
and the auncient fathers of the congrega-
tion. And deuide it into two partes, be-
twene them that tooke the warre vppon
them, and went out to battaile, and al the
congregation. And take a portion vnto
the Lorde of the menne of warre, which
wente oute to battayle: one soule of fyue
hundred, bothe of the women and of the
oxẽ, and of the asses, and of the shepe: and
ye shall take it of their halfe, and geue it
vnto Eleazar the Prieste, as an heueoffe-
ring of the Lorde.

And of the halfe of the chyldren of Is-
rael, thou shalt take one portion of fiftye, E
of the women, of the oxen, of the asses, &
of the sheepe, and all maner of beastes:
and geue them vnto the Leuites, whiche
wayte vpon the habitation of the Lorde.
And Moses and Eleazar the Priest, dyd
as the Lorde commaunded Moses. And
the botye, and the praie which the men of
warre hadde caughte, was syxe hundred
thousand, and.lxxv.thousande shepe: and
lxxii.thousand oxen.lxi.thousand asses: &
xxxii.thousand soules of women that had
lyen by no man. And the half which was
the part of them that went out to warre,
was three hundred thousande, and seuen
and thirtye thousande, and fiue hundred
shepe.

shepe. And the Lordes part of the shepe
was syxe hundred and lxxv. And the oxen
were.xxxvi.thousand, of which the lordes
part was.lxxii. And the Asses were thirty
thousand and fyue hundred, of which the
Lordes parte was.lxi. And the soules of
women were.xvi.thousande, of which the
lordes part was.xxxii soules. And Mo-
F ses gaue that summe which was ye lordes
heueoffring, vnto Eleazar the Priest, as
the Lorde commaunded Moses. And the
other half of the children of Israell which
Moses seperated from the men of warre,
(that is to wete, the halfe that pertayned
vnto the congregation) was thre hundred
thousand, and.xxxvii.thousand, and fyue
hundred shepe. and.xxxvi.thousand oxen
and.xxx.thousande Asses, and.v.hundred
and.xvi.thousand soules of women.

And Moses toke of this halfe that per-
tained vnto the children of Israell, one
portion of fiftie, bothe of the women and
of the cattel, and gaue them vnto the Le-
uites, whiche waited vpon the habitation
of the Lorde, as the Lord commaunded
Moses. And the officers of thousands of
the host, the captaynes ouer ye thousandes
and the captains ouer the hundreds came
furth, and sayde vnto Moses: Thy ser-
uauntes haue taken the summe of the mẽ
of warre which are vnder our auctoritye,
and there lacketh not one man of vs. We
G haue therefore brought a presente vnto
the Lorde, what euery man founde of
iewelles of golde, cheynes, bracelettes,
rynges, earynges, and spangles, to make
an attonement for oure soules before the
Lorde. And Moses and Eleazar toke the
golde of them, iewelles of al maner fashi-
ons. And all the golde of the heueoffryng
that they heued vp to the Lorde (of the
captayns ouer thousands and hundreds)
was sixtene thousand, seuen hundred and
fifty sicles, for the men of warre had spoi-
led, euery man for himselfe. And Moses
and Eleazar the priest, tooke the gold of
the captaynes ouer the thousandes, and
of the captaynes ouer the hundreds, and
brought it into the Tabernacle of witnes
for a memoriall of the children of Israell
before the Lorde.

The.xxxii.Chapter.

¶ To Ruben and Gad, and to halfe the tribe of Ma-
nasses, is promised the possession beyonde Jordan east-
warde.

A The children of Ruben, and ye childrẽ
of Gad, had an exceding great mul-
titude of cattel. And when they saw
the land of Jazer, and the land of Gilead
ye it was an apt place for cattell: ye childrẽ
of Rubẽ, and the children of Gad, came &
spake vnto Moses and Eleazar ye priest,
& vnto the lordes of the cõgregation, say-
ing: The land of Ataroth and Dibon Ja-
zer, and Nimrah, Hesbon, and Elialeth,
Saban & Nebo, & Beon, whiche country
the lord smote before the congregation of
Israel: is a lande mete for cattell, and we
thy seruantes haue cattel: wherfore (saide
they) if we haue founde grace in thy sight
let this land be geuen vnto thy seruaũtes
to possesse, and bring vs not ouer Jordan

And Moses sayde vnto the chyldren of B
Gad, & of Ruben: Shal your brethren go
to warre, & ye shall sit here? Wherfore dis-
courage ye the heart of the childrẽ of Is-
rael, that they should not go ouer into the
land, whiche the lord hath geuen them? * Nu.xiii.d
Thus did your fathers when I sent them
from Cades Barne to see the lande. For
when they wente vp euen vnto the riuer
of Escol, & saw the land, thei discouraged
the heartes of the children of Israel, that
they should not goe into the lande whiche
the lord hath geuen them. And the Lord
was wrothe thesame tyme, & sware, say-
ing: * None of the men ye came out of E- Nu.x.iiii.f
gipt, from.xx.yere old and aboue, shall see
the land whiche I sware vnto Abraham,
Isaac and Jacob, because they haue not C
wholy folowed me, saue Caleb the sonne
of Jephune the Kenesite, and Josua the
sonne of Nun: for they haue folowed the
lord. And the lord was angry with Isra-
el, & made them wãder in the wildernesse
fourty yere, vntil al the generation ye had
done euell in the sight of the Lorde, were
consumed.

And beholde, ye are risen vp in youre
fathers stead, as an increase of sinful mẽ,
to augment the fearce wrath of the lord,
toward Israel. For if ye turne awaye frõ
after him, he wil yet agayn leaue the peo-
ple in the wildernes, & ye shall destroy all
this folke. And they went nere hym, and
said: we wil build shepefolds here for our
shepe and for our cattel, and (walled) cityes
for our children. But we oure selues wyll D
go ready armed before the children of Is-
rael vntil we haue brought thẽ vnto their
place. And oure children (and whatsoeuer we
may haue) shal dwel in the fensed cities, be-
cause of ye inhabiters of ye lãd. We will not
returne vnto our houses, vntill the chyl-
dren of Israel haue inherited, euery man
his inheritaunce. Neyther will we enhe-
rite

rite with them on yonder syde of Jordan
forewarde, because oure inheritaunce is
fallen to vs on this side Jordan estward.
And Moses sayde vnto them: If ye
wyll doe this thyng, and goe harnessed
before the Lorde to warre, and wyll goe
all of you in harnesse ouer Jordan before
the Lorde, vntyll he haue cast oute his e-
nemies before hym, and vntyll the land
be subdued before the Lorde: then ye shal
returne and bee without sinne before the
Lorde, and before Israell, and this lande
shall bee your possession before the Lord.
But and if ye will not doe so: beholde, ye
E haue sinned against the Lorde: and bee
sure your sinne will finde you oute. Now
therefore, builde cities for youre children
and foldes for your shepe, and doe that ye
haue spoken. The children of Gad, and
the children of Ruben spake vnto Moses,
saying: thy seruauntes will doe as my
Lorde commaundeth. Our children, oure
wiues, our shepe, and our cattell shall re-
maine here in the cities of Gilead. But *
Josu .iiii. c. thy seruauntes will goe all harnessed to
warre, and vnto battaile before the lord,
as my Lorde saieth. And for their sakes,
Moses commaunded Eleazar the priest,
and Josua the sonne of Nun, & the aun-
cient fathers of the tribes of the children
of Israel, and Moses saide vnto them: If
the children of Gad, and the children of
Ruben wil go with you ouer Jordan, all
prepared to fight before the Lorde, then
when the lande is subdued before you, ye
shal geue them the land of Gilead to pos-
sesse: but and if thei will not go ouer with
you in harnesse, thei shall haue their pos-
sessions among you in the lãd of Canaã.
F And the children of Gad and the children
of Ruben aunswered, saying: As the lord
hath said vnto thy seruauntes, so will we
doe. * We will goe harnessed before the
Josu .xxii a. Lorde into the lande of Canaan: that the
possession of our inheritaunce maie be on
this side of Jordã. And Moses gaue vnto
the children of Gad, and to the children of
Ruben, and vnto halfe the tribe of Ma-
nasse the sonne of Joseph, the kingdom of
Sehon king of the Amorites, & the king-
dom of Og, kyng of Basan: the land with
the cities thereof, in the coastes and ci-
ties of the countrey round about. And the
children of Gad builte Dybon, and Ata-
roth, and Aroer, and Atroth, Sophan,
Jaeser, & Jegabea, Bethnimra, & Betha-
ran, fensed cities, & they builte foldes for
the shepe. And the childrẽ of Ruben built
Hesbon, Eleale, Kiriathaim, Nebo, Baal G
Meon, and turned their names, and Sy-
bama also: and gaue other names vnto ye
cities which they builded. And the childrẽ
of Machir, the sonne of Manasse, wẽt to
Gilead, & toke it, and put oute the Amo-
rites that dwelt therin. And Moses gaue
Gilead vnto Machir ye sõne of Manasse, Deu.
and he dwelt therin. And * Jahir the sõne
of Manasse wente and tooke the small
townes thereof, and called them Hauoth
Jair. And Nobah wente & toke Kenath,
and the townes belongyng thereto, & cal-
led it Nobah, after his owne name.

The. xxxiii. Chapter.

¶ The iourneyes of Israell are numbred. They are commaunded to kill the Cananites.

These are the iourneies of the childrẽ A
of Israel, which wẽt out of the land
of Egipt with their armies vnder ye
hande of Moses and Aaron. And Moses
wrote their going out by their iourneyes,
according to ye commaundement of ye lord:
euen these are the iourneyes of their go-
ing out. They * departed from Rahem- Exo.
ses the .xv. day of the first moneth, on the
morow after * passeouer: and the children
of Israel went out with an hye hand in ye Exo.
sight of al the Egiptians. For the Egipti-
ans buried all their first borne, which the
lord had smitten among them. And vpon
their goddes also the lorde did execution.
And the children of Israel remoued from
Rahemses, and pitched in Socoth. And
they departed from * Socoth, and pitched Ex.xiii
their tentes in Ethan, whiche is in ye edge B
of the wildernes. And thei remoued from
Ethan, & turned agayne vnto * Pihiroth Exo.xiiii
which is before Baalzephon, and pitched a
before Migdol. And they departed from
the plaine of Hiroth: and * went through Exo.xiiii
the middes of the sea into the wildernes, a.
and wente three dayes iourney in ye wyl-
dernes of Ethan, and pitched in Marah.
And they remoued from Marah, & came
vnto * Elim, where were .xii. fountaynes Ex.xv
of water, and .lxx. Palme trees, and they
pitched there. And thei remoued frõ Elim
& lay fast by ye red sea. And thei remoued Ex.xvi
frõ the red sea, & lay in the * wildernes of
Sin. And they tooke theyr iourneye oute
of the wildernesse of Sin, and sette vp
their tentes in Daphka. And they depar-
ted from Daphka, and laye in Alus.
And they remoued from Alus, and laye Ex.xvii
at * Raphedim, where was no water for C
the people to drynke. And they departed Ex.xix
from Raphedim, and pitched in the * wil-
dernes

¶ dernes of Sinai. And thei remoued from
Nu.xi.g. the deserte of Sinai, and pitched at the *
graues of luste. And they departed from
Nu.xi.g. the sepulchres of lust, and laye at * Haze=
roth. And they departed from Hazeroth,
and pytched in Rithma. And they depar=
ted from Rithma, and pitched at Rimon
Parez. And they departed from Rimon
Parez, and pytched in Libna. And they
remoued from Libna, and pitched at Ris=
sa. And they iourneyed from Rissa, and
pitched in Kehelatha. And they wente
from Kehelatha, and pytched in mounte
Sapher. And they remoued from mount
Sapher, and lay in Harada. And they re=
D moued from Harada, & pitched in Makehe=
loth. And thei remoued from Makehe=
loth, & lay at Tahath. And they departed
from Tahath, and pitched at Tharath.
And they remoued from Tharath, and
pytched in Mithca. And they went from
Mithca, and pytched in Hasmona. And
they departed from Hasmona, and lay at
Moseroth. And they departed frõ Mose=
roth and pytched in Bane Iakan. And
they remoued from Bane Iakan, and lay
at Horgadgad. And thei went from Hor=
gadgad, and pytched in Iathbatha. And
they remoued from Iathbatha, and laye
at Abrona. And they departed from A=
brona, and lay at Ezeon gaber. And they
remoued from Ezeon gaber, and pytched
Nu.xx.a. in ỳ * wildernes of Sin, which is Cades.
E And they remoued from Cades, and pit=
ched in mount Hor, whiche is in the edge
Nu.xx.d. of the land of Edõ. * And Aaron ỳ priest
De.xxii. went vp into mount Hor at the commaũ=
f. dement of the Lord, and dyed there, euen
in the fourtieth yere, after the children of
Israel wer come out of the lãd of Egipt,
and in the first daye of the fifth moneth.
And Aaron was an hundred and. xxiii.
yere old whẽ he died in mount Hor. And
kyng Erad the Canaanite, whiche dwelt
in the south of the land of Canaan, heard
of the coming of the children of Israell.
And they departed from mount * Hor,
Nu.xxi.b. and pitched in Zalmona, and they depar=
ted from Zalmona, and pitched in Phu=
non. And they departed from Phunon,
F and pytched in Oboth. And they depar=
ted from Oboth, and pitched in Iehaba=
rim, and towarde the border of Moab.
Nu.xxi.c. And they departed from * Iehabarim,
and pytched in Dibon Gad. And they re=
moued from Dibon Gad, and laye in Al=
mon Diblathaim. And they remoued
from Almon Diblathaim, and pytched in

in the mountaines of Abarim before Na=
bo. And they departed from the mountai=
nes of Abarim, and pitched in the fieldes
of Moab, faste by Iordan, ouer against
Iericho. And they pitched by Iordan, frõ
Beth Iesimoth * vnto the plain of Sit= Nu.xxv.
tim in the fieldes of Moab. And the lorde a.
spake vnto Moses in the fieldes of Mo=
ab, by Iordan, ouer against Iericho, say=
ing: Speake vnto the children of Israell,
and saye vnto thẽ: * when ye are come o= Deu.vii.
uer Iordan to entre into the land of Ca= a.
naan, ye shal driue out all the inhabiters
of the land before you, and destroy al their
pictures, and breake a sundre all their I= G
mages of metal, and plucke down al their
altars. And possesse the lande and dwell
therein, for I haue geuen you the land to
enioye it. And ye shall deuide the enhery=
taunce of the land by lot among your kin=
reds: * and geue to many, ỳ more enhery= Nu.xxvi
taũce, & to the fewer the lesse enheritaũce. f.
And youre enherytaunce shall bee in the
trybes of youre fathers, euerye mannes
enheritaunce in the place where his lotte
falleth. * But and yf ye will not driue out Iudi.i.e.
the inhabiters of the lande before you, the f. and g.
those whiche ye let remaine of them, shall
be prickes in your eyes, & dartes in youre
sides, and shal vere you in the land wher=
in ye dwel. Moreouer, it wil come to passe
that I shall doe vnto you, as I thoughte
to doe vnto them.

The.xxxiiii.Chapter.

¶ The coastes and borders of the lande of promisse.
Certaine men are assigned to deuide the lande.

AND the Lorde spake vnto Moses,
saying: Commaunde the children of
Israel, and saye vnto them, when ye A
come into the land of Canaã: This is the
lande that shal fal vnto your enheritaũce,
the lande of Canaan with her coastes. * Iosu.xv.
And your Southquarter shalbe from the a.
wildernesse of Sin, a long by the coast of
Edom: so that your Southquarter reach
vpon ỳ side of the salt sea Eastwarde, and
fet a compasse from the Southe vp to A=
crabim, and reache to Zinna: and goe out
from the South to Cades Barne, and go
out also to Hazar Adar, and goe along to
Azmon, and fet a compasse againe frõ Az=
mon, vnto the riuer of Egipt, and shal goe
out at the sea. And let youre Westquarter
be the great sea: let the same be your west
coast. And this shal bee your Northquar= B
ter: ye shall compasse your border from the
great sea vnto mõut Hor. And frõ mount
Hor, ye shall describe youre border, till it

come vnto Hemath, and the end of ye coast shalbe at Zedada, and the coast shal reach out to Ziphron, and goe out at Hazar Enan. This shal bee youre Northquarter. And ye shall compasse youre Eastquarter frō Hazer Enan to Sepham. And ye coast shall go downe from Sepham, to Ribla, on the East side of Ain. And the same border shall descende and goe out at the syde of the sea of Cenereth, Eastward. And then go down along by Jordan, & leaue at the salte sea. And this shalbe your land with the coastes therof round about.

And Moses commaunded the children of Israel, saying: This is the land which ye shall enherite by lot, and which ye lorde commaunded to geue vnto nyne tribes & an halfe: *for the tribe of the children of Ruben, accordinge to the householdes of their fathers, and the tribe of the children of God, according to their fathers housholdes, and half ye tribe of Manasse, haue receiued their enheritaunce: two tribes & an halfe haue receiued their enheritaūce of the other side of Jordan, ouer against Jericho Eastward. And the Lorde spake to Moses, saying: These are the names of the men, which shal deuide the land vnto you: Eleazar the Priest, and Josua the sonne of * Nun. And ye shall take also a Lord of euerye tribe, when ye deuide the land. The names of the menne are these: Of the tribe of Juda, Caleb the sonne of Jephune. Of the tribe of the children of Simeon, Semuell the sonne of Amiud. Of the tribe of Ben Jamin, Elidad, the sonne of Cislon. Of the tribe of the children of Dan, the Lorde Bucki, the sonne of Jagli. From among the children of Joseph, for ye tribe of the children of Manasse, the Lorde Haniell, the sonne of Ephod. Of the tribe of the childrē of Ephraim, the Lord Camuel, the sonne of Siphtan. Of the tribe of the sonne of Zabulon, the Lord Elizaphan, the sonne of Pharnach. Of the tribe of the children of Isachar, the Lord Palthiel, the sonne of Asan. Of the tribe of the sonnes of Aser, the Lorde Ahihud the sonne of Salomi. Of the tribe of the children of Nephthali, the Lorde Peda El, the sonne of Ammihud. These are they whome the Lorde commaunded to deuide the enheritaunce vnto the children of Israell, in the lande of Canaan.

Numeri. xxxii.f. — C — De.iii.d. Josu.xiiii.a. — D

The.xxxv. Chapter.

Unto the Leuites are geuen cities and suburbes. The cities of refuge. The lawe of mankyllyng. For one mannes witnesse, shall no man be condemned.

A AND the Lorde spake vnto Moses, in the fieldes of Moab by Jordā, ouer against Jericho, saying: Cōmaunde the children of Israel, that they geue vnto the Leuites, of the inheritaūce of their possession, *cities to dwel in. And ye shall geue also vnto the cities of the Leuites, suburbes harde by their cities rounde aboute them. The cities shall they haue to dwell in, and the suburbes for their catel, and for their possession, and all maner of beastes of theirs. And the suburbes of the cities whiche ye shall geue vnto the Leuites, shall reache from the wall of the citie outwarde, a thousand cubites round aboute. And ye shall measure without the citie of the Eastside, two thousād cubites. And of the Southside, two thousand cubites. And of the Westside, two thousande cubites. And of the Northside, two thousande cubites also: and the citie shal bee in the middes. And these shalbee ye suburbes of their cities. B And from among the cities whiche ye shall geue vnto the Leuites, * there shalbe sixe cities for refuge, whiche ye shal appoint to that entent, ye he which kylleth, maye flee thither. And to them ye shall adde, two and fortie cities moe: so ye all the cities whiche ye shall geue the Leuites, maye be eight and fortie, with their suburbes. And these cities which ye shall geue, shalbe out of the possession of ye childrē of Israel. They that haue many, shal geue mani. But of them that haue fewe, ye shall take fewe. Euery on shal geue of his cities vnto the Leuites, according to the enheritaunce which he enheriteth. And ye Lord spake vnto Moses, saying: Speake vnto the children of Israel, and say vnto them: *When ye be come ouer Jordan in to the lande of Canaan, ye shall appointe you cities, to be cities of refuge for you: ye he whiche slayeth a soule vnwares, maye flee thither. And the citie shalbe to flye frō the auenger of bloud, that he whiche kylleth dye not, vntil he stand before the congregation in iudgement.

And of these syxe free cities whiche ye shal geue, ye shall geue three on this syde Jordane, and thre in the land of Canaan. And these sixe free cities shalbe a refuge, both for ye childrē of Israel, & for ye straunger, and for him ye dwelleth among you: that al they which kill any person vnwares, maye flee thither. *And if anye man smite another with an instrument of iron that he dy, then is he a murtherer, & shall dy for it. Yf he smite him with a throwing

Josu. a. — Josu. a. — Deut. Josu. a. — Exo.xxi.b.

stone

C stone, that a man may dye with, and if he dye, he that smote him is a murtherer, let the same murtherer be slaine therfore. Or yf he smite hym with a hande weapon of wood, that a man maye dye with, then yf he dye, he is a murtherer, let the murtherer be slayn therfore. The iustice of bloud shall slay the murtherer: when he meteth hym, he maye slaye hym. But if he thruste at him *of hate, or hourle at him with layenge of waite, that he dye, or smite hym with his hand of enuie, that he dy: he that smote him, shall dye, for he is a murtherer. The iustice of bloud shall slaye the murtherer as sone as he fyndeth hym. De.xix.c.

But and yf he pusshed him by chaunce, & not of hate, or cast at him with any maner of thing, and not of laying of waite: or cast any maner of stone at him (that a man may dye with) and saw him not: and he caste it vpon him, and he dye, and was not his enemie, neither soughte hym any harme: Thē the congregation shal iudge
D betwene the slayer and the executour of bloud in such cases. And the congregatiō shall deliuer the slayer out of the hand of the auenger of bloud, and the congregation shal restore him again vnto the citie of hys refuge, whither he was fledde.
John.xx.b. And he shal byde there *vnto the death of the hye Priest, which was anointed with holy oile. But & yf the slaier come without the borders of his priuileged citie, whither he was fled, yf the auenger of bloud fynde him without the borders of his free towne, and slay the murtherer, he shalbe giltlesse, because he should haue bidden in his fre towne vntill the death of the hye Prieste: and after the death of the hye Prieste, to returne agayne vnto the land of his possession.

These commaundementes shall bee a lawe vnto you, for youre generations in all your dwellynges. Whosoeuer kylleth a soule, the same manne slayer muste be slayne him selfe, through *witnesses. Neither shall one wytnesse aunswere to putte a manne to death. Moreouer ye shal take none amendes for the life of the murtherer, whiche is woorthy to dye but he shall bee putte to death. De.xvii.a. & xix.b.

Also ye shall take no money of him that is fledde to a fre citie, that he should come agayn, and dwell in the lande, before the death of the hye Prieste. And see that ye polute not the land whiche ye shall dwell in: for bloude defileth the lande. And the land can none otherwise be clensed of the bloud that is shed therin, but by the bloud of him ẏ shed bloud. Defile not therefore the land which ye shall inhabite, for I am in the middes therof: Euen I the Lorde dwell among the children of Israell.

The.xxxvi. Chapter.

An order for the mariage of the daughters of Zelaphead. One of the tribes may not mary with another.

A And the auncient fathers of the children of Gilead the sonne of Machir, the sonne of Manasse, of the kinred of the children of Ioseph, came furth and spake before Moses, and the princes and auncient fathers of the children of Israel and said: *The lord commaūded my lord, to geue the land to inherite by lot to the children of Israell. And my Lorde commaūded in gods behalf, to geue the inheritaūce of * Zelaphead our brother, vnto his daughters. Whom if any of the sōnes of the other tribes of Israell take to wiues, thē shall their inheritaunce be taken from thei nheritaūce of our fathers, and shall be put vnto the enheritaunce of the B tribe which they are receiued into: & shall bee taken frō the lot of our enheritaunce. And when the yere of Iubely of the children of Israell commeth, then shall their enheritaunce be put vnto the enheritaūce of the tribe whereinto they are receiued: and so shall their inheritaunce be taken awaye from the enheritaunce of the tribe of our fathers. And Moses commaunded the children of Israell according to the worde of the Lorde saying: The children of the tribe of Ioseph haue said wel. This therefore doth the Lorde commaund the C daughters of Zelaphead, saying: *Let them be wyues to whom they themselfe thinke best, onely to the kinred and tribe of their father shal they mary: so shall not the enheritaunce of the children of Israel remoue from tribe to tribe, when the children of Israel abide euery man in the enheritaunce of the tribe of his fathers. Nu.xxvi.f. Nu.xxvii.a. Tob.i.b and.vii.c

And euery daughter that possesseth any enheritaunce in any tribe of the children of Israel, shal be wife vnto one whiche is of the kynred of ẏ tribe of her father: that the children of Israell maye enioye euery man the enheritaunce of his father. Neither ought the enheritaunce to go frō one tribe to another: but euery one of the tribes of the childre of Israel must abyde in his own enheritaunce. And as the Lorde D cōmaunded Moses, euē so did the daughters of Zelaphead. And Mahela, Thirza, Hagla, Milcha, & Noa, wer maried vnto

their fathers brothers sonnes, which wer
of the kinred of the childrẽ of Manasse, ẏ
sonne of Joseph: and so their enheritaũce
remained in the tribe of ẏ kinred of their
father. These are the commaundementes
and lawes, which the Lord commaunded
by the hande of Moses, vnto the children
of Israel in the fieldes of Moab, by Jor-
dan, ouer against Jericho.

The ende of the fourth
boke of Moses.

The fifth boke of
Moses, called in Latin, Deu-
teronomium.

The first Chapter.

¶ A briefe rehearsall of thinges done before.

These bee ẏ wordes which
A Moses spake vnto al Is-
raell, on ẏ other side Jor-
dane in the wildernesse:
in ẏ plaine ouer againste
the red sea, betwene Pha-
ran and Tophel, Laban,
Hazerot, and Disahab, eleuen daies iour-
ney from Horeb vnto Cades barne, by
mount Seir. And it fortuned the firste
daye of the eleuenth moneth, in the for-
tieth yere, that Moses spake vnto ẏ chil-
dren of Israel, according vnto al that the
Nu.xxi.c Lord had geuen him in commaundement
vnto thẽ, after that he had smitten * Se-
hon the king of ẏ Amorites whiche dwelt
in Hesbon, and Og king of Basan, which
dwelt at Astaroth in Edrai. On the other
side Jordan in the land of Moab began
Moses to declare this lawe, saying: The
Lorde oure god spake vnto vs in Horeb,
saying: Ye haue dwelt lõg inough in this
mount: departe therefore and take youre
B iourney, and go vnto the hill of the Amo-
rites, and vnto all places nye therunto,
both vnto the plain and hilles and dales:
to the south, to the seas syde, to the lande
of Canaan, and vnto Libanon, euen vn-
to the greate riuer Euphrates. Beholde,
I haue sette the lande before you: goe in
Ge.xv.d. & xvii.b. and *possesse the land whiche the Lorde
sware vnto your fathers Abraham, Isaac
and Jacob, to geue vnto them, and their
seede after them.

And I spake vnto you the same sea-
son, saying: I am not able to beare you
my selfe alone. For the Lorde your God
hath multiplied you: & behold you are this
daye as the starres of heauen in numbre:
(the Lord God of your fathers make you
a thousand times so many moe as ye are,
and blesse you as he hath promised you:)
howe can* I my selfe alone beare ẏ cum- Ex.xviii.c
braũce, charge, & strife that is amõg you.
Bring (frõ among you) men of wisedome,
and of vnderstanding, & expert, according
to your tribes, and I will make them ru-
lers ouer you. And ye answered me & said
ẏ which thou hast spoken, is good for vs
to doe. And so out of your tribes I toke ẏ
captaines, (men of wisedome, and ẏ were
expert) & made them rulers ouer you, cap-
taines ouer thousandes, & ouer hũdredes
ouer fifty, & ouer ten, and officers among
your tribes. And I charged your iudges
that same time, saying: Heare the cause of C
your brethrẽ, and *iudge righteously be- Joh.vii.d
twene euery man and his brother, and ẏ
straunger that is with him. See that ye
know no faces in iudgement: * but heare Le.xix. Prou.xxiiii.
the smal as wel as the great, & be afraide
of no man: for the iudgement is goddes.
And the cause that is to * harde for you, Ex.xviii.d
bring vnto me, and I wil heare it. And I
commaunded you the same season, all the
thinges which ye should do. And whẽ we
departed from Horeb, we went through
all that great and terrible wildernesse, as
ye haue seẽ, along by the way of the hill of
the Amorites, as the Lorde our god com-
maunded vs, and came to Cades Barne.

And I saide vnto you: Ye are come vn-
to the hill of the Amorites, which ẏ Lorde
our God will geue vnto vs. Beholde, the
lord thy God hath set the land before the:
go vp and conquere it, as the Lorde God
of thy fathers hath sayd vnto thee: *feare
not, neither be discouraged. But ye came De.ix.a
vnto me euery one, and sayde: * We will Nu.xiii.a
sende men before vs, to search vs out the D
lande, and to bring vs word again, what
way we must go vp by, & vnto what cities
we shall come. And the saying pleased me
well: And I tooke twelue men of you, of
euery tribe one. Whiche departed, & went
vp into the hie countrey, and came vnto ẏ
riuer Escol, and searched it out, and toke
of the fruite of the lande (to declare the plen-
teousnes therof) in their hands, and brought
it vnto vs: and brought vs worde again,
& said: It is a good land, which the Lorde
our god doth geue vs. Notwithstanding,
ye would not cõsent to go vp, but wer dis-
obedient vnto the mouth of the lord your
God.

God, and murmured in your tentes, and sayd: because the Lorde hateth vs, therefore hath he brought vs out of the land of Egipt, to deliuer vs into the hande of the Amorites, and to destroye vs. Howe shall we go vp? Our brethren haue discoraged our hertes, saying: * ye people is greater & taller then we, & haue cities great & walled, euen vp to heauen: and moreouer we haue seen ye sonnes of the Enakims there. And I said vnto you: drede not, nor be afraide of them. The lord your God which goeth before you, he shal fight for you, acordig to al that he did vnto you in Egipt before your eyes. In the wildernesse also thou hast seen how ye the lord thy god bare thee, euen as a man dothe beare his sone, in al the way which ye haue gone by, vntill ye came vnto this place. And yet in this thing ye did not beleue the lord your God. He went in the waye before you, to searche you out a place to pitche your tentes in, in * fire by night, that ye might see what way to goe, and in a cloud by daye. And the Lord heard ye voice of your wordes & was wroth, & sware, saying: * there shall not one of these men and of this frowarde generation, see that good lande which I sware to geue vnto your fathers saue Caleb the sone of Jephune, he shall see it: * & to him wil I geue the land that he hath troden vpon, & to his children, because he hath folowed the Lord: (woderful was that indignatio against the people, seing that) * the lord was angrye with me, likewyse for your sakes, saying: thou also shalt not go in thither. But Josua the sonne of Nun which standeth before thee, he shall go in thither. Bolden him therfore, for he shall cause Israell to inherite the lande. * Moreouer, your childre which ye sayde should be a praye, & your sonnes which in that day had no knowlege betwene good and euill, they shall go in thither, & vnto the will I geue it, and thei shall enioye it. But as for you, turne youre faces, & take your iourney into the wildernesse: eue by the way of the red sea. Then ye aunswered & saide vnto me: * We haue sinned against the lord, we will goe vp & fight, acordyng to al that the lord oure God commaunded vs. And when ye had gyrde on euery ma his weapons of warre: beholde, ye were ready to goe vp into the hill. And the Lorde sayde vnto me: saye vnto them that they goe not vp, and that they fighte not, for I am not among you: leste ye fall before youre enemies. I tolde you therefore, & ye woulde not heare, but disobeyed the mouth of the Lorde, and went presumpteously vp into the hil. And the Amorites which dwelt in that hil, came out against you, and chased you (as bees vse to doe) & smote you in Seir, eue vnto Horma. And ye came againe, and wept before the lord: but the lord would not heare your voice, nor geue you audience. * And so ye abode in Cades a long season, according vnto the tyme ye ye remained in other places.

(Margin: E; Nu.xiii. a; Ex.xiii.d; F; Nu.xiiii. b; Nu.xxvi. g; Jo.xiiii c; Nu.xx.c; Nu.xxvii.c; Nu.xiiii. f; Nu.xiiii. g; Nu.xx.a)

The.ii.Chapter.

That whiche was done from the time they departed from Cades Barne, vnto the battell against the kinges, Sehon, and Og.

Then we * turned our face, and toke our iourney into ye wildernesse, eue by the waye of the red sea, as the Lorde spake vnto me. And we compassed mount Seir a long tyme. And the Lorde spake vnto me, saying: Ye haue compassed this mountayne long inoughe, turne you northwarde. And warne thou the people, saying: ye shal go thorow the cost of your brethren the childre of Esau, which dwell in Seir, and they shall be afraied of you: Take ye good hed vnto your selues, therfore. Ye shal not prouoke them, for I will not geue you of their land no not so much as a fote bredth, * because I haue geuen mount Seir vnto Esau to possesse: ye shal bye meate of them for money: to eate, and ye shal procure water of them for money, to drynke. For the Lorde thy God hath blessed thee in al the workes of thy hande. He knew thy entring into this great wildernesse this fortye yeres, and the lord thy god hath bene with thee, so that thou hast lacked nothing. And when we wer departed from our brethren, the childre of Esau which dwelt in Seir, the plaine waye fro Elath and from Ezion Gaber, we turned and went by the waye of the wildernesse of Moab. And ye lord said vnto me: * Thou shalt not fight against the Moabites, neither prouoke them to battaile, for I will not geue the of their lande to possesse: because I haue geuen Ar vnto the children of Loth to possesse. The terrible people ye * Emims dwelte therin in times paste, a people gret, many, & tal, as the Enakims which also wer taken for giauntes as the Enakims: who ye Moabites call Emims. The Horims dwelt in Seir before tyme, whose possession the children of Esau occupied, & destroied them before them, and dwelt in their stede: as Israell did vnto ye land of his possession, which the lord gaue

(Margin: A; Nu.xxi.a; Ge.xxxvi b.; Psal.i.b; B; Judi.iii. c.; Ge.xiiii. a.)

them. Now rise vp (saide I) and geat you
ouer the riuer Zared: & we went ouer the
C riuer Zared. The space in which we came
frō Cades barne, vntil we wer come ouer
the riuer Zared, was .xxxviii. yeres, vntill
al the generatiō of the men of warre wer
wasted out frō amōg the host, as the lorde
Nu.xiiii.c. sware vnto thē.* For in dede the hand of
the lord was against thē, to destroy them
&.xxvi.g. frō among the host til they wer cōsumed.
And so it came to passe, that al the men of
warre wer consumed & dead frō amōg the
people. And the lord spake vnto me say-
ing: Thou shalte go through Ar, the coast
of Moab this day: & whē thou cōmest nie
vnto the childrē of Ammō, thou shalt not
lay siege vnto thē, nor moue warre agaist
thē. For I will not geue thee of the lande
of the childrē of Ammon a possession: but
D I haue geuen it vnto the childrē of Loth
to possesse. That also is taken for a lande
of giauntes, and giauntes dwelt therin,
in olde time, whome the Ammonites call
Nu.xxi.f Zanzumims: *A people that was great,
many & tal, as the Enakims. But the lord
destroied thē before them, & they succeded
them in the inheritaūce, & dwelte in their
Ge.xxxvi.b. stede: as he did for the children of Esau*
which dwelt in Seir when he destroied ye
Horims before them: they cōquered their
possessiō, & dwelte in their stede vnto this
day. And the Auims which dwelt in Ha-
zarim euen vnto Aza: the Caphthorims
whiche came oute of Caphthor destroied
them, & dwelt in their stede. Rise vp ther-
E fore, & take youre iourney ouer the riuer
Nu.xxi.f g. Arnon. Behold, *I haue geuen into thy
hand, Sehon the Amorite, king of Hesbō
& his land. Goe to therfore & conquere, &
prouoke him to battaile. This day will I
begin to send the freare and dead of thee,
vpon al natiōs that are vnder all the hea-
uen: so that thei which heare speake of the
shall tremble & quake before thee. And so
I sent messengers out of the wildernesse
Nu.xxi e of Kedemoth, vnto Sehō king of Hesbō,
De.xx.e. with wordes of peace, saying: *I will go
F through thy land, I will go a long by the
hy way: I wil neither turne vnto ye right
hande nor to the lefte. Thou shalt sell me
meate for money for to eate, and geue me
water for money for to drynke: Onelye
graunt me, that I may go through on my
fote (as the children of Esau which dwell
in Seir, and the Moabites whiche dwell
in Ar, did vnto me) vntill I be come ouer
Iordan, into the land which the Lord our
God geueth vs. But Sehon the kyng of
Hesbon would not let vs passe by him, for
the Lord thy god hardened his spirit, and
made his hert tough, because he woulde
deliuer him into thy hand, as it is come to
passe this day. And the lord said vnto me:
behold, I haue begon to set Sehon & his
land before thee: go to and conquere, and
possesse his land.* Then both Sehō and G
al his people came out against vs to fight Nu.xxi. De.xxix.
at Jaza. And the Lord set him before vs, b.
and we smote him and his sonnes, and al
his people. And we toke all his cities the
same ceason, and slew the men, wemen, &
children of all the cities & let nothing re-
maine, saue the cattel only we caught vn-
to oure selues, and the spoile of the cities
which we toke frō Aroer, which is by the
brinke of the riuer of Arnon, and frō the
citie that is in ye riuer, vnto Gilead: there
was not one citie to strong for vs. The
Lord our god delinered all vnto vs: onely
vnto the lande of the children of Ammon
thou camst not, nor vnto euerye place of
the riuer Jabok, nor vnto the cities in the
mountaines, nor vnto whatsoeuer the
Lorde our God forbad vs.

The.iii.Chapter.

Thinges that chaunced from the victorie of the two kynges. Sehon and Og, vnto the institution of Josua in Moses stede.

Then we turned & went vp the waye A
to Basā.*And Og the kyng of Ba- Nu.xxi. De.xxix.
san came out against vs, he & al his b.
people to battell at Edrai. And the Lorde
said vnto me: feare him not, for I will de-
liuer him, and al his people, and his lande
into thy hand, and thou shalt do vnto him,
as thou diddest vnto Sehon kyng of the
Amorites, whiche dwelt at Hesbon. And
so the Lorde our God deliuered into oure
handes, Og also the king of Basan, & all
his folke. And we smote him, vntill none
was left him aliue. And we toke all his ci-
ties the same season (neither was there a
citie whiche we toke not from them) euen
threscore cities throughout all the region
of Argob, the kingdome of Og in Basan.
All these cities also wer made strong with
hye walles, gates and barres, beside vn-
walled townes a gret many. And we vt-
terly destroied them, as we did vnto Se- B
hon kyng of Hesbon, bringing to noughte
all the cities, with men, women and chil-
dren. But all the cattel & the spoyle of the
cities, we caught for our selues. And thus
we toke the same season, out of the hande
of two kinges of the Amorites, the land ye
was on the other sid Jordan, from the ry-
uer

XUM

uer of Arnon vnto mount Hermō (which
Hermon the Sidons cal Sirion, and the
Amorites cal it Senir) al the cities ẏ laye
in the plain, & al Gilead, and al Basā vn-
to Salecha & Edrai, cities of ẏ kingdome
of Og in Basā. For only Og king of Ba-
sā remained of the rēnaunt of ẏ giauntes,
whose bed was a bed of irō. And is it not
yet at Rabah among ẏ childrē of Ammō?
ix. cubites doth the length therof contain,
& foure cubites the bredth of it after ẏ cu-
bite of a man. And so we conquered thys
land the same time, from Aroer whiche is
Nu.xxxii.f by the riuer of Arnon, vnto half moūt Gi-
De.xxix b Josu.xiii b lead, *and the cities therof gaue I vnto
ẏ Rubenites & Gaddites. And the reste of
Gilead & al Basan of the kingdom of Og
gaue I vnto the halfe tribe of Manasse:
euen al the regiō of Argob with all Basā:
which is called the land of giauntes. Jair
the sonne of Manasse toke al the regiō of
Argob, vnto the coastes of Gesuri & Ma-
achati, & called them after his own name:
Basan Hauoth Jair, vnto this daye. And
C I gaue Gilead vnto Machir. And vnto
the Rubenites & Gaddites I gaue halfe
Gilead vnto the riuer of Arnō, halfe ẏ va-
ley & beyond, euen vnto the riuer Jabok,
which is the border of the childrē of Am-
mon: the plain also (of the wildernesse) & Jor-
dan, & the coast therof, frō Cenereth euē
vnto the sea which is in the plain euē the
salte sea vnder the springes of the hil, East-
Nu.xxxii ward. * And I cōmaunded you the same
tyme, saying: The lord your God hath ge-
uen you this land to enioy it: ye shall goe
harnessed before your brethrē the children
of Israel, all ẏ are mete for ẏ warre. Your
wiues only, your childrē, & your catell (for
I wote ẏ ye haue muche cattel) shal abide
in your cities, whiche I haue geuen you,
vntil the Lord haue geuen rest vnto your
brethren as wel as vnto you, & vntil they
also haue conquered the land, whiche the
Lord your God hath geuen thē beyonde
Nu.xxxii Jordan: & thē shal ye returne agayn, eue-
ry man vnto his possession which I haue
D geuen you. * And I warned Josua the
same time, saying: Thine eyes haue seen
that the lorde your God hath done vnto
these .ii. kinges, euē so shall he do vnto all
kingdomes whither thou goest. Ye shall
not feare thē, for the Lord your God, he
shall fight for you. And I besought the
lord the same time, saying: O lorde God,
thou hast begonne to shew thy seruaunte
thy greatnesse & thy mighty hand, for els
where is there a God in heauen or in
earth, that can doe after thy workes, & af-
ter thy power: let me go ouer & se the good
land ẏ is beyond Jordan, ẏ goodly moun- Deut.i.f. and .iiii.c
tain, & Libanō. *But the lord was angry
with me for your sakes & would not heare
me. And ẏ lord said vnto me: be contente,
speake nomore vnto me of this matter.* Nu.xxvii c.
Get thee vp into the top of ẏ hil, & lift vp
thine iyes westarde, northwarde, south- Deute xxxiiii.a.
warde, & estward, & beholde it with thine
iyes, for thou shalte not go ouer this Jor-
dan. But charge Josua, & corage him, &
bolden him. *For he shall goe before this Nu.xxvii d.
people, & he shal deuide vnto thē the land
whiche thou shalte see. And so we abode
in the valey ouer agaīst ẏ house of Peor.

The .iiii. Chapter.

An exhortation to geue diligēt hede vnto the law. Images may not be made to worship. The .iii. cities of refuge

AND now herken O Israell, vnto the
ordinaunces & lawes which I teache A
you, for to doe them, that so ye maye
liue, and go in & conquere the land, which
the lord god of your fathers geueth you. De.xii.d.
*Ye shall put nothing vnto ẏ word which Jo.xxiii b
I commaund you, neither do ought there Pro.xxx a.
frō, that ye may kepe the cōmaundemētes
of the Lorde youre God, whiche I com-
maunde you. Youre iyes haue seen what
the Lord did vnto Bal Peor: *for all the Nu.xxv.a & xxxi.c.
men that folowed Baal Peor, the Lorde
your God hath destroied frō among you.
But ye that cleaue vnto the Lorde youre
God, are aliue euery one of you this daie.
Beholde, I haue taught you ordinaūces
and lawes, such as the Lord my god com-
maunded me, that ye should doe euē so in
the land, whither ye go to possesse it. Kepe
them therefore & do them, for that is your
wisedom and vnderstanding in the syghte
of the nations: that they may hear al these
ordinaunces, and say: Surely it is a wise B
and vnderstandyng people: it is a greate
natiō. For what other nation is so great,
ẏ gods come so nie vnto, as the Lord our Ps.cxlv d
God is nye vnto vs, in all thinges * as
oft as we cal vnto him. Yea and what na-
tion is so great, that hath ordinaunces &
lawes so righteous, as all this law which
I set before you this daye. Take hede to
thy selfe therefore, and kepe thy soule dili-
gentlye, that thou forget not the thinges
which thine iyes haue seen, & ẏ they de-
part not out of thine hert, al ẏ daies of thi
life: but * teache them thy sonnes, and thy Deu.vi.d
sonnes sōnes. Specialli the day that thou
stodest before the Lord thy god in Horeb,
when the Lorde said vnto me: Gather me

 the

the people together, and I will make the
heare my wordes, that they may learne
Ephe .vi. a. to feare me all the dayes ẏ they shall liue
vpõ the earth,* and that thei may teache
Ex.xix.c. their children: ye came* & stode also vn-
der the hill, and the hil burnt with fire, e-
uen vnto the middes of heauen and there
was darknes, cloudes, and miste. And the
Lorde spake vnto you out of the middes of
that fire, & ye heard the voice of the wor-
Ex.xx.a. des * but sawe no Image, saue heard a
1 Jo.iiii.b voice onely. And he declared vnto you his
couenaunt, whiche he commaunded you
to doe, euen ten verses whiche he wrote
vpon .ii. tables of stone. And the Lorde
commaunded me that same season, that
I should teach you ordinaunces & lawes,
whiche ye ought to do in the lande whi-
ther ye go to possesse it.

Take therfore good hede vnto your
selfes, as pertaining vnto your soules,
C for ye saw no maner of Image in the day
ẏ the lord spake vnto you in Horeb, out of
the middes of the fire: lest ye marre your
selues, and make you a grauen Image, &
picture, of any maner of figure: ẏ likenesse
of man or woman, the likenesse of any ma-
ner of beast that is on yearth, or the like-
nesse of any maner fethered foule ẏ flieth
in the aire, or the lykenesse of any maner
worme that crepeth on the yearth, or the
likenesse of any maner fishe that is in the
De .xvii. a. waters beneth the yearth. * Yea and leste
Ma .xiiii. a. thou lifte vp thine eyes vnto heauen, and
when thou seest the sõne, the moone, and
Job.xxxi. c. the starres, with all ẏ host of heauẽ, shoul-
dest be deceiued, & shouldest worship and
serue the thinges, whiche the Lorde thy
* God hath made to serue al nations vn-
Gene.i.b der the whole heauen. But the lord hath
taken you and brought you out of ẏ yron
fornace, euen oute of Egipte, to be vnto
D him a people and an inheritaũce as ye bee
this daye. Furthermore the Lorde was
angry with me for your wordes, & sware
that I should not go ouer Jordan, & that
I should not go in vnto that good lande,
which the Lorde thy God geueth thee to
Deute xxxiiii.b. enheritaunce. * But I muste dye in thys
lande, and shal not go ouer Jordan. But
ye shall go ouer, and conquere that good
lande. Take hede vnto youre selues, that
ye forgeat not the appointement of the
lord your God, which he made with you:
that ye make you no grauen Image, or
Heb.xii. g. any picture that the Lorde thy God hath
forbidden thee. * For the lord thy God is
a consumyng fire, and a gelouse God.

If thou doest beget childre, and childrens
children, & when ye haue dwelt in ẏ land,
ye do wickedlye, and make any maner of
grauen* image, & worke euil in the sight
of the lord thy god, to prouoke him to an-
ger: I call heauen and earth to recorde a-
gainst you this day, that ye shall shortely
perish frõ of the land, whither ye go ouer
Jordan to possesse it; ye shall not prolong
your daies therin, but shall vtterly be de-
stroied. And the lord shal scater you amõg
the nations, and ye shalbe left few in nũ-
bre among the people, whither the Lorde
shal bring you: & there ye shal serue God-
des which are the worke of mans hande,
wood & stone, which neither see, nor hear,
nor eate, nor smel. *And there thou shalt
seke the lord thy god: & shalt finde him, yf
thou seke him with al thine hert, & with al
thy soule. When thou arte in tribulatiõ, &
whẽ al these thinges (ẏ be here spoken of)
are come vpon the, euen in ẏ latter daies,
thou shalt returne again to the Lorde thy
God & be obediẽt vnto his voice. For the
lord thy god is a merciful God, he wil not
forsake thee, nether destroy the, * nor for-
geat the appointmente of thy fathers,
which he sware vnto thẽ. For aske of the
dayes that are past, whiche were before
thee, since the daye that God created man
vpon the earth, & (aske) from the on side of
heauen vnto the other, if euer there came
to passe such a great thĩg, or whether any
such like thing hath been heard. Did euer
a nation heare the voice of God speaking
oute of the myddes of a fire, as thou hast
heard, and yet liued? Either whether God
assaied to goe and take him a people from
among nations, throughe temptations,
signes, wonders, warre, a mightie hand,
a* stretched out arme, and through great
sightes, according vnto all that the Lorde
youre God dyd vnto you in Egipte before
your eyes. Unto thee it was shewed, that
thou mightest knowe, how that the Lord
he is god, & that there is none other but
he. * Out of heauẽ he made the heare his
voice, that he mighte nourter thee, and v-
pon earth he shewed thee his great fire, &
thou heardest his wordes oute of ẏ mid-
des of the fire. And because he loued thy
fathers, he chose their seede after them, &
brought thee out in his syghte, and with
his myghtye power oute of * Egipte: to
thrust out nations great & mightier than
thou, before thee, and to bring the in, and
to geue the their land to enheritaunce, as
it is come to passe this day. Understande
therefore

therefore this daye, and turne it to thine
hert, that the Lord he is god in heauen a-
boue, & vpon the earth beneth: neither is
there an other. Thou shalt kepe therfore
his ordinaunces, & his commaūdemētes,
whiche I commaunde thee this daye, ye it
may go wel with thee, & with thy children
after thee: & that thou mayst prolong thy
G daies vpon the earth, which the Lord thy
Nu.xxxv god geueth thee thy life long. * Thē Mo-
ses seuered three cities out the other syde
De.xix.b Iordan toward the sunne rising, that he
shoulde flee thither, whiche hadde kylled
his neighboure vnwares, and hated hym
not in time past, & therfore should flee vn-
to one of the same cities, and liue: Name-
lye Bezer in the wildernesse, euen in the
plain countrey of the tribe of Ruben: and
Ramoth in Gilead, of the tribe of Gad: &
Golā in Basan, of the tribe of Manasse.
And so this is the law whiche Moses set
before the children of Israel. These are ye
witnesses, statutes, & ordinaunces, which
Moses tolde the children of Israell after
they came out of Egipte, on the other side
Iordā, in the valey ouer againste ye house
of Peor, in the land of Sehon king of the
Amorites, which dwelt at Hesbon: whom
Moses and the childrē of Israel * smote,
Nu.xxi.f and.g. after thei wer come out of Egipt, and con-
quered his land, and the land of Og, king
of Basan: two Kynges of the Amorites,
whiche wer on the other side Iordan, to
ward the sonne rising: from Aroer which
is by the banke of the riuer Arnon, vnto
mount Sion, whiche is Hermon, and all
the plaine on the other side Iordan East-
warde: euen vnto the sea, whiche is in the
playn vnder the springes of the hill.

The. v. Chapter.

The ten commaundementes.

A AND Moses called al Israell, & sayde
vnto thē. Heare O Israell, the ordi-
naunces & lawes which I speake in
your eares this daye, that ye maye learne
them, and fulfill them in dede. The Lord
our God made an appointmente with vs
in Horeb. The Lord made not this bonde
with our fathers, but with vs: euen with
vs, which are all here aliue this day. The
Lorde talked with you face to face in the
mount, out of the middes of the fire. And I
stode betwene the lord & you ye same time,
and shewed you the word of the lord. For
ye wer afraide at the sight of the fyre, and
Ex.xx.a. went not vp into ye mounte, & he said: * I
am ye lord thy god, which brought the out
of ye lād of Egipt: frō the house of bōdage.
Thou shalt haue none other Gods in my
presence. * Thou shalt make thee no gra- Le.xxvi.a
uē image, of any maner of liknesse that is
in heauen aboue, and that is in the earth
beneath, and that is in the waters beneth
the earth. Thou shalt neyther bowe thy
selfe vnto them, nor serue them, for I the
lord thy God, am a gelous God, visiting
the wickednesse of the fathers vpon the
children, euen in the third & fourth gene-
ration among them that hate me: & shewe
mercy vpon thousandes among thē that
loue me, and kepe my cōmaundementes. * Ex.xix.c.
Thou shalt not take the name of the lord B
thy God in vayne: for the Lorde will not
holde him gyltlesse, that taketh hys name
in vayne. Kepe the Sabboth daye, that
thou sanctifye it, as the Lorde thy God Le.xxiii.a
hath cōmaunded thee. * Sixe dayes thou
shalt labour, and doe all that thou hast to
do, but the * seuenth day is the Sabboth Ex.xiii.b
of the Lorde thy God: thou shalt not doe
any worke, thou, & thy sonne, thy daugh-
ter, thy seruaunt, & thy mayde, thyne oxe,
and thyne asse, and all thy cattell, and the
straunger that is within thy gates, that
thy seruaunte and thy mayde maye reste
aswel as thou. Remember that thou wast
a seruaunt in the land of Egipt, and how
that the Lorde thy God brought thee out
thence thorowe * a mightye hande, and a Psalm.
stretched out arme. For whiche cause the cxxxvi.a
Lord thy God commaunded thee to kepe
the Sabboth day.
* Honour thy father and thy mother, Exo.xx.b
as the Lord thy God hath commaunded Mat.iv.a
thee: that thy dayes maye be prolonged, & mar.vii.b
that it may goe wel with thee in the land, Eph.vi.a
which the lord thy god geueth thee.
* Thou shalt not slay. Mat.v.c.
* Thou shalt not breake wedlocke. Lu.xviii.c.
* Thou shalt not steale. Ro.xiii.c
* Thou shalt not beare false witnes
agaynst thy neighbour.
* Thou shalt not lust after thy ney- Ro.vii.b.
bours wife, thou shalt not couet thy ney-
bours house, his fielde, his seruaunte, or
his mayde, his oxe, his asse, or ought that
thy neybour hath. These wordes the lorde
spake vnto al your multitude in the mount C
out of the myddes of the fire, cloude and
darkenesse, with a great voice, and added
no more thereto, and wrote them in two
tables of stone, and deliuered them vnto
me. And it fortuned, that when ye hearde
the voyce out of the myddes of the darke-
nes, and saw that the hill did burne with
fire, ye came vnto me with the captaynes

of your tribes and your elders, & ye sayd:
beholde, the Lord our god hath shewed vs
Ex.xix.d. his glory, and his greatnes, & *we haue
heard his voyce out of the middes of the
fire: we haue seen this day that God doth
talke with a man, and he yet liueth. Now
therfore, why should we dye, ỷ this great
fire shoulde consume vs? yf we heare the
voice of the Lord our God any more, we
shal die. For what flesshe hath it bene, that
euer hearde the voyce of the liuyng God
speaking out of the middes of the fire (as
we haue done) and yet did lyue? Go thou
and heare al that the Lord our God saith,
and tel thou vnto vs al that the Lord our
Ex.xix.a God saieth vnto thee, *and we wil heare
D it and do it. And the Lord heard the voice
of your wordes, when ye spake vnto me,
and the Lord said vnto me: I haue heard
the voyce of the woordes of this people,
whiche they haue spoken vnto thee: they
haue well said all that they haue spoken.
Jer.xxxiii * Oh that there were suche an hearte in
e.xxxi.f. them, that they would feare me, and kepe
all my commaundementes alwaye, that
it might go well with them, & with their
children for euer. Go and saye vnto them:
Get you into your tentes againe, but stãd
thou here by me, and I will tel thee al the
cõmaundementes, ordinaunces, & lawes,
which thou shalte teache them, that they
may do them in the lande whiche I geue
them to possesse. Take hede therfore that
ye do in dede as the Lord your God hath
Deute. commaunded you, & *turne not a side ey-
xvii.b. ther to the righte hand or to the lefte, but
walke in all the wayes whiche the Lorde
your God hath commaunded you, that ye
may liue, and that it maye goe well with
you, and that ye may prolong your dayes
in the lande whiche ye shall possesse.

¶ The. vi. Chapter.

The lawe of God may not be forgotten.

These are the commaũdementes; or-
A dinaunces, & lawes, which the lorde
your god commaũded me to teache
you, that ye might doe them in the lande,
whither ye go to possesse it: Namely, that
Deu.x.c thou mightest * feare the lorde thy god, &
kepe all his ordinaunces & his commaun-
dementes which I cõmaund thee: thou &
thy sonne, and thy sonnes sõne, al ỷ dayes
of thy life, that thy dayes may be prolon-
ged. Heare therefore, O Israell, and take
hede that thou doe therafter, that it maye
goe wel with thee, & that ye may encrease
mightely, euen as the lord God of thy fa-
thers hath promised the a land, ỷ floweth
with milke and honey. * Heare, O Isra- Mar.xii
el, the lord our god is lord onely, & * thou Mat.xxii
shalt loue the lorde thy god with all thine b.
heart, & with al thy soule, and with al thy Mar.xii
might. * And these wordes which I com- Luke.x
maund thee this day, shalbe in thine hert, B
and thou shalt shewe them vnto thy chil- Deu.xi
dren, & shalt talke of them when thou art
at home in thine house, and as thou wal-
kest by the way, and whẽ thou liest down,
and when thou risest vp: & thou shalt bind
thẽ for a signe vpon thine hand. And they
shalbe warnynges betwene thine iyes, &
thou shalt wryte them vpon the postes of
thy house, and vpon thy gates. And when
the Lord thy God hath brought thee into
the lãd, which he sware vnto thy fathers,
Abraham, Isaac, and Jacob, and geueth
thee great and goodly cities whiche thou
buildedst not, houses full of all maner of
goodes which thou filledst not: and wels
digged whiche thou dyggedst not: vine-
yards & oliue trees which thou plantedst
not: and when thou hast eaten and art ful
then beware lest thou forgeat the Lorde
whiche brought thee out of the land of E-
gipt, from the house of bondage.
* Thou shalt feare the lord thy god, and C
serue him, & sweare by his name. Se that Deu.x
ye walke not after straunge gods, ỷ gods Mat.iiii
of the nations whiche are about you. For b.
the Lord thy god is a gelous god among Luk.iiii
you, lest the countenaunce of the lorde thy b.
god be moued to wrath against thee, and
destroye thee from of the earth. * Ye shall
not tempte the Lord your God, as ye did Mat.iiii
in the temptation. But kepe the cõmaun- b.
dementes of the Lord your God, and his
witnesses, and his ordinaunces whiche he
hath commaunded the, and thou shalt do
that which is right and good in the syght
of the Lord, that thou mayst prosper, and
that thou maist goe in, and conquere that
good land which the lord sware vnto thy
fathers, to cast out all thyne enemies be-
fore thee, as the Lorde hath sayde. * And De.iiii
when thy sõne asketh the in time to come, D
saying: What meaneth these witnesses,
ordinaunces, and lawes, whiche the lorde
our God hath commaunded you? Then
thou shalt saye vnto thy sonne: We were
Pharaos bondmen in Egipt, and the lord
brought vs out of Egipt with a mightye
hand. And the Lorde shewed sygnes and
woonders, great and euill vpon Egipt, v-
pon Pharao, and vpon all his housholde,
before our eyes: but brought vs out from
thence, to bring vs in, and to geue vs the
land

lande whiche he sware vnto our fathers.
And ÿ lorde hath cōmaūded vs to doe all
these ordinaūces & to feare ÿ lord our god,
for our welth, all the dayes of our life, as
it is come to passe this daye. Moreouer,
this shalbe our righteousnesse before the
lord our god, if we take hede and kepe all
these commaūdementes as the hath cō-
maunded vs.

The.vii. Chapter.

The Israelites may make no couenant with the Gentiles. They must destroye their Idols. Idolaters muste be slayn.

A When ÿ lord thy god hath brought
the into ÿ lād whither thou goest
to possesse it, & hath cast out mani
natiōs before the: namely the He-
thites, ÿ Gergesites, the Amorites, ÿ Ca-
nanites, ÿ Pherezites, the Heuites, and
the Jebusites: seuen nations greater and
Ex.xxiii.c. xxxiiii.b. mightier then thou, * & when the lord thy
God hath set them before the, thou shalte
smit them, & vtterly destroy them, & make
no couenaūt with thē, nor haue cōpassion
on them. Thou shalt make no mariages
with thē, nether geue thy daughter vnto
his sonne, nor take his daughter vnto thi
sonne. For they wil deceaue thy sōne, that
he should not feare me, & they shall serue
straung goddes, and then will the wrath
of the Lorde waxe hoate against you, and
Exodus xxiiii.b. destroye you shortlye. But thus ye shall
deale with them: * ye shall ouerthrowe
Numer. xxxiii.f. their aulters, and breake down their pil-
lers, cut downe their groues, and burne
De.xiiii.a. xxvi.e. their grauen ymages with fyre. * For
i.Petr.ii.b. thou art an holy nation vnto the lord thy
God: * the lord thy God hath chosen the,
B to bee a seuerall people vnto him selfe, a-
Ex.xix.a. boue al nations that are vpon the earth.
It was not beecause of the multitude of
you aboue al nations, that the Lorde had
luste vnto you, and chose you, seeing ye
were fewest of all nations. But because
De.xxii.c. the Lord loued you and because he would
kepe the * othe which he had sworne vnto
youre fathers, therefore hath the Lorde
brought you out of Egipt thorow a migh-
ty hand, and deliuered you out of ÿ house
of bondage: euen frō the hand of Pharao
king of Egipt. Understand therfore, that
Ex.xx.a. & xxxiiii.a. the Lorde thy God, he is God, and that a
true God * whiche kepeth appointmente
and mercye vnto them that loue hym and
kepe hys commaundementes, euen tho-
rowout a thousande generations: and re-
wardeth them that hate hym beefore hys
face, so that he bringeth them to naught:
and doth not referre the tune, but rewar-
deth him that hateth him, before his face.
Keepe thou therefore the commaunde-
mentes, and ordinaunces, and lawes,
whiche I commaunde thee this day, that
thou doe them.
* If ye hearken vnto these lawes, and
obserue and doe them, the Lord thy God Ex.xxi.i. d.
also shall kepe vnto thee the appointe- C
ment, and the mercy which he sware vnto
thy fathers. He will loue thee, and blesse
thee, and multiplie thee: he will also blesse
the fruite of thy wombe, and the fruite of
thy lande, thy corne, thy wyne, and thyne
oyle, and the encrease of thyne oxen, & the
flockes of thy shepe, in the land whiche he
sware vnto thi fathers to geue the. Thou
shalt bee blessed aboue all nations: there
shalbe neyther man nor woman vnfruit-
full among you, nor any thing vnfruitful
among your cattel. Moreouer, the Lorde
wil * take awaye from thee, all maner in- Ex.xxiii. d.
firmities, & will put none of the euill dis-
eases of * Egipt (which thou knowest) v- Ex.xv.a.
pon thee, but wil send them vpon al them
that hate thee.
Thou shalt consume all the nations
whiche the Lorde thy God shall deliuer
thee: thyne eye shall haue no pitie vpon
them, nether shalt thou serue their gods,
for that shalbe thy decaye. If thou saye in
thine heart: these nations are mo then I;
howe can I cast them out? * Thou shalte De.xx.a.
not feare them, but remember what the Iosu.viii. b.
Lord thy God did vnto Pharao, and vn-
to al Egipt: the great temptations which
thine eyes sawe, and the signes and won-
ders, and the mighty hande and stretched
out arme, wherthorow the Lorde thy god
brought thee out, euen so shall the Lorde
thy God doe vnto all the nations, of whō
thou art afraied. * Moreouer, the Lorde Ex.xxiii. d.
thy God wil sende hornets among them, Io.xxiiii. c.
vntil they that are left, and hide thēselfes
from thee bee destroied. Thou shalte not
feare them, for the lord thy God is amōg
you, a mighty god, and a terrible. For the
Lord thy God will put out these nations
beefore thee, by a litle and a litle: * thou Ex.xxiii. d.
mayest not consume them at once, lest the
beastes of the fielde encrease vpon thee.
But the Lord thy God shall geue them o-
uer before the, and shal destroy them with D
a mighty tempest, vntill he haue brought
them to naught. * And he shall deliuer Io.x.xi. xii.
their kinges into thyne hande, and thou
shalt destroy their name from vnder hea-
uen. There shal no man be able to stande
beefore thee, vntill thou haue destroyed
them.

thē. The grauen images of their goddes
Josu.vii. a. shalte thou burne with fier, and * couete not the golde and siluer that is on them,
2. Mac.xii. f. nor take it vnto thee, lest thou bee snared therin. For it is an abhomination before the Lord thy god. Bring not therfore abhomination into thine house, lest thou be a damned thing, as it is: but vtterly defie it, & abhorre it, for it is a damned thing.

The. viii. Chapter.

Moses putteth the Israelites in remembraunce what God hath done to them in the wildernes.

A All the commaundementes which I commaunde thee this daye, shall yee kepe for to do them, that ye mai liue, and multiply, and goe in, and possesse the lande which the Lord sware vnto youre fathers. And thou shalte thinke on all the waye whiche the Lorde thy god led thee this fortie yere in the wyldernesse, for to humble thee: and to proue thee, & to wete what was in thine hearte, whither thou wouldest kepe his commaundementes or
Ex.xvi.b no. He * humbled thee, and suffered thee
Nu.xi.d. to hunger, & fed thee with Manna, which neither thou nor thy fathers knew of, to
Mat.iiii. a. make thee knowe, that * a man dooth not lyue by breade onely, but by euery (worde) that proceadeth oute of the mouth of the
De.xxix a Lorde, doeth a man lyue. * Thy raiment
B waxed not olde vpon thee: neither did thy fote swell these fortye yeres. This also shalte thou consider in thine hearte, that as a manne nurtereth his sonne, euen so the Lorde thy god nurtereth thee. Therfore shalte thou keepe the commaundementes of the Lorde thy God, that thou walke in his wayes, and feare him. For the Lorde thy God bringeth thee into a good land, a land in the which are riuers of water, and fountaines, and springes, ỷ spring oute of valeis and hilles: a lande wherin is wheate and barley, vineyardes figtrees, and pomgranates: a land wherin is oyle oliue and honey: a lande wherin thou shalt eate bread without skarcenes,
Job. xxviii. a. neither shalt thou lacke any thing: a land * whose stones are irō, and out of whose hilles thou shalt digge brasse. When thou hast eatē therfore and filled thy selfe, thou
C shalt blesse the Lord thy god in that good lande, which he hath geuen thee. Beware that thou forgette not the Lord thy God, that thou wouldst not kepe his commaū-
Nu.xv.c. dementes, his lawes, & his ordynaunces
i.Cor.x.a whiche I commaunde thee this daye: * yea, and when thou hast eaten and filled thy selfe, & haste built goodly houses and dwelte therin: and when thy beastes, and thy shepe are waxen many, and the siluer and golde is multiplied, and all that thou hast is encreased, then beware lest thyne D
heart rise, and thou forgeat the Lord thy God, which brought thee out of the lande of Egipt, and from the house of bondage, and whiche was thy guyde in the greate and terrible wildernesse (wherin wer) firy serpentes, scorpions, and drouth without any water. But he brought out water for thee, euen out of the rocke of flint: he fed thee in the wildernesse with Manna, whiche thy fathers knewe not, euen for to humble thee, and to proue the, and that he myght so doe thee good at thy latter ende. Lest thou shouldest saye in thine hearte, * my power, and the myghte of myne owne hande hath prepared me this aboundaunce: But remember the Lorde thy God, how that it is he whiche geueth thee power to geat substaūce, for to make good the promise whiche he sware vnto thy fathers, as this day doth witnesse.

And if thou forgeat the Lorde thy God, and walke after straunge * Gods, and serue them, and worshyppe them: I testifye vnto you thys daye, that ye shall surely perishe: As the nations whiche the Lorde destroyeth beefore you, euen so ye shall perishe because ye woulde not be obedient vnto the voice of the Lorde your God.

The. ix. Chapter.

They are forbidden to trust in their owne strength.

A Heare O Israell: Thou passest ouer Jordan this day, to goe in, and conquer nations, greater and mightier than thy selfe: Cities greate, and walled vp to heauen, a * people great and tall, euen the children of the Enakims, which thou knowest of, and of whome thou hast heard say: who will stand before the children of Enack: Understand therfore this daye, that the Lorde thy God is euen he whiche goeth ouer before thee, as a (deuouring and a) consuming fire he shal destroye them, and he shall bring them downe before thy face. He shall cast them oute, and bring them to nought quickly, as the lord hath said vnto thee. Speake not thou in thine heart, after that the Lorde thy God hath cast them out before the, saying: For my righteousnesse the Lord hath brought me in, to possesse this lande.

Nay: but for the wickednesse of these nations,

tions, the Lorde hath cast them out before
thee. It is not for thy rightousnesse sake,
or for thy right hearte, that thou goest to
possesse their lande: *But for the wicked-
nesse of these nations, the Lorde thy God
doeth caste them out beefore thee, euen to
performe the woorde whiche the Lorde
thy God sware vnto thy fathers. Abra-
ham, Isaac, and Iacob.
B Vnderstande therefore that it is not
for thy righteousnes sake, that the Lorde
thy God doth geue thee this good land to
possesse it, seeyng thou arte a styffenecked
people. Remembre and forgeat not, howe
thou prouokedst the Lord thy God in the
wildernes, since the day that thou diddest
departe out of the lande of Egipte, vntill
ye came vnto this place: ye haue rebelled
againste the Lorde, *Also in Horeb ye
angred the Lorde, so that the Lorde was
wrothe with you, euen to haue destroyed
you, when I was gone vp into the mou̅t,
to receyue the tables of stone, the tables
of appointment, whiche the Lorde made
with you. And I abode in the hill fourtye
dayes and fourty nightes, when I ney-
ther dyd eate bread nor dranke water.
*And the Lorde deliuered me two ta-
bles of stone, written with the finger of
God, and in them was accordyng to all
the woordes whiche the Lorde sayde vn-
to you in the mounte, out of the myddest
of the fire, in the day of the gatheryng to-
gether.
And when the fourty dayes and four-
ty nightes wer ended, the Lorde gaue me
the two tables of stone, the tables of the
couenaunt, and the Lorde sayde vnto me:
*Up, and geat the down quicklye from
hence: for thy people whiche thou haste
brought out of Egipt, haue marred all.
They are tourned at once out of the waye
whiche I commaunded them, and haue
made them a molten image. Further-
more, the Lorde spake vnto me, saying: I
haue seene this people, and beholde, it is
a stiffenecked people: let me alone, that I
may destroy them, and put out the name
C of them from vnder heauen, and I will
make of thee a myghtie nation, and grea-
ter than they bee. And I turned me, and
came downe from the hill (euen from the
hille that burnt with fire) and the two ta-
bles of ẏ appointment wer in my hãdes.
And I loked, and behold: ye had sinned
against the lord your God, and had made
you a molten calfe, & had turned at once
out of the way, which the Lord had com-
maunded you. *And I toke the two ta- Ex.xxxii. b.
bles and cast the out of my two handes,
and brake them before your eyes. *And ex.xxxiiii b
I fell downe flat before the lorde, euen as e.xxxiiii d
at the firste time: and fourtie dayes and
fourty nightes, I dyd neither eate bread
nor drik water, because of al your sinnes,
which ye sinned in doing wickedly in the
syghte of the Lorde, in that ẏe prouoked
him vnto wrathe. For I was afrayd that
for the wrathe and fearcenes wherewith
the Lorde was moued agaynste you, he
would haue destroyed you. But the Lord
heard me at that tyme also.
The Lorde was very angry with Aa-
ron also, euen to haue destroied hym, and
I made intercession for Aaron also, the
same tyme. And I toke youre sinne *the Ex.xxxii. e.
calfe whiche ye had made, and burnt hym
with fire, and stamped him, and grounde
him a good, euen vnto small dust. And I
cast the dust thereof into the brooke, that
descended oute of the mounte. Also at the
burning *at the tentation, and at the D
sepulchres of luste, ye angred the Lorde: Nu.xi.a.
likewise when the lord sent you from Ca-
des barne, saying: goe vp, and conquer ẏ
land which I haue geuen you: *ye diso- Act.vii.f
beyed the mouth of the Lorde your God,
and neither belieued him, nor hearkened
vnto his voice. Ye haue been disobedient
vnto the lord, since the day that I knew
you. And I fell down flat before the lord,
fourty daies and fourty nightes which I
lay there: for the lord sayd, that he would
destroy you. I made intercession therfore
vnto the Lord, and sayd: *O Lord god, Exodus xxxiii.a.
destroy not thy people and thine enheri-
taunce, whiche thou haste deliuered tho-
row thy greatnesse, and whiche thou hast
brought out of Egipt thorow a mightye
hande. Remember thy seruauntes, Abra-
ham, Isaac, and Iacob, and loke not vn-
to the stubbornesse of this people, nor to
their wickednes and sinne: lest the lande
whence thou broughtest them, saye: The
Lord is not hable to bryng them into the
lande whiche he promised them: and bi-
cause he hated them, therefore hath he ca-
ried them out, to slay them in the wilder-
nesse. Beholde, they are thy people, and
thine enheritance, which thou broughtest
out in thi mighty power, and in thy stret-
ched out arme.

¶The.x.Chapter.

The renewing of the Tables. An exhortation to geue heede to the lawe.

In

A Exodus xxxiiii. a.

In the same season, the Lorde sayde vnto me: *hewe the two Tables of stone like vnto the first, and come vp vnto me into the mount, and make the an arke of wood: and I wil write in the Tables, the wordes that wer in the firste tables whiche thou brakest, and thou shalt put thē in the arke. And I made an arke of Sethim wood, and hewed two tables of stone *like vnto the first, and went vp into the mountaine, hauyng the two tables in mine hande.

Ex. xxxii. c.

Ex. xxxiiii. d.

And he wrote in the Tables *according to the first writing (the tenne verses whiche the Lorde spake vnto you in the mounte, out of the myddes of the fire, in the daye of the gathering together) and the Lorde gaue them vnto me. And I departed, and came downe from the hille, and put *the tables in the arke whiche I had made: and there they be, as the Lorde commaunded me.

De. xxxi. f.

Nu. xxxiii. d.

*And the children of Israell tooke their iourney from Beroth of the childrē of Jakan, to Mosera, where *Aaron dyed, and was buried, and Eleazar his sonne became priest in his steade.

B Nu. xx. d.

From thence they departed vnto Gadgad: and from Gadgad to Jathbath, a land which hath riuers of water. *The same season, the Lord seperated the tribe of Leui to beare the arke of the appoyntment of the Lord, and to stand before the Lorde, and to ministre vnto him, and to blesse in his name vnto this daye.

Numeri iii. iiii. and. xviii.

De. xviii. a.

*Wherefore the Leuites haue no part nor enheritaunce with their brethren. But the Lorde is their inheritaunce, as the Lorde thy god hath promised them.

C Deu. ix. d.

*And I taried in the mounte, euen as at the first time, fourty daies and fourty nightes: and the Lorde hearkened vnto me at that time also, and the Lorde woulde not destroye thee. And the Lorde said vnto me: Up, and goe furth in ẏ iourneyes before the people, that they maye goe in and conquere the lande whiche I sware vnto their fathers, to geue vnto them. And nowe Israel, what doeth the Lorde thy God require of thee *but to feare the Lorde thy God, and to walke in all his wayes: to *loue him, and to serue the Lorde thy God with all thine herte, and with all thy soule. Namely, that thou kepe the commaundementes of the Lord and his ordinaunces which I commaund thee this daye, for thy wealthe. Beholde, heauen, and the heauen of heauens, is the lordes thy god, and the earth with all that therin is: Notwithstanding, the lord had a lust vnto thy fathers to loue them, and chose their sede after them, euē you, aboue all nations, as thou seest this day.

De. vi. a.

De. vi. b. Mat. xxii. d. Josu. xxii. a.

D

*Circumcise therfore ẏ foreskyn of your herte, and be no more stifnecked: For the lord your God, is god of goddes, and lord of lordes, a great god, a mightie, & a terrible *whiche regardeth no mans persone nor taketh gift. He doth right vnto the fatherlesse and widdow, & loueth the straunger, to geue him fode and raymēt. *Loue ye therfore the straunger also: for ye were straungers your selues in the land of Egipt. *Thou shalt feare ẏ lorde thy God, and him (onelye) shalte thou serue: to him shalte thou cleaue, and sweare by his name: he is thy prayse & thy God, that hath done for thee these greate & terrible thinges, whiche thine eyes haue sene. Thy fathers went downe into Egipt *with. lxx. soules, and nowe the lorde thy God hath made the & multiplied thee, as the *starres of Heauen.

The. xi. Chapter.

¶ An exhortation to regarde the lawe.

A

Therefore thou shalt loue the lord thi God, and kepe hys obseruaunces, his ordinaunces, his lawes, and his commaundementes alwaye. Cal to your mynd this day, that whiche your children haue neyther knowen nor sene: euen the nurtour of the lorde your God, his greatnesse, his mighty hand, and his stretched oute arme, hys miracles, and hys actes whiche he did in the myddes of Egipte, euen vnto Pharao the kyng of Egipte, & vnto all hys lande: and what he did vnto the hoste of Egipte, vnto their horses and charettes: *howe he broughte the water of the red sea vpon them, as they chased you behynde: and howe the Lorde hathe broughte them to naught vnto this day, and what he dyd vnto you in the wildernes, vntill ye came vnto this place: and what he did vnto *Dathan and Abiram the sonnes of Eliab the sonne of Ruben, how the yearth opened her mouth, & swalowed them with their housholdes and their tentes, and all their substaunce that was in their possession, in the middes of Israell.

B

Doubtlesse, your eyes haue seene all the greate actes of the Lorde whiche he dyd. Therfore shall ye keepe all the commaundemētes, which I commaund you this daye, that ye maye bee strong: and goe in and conquer the lande whither ye goe

goe to possesse it: and that ye maye pro-
long youre dayes in the lande whiche the
Lorde sware vnto your fathers, to geue
vnto them and to their sede, a lande that
e.viii. floweth with milke and honey. For *the
lande whither thou goest to possesse it, is
not as the lande of Egipte that ye came
out of, where thou sowedst thy seede, and
wateredst it with thy fete as a garden of
hearbes: but the lande whither ye goe o-
uer to possesse it, is a lande that hath hil-
les and valleyes, and drynketh water of
the rayne of heauen. This land doeth the
Lord thi God care for, and the eyes of the
Lorde thy God are alwayes vpon it, frō
the beginnyng of the yere, vnto the ende
of the yere.

If you shall hearken therfore vnto my
commaundementes, whiche I commaūd
you this daye, that you loue the Lorde
youre God, and serue him with all youre
Deute. hearte, and with all youre soule, * I also
viii. a. wil geue rayne vnto your land in due sea-
Ioel. ii. f. son: the first rayn and the latter, that thou
mo. iiii. maist gather in thy corne, thy wine, and
thine oile. And I will sende grasse in thy
fieldes for thy cattell: ẏ thou maiest eate,
& fil thy self. But beware that your hearte
deceiue you not: and ye turne asyde, and
serue strang goddes, and worshipp them,
Deute and then the Lorde being wroth agaynst
xviii. a. you, * shut vp the heauen, that there bee
Re. xvii no rayne, and that your land yeld not her
fruite, and lest ye perishe quickely from of
xviii. a the good land, which the lord geueth you.
mo. iiii. Therfore shal ye put vp these my wordes
De. vi. b. in * your hearte, and in youre soule, and
Pro. iii. a binde them for a signe vpon your hande,
¶ that they may be as a warnyng betwene
De. vi. b. your eyes, and ye shal *teache them your
Pro. iii. a children that they may talke of thē, when
thou sittest in thine house, and when thou
walkest by the way: when thou liest down
& when thou risest vp: yea, and thou shalt
write them vpon the dore postes of thyne
house, & vpon thy gates, that your dayes
may be multiplied, and the dayes of your
children, in the land which the lord sware
vnto your fathers to geue them, as long
as the daies of heauē last vpon the earth.
For if ye kepe all these cōmaundementes,
which I commaund you, so ẏ ye doe thē:
Namely, that ye loue the lord your God,
and walke in al his waies, and cleaue vn-
to him: Then wil the lord cast out al these
nations beefore you, and ye shall bee the
heires of great nations, and of them that
Iosu. i. a. are mightier then youre selues. * All the
places whereon the soles of your fete
shal treade, shalbe youres, euen from the
wildernes, and from Libanon, and from
the riuer Euphrates, euē vnto the vtter-
most sea, shal your coast be. There shal no
man be hable to stande before you: for the
lord your God shal cast the feare & dreade
of you vpon al the land that ye shal treade
vpon, as he hath said vnto you. * Behold, D
I set before you this day a blessing and a Deu xxx
curse: * A blessing if ye obey the commaū- c.
dementes of the lord your God whiche I
commaund you this dai. And a curse: if ye De. xxviii a.
will not obeye the commaundementes of
the Lorde your God, but turne out of the
way, which I commaunde you this daye,
to goe after straunge Goddes, whiche ye
haue not knowen. When the lord thy god
therfore hath brought thee into the land,
whither thou goest to possesse it thou shalt
put the * blessing vpon mount Garizim, & De. xxvii
ẏ curse vpon mount Ebal, whiche (moun- b.
taynes) are on the other syde Iordan one
the backeside of the waye towarde the
going downe of the sunne, in the lande of
the Cananites which dwell in the plaine
ouer against Gilgall, beside the groue of
Moreh. For ye shal passe ouer Iordan, to
go in, and possesse the land, which the lord
youre God geueth you, and ye shall con-
quer it, and dwell therin. Take hede ther-
fore that ye doe all the commaundemen-
tes and lawes, whiche I set before you
this day.

¶ The.xii. Chapter.

Idolatry must the Israelites destroye and flee frō. They must onely doe that thing which God commaundeth.

These are the ordinaunces & lawes, A
which ye shall obserue and do in the
land which the Lord God of thy fa-
thers geueth thee to possesse it as long as
ye liue vpon the earth. * Ye shall destroye De. vii. a
all places, wherin the nations whiche ye
shal conquer serued their Goddes, vpon
hye mountaines, on hilles, and vnder e-
uery thicke tree. Ouerthrowe their aul-
tars, and breake their pillers, and burne
their groues with fire; and hewe downe
the grauen ymages of the Goddes that
they haue, and bring the names of them
to naught out of ẏ place. Ye shall not so do
vnto the lord your God, but ye shall seeke
the place which the Lorde your God shall
haue chosen out of all your tribes, to put
hys name there, and there to dwell. And
thither * thou shalte come, and thither ye Ex. xiiii b and xvi. b
shall bring your burnt sacrifices, your of-
feringes, your tithes, and heueofferinges
of your

of your hande, your vowes, your freewil-offeringes, and the first gendred of youre oxen and of your shepe. And there ye shall eate before the lord your God, and ye shal reioyce in al that ye put your hand vnto, both ye and your housholdes, wherein ẏ Lord thy god hath blessed thee.

B Ye shal not doe after al the thinges that we doe here this day, euery man what semeth him good in his owne eyes. For ye are not yet come to rest, and to the enheritaunce which the lord your God geueth you. But when ye goe ouer Iordan, and dwell in the land which the Lorde youre god hath geuen you to enherit, and when he hath geuen you rest from all your enemies round about, so that ye dwel in safetie: then vnto the place whiche the Lorde your God hath chosen, to putte his name there, ye shal bring al that I commaunde you: Namely, your burntsacrifices, your offringes, your tithes, the heueoffring of your hande, and all your speciall vowes whiche ye vowe vnto the Lorde. And ye shal reioyce before the Lorde your God, ye, and your sonnes, and your daughters, your seruauntes, and your maydens, and the Leuite that is within your gates, * forasmuch as he hath no part nor enheritaunce with you. (Deu .x.b and .xviii a.) Take hede that thou offer not thy burntoffringes in euery place that thou seest: but in the place which the lord shal haue chosen in one of thy tribes, there thou shalt offer thy burntoffringes, and there thou shalt dooe all that I commaund the. Notwithstanding thou maist kill and eate flesh in al thy cities, whatsoeuer thy soule lusteth after, according to the blessing of the lorde thy God, whiche he hath geuē the. * Both the vnclene and (De .xv .d.) the cleane maye eate thereof, euen as the roe, or the harte: onely ye shall not eat the bloude, but powre it vpon the yearthe as water.

C Thou maiest not eate within thy gates the tithe of thy corne, of thy wyne, and of thy oile, & the first gēdred of thyne oxen, and of thy shepe, neither any of thy vowes which thou vowest, nor thy freewilofferinges, or heueofferinges of thyne hand: but thou must eate them before the Lorde thy God, in the place whiche the Lorde thy God hathe chosen, thou and thy sonne, and thy daughter, thy seruāūt, and thy mayde, and the Leuite that is within thy gates, and thou shalte reioyce (and be refreshed) before the Lorde thy god, in all that thou puttest thine hande to. * (Eccl .vii. b.) Beware, ẏ thou forsake not the Leuite, as long as thou liuest vpon the yearthe.

If (when the lord thy God hath enlarged thy border * as he hath promised the) then (Gen. c. Deu. c.) say, I wil eate flesh, because thy soule longeth to eate fleshe: thou mayest eate fleshe whatsoeuer thy soule lusteth. If the place which the lord thy god hath chosen to put his name there, be to farre from thee, then thou shalt kil of thy oxen, and of thy shepe which the lord hath geuen the, as I haue commaunded thee, and thou shalt eate in thine own citie, whatsoeuer thy soule lusteth. * And as the roe & the hart is eatē, (Deu. a.) euen so shalte thou eate them: bothe the cleane & the vncleane shal eat of thē. But be strong * that thou eate not the bloud. (Le. a.) For the blud, that is the life: & thou maist not eate the life with the flesh: thou shalt not eate it, but powre it vpō the earth as water. See thou eate it not, that it maye goe well with thee, and with thy children after thee: But thou shalt doe that whiche is right in the syght of the lorde.

D But thy holye thynges whiche thou haste, and thy vowes * thou shalt take, & come vnto the (Deu. ...) place which the lorde hath chosen, & thou shalt offer thy burntoffringes, both fleshe and bloud vpon the aulter of the lord thy god, & the bloud of thine offringes shalbe poured out vpon the aultare of the Lorde thy God, and thou shalt eat ẏ flesh. Take hede, and heare al these wordes which I commaund the, that it may goe well with thee, and with thy children after thee for euer, if thou doest that which is good and right in the sight of the lorde thy God.

When the lord thy God hath destroyed the nations before thee, whither thou goest to conquere them, and thou succedest in their inheritaūce and dwellest in their land: Beware, that thou be not taken in a snare after them, after that they bee destroied before the, & that thou aske not after theyr Gods, saying: how did these nations serue theyr Gods? I will doe so likewise. Nay * thou shalt not so doe vnto the (De .xvi a.) lorde thy God: for all abhominations, and that which the lord hateth, thesame haue they done vnto their Goddes. * For they burne both their sonnes and their daughters with fyre, before theyr Gods. Therfore whatsoeuer I commaunde you, that take hede ye doe (onely vnto the Lord:) and (Iosu .i. b. De .iiii. Io .xxii. Pro .xxx.) put * thou nought therto, nor take ought therefrom.

The .xiii. Chapter.

¶ The false prophet must be put to death. God proueth our faith by false miracles.

If

A If there arise among you a *Prophet, or a dreamer of dreames, and geue thee a signe or a wonder, & that signe or wonder which he hath said come to passe, & then say: let vs goe after strāge Gods, which thou hast not knowen, & let vs serue them: hearkē not thou vnto the wordes of that Prophete, or dreamer of dreames. *For the lord thy God proueth you, to wit whether ye loue ÿ Lord your God with al your heart, & with all your soule. Ye shal walke after the Lord your God, & feare him, kepe his commaundementes, & hearken vnto his voice, serue him, & cleaue vnto him. *And that Prophet or dreamer of dreames shall dye, bicause he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egipt, and deliuered you out of the house of bondage) to thrust thee out of the way, which the lord

B thy God commaunded thee to walke in: & therfore thou shalt put the euell away frō thee. If thy brother, the sonne of thy mother, or thine own sonne, or thy daughter or the wife ÿ lieth in thy bosome, or thy frend which is as thine own soule vnto thee, entice thee secretly, saying: let vs go and serue strāge Gods, which thou hast not knowē, nor yet thy fathers: And they be of the Gods of the people which are roūd about you, whether they be nie vnto thee or farre of from thee, from the one ende of the earth vnto the other: Thou shalt not consent vnto him, nor hearken vnto him: thine eye shal not pitie hym, neither shalt thou haue cōpassiō on him, nor kepe him secret, *but cause him to be slaine. Thine hand shalbe first vpon him to kil him, and then the handes of all the people. And thou shalt stone hym with stones that he die, bicause he hath gone about to thrust thee away from the lorde thy God, which brought thee out of the lād of Egipt, and from the house of bondage. And all Israell shall heare & feare,

C and shall doe no more any suche wickednesse as this is among you.

If thou shalt heare say in one of thy cities which the Lord thy God hath geuen thee to dwell in, that certaine men being the children of Belial are gone out from among you, and haue moued the inhabitors of their citie, saying: Let vs goe and serue strange Gods, which ye haue not knowen: Then thou must seke, and make searche, and enquire diligently. And beholde, if it be true, and the thing of a sure tie, that such abhomination is wrought among you; then thou shalt smite the dwellers of that citie in the edge of the D swearde, and destroy it vtterly, and al ÿ is therin, and euen the very catell therof with the edge of the swearde. And gather al the spoile of it into the middes of the strete therof, and burne wyth fier both the citie, and all the spoile thereof euery whit, for the Lord thy God. And it shal be an heape for euer, and shall not bee built againe. *And there shall cleaue nought of the damned thing in thine hād that the Lord may turne from the fiercenesse of his wrath, and shew thee mercy, and haue compassion on thee, and multiply thee, as he hath sworne vnto thy fathers. *Therfore shalt thou herken vnto the voice of the Lord thy God, to kepe al his commaundementes which I cōmaūd thee this day, that thou doe it, which is right in the eyes of the Lord thy God.

The. xiiii. Chapter.

The maners of the Gentiles maye not be followed, what beastes are cleane to be eaten, and what not.

A Ye are the children of the Lorde your god. *Ye shal not cut your selues, nor make you any baldnesse betwene your eyes for any dead man. *For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen thee to be a seuerall people vnto himself, aboue al the nations that are vpon the earth.

Thou shalt *eate no maner of abhomination. These are the beastes whiche ye shal eate of, oxen, shepe, and goates, hart, roe, and bugle, wilde goate, vnicorne, wilde oxe, and Camelion. And al beastes that cleaue the hoofe, and slit it into two clawes, and chewe the cudde, thē ye shall eate. Neuerthelesse, these ye shal not eate of them that chewe the cud, and of them that deuide and cleaue the hoofe: the Camell, the hare, and the cony, which chew the cud, but deuide not the hoofe: therfore are they vncleane vnto you. And also the swine, though he deuide the hoofe, yet he cheweth not the cud, therefore is he vncleane vnto you: ye shal not eate of the flesh of such, nor touche the dead carkasse of them. *These ye shall eate, of all that are in the waters: All that haue finnes & B scales, shal ye eate. And whatsoeuer hath not finnes and scales, of that ye may not eate, but it is vncleane vnto you. Of all cleane birdes ye shal eate, but these are they of which ye shal not eate: The Egle,

Deu.vii. b. | Ex.xx.a | Leui.xx.b | Deu.vii. a. & xvi.d. | Leui.xi. a. | Leui.xi. b.

the goshauke, and the cormeraunt, the Irið, the vultur, the kite after her kinde, and all kinde of rauens, the estrich, the nightcrowe, the cuckow, and the sparowhauke after her kinde, the litle owle, the great owle, the backe, the bitture, the pye, the storke, the heron, the Iay in his kind, the lapwing, the swalow. And let al creping foules be vnclene vnto you, and not be eaten of: but of al cleane foules ye may eate.

Ye shal eate of nothing that dieth alone But thou shalt geue it vnto the straũger
C that is in thy citie, that he eate it: or thou mayst sell it vnto an aleaũt. For thou art an holy people vnto the Lorde thy God.
Ex.xxiii. c. Thou shalt not * seeth a kid in his mothers milke. Thou shalt tithe al the en-
Ex.xxxiiii. crease of thy seede, ẏ the fielde bringeth forth yeare by yeare. And thou shalt eate
De.xii.b. before the Lord thy God (in the * place which he hath chosen, and where he hath put his name) the tithe of thy corne, of thy wine, and of thine oyle, and the first gendred of thine oxen and of thy shepe, ẏ thou mayst learne to feare the Lorde thy God
De.xii.a. alway. * If the way be to long for thee, so that thou art not able to cary it, and if the place be farre from thee, which the Lorde thy God hath chosen to set his name there (and the Lord thy God hath blessed the)
D then shalt ẏ make it in money, and take ẏ mony in thine hand, and go vnto ẏ place which ẏ Lord thy God hath chosen, and bestowe the money for whatsoeuer thy soule lusteth after: for oxen, & shepe, wine and strong drink, and for whatsoeuer thy soule desireth; and eate there before the Lord thy God, and be mery: both thou & thine housholde, and the Leuite that is within thy gates, shalt thou not forsake
Deu.x.b & .xviii.a. * for he hath neyther part nor inheritaũce
De.xxvi. c. with thee. * At the end of thre yere, thou shalt bring forth all ẏ tithes of thine encrease the same yere, and laye it vp within thine own gates. And the Leuite whiche hath no part nor inheritance with thee, shall come, and ẏ straunger, ẏ fatherlesse and the wiedowe, which are within thy gates, shal eate and be filled: ẏ the Lord thy God may blesse thee, in all ẏ workes of thine hande which thou doest.

The.xv.Chapter.

A ¶ The forgeuenesse of dettes in the seuenth yere.

Leu.xxv. a. IN the seuenth yere thou shalt make a fredome. * And this is the maner of the fredome: * Whosoeuer lendeth ought with his hande vnto his neighbor may not aske again (ẏ which he hath lent) of his neighbor or of his brother, bicause it is called the Lordes free yere: yet of a straunger (and of an aleaunt) thou mayst cal it home againe. But * he that is thy brother, him shal thy hand remit. Neuerthelesse, there shalbe no begger among you. For the Lord shal blesse thee in the lande which the Lord thy God geueth thee, an inheritaũce to possesse it: so that thou herken vnto the voice of the Lord thy God, to obserue and do all these commaundementes, which I commaunde thee thys day. For the Lord thy God hath blessed thee as he hath promised thee, and * thou shalt lende vnto many nations, but thou thy self shalt not borow. And thou shalte raigne ouer many nations, and they shal not raigne ouer thee. If one of thy * brethren among you be poore within any of thy gates in thy lande, which the Lorde thy God geueth thee, thou shalt not harden thy heart, nor shut to thine hand from thy poore brother: * But open thine hand vnto him, and lende him sufficient for his nede, which he hath. Beware that there be not a wicked point in thine heart, that thou wouldest say. The seuenth yere, the yere of fredome, is at hande, and therfore it greueth thee to loke on thy poore brother, and geuest him nought, and he then cry vnto the Lord against thee, and it be sin vnto the: But geue him, and let it not greue thine heart to geue vnto him. Bicause that for this thing, the Lorde thy God shal blesse thee in al thy workes, and in al that thou puttest thine hande to. * The lande shal neuer be without poore: And therfore I commaunde thee, saying: Thou shalte open thine hande vnto thy brother, that is nedy and poore in thy lande.

* If thy brother an Hebrue sell himself to thee, or an Hebruesse, and serue thee six yere, in ẏ seuenth yere thou shalte let him go free from thee. And whē thou sendest him out free from thee, thou shalt not let him go awai empti, but shalt geue him of thy shepe, of thy corne, & of thy wine, & geue him of ẏ, wherwith ẏ Lord thy god hath blessed thee. And remember ẏ thou wast a seruaũt in ẏ land of Egipt, and the lord thy god deliuered thee thēce: & therfore I cõmaũde thee this thing to day. * And if he say vnto the: I wil not go away frõ thee, bicause he loueth the & thi house, and is wel at ease wt thee: Thē shalt thou take

D take a nayle, and naile his eare to the
doze there with, & let him be thy seruante
for euer: And vnto thy maydseruaunte ꝧ
shalt do likewise. And let it not greue
thine eye, when thou lettest him goe oute
free from thee, for he hath been worth a
double hired seruant to the in his seruice
sixe yeres. And the Lord thy God shall
blesse thee in all that thou doest. *Al the
first gendred ꝧ come of thine oxen, and of
thy shepe, that are males, thou shalt ha-
low vnto the Lord thy God. Thou shalt
do no worke with the first gendred of
thine oxen, nor sheare the first gendred of
thy shepe. * Thou shalt eate it before the
Lord thy God, yere by yere, in the place
which the Lord hath chosen, both thou &
thine household. *If there be any defor-
mitie therin, as if it be lame or blinde, or
haue any other euilfauouerdnesse, thou
shalt not offer it vnto the Lord thy God.
But shalt eate it within thine own * ga-
tes, the vncleane and the cleane indiffe-
rently, as the roe and the hart. Only eate
not the bloud thereof, but poure it vpon
the ground as water.

¶ The.xvi.Chapter.

¶ Of Easter, whitsontide, and the feast of tabernacles. what officers ought to be ordained.

Obserue ꝧ * moneth of new corne
that ꝧ mayst offer * passeouer
vnto the lord thy god. For in the
moneth when corne beginneth
to ripe, the Lorde thy God brought thee
out of Egipt by night. Thou shalt there-
fore offer passeouer vnto the Lorde thy
God (& shepe & oxen) * in ꝧ place which ꝧ
Lorde shall chose to put his name there.
Thou shalt eate no leuened bread with it
but seuen dayes shalt thou eate vnleue-
ned bread therewith: euē the bread of tri-
bulation (for thou camest out of the lande
of Egipt in hast) that thou mayst remem-
bre the day when thou camest oute of the
land of Egipt, al dayes of thy life. And
there shalbe no leuened bread seen in all
B thy coastes seuen dayes long: neither shal
there remaine ani thing of the flesh which
thou offerest the first day at euen, vntill
the morning.

Thou mayst not offer passeouer within
any of thy gates, which the Lord thy god
geueth the: but * in the place which ꝧ lord
thi god shal chose to set his name in, there
thou shalt offer passeouer at euen aboute
the going down of the sunne, euen in the
season that thou camest out of Egipt.
And thou shalt seeth & eate it, in ꝧ place
which the Lord thy God hath chosen, and
depart on the morow, and get thee vnto
thy tent. Sixe dayes shalt thou eate swete
bred, and the seuenth day is a gathering
together before the Lord thy god: thou
shalt do no worke therin. * Seuē wekes
shalt thou numbre vnto thee, and begin Leuit.
to numbre the seuen wekes, when thou xxiii.c.
beginnest to put the sicle to the corne, *
and kepe the feast of wekes vnto the lord Act.ii.a.
thy God, with a free wil offring of thyne
hand, which thou shalt geue vnto the lord
thy God, according as the Lord thy God
hath blessed thee, And reioyce before the
Lord thy God, thou and thy sonne, thy
daughter, thy seruaunt, and thy mayde, &
the Leuite that is within thy gates, and
the straunger, the fatherlesse, & the wye- C
dowe, that are among you, in the place
which the Lord thy God hath chosen to
put his name there. And remember that
thou wast a seruant in Egipt, and thou
shalt obserue and doe these ordinaunces.
Thou shalt also obserue the feast of Ta-
bernacles, vii. dayes, after ꝧ thou hast ga-
thered in thy corne & thy wine. And thou
shalt reioyce in ꝧ thy feast: thou & thy sōn,
thy daughter, thy seruant, & thy mayd, ꝧ
Leuite, the strāger, & the fatherlesse, and
the wiedowe, that are within thy gates. *
Seuen dayes shalt thou kepe holy daye
vnto the lord thy God, in the place which i.King.
the Lord shal chose: for the Lord thy god viii.g.
shal blesse thee in all thy fruites, and in al
the workes of thine hands, therfore shalt
thou be glad. * Three tymes in the yere
shall al thy males appeare before ꝧ Lord Exodus.
thy God in the place which he shall chose: xxiii c.
in the feast of swete bread, in the feast of D
wekes, and in the feast of Tabernacles.
And they shall not * appeare before the
Lord empty, but euery man according to
the gifte of his hande, and according to Exodus.
the blessing of the Lord thy God, whiche xxiii.b.
he hath geuē thee. Judges & officers shalt & xxxiiii.
thou make thee in al thy cities which the Ec.xxvi.
Lord thy god geueth thee, throughoute b.
thy tribes: & they shal iudge ꝧ people righ-
teously. * Wrest not ꝧ the law, nor knowe
any persō, nether take any reward: * for Deu.i.c.
giftes blind the wise, & peruert ꝧ wordes Leu. xix.
of ꝧ rightous. That which is iust & right, c.
shalt thou folow, that thou maist liue, and Exodus.
enioy the land which the Lord thy God xxiii.a.
geueth the. Thou shalt plāt the no groue, Eccl.xx.
of whatsoeuer trees it be, nie vnto the al- d.
tare of the Lorde thy God, which ꝧ shalt i.King.
make thee. Thou shalte set thee vp no * xv.c.
piller, which the lord thy god hateth. ii.King.
xviii.d.

¶ The .xvii. Chapter.

¶ The punishment for Idolatry. The punishment of a rebell. The institution of a king.

A Thou shalt offer vnto ỹ lord thy god no oxe nor shepe *wherin is blemish or any deformitie, for ỹ is an abhomination vnto the Lord thy God. *If there be found among you within any of thy gates, which ỹ Lord thy god geueth thee, mã or womã ỹ hath wrought wickednesse in ỹ sight of ỹ lord thy God, so ỹ they haue gone beyond his appointment and gone & serued strãuge gods, & worshipped them, *ỹ sũne or moone, or any of ỹ host of heauen, which I haue not cõmaũded, & it is told the, & thou hast heard of it: *then shalt ỹ enquire it diligentlye. And if it be true, & the thing of a suretye, that such abhominatiõ is wrought in Israel, then shalt ỹ bring forth ỹ mã or that woman (whiche haue committed ỹ wycked thing) vnto ỹ gates, and shalt stone them with stones, till they dye. *At the mouth of two or three witnesses shal he ỹ is worthy of death, dye: and at ỹ mouthe of one witnesse, let no man dye. The handes of the witnesses shalbe first vpõ him, to kil him, & afterward ỹ hãdes of all the people: & ỹ shalt put the wicked away frõ thee. If there rise a matter to harde for thee in iudgemẽt betwene bloud & bloud, betwene plee and plee, betwene plage & plage, and the matters come to strif with

B in thy gates. Then shalt thou aryse, and get thee vp vnto the place which the lord thy God hath chosen, and come vnto the Priestes the Leuites, and vnto the iudge that shalbe in those dayes, and aske: *& they shall shew thee the sentence of iudgment, and thou must do according to that which they of that place (whiche the lord hath chosen) shew thee, and thou shalt obserue to do, according to all that they enfourme thee. According to the sentence of the lawes which they teach thee, & according to the iudgment which they tel thee shalt ỹ do: *and bowe not from ỹ whiche they shew thee, neither to the ryght hand

C nor to the left. And ỹ man ỹ will doe presumpteously, and wil not herken vnto ỹ Priest (that standeth there before the lord thy god to minister) or vnto the iudge, ỹ man shall dye, and thou shalt put away euel from Israell. And al the people shall heare, and feare, and shall do no more presumpteously. When ỹ art come vnto the lãd which ỹ lord thy god geueth thee, and enioyest it, and dwellest therin, & if thou shalt say: *I wil set a king ouer me like as al the nations that are about me, then thou shalt make him king ouer thee whom the Lord thy God shal chose: euen one from among thy brethren shalt thou make king ouer thee, and thou mayst not set a straunger ouer thee, which is not of thy brethren. *But he shal not multiplie horses to himself, nor bring the people again to Egipt, through the multitude of

D horses, forasmuch as the Lord hath sayd vnto you: ye shall henceforth goe nomore againe that way. Also he *oughte not to multiplie wiues to himself, lest his heart turne away, neither shall he gather him* siluer and golde to much. And when he is set vpon the seate of his kingdom, he shal write him out a copy of this law in a boke before the Priestes the Leuites. And it shalbe with him, & he ought to read therin *al dayes of his life, ỹ he may learne to feare the lord his god, & to kepe all the wordes of this law, & these ordinaunces, for to do them: & that his heart aryse not aboue his brethrẽ, & that he turne not frõ the cõmaũdemẽt, to the right hand or to the left, but ỹ he may prolõg his dayes in his kingdom: he & his children in Israel.

¶ The .xviii. Chapter

¶ The Leuites had no possessions. Idolatrie must be fled. The Prophete Christ is promised. The false prophete must be slaine, and how he may be knowen.

A The Priestes, the Leuits, and al the tribe of Leui *must haue no part nor inheritaunce with Israell: but shal eate the offringes of the Lord, and his inheritaũce, Therfore shal they haue no inheritaunce among their brethrẽ: but the Lord, he is their inheritaunce, as he hath sayd vnto thẽ: And this is ỹ priestes duetie of ỹ people, and of them that offer sacrifice, whether it be oxe or shepe. They must geue vnto the priest, the shoulder, & the two chekes, and the mawe, the firste fruites also of thy corne, wine, & oyle, and the first of the woll of thy shepe shalt thou geue hym: *For the Lord thy God hath chosen him out of all thy tribes, to stande and to minister in the name of the Lord: he & his sõnes for euer. If a Leuite come out of any of the cities of al Israel, where he is a soiourner, & come with all the lust of his heart vnto the place which the lord

B hath chosen: he shal minister in ỹ name of the lord his god, as his other brethrẽ the Leuites do, which remaine there before the lord. And they shal haue like portions to eate, beside that which cõmeth to him of the patrimonie of his elders.

Margin notes (left column): Leui. xxii. d; De. xv. d; iii. king. xviii. g; iiii. kin. x. d; Deu. iiii. c; Deu. xiii. b; Nume. xxxv. d; De. xix. e; Ezech. xliii. f; De. v. d; Iosu. i. b.

Margin notes (right column, partly cut off): i. Re. viii.; ii. Re.; iii. k. x.; iii. Re. x.; Iohn; Ioh. i.; Num. xviii.; Deut. x.; Ezech. xliiii.; Num. iii.

Le.xviii. *When thou art come into þ land which
the lord thy god geueth thee, se that thou
Leu.xx.b. learne not to do after the abhominatio͂s
De.xii.b. of those nations. Let there not be found
xviii.c. among you any one þ maketh his sonne
iii.Bin. or daughter to go through the fire, or that
xi.a. vseth witchcraft, or a choser out of daies,
Ier.vii.b. Le.xix.b. *or þ regardeth the flying of foules, or
a sorcerer, or a charmer, or þ councelleth
with spirits, or a sothsaier, or that asketh
(the truthe) at them that be dead. For all þ
do such things, are abhomination vnto þ
lord: and bicause of these abhominatio͂s,
C the lord thy god doth cast them out before
thee, Thou shalt be perfect therefore (and
without blemishe) in the sight of the Lorde
thy God. For these nations whiche thou
shalt conquere, hearke͂ vnto chosers out
of dayes, and vnto sorcerers: But þ lorde
thy god hath not suffred the so to do. The
Act.iii.d. Lord thy God wil * stirre vp vnto thee a
v.vii.e. Prophet amo͂g you: euen of thy brethre͂,
Mat.xvii. b. like vnto me * vnto him ye shall hearken,
Joh.i.d. according to all þ thou desiredst of þ lord
thy god in Horeb, in the day of the gathe-
Ex.xx.c. ring together, when þ saydst: * Lett me
De.v.c. heare þ voice of my Lord God nomore,
D nor see this great fire any more, þ I dye
not. And þ Lord sayd vnto me: they haue
wel spoken. I will raise them vp a Pro-
phet from among their brethren like vn-
to thee, and will put my wordes in hys
mouth, and he shal speake vnto them all
John.v.b. that I shal commaunde him. * And who-
soeuer wil not hearken vnto the wordes,
which he shal speake in my name, I will
require it of him. * But þ Prophet which
Nu.xvi. a. shall presume to speake a worde in my
De.xiii. a. name, which I haue not commaunded
him to speake, or þ speaketh in the name
Jeremy. of straunge Gods, thesame Prophet shall
xxviii.d. dye. And if thou say in thine heart, how
Ezech. xiiii.a. shal we know the worde which the Lord
hath not spoken: (This toke͂ shalt thou haue.)
Euen when a Prophet speaketh in the
name of the Lord, if the thing folow not,
nor come to passe, þ is the thyng which þ
Lord hath not spoken: But the Prophet
hath spoken it presu͂ptuously. Thou shalt
not therfore be afrayde of him.

The.xix. Chapter.

¶ The fraunchesed townes. The punishment of hym that beareth false witnesse.

A De.xii. b. WHen the lord thy God * hath roo-
ted out the nations, whose lande
the lord thy God geueth thee, and
thou succedest in their inheritaunce, and
dwellest in their cities, & in their houses:
thou shalt appoint * three cities for thee Nume. xxv.b.
in the middes of the lande, which the lord Jos.xx.a.
thy God geueth thee to possesse it: þ shalte
prepare the way, and deuide the coastes
of thy lande, which the Lord thy God ge-
ueth thee to inherite, into three partes, Ex.xxi.b
that * whosoeuer committeth murther, Ex.xxi.b.
may flee thither. * For this cause must the B
slayer flee thither, that he may liue. Who
so killeth his neighbour ignorantly, and
hated him not in tyme passed: As when a
man goeth vnto the wood with his neigh
boure to hewe wood, (thinking no harme)
and as his hande fetcheth a stroke wyth
the axe to cut down the tre, the head slip-
peth from the helue, and smiteth his
neighbor that he dyeth, thesame shal flee C
vnto one of the same cities, and liue. Lest
the executor of bloud folow after the slai-
er while his heart is hote, and ouertake
him, bicause the way is long, and slay him
and yet there is no cause worthy of death
in him inasmuch as he hated him not in
tyme passed. Wherfore I commaund thee
saying: Thou shalt appoint out three ci-
ties for thee. And if the Lorde thy God
enlarge thy coastes (as he hath sworne
vnto thy fathers) * geue thee all the land
which he sayd he would geue vnto thy fa-
thers: þ shalt kepe all these co͂maundeme͂ts
to do them, which I commaund thee this
day: þ thou loue the Lord thy God, and
walke in his wayes euer: and adde three
cities moe for thee, vnto those thre, that
innocent bloud be not shed in thy lande,
which the lord thy God geueth thee to en-
herite, and so bloud come vpo͂ thee. * But Nume. xxx.c.
and if a man hate his neighbour, and
lay wayte for hym, and rise against him,
and smite him þ he dye, and the͂ flieth vn-
to any of these cities: the elders of hys ci-
tie shal sende and fetche him thence, and
deliuer him into the handes of the iustice
of bloud, þ he may dye. Thine eie shall Job.
not spare him, but þ shalt put away inno- xxxiiii.a
cent bloud from Israell, þ it may go well D
with thee. * Thou shalt not remoue thy Nume.
neighbours marke, which they of olde xxxv.d.
tyme haue set in thine enheritau͂ce, þ thou Deu.
shalt enherite in the land, which the lorde xvii.a.
thy god geueth the to enioy it. * One wit- Mathe. xviii.c.
nesse shal not rise against a man for any John.
maner trespace, or for any maner sinn, or viii.c.
for any maner fault, þ he offe͂deth in. * But ii.Corin.
at þ mouth of two witnesses, or of three xiii.a.
witnesses, shal þ mater be stablished. * If i.Tim.v. c.
an vnrighteous witnesse rise vp against a Hebr.x.e
ma͂ to accuse him of trespace: the͂ both the Sus.i.g.

mẽ which striue together, shal stãd before
the lord, before the Priestes, & the iudges
which shalbe in those dayes, & the iudges
shal make diligẽt inquisitiõ. And if ẏ wit-
nesse be foũd false, and ẏ he hath geuẽ false
witnesse against his brother: then shal ye
do vnto him as he had thought to do vn-
to his brother, and thou shalt put euill a-
way frõ the. And other shal heare, & feare
and shal hence forth commit no more any
such wickednesse among you. And thyne
Ex.xxi.c. Le.xxiiii. c. eye shal haue no compassion, *but life for
lyfe, eye for eye, tothe for tothe, hande for
Da.xiii. g. hande, foote for foote, shalt thou require.

The.xx.Chapter.

¶ Who ought to go to battell. The law of armes. The Cananites must they kil.

Math.v.f A When ẏ goest out to battel against
thine enmies, & seest horses & cha-
rets, & people moe then ẏ, be not*
Deu.i.d. afrayd of thẽ, for the lord thy god is with
thee, which brought thee out of the land
of Egipt. And whẽ ye are come nye vnto
batel, the priest shal come forth to speake
vnto the people, & shal say vnto thẽ: heare
O Israel, ye are come vnto batel against
your enemies: *let not your harts faint,
Nu.xiiii. b. nether feare, nor be amased nor adread of
i.Mac. xv ii. thẽ. For ẏ *lord your god goeth with you,
to fight for you against your enemies, &
De.xxviii a. to saue you. *And let ẏ officers speake vn
to ẏ people, saying: If any mã haue built
i.Mac.iii g. a new house, & haue not dedicate it, let hi
B go & returne to his house lest he dye in the
batel, & an other mã dedicate it. And if a-
ny mã haue planted a vineyarde, & haue
not made it cõmõ (& lawfull for euery man to
eate of:) let him go & returne again vnto
his house, lest he dye in ẏ batel, & another
make it cõmõ. *And if any mã be betro-
De.xxiiii a. thed vnto a wife, & haue not takẽ her, let
him go & returne againe vnto his house,
lest he dye in ẏ batell, & an other mã take
her. And let ẏ officers speake further vn-
to ẏ people, & say: *If any mã feare & be
Iudi.vii. a. faint hearted, let him go & returne vnto
his house, lest he make his brothers heart
faint as wel as his. And whẽ the officers
C haue made an end of speakĩg vnto ẏ peo-
ple, they shal make captaines of war ouer
thẽ. Whẽ ẏ comest nie vnto a citie to fight
Nu xi a. against it, *offer thẽ peace. And if they
Deu.ii.e answere thee again peaceably, & opẽ vn-
to thee, thẽ let al ẏ people ẏ is foũd therin
be tributaries vnto thee, & serue the. And
if they wil make no peace with thee, but
make war against thee, ẏ shalt besiege it.
And whẽ ẏ lord thy god hath deliuered it
into thine hands, ẏ shalt smite al the ma-
les thereof with the edge of the swearde.
But the wemen and the children, * & the
catel, and all ẏ is in the citie, and all the Iosu.xi a.
spoile therof, shalt ẏ take vnto thy selfe,
and eate ẏ spoile of thine enemies whiche
the Lord thy God hath geuẽ thee. Thus
shalt ẏ do vnto al ẏ cities which are a gret
way of frõ the, and not of ẏ cities of these
nations. But of the cities of these nati-
ons, which ẏ lord thy God shal geue thee D
to enherite, thou shalt saue aliue nothing
that bretheth. *But shalt destroy thẽ w De.vii.
out redẽption: namely, ẏ Hethites, the A- Iosu.x c.viii.a.
morites. the Cananites, the Pherezites,
the Heuites, & the Iebusites, as the lord
thy god hath cõmaũded thee: ẏ they teach
you not to do after all their abhominati-
ons, which they haue done vnto their
gods, & so ye shuld sin against ẏ lord your
god. Whẽ thou hast besieged a citie long
tyme, & made war against it to take it, de-
stroy not ẏ trees therof, ẏ thou wouldest
thrust an axe vnto thẽ. But eate of thẽ, &
cut thẽ not down: for the trees of ẏ feldes
are no mẽ, to come against thee, & to be-
sege they. Only those trees which thou
knowest ẏ they are not fruitful, (but wilde,
and fit for other vses) those shalt ẏ destroye,
and cut down, & make bulworkes against
the citie that maketh warre with thee,
vntill thou subdue it.

¶ The.xxi.Chapter.

¶ Inquisition for murther. Punishmẽt for children that disobey father and mother.

If one be foũd slain in ẏ land, which A
ẏ lord thy god geueth thee to possesse
it, & lieth in the fielde, & it is not kno-
wẽ who hath slain him: Thẽ thine elders
and thi iudges shal come forth & mete vn-
to ẏ cities ẏ are round about ẏ slain. And
let ẏ elders of ẏ citie which is next vnto
the slain mã, take out of ẏ droue, an hey-
fer ẏ is not labored with, nor hath drawẽ
in the yoke: & let the elders of ẏ city bring
the heyfer vnto an hard valey, whiche is
neither eared nor sowen, & strike of the
hefers necke there in the valey. *And the De.xviii
priestes the sõnes of Leui (whõ the lord Ecc.xlv.
thy god hath chosen to minister, and to B
blesse in the name of the Lord) shall come
forth, and at their mouth shall all stryfe
and plage be tryed. And al the elders of
the citie that come forth to the slain man,
shal washe their handes ouer the heyfer
that is beheaded in the valey, & shall an-
swere & saye: Our handes haue not shed
this bloud, neither haue our eyes seen it.
Be merciful lord, vnto thy people Israel,
which

XUM

nus.i. which ẏ hast deliuered,*and lay no inno=
cent bloud vnto thy people of Israels
charge;& the bloud shalbe forgeuē them.
And so shalt thou put innocent bloud frō
thee,when thou shalt haue done ẏ which
is right in the sight of the Lord. When ẏ
goest to warr against thine enemies,and
the Lord thy God hath deliuered thē in=
to thine handes,and ẏ hast taken thē cap=
C tiue, and seest amōg the captiues a beau=
tifull woman,and hast a desire vnto her,
that thou wouldest haue her to thy wyfe.
Thou shalt brīg her home to thine house;
and let her shaue her head, & let her nai=
les grow,& put her raymēt ẏ she was ta=
ken in,from her: and let her remaine in
thine house,& bewepe her father and her
mother a moneth lōg,& after ẏ shalt thou
go in vnto her,& mary her,and she shalbe
thy wife. And if thou haue no fauor vnto
her,thē let her go whither she lusteth,and
sell her not for money , nor make cheue=
saunce of her, bicause thou hast humbled
Gen.xxix her.*If a man haue two wiues, one lo=
and.xxx. ued,& an other hated, & they haue borne
him children,both the loued and also the
hated:If the first borne be the sōne of the
hated,then when the time commeth that
he dealeth his goods amōg his children,
he may not make the sonne of ẏ beloued
first borne,before the sonne of the hated,
which is in dede ẏ first borne:But he shal
know the sonne of the hated for the firste
borne,and geue him double portion of all
that he hath . For he is the first of his
D strēgth,and to him belongeth ẏ right of ẏ
Ex.xxi.d first borne.*If any mā haue a sonne ẏ is
stubborne and disobedient, ẏ he will not
hearken vnto the voyce of his father,and
voice of his mother,& they haue chastned
him,& he would not hearken vnto them:
Then shall his father & his mother take
him,and bring him out vnto ẏ elders of
that citie, and vnto the gate of ẏ same
place,and say vnto the elders of the citie.
This our sonne is stubborne & disobedi=
ent,& wil not herkē vnto our voice,he is a
riotour,& a dronkard.And all ẏ men of ẏ
citie shal stone him w stones vnto death.
And ẏ shalt put euell away frō thee, and
al Israel shal heare and feare.*If a man
Iosu.viii f. haue cōmitted a trespace worthy of death
and is put to death for it, & ẏ hāgest him
and.x.c. on a tre:his body shal not remain al night
vpon ẏ tree,but ẏ shalt bury him ẏ same
Gala.iii c. day. For ẏ*curse of God is vpō him that
is hāged.Defile not thou thy lāde, which
the lord thy god geueth thee to enherite.

The.xxii.Chapter.

What thou oughtest to do, whē thou findest thy neigh=
bours beast going astray. A man shall not weare wo=
mens clothing,or a woman mannes clothing. To weare
a coate of wolle and of flaxe,is also forbidden. The pu=
nishment of him that accuseth a man vnrighteously:of an
aduouterer also,and of him that rauisheth a maid.

Thou*shalt not see thy brothers oxe A
or shepe go astray, & withdraw thy Ex.xxiii a
selfe frō them: But shalt bring thē
againe vnto thy brother. And if thy bro=
ther be not nye vnto thee,or if thou know
him not, then bring it vnto thine owne
house:& it shall remain with thee, vntill
thy brother aske after thē, & then deliuer
him thē again. In like maner shalt ẏ doe
with his asse,& so shalt ẏ do with his ray=
ment:& with all lost things of thy brother
which he hath lost,and ẏ hast found,shalte
thou do likewise,for ẏ mayst not hide it.
*Thou shalt not see thy brothers asse or Ex.xxiii.
oxe fal down by ẏ way, & withdrawe thy a.
selfe frō them:but shalt helpe him to heue Math.xii.
hi vp again. *The womā shal not weare a.
ẏ which perteineth vnto ẏ man, neyther Luk.xiiii
shal a mā put on womās raimēt. For al ẏ a.
do so,are abhomination vnto ẏ lorde thy ii.Cor.xii
God. If ẏ chaūce vpō a birdes nest by the a.
way, in whatsoeuer tree it be, or on the
groūd,whether they be yōg or egges,and
the dā sitting vpō ẏ yōg, or vpō ẏ egges:
thou shalt not take the dā with the yong. B
But shalt in any wise let the dā go,& take
the yōg to thee,ẏ thou mayst prosper and
prolōg thy dayes. When ẏ buildest a new
house, ẏ shalt make a batlemente on the
roof,that thou lade not bloud vpon thine
house,if any mā fall therof.*Thou shalt Leui.xix.
not sowe thy vyneyarde with diuerse se= d.
des,lest the fruit of the sede which ẏ hast
sowē,& the fruit of thy vineyard, be defi=
led.Thou shalt not plow with an oxe & an
asse together.Thou shalt not weare agar
ment made of wolle & flaxe together.* Nu.xv.d
Thou shalt make the gardes(in the hem=
mes) vpon the foure quarters of thy ve=
sture,wherwith ẏ couerest thy selfe. If a
mā take a wife,& whē he hath lyen with
her,hate her, & lay shameful things vn=
to her charge, & bring vp an euill name
vpō her,& say:I toke this wife,& when I
came to her,I foūd her not a mayd: Thē
shal the father of the dāsell & the mother,
bring forth the tokēs of the dāsels virgi=
nitie,vnto the elders of the city in ẏ gate.
And the dāsels father shall say vnto ẏ el=
ders:I gaue my daughter vnto this mā C
to wife,& he hateth her:and loe, he layeth
shameful things vnto her charge,saying:

I foūd not thy daughter a maid. And yet
these are ÿ tokēs of my daughters virgini
tie. And they shal sprede ÿ vesture before
ÿ elders of ÿ citie. And the elders of ÿ citie
shal take ÿ man & chastice him, & mearce
him in an .C. sicles of siluer, & geue them
vnto the father of ÿ dāsel, bicause he hath
brought vp an euil name vpō a mayde of
Israel. And she shalbe his wife, & he may
not put her away all his dayes. But & if
the thing be of a suretie, ÿ the damsell be
not foūd a virgin, they shal bryng the dā-
sell to the doore of her fathers house, & the
men of ÿ citie shall stone her with stones
to death, bicause she hath wrought folly in
Israel, to play the whore in her fathers
house. And so ÿ shalt put euil away from
Le.xx.b. the. *If a mā be foūd lying with a womā
D that hath a wedded husbād, they shall dye
eyther other of them: both the man ÿ laye
with the wife, & also the wife: & so ÿ shalte
put away euil from Israell. If a maid be
handfasted vnto an husbād, & then a mā
finde her in the towne & lye with her, ye
shal bring them both out vnto the gates
of thesame citie, and shal stone them with
stones to death. The damsell bicause she
cryed not, being in the citie: And the mā,
bicause he hath humbled his neighbours
wife, and ÿ shalt put away euill frō thee.
But if a man finde a betrothed damsel in
the field, and force her, and lye wyth her:
then the man ÿ lay with her shall dye a-
lone: but vnto the damsell thou shalt doe
no harme, bicause there is in the damsell
no cause of death. For as when a mā ry-
seth against his neighbor & slayeth him,
euen so is this matter. For he foūd her in
the fieldes, & the betrothed dāsell cryed, &
Ex.xxii.c there was no man to succour her. * If a
man finde a maide ÿ is not betrouthed, &
take her, and lye with her, and they be
found: then the man ÿ lay with her shall
geue vnto ÿ dāsels father, l. sicles of siluer
And she shalbe his wife bicause he hath
hūbled her: & he may not put her away al
Le.xviii. a. his daies. *No mā shal take his fathers
wife, nor vnhele his fathers couering.

The .xxiii. Chapter.

What maner of men may not be admitted into the churche. Of pollutions that happen in the night.

A Le.xxii.c Esai.lvi. a. None ÿ is gelded, or hath his pri-
uy mēbers cut of, shal come into
the cōgregatiō of ÿ lord. And he
that is borne of a cōmō woman
shal not come into ÿ cōgregation of the
ii.Es.xiii a. Lord: no, in ÿ tēth generatiō he shall not
enter into ÿ cōgregatiō of the lord. *The
Ammonites & ÿ Moabites shal not come
into the congregatiō of the Lord: no, nor
in the tenth generation: no, they shall ne-
uer come into the cōgregatiō of the lord,
bicause they met you not with bread and
water in ÿ way, when ye came out of E-
gipt: & bicause they hired against thee* Num.
Balaam the sōne of Beor, of Pethor of
Mesopotamia, to curse thee. Neuerthe-
lesse, ÿ Lord thy God would not hearken
vnto Balaā, but ÿ Lord thy God turned
the curse to a blessing vnto thee, bicause ÿ
Lord thy God loued thee. Thou shalt not
seke the prosperitie or wealth of them all B
thy dayes for euer. *Thou shalt not ab- Gen.
horre an Edomite, for he is thy brother:
neither shalt ÿ abhorre an Egiptian, bi-
cause ÿ wast a strāger in his lande. The
childrē ÿ are begottē of thē shal come in-
to the cōgregatiō of the Lord, in the third
generatiō. Whē ÿ goest out with the host
against thine enemies, kepe thee frō all
wickednesse. If there be among you any
mā ÿ is vncleane by reasō of vnclennesse
ÿ chaūceth him by night, let him go out of
the host, & not come in again into ÿ host,
but at euē let him wash himself with wa-
ter, & thē when the sūne is down, let him
come into ÿ host again. Thou shalt haue
a place also without the host, whither ÿ shalt
resort to, (for thy natural necessitie.) And thou C
shalt haue a sharp point vpō thy weapō,
and when ÿ wilt ease thy selfe, dig therwt,
and turne & couer ÿ which is departed frō
thee. For the Lord thy god walketh in the
midst of thine host, to rid the, & to set thine
enmies before thee. Therfore shal ÿ place
of thine host be pure, ÿ he see no vncleane
thing in thee, & so turne himselfe frō thee.
Thou shalt not deliuer vnto his master
the seruaūt which is escaped frō his ma-
ster vnto the. He shal dwel with the, euen
amōg you, in what place he himself liketh
best, in one of thy cities where it is good
for him, and ÿ shalt not vexe hym. There
shalbe no whore of the daughters of Is-
rael, nor whore keper of ÿ sōnes of Isra-
el. *Thou shalt nether bring ÿ hier of an
whore, nor ÿ price of a dog, into ÿ house
of ÿ lord thy god in any māer of vow: for D
euē both of thē are abhomination vnto ÿ
Lord thy God. *Thou shalt not hurt thy
brother by vsury of mony, nor by vsury of Exo.xxii. b.
corne, nor by vsury of any thing ÿ he may
be hurt withal. Unto a strāger ÿ mayst lēd Levi. xxv.f.
vpon vsury, but not vnto thy brother: ÿ
the Lord thy God may blesse thee in all ÿ
thou settest thine hand to, in the lād whi-
ther

ther thou goest to conquere it.* Whē thou
hast vowed a vowe vnto the lord thy god,
thou shalt not slacke to pay it. For y lorde
thy god wil surely require it of the, and it
shalbe sin in the. Yf thou shalt leaue vow-
ing, it shalbe no sin in the, but that which
is once gone out of thy lippes, thou muste
kepe & doe, according as thou hast vowed
vnto the lorde thy god of a frewyl: and as
thou hast spoken with thy mouthe. When
thou commest into thy neighbours vine-
yarde, thou mayest eate grapes thy belly
ful, at thine own pleasure: but thou shalte
put none in thy vessel. Euen so whē thou
Mat.xii.a cōmest into thy neighbours corne,* thou
mayst plucke the eares with thyne hande
but thou shalte not moue a sycle vnto thy
neighbors corne.

The.xxiiii.Chapter

¶ Diuorcement is permitted. He that is newly maryed, shall not be compelled to go to warre.

A Whē a man hath taken a wife and ma-
ried her, yf she fynde no fauour in his
eyes, because he hath spyed some vn-
Mat.iii.a. clēnes in her: * Thē let him bring a bil of
Mala.ii.d diuorcement and put it in her hand, & send
Math.v.d her out of his house. And when she is de-
.xix.a parted out of his house, let her go, & be an
Mar.x.a. other mans wife. And if y second husband
hate her, let him write her also a letter of
diuorcement, and put it in her hande, and
send her out of his house: or if the seconde
man dye which toke her to wyfe, her fyrst
man which sent her awaye, may not take
her againe to be his wife, after that she is
defiled. For y is abhomination in y syght
of the lord, And thou shalt not cause y lād
D to sin, whiche the lord thy god shall geue
De.xx.b thee to inherit. * Whē a mā taketh a new
wife, he shal not go a warfare, nether shal
be charged with any busines: but shall be
fre at home one yere, and reioice with his
wife which he hath taken. * No man shall
Ex.xxii.d take the nether or the vpper mylstone to
pledge, for then he shal hurt a mans lyfe.
Ex.xxi.b. * Yf ani man be found stealing any of his
brethren the children of Israel, & abuseth
hym, or selleth him, the thefe shal dye. And
thou shalt put euel away from the. Take
hede to thy selfe as concernyng y plage of
leprosy, y thou obserue diligently. And ye
shall do according to all y the priestes the
Leuites shal teache you. Euen as I com-
maunded thē, so ye shal obserue to do. Re-
mēber what the lord thy God dyd vnto
Nu.xii.d. Miriam by the way, after y ye wer com
out of Egipt. Whē y doest lēd thy brother
ani thing, thou shalt not go into his house
to fetche a pledge from thence: but shalte C
stand without and the man that borowed
it of thee, shall bryng the pledge out vnto
the. Furthermore if it be a poore bodye, y
shalt not slepe with his pledge: but deliuer
hym the pledge agayne when the Sunne
goeth down that he may slepe in his own
raiment, & blesse thee. And it shalbe righ-
tuousnesse vnto the, before y lord thy god.
* Thou shalt not defraude an hyred ser- Leu.xix.c
uaunt that is nedy and poore, whether he Tobi.iiii c.
be of the brethren, or of the straungers y
are in thy lande within thy gates. * But Eccl.vii. c.
shalt geue hym his hyer the same day, and Leu.xix.c
let not the sunne go down theron. For he
is nedy, and therwith susteyneth his lyfe:
lest he crye against thee vnto the Lorde,
and it bee synne vnto thee. * The fathers Je.xxxi.e
shal not dye for the chyldren, nor the chil- iiii.Reg.
dren for the fathers: but euerye man shall xiiii.b
dye for his owne sin. Thou shalt not hyn- Eze.xviii
der the ryght of the straunger, nor of the c.
fatherles, nor take a wiedowes rayment
to pledge. But remember that thou wast
a seruaunt in Egipt, and howe the Lorde
thy god deliuered thee thence. And there-
fore I commaund thee to doe this thyng.
* When thou cuttest downe thy haruest D
in the field, and hast forgotten a sheafe in Le.xix.b
the field, thou shalt not go again to fet it.
But it shalbe for the strāger, the father-
lesse, and the wiedowe, that the Lorde thy
God maye blesse thee in all the workes of
thyne hande. When thou beatest down
thine oliue tree, thou shalt not turn again
to gather vp y thou leftest behynde thee:
but it shalbe for the straunger, the father-
lesse and the wiedow. When thou gathe-
rest the vineyarde, thou shalt not gather
y grapes cleane after the, but leaue them
for the straunger, the fatherlesse, and the
wiedowe. And remember that thou also
wast a seruaunt in the land of Egipt: and
therefore I commaunde thee to doe thys
thyng.

¶ The.xxv.Chapter,

¶ The punishment of offenders. The lawe of raysyng sede to the brother that is dead. Measures & weightes.

A If there be stryfe betwene men, they
shall come vnto the lawe, and let the
iudges geue sentence betwene them
and iustifye the righteous, and condemne
the vngodly. And if any man be vngodly
and worthy of stripes, then let the Judge
cause to take him downe, & to beate hym
before his face, according to his trespasse,
vnto a certain number. * Fourty stripes ii.Cor.xi.e
he shall geue hym, and not passe: lest yf he

B should excede and beate hym aboue that
i.Cor.ix. with many stripes, thy brother should ap-
a. peare vngodly before thine eyes. *Thou
i.Timo. shalt not mosell the oxe that treadeth out
b.c
Mar.xii. the corne (in the barne) * If brethren dwell
b. together, and one of thẽ dye and haue no
Ruth.iiii childe, the wife of the dead shal not mary
b. without vnto a stranger: but his brother
Mat.xxii. shal goe in vnto her, and take her to wife,
b.
Luk.xx.d and occupye the rowme of hys kynsman.
And the eldest sonne whiche she beareth,
shall succede in the name of his brother
which is dead: that his name be not putte
out of Israel. And if the mã will not take
his brothers wyfe, then let her goe vp to
the gate vnto the elders, and saye: My
husbandes brother refuseth to styrre vp
vnto his brother a name in Israell, ney-
ther will he mary me. Then the elders of
his citie shall call him, and common wyth
him. And if he stand & say: I will not take
her: then shal his kinswoman come vnto
him, in the presẽce of the elders, & lose his
C shoe of his foote, & spit in his face, & aun-
swer, & say: So shal it bee done vnto that
man, that doth not build vp his brothers
house. And his name shalbe called in Is-
rael, the vnshod house. Yf when mẽ stryfe
together, one with an other, y wyfe of the
one run to, for to rid her husbãd out of the
handes of him y smiteth hym, & put forth
her hand, & take him by the secrets: Thou
shalt cut of her hand, and let not thine eye
pitie her. Thou shalt not haue in thy bag
Le.xix.g. two * maner of weyghtes, a great and a
Mich.vi. small: neyther shalte thou haue in thyne
c. house diuerse measures, a great & a small.
But thou shalte haue a ryghte and iuste
weight, & a perfit and a iust measure shalt
thou haue, that thy dayes may be length-
ned in the lãd, which the lord thy god ge-
ueth thee. For al that do suche thynges, &
al that do vnright, are abhomination vn-
to the Lord thy God. * Remember what
Ex.xvii.d Amalech did vnto thee by the way, when
ye wer come out of Egipt: how he met the
by the way, & smote the hyndmost of you,
al that were feble and came behind, when
thou wast faynted and werye, and he fea-
red not God. Therfore when the lord thy
God hath geuen thee rest from al thine e-
nemies roũd about, in the land which the
Lorde thy God geueth thee to enherite,
and possesse: see that thou put out the re-
membrance of Amalech from vnder hea-
uen, and forgeat not.

The.xxvi.Chapter.

¶ The fyrst fruites and tithes to the Leuites, fatherlesse, wiedowes, and straungers.

When thou art come into the lande
which y lord thy god geueth thee
to enherite, & hast enioyed it and
dwellest therin: * Take of y fyrst Exo.
of al the fruit of the earth, & bryng it oute
of thy land y the lord thy god geueth thee,
& put it in a maunde, and goe vnto y place
which y lord thy god shal chose to set hys
name in it. And thou shalt come vnto the
priest, y shalbe in those dayes, and say vn-
to hym: I knowledge this daye vnto the
lord thy god, that I am come vnto y coun-
trey which y lord sware vnto our fathers
for to geue vs. And the priest shal take the
maund out of thine hãd, & set it down be-
fore the altare of the lord thy god, & thou
shalt aunswer and say before the lord thy
god: The Sirians went about to destroy Gen.
my father, * & he went down into Egipt, & a.
soiorned there with a fewe folke, & grewe B
there vnto a nation, great, mightie, & full
of people. * And the Egiptians vexed vs, Exo.
& troubled vs, & laded vs with most cruell
bondage. And when we cried vnto y lord
god of our fathers, * the lord heard oure Exo.
voice, & loked on our aduersitie, labour, &
oppression. And the * lord brought vs out Ex.
of Egipt in a mighty hande, & a stretched c.
out arme, & in great terriblenes, & signes
and wõders. And he hath brought vs in-
to this place, and hath geuen vs this land
that floweth with milke and hony. * And De.
nowe loe, I haue brought the first fruites a.
of the lande which thou (O lord) hast geuẽ
me. And thou shalt set it before y lord thy
god, & worship before the lord thy God, &
reioyce in all the good thinges whiche the C
lord thy god hath geuen vnto thee, & vnto
thine house, thou and y Leuite, & the strã-
ger y is among you. Whẽ thou hast made
an end of tithing al the tithes of thine en-
crease, the third yere, which is the yere of
tithing: thou shalt geue it vnto y Leuite,
the straungers, the fatherlesse, and y wie-
dowes, that they maye eate within thy
gates, & fil thẽselues. And thou shalt saye
before the lord thy god: * I haue brought Le.
the halowed thinges out of mine house, &
haue geuen them vnto the Leuites, the
straungers, the fatherlesse and the wie-
dowes, according to all thy commaunde-
mentes which thou haste cõmaunded me:
I haue not ouerskipped thy commaunde-
mentes, nor forgotten them. I haue not
eaten therof in my mournyng, nor suffred
ought to perishe through vnclennesse, nor
geuen ought therof for the dead: but haue
hearkened vnto the voyce of the Lord my
God,

[..]x.xix.a God, and haue done *after all that thou
[..]aruc.ii hast cōmaunded me. *Loke downe ther-
fore frō thy holy habitatiō, euen frō hea-
D uen, and blesse thy people Israel, and the
land which thou hast geuen vs (as thou
swarest vnto our fathers) a lād yͤ floweth
with milke & hony. This day the lord thy
god hath commaunded the to do these or-
dinaunces & lawes: keepe thou them, and
do them with all thy heart & all thy soule.
[..]x.xix.d *Thou hast set vp the lord this day to be
Deu.v.d thy god, & to walk in his waies, & to kepe
his ordinaunces, his commaundementes
and his lawes, and to hearken vnto hys
voyce. *And the lord hath set thee vp this
Ex.xix.a. day to be a seueral people vnto him (as he
De.vii.a hath promised thee) & that thou kepe hys
[..].xiiii.a. commaundements, & to make the high a-
boue al nations (whiche he hath made) in
[..]e.xiii.b. prayse, in name, and honoure: *and that
De.vii.a thou mayest bee an holye people vnto the
lord thy God, as he hath sayd.

The.xxvii.Chapter.

¶ They builde an altare. The blessinges in the hyll Garizim. The curses in the hill Eball.

A AND Moses with the elders of Isra-
ell commaunded the people, saying:
kepe al yͤ commaundementes, which
Josu.iiii. I commaund you this day. *And whē ye
a. be come ouer Jordan vnto yͤ land whiche
yͤ lord thy god geueth thee, thou shalte set
thee vp great stones, & plaster them with
plaster, & write vpon them al the wordes
of this law, when thou art come ouer: be-
cause thou art come into the land which yͤ
lord thy god geueth thee: a land yͤ floweth
with milk & honey, as the lord god of thy
fathers hath promised the. Therfore whē
ye be come ouer Jordane, ye shall set vp
these stones, which I commaūd you this
day, in moūt Ebal, and thou shalt plaster
Josu.viii them with plaster. *And there shalt thou
f. build vnto the lord thy god, *an altare of
Ex.xx.d. stones, and lift vp none yron vpon them:
Thou shalt make the altare of the Lorde
thy god of whole stones, & offer burnteof-
B frings theron vnto the lord thy god. And
thou shalt offer peaceoffringes, and shalt
eate there, and reioyce before the lord thy
god. And thou shalt write vpō the stones,
al the wordes of this law, manifestly and
wel. And Moses and the priestes the Le-
uites, spake vnto al Israel, saying: Take
hede and heare (O Israel) this daie thou
art become the people of the lord thy god.
Thou shalte hearken therefore vnto the
voyce of the lord thy God, and doe his cō-
maundementes, and hys ordynaunces
which I commaunde thee this daye. And
Moses charged the people the same day,
saying: These shall stande vpon *mounte
Garizim, to blesse the people when ye are De.xi.d.
come ouer Jordan: Simeō, Leui, Juda, Josu.viii
Isachar, Joseph & BenJamin. And these g.
shal stand vpon mount Ebal to curse: Ru-
ben, Gad, Aser, Zabulon, Dan & Neptha-
ly. And the Leuites shal aunswer and say
vnto all the men of Israell with a loude
voyce.
*Cursed be the man that maketh anye Ex.xx.[..]
carued or molten ymage (an abhominati- Esai.xliiii
on vnto the lord, the worke of the handes a.
of the craftesmā) and putteth it in a secret C
place: and al the people shal aunswer and
say: Amen.
*Cursed be he that curseth his father Ex.xxi.b
and his mother, and all the people shal
say: Amen.
*Cursed be he that remoueth hys De.xix.d
neighbours marke, and al the people shal
say: Amen.
*Cursed be he that maketh the blynde Le.xix.c.
goe out of his way, and al the people shal
say: Amen.
*Cursed be he that hindreth the ryght De.xxiiii
of the stranger, fatherlesse, and wiedow, c.
and all the people shall say: Amen.
*Cursed be he that lieth with his Fa- Le.xviii.
thers wife, and vnhealeth his fathers co- and.xx.b.
uering, and all the people shal say: Amen.
*Cursed bee he yͭ lyeth with any maner Le.xviii.
of beast, & all the people shall say: Amen. c.
*Cursed be he that lyeth with his syster, D
the daughter of his father, or the daugh- Le.xviii.
ter of his mother, and all the people shall b.
say: Amen.
*Cursed be he that lyeth with hys mo- Le.xviii.
ther in law, & al the people shal say: Amē. b
*Cursed be he that smiteth his neighbor Ex.xxi.b.
secretly, & al the people shal say: Amen.
¶ Cursed bee he that lieth with his neighbours
wyfe, and all the people shall saye. Amen.
*Cursed be he that taketh a rewarde to Eze.xxii.
slaye the soule of innocent bloude: and all c.
the people shall say: Amen.
*Cursed bee he that continueth not in Gala.iii.
al the wordes of this law, to do them: and b.
all the people shall say: Amen.

The.xxviii.Chapter.

The promises of the blessinges vnto them that regarde the commaundementes: and the curses to the contrarye.

IF *thou shalt hearken diligently vn- A
to the voyce of the Lorde thy God, & Leu.xxvi
obserue and doe all his commaunde- a
mentes, whiche I commaunde thee thys
day: The lord will set thee on highe aboue
all

De xi:a: al the nations of the earth.*And al these
blessinges shall come on thee, & ouertake
thee, if thou shalt hearken vnto the voyce
of the lord thy god. Blessed shalt thou bee
in the town, and blessed in ẏ fieldes: bles-
sed shalbe the fruit of thy body, & the fruit
of thy ground, and the fruit of thy cattell,
the encrease of thine oxen, and the flocks
of thy shepe: blessed shalbe thy basket and
thy store. Blessed shalt thou be whẽ thou
goest out, and blessed when thou comeste
in.*The lorde shall geue ouer thine ene-
De:xx:a: mies that ryse againste thee, ẏ they maye
fal before thy face. They shal come out a-
gainst thee one way, and flee before thee
seuen wayes. The lord shall put the bles-
syng vpon thee in thy store houses, and in
all ẏ thou settest thyne hande to, and wil
blesse thee in the lande whiche the Lorde
thy god geueth thee. The Lord shal make
thee an holy people vnto hymselfe, as he
hath sworne vnto thee: yf thou shalt kepe
the commaundementes of the Lorde thy
God, and walke in his wayes.

And all nations of the earth shall see ẏ
the name of the lorde is called vpon ouer
thee, and they shalbe afrayde of thee. And
ẏ lord shal make thee plẽteous in goodes,
in the fruit of thy body, in the fruit of thy
catel, and in the fruit of thy grounde, in ẏ
land whiche the Lord sware vnto thy fa-
De:xi:b: thers, to geue thee. The Lorde shal open
vnto thee his good treasure, *euen the
heauen to geue rain vnto thy land in due
season, and to blesse all the labours of thy
De:xv:a: hande. *And thou shalt lende vnto ma-
B ny nations, but shalt not borow thy selfe.
And the lord shal set thee before and not
behind, and thou shalt bee aboue onely, &
not beneath: if that thou herken vnto the
commaundementes of the lord thy God,
which I commaund thee this day, to kepe
De:iiii:a and to do them. And see that thou *bowe
&:xvii:b: not aside from any of these wordes which
I cõmaund thee this day, ether to ẏ right
hand or to the left, that thou wouldest go
Le:xxvi: b: after straunge gods to serue them.*But
& yf thou wilt hearken vnto the voyce of
the lord thy god, to kepe and doe all hys
commaundementes and his ordinaunces
which I cõmaunde thee this day: al these
Thren:i: a: *curses shall come vpon thee, and ouer-
take thee. Cursed shalte thou bee in thee
Baruc:i e: towne, and cursed in the field: cursed shalt
thy basket be, & thy store. Cursed shalbee
Dani.ix: e. the fruite of thy body, and the fruit of thy
Malac:ii: a: lande, and the fruit of thine oxen and the
flockes of thy shepe. Cursed shalt thou bee
when thou goest in, and cursed whẽ thou
goest out. The Lord shal sende vpon thee
cursing, destruction and rebuke, in al that
thou settest thy hande to, and that thou
doest, vntil he destroye thee, & bring thee
to naughte quickelye, because of the wic-
kednesse of thine inuentions, and because
thou hast forsaken me. The Lorde shall
make the pestilence cleaue vnto thee, vn-
tyll he haue consumed thee from of the
lande, whither thou goest to enioy it.* Le: b:
The Lorde shall smyte thee wyth swel-
ling, with feuers, heate, burnyng, & wyth
the swerde, with wytheryng, and wyth
blastyng. And they shal folowe thee vntill
thou perishe.*And the heauen that is o- C
uer thy head shalbe brasse, and the earth Le: c:
that is vnder thee, yron. The Lorde shall
turne the raine of the lande vnto powdre Deu
and dust: euen from heauẽ shall thei come
down vpon thee, vntil thou be brought to
nought. And the lorde shall plage thee be-
fore thine enemies: Thou shalt come oute
one waye againste them, and flee seuen
wayes before them, and shalt be scattered
among all the kyngdomes of the earthe.
And thy carkasse shall bee meate vnto all
maner foules of the ayre, and vnto the
beastes of the earth, and no manne shall
fray them away.*The lorde shall smyte Ex:ix
thee with the botche of Egipt, and the E-
merodes, scalle, and maunginesse, that
thou mayest not be healed thereof.*And Soph:
the Lorde shall smyte thee with madnes, b:
and blyndnes, and dasyng of heart. Thou
shalt grope at noone dayes, as the blynde
gropeth in darkenes, and shalt not pros-
per in thy wayes. Thou shalt bee oppres-
sed with wrong, and be polled euermore,
& no man shal succour thee.*Thou shalte ii:Re:xi
be betrouthed vnto a wyfe, and another c.
man shal lie with her.*Thou shalt build De:xx
an house, & not dwell therein. Thou shalt b:
also plant a vineyarde, and shalt not ga-
ther the grapes. Thine oxe shal be slayne
before thine eyes, and thou shalt not eate
therof. Thyne asse shalbe violently taken
awaye euen before thy face, and shal not
be restored to thee agayn. Thy shepe shal
be geuen vnto thine enemies, and no mã
shal rescue thẽ. Thy sonnes & thy daugh-
ters shal bee geuen vnto another nation,
and thyne eyes shall see it, and dase vpon D
them all the day long, and there shalbe no
might in thyne hande. The fruite of thy
lande & al thy labours shal a natiõ which
thou knowest not, eate, and thou shalt cõ-
tinually suffer violence onely, and bee op-
pressed

preesed alway, so that thou shalt be cleane
beside thy selfe, for the syght of thine eyes
which thou shalt see. The Lord shal smite
thee in the knees and legges, with a mys-
cheuous botch that cannot be healed: euẽ
from the sole of thy foote vnto the top of
iiii.d thy head. *The Lord shall bring the and
a. thy king (which thou shalt set ouer thee)
.b vnto a nation, which nether thou nor thy
ii. .d fathers haue knowen, ẏ there thou maist
xxiiii serue straunge gods, euen wood & stone.
And thou shalt be wõdred at, spoken of,
and iested at among all nations, whither
h. vi. the lord shal cary thee. *Thou shalt carye
much sede out into the field: and shalt ga-
e.i.b ther but litle in, for the greshoppers shall
destroy it. Thou shalt plant a vineyarde
and dresse it, but shalt neither drynke of ẏ
wyne, neyther gather the grapes, for
ẏ wormes shall eate it. Thou shalt haue
Olyue trees throughout all thy coastes,
but shalt not annoynte thy selfe with the
oyle, for thyne oliue trees shall be rooted
out. Thou shalt beget sõnes and daugh-
ters, but shalt not haue them: for thei shal
be caried away captiue. Al thy trees and
fruit of thy land, shalbe marred with bla-
sting. The straunger that is among you,
shall clime aboue thee vp on hye, and thou
shalt come downe beneth a lowe. He shall
lend thee, and thou shalt not lend him: he
E shalbe before, & thou behind. Moreouer
al these curses shal come vpon thee, & shal
folow thee, and ouertake thee, til thou be
destroied, because thou herknedst not vn-
to the voice of the Lord thy God, to kepe
his commaundements, and his ordinan-
ces, which he commaunded thee, and thei
shall be vpon thee as miracles and won-
ders, and vpon thy sede for euer: beecause
thou seruedst not the Lord thy God with
ioyfulnesse, and with a good heart, when
thou hadst abundaũce of all thinges: ther-
fore thou shalt serue thine enemy whiche
the Lord shall send vpon thee, in hunger
and thurst, in nakednes, and in nede of al
thyng: and he shal put a yoke of yron vpõ
thy necke, vntyll he haue brought thee to
naught. And the Lorde shall bryng a na-
tiõ vpon thee from a farre, & from ẏ ende
of the world, as swift as an Egle flyeth: a
nation whose tong thou shalt not vnder-
stande: a harde fauoured nation, whiche
shal not regard the person of the olde, nor
haue compassion on the yong. The same
shall eate the fruite of thy cattell, and the
fruit of thy lande, vntil he haue destroied
thee: and shall leaue thee neyther corne,
wyne, nor oyle, neyther the encrease of
thyne oxen, nor the flockes of thy sheepe:
vntyll he haue brought thee to naughte.
And he shall kepe thee in, in all thy cities, F
vntil he haue cast down thy hye walles, &
strong holdes, wherein thou trustedst,
throughout all the lande. And he shall
besiege thee in all thy cities throughoute
all thy lande, whiche the Lorde thy god
hath geuen the. *And thou shalt eate the 4. Ki. vi.
fruit of thy owne bodye: the fleshe of thy f.
sonnes and of thy daughters, whiche the Lame. iiii
Lorde thy God hathe geuen thee, in that b.
straytenes and siege wherewith thine e- Baruc.
nemy shall besiege thee: So that it shall a.
grieue ẏ manne (that is tender and excea- Le. xxvi. d
ding delicate among you,) to looke on his
brother, and vpon his wyfe that lyeth in
his bosome, and on the remenaunte of
his chyldren whiche he hath yet lefte, for
feare of geuing (vnto any of them) of the
fleshe of his chyldrẽ, whom he shall eate,
because he hath nothyng left hym in that
straitnesse and siege, wherwith thine ene-
my shal besiege thee in all thy cities. Yea,
and ẏ woman that is so tender and de-
licate, that she dare not auenture to set ẏ
sole of her foote vpon ẏ ground, (for soft-
nes and tendernes) shall bee grieued to
loke on her husband ẏ lieth in her bosom,
and on her sonne, and on her daughter:
and on her after byrthe (that is come
oute from betwene her legges,) and her
children which she shall beare. For when
all thynges lacke, she shall eate them se-
cretly in the siege and straytnesse, where-
with thine enemie shal besiege thee in thy
cities. *Yf thou wilt not kepe and doe all Ex. xv. a.
the wordes of this lawe (that are wryt-
ten in this booke) and feare this glorious
and fearefull name of ẏ Lorde thy God,
the Lord wil send vnto thee, and thy sede,
greate plages, and of long continuaunce,
euel sicknesses, and of long duraunce.

Moreouer he wyll bryng vpon thee all G
the diseases of Egipte, and those whiche
thou wast afraid of, shal cleaue vnto thee.
And all maner sickenesses, and all maner
plages whiche are not written in ẏ booke
of this lawe, wyll the Lorde bryng vpon
thee, vntyll he bring thee to naught. And
ye shalbe left fewe in number, where be-
fore ye were as the *starres of heauen in Deu. x. d.
multitude: because thou wouldst not her-
ken vnto the voyce of the lorde thy God.
*And it shall come to passe, that as the Je. xxxi. c
lorde reioyced ouer you to doe you good,
and to multiplye you, euen so he wyll re-

ioyce

XUM

ioyce ouer you to destroye you, and bring
you to naught. And ye shalbe wasted frõ
of the lande, whyther thou goest to en-
ioye it. And the Lorde shall scatter thee
among all nations, from the one ende of
the world vnto the other: and there thou
shalte serue straunge Goddes, which nei-
ther thou nor thy fathers haue knowen:
euen wood and stone. And among these
nations thou shalt fynde no ease, neyther
shall the sole of thy foote haue rest. But
the Lorde shall geue thee there an vn-
quiete hearte, and dasyng eyes, and so-
rowe of mynde. And thy lyfe shall hang
before thee, and thou shalte feare bothe
daye and nyghte, and thou shalt haue no
truste in thy lyfe. In the mornyng thou
shalte saye: woulde God it were nyghte.
And at nyghte thou shalte saye: woulde
God it were mornyng: for feare of thine
hearte, whiche thou shalte feare, and for
the syght of thyne eyes, which thou shalt
see. And the Lord shal bryng thee into E-
gipt again with shippes, by the way which
Ex.xxiiii I bad thee, that thou shouldest *see it no
D. more. And there ye shalbe sold vnto your
enemies, for bondmen and bondwomen:
and no man shall bye you.

The.xxix.Chapter

¶ The people are exhorted to obserue the commaunde-
mentes, whiche if they breake they are threatned to bee
plaged.

A These are the woordes of the * ap-
Ex.xix.a poyntmente whyche the LORD
commaunded Moses to make with
the children of Israel in the land of Mo-
ab, besyde the appointmẽt which he made
with them in Horeb: and Moses called
al Israel, and sayde vnto them: Ye haue
seene all that the Lorde dyd before youre
eyes in the lande of Egipt: vnto Pharao,
and vnto all his seruantes, and vnto al
hys lande, the great temptations whiche
thine eyes haue seene, those greate mira-
cles and wonders: and yet the lorde hath
not geuen you an hearte to perceiue, and
eyes to see, and eares to heare, vnto thys
daye. And I haue led you fortye yere in
the wildernes, and your * clothes are not
De.viii.a wared olde vpon you, and thy shoe is not
wared olde vpon thy fote. Ye haue eaten
no bread, nor dronke wyne, or strong
drynke, that ye might knowe, how that I
am the Lord your God.

* And ye came vnto thys place, and
Nu.xxi.a Sehon the kyng of Hesbon, and Og
De.iii.a. kyng of Basan, came oute agaynste vs
B vnto battayle, and we smote them: and
toke their lande, and gaue it for an inhe-
ritaunce vnto the Rubenites, & Gadites,
and to the halfe tribe of Manasse. * Kepe
therfore the wordes of this appointment
and doe them, that ye may vnderstand al
that ye ought to doe. Ye stand this daie e-
uery one of you before the lord your god:
your captains, your tribes, youre elders,
your officers, and all the men of Israell:
your children also, your wyues, and the
straunger that is in thine host * from the
hewer of thy wood, vnto the drawer of
thy water: that thou shouldest goe into ye
appoyntment of the lord thy God, and in-
to his othe * which the lorde thy god ma-
keth with thee this day. For to make thee
a people vnto himself, and that he may be C
vnto thee a god, as he hath said vnto thee
and as he hath sworne vnto thy fathers,
Abraham, Isaac and Iacob. I make not
this bond & this othe with you onely: but
both with him that standeth here with vs
this daye before ye lord our god, & also wt
him yt is not here with vs this daye. For
ye know, how we haue dwelt in ye land of
Egipt, & how we came through the myd-
des of the natiõs which ye passed by. And
ye haue seene theyr abhominations and
theyr ydols (wood & stone, siluer & golde)
which were among them. Lest there be a-
mong you, mã or woman, kinred or tribe
whose heart turneth away this day from
the Lorde our God, to goe and serue the
goddes of these nations. and lest there be
among you some roote that beareth gall
and wormwood, so that when he heareth
the wordes of this othe, he blesse himself
in his heart, saying: * I shall haue peace
I wil walke in the meaning of mine own
hert, (to put the dronken to the thyrsty.)
And so the lord wil not consent to be mer-
cifull vnto him, but then the wrath of the
Lord and his gelousy shall smoke against
that man, and al the curses that are writ-
ten in this boke, shall light vpon him: and
the lord shal do out his name from vnder
heauẽ, and the lord shal seperate him vn-
to euel, out of all the trybes of Israel: ac-
cording vnto all the curses of the appoin-
ment, that are written in the boke of this
law. So yt the generatiõ to come of your
children, that shall ryse vp after you, and D
the straunger that shal come from a farre
land, shal say when they see the plages of
that land, and the diseases wherwith the
Lorde hath smitten it, how al the land is
burnt vp with brimstone and salte, and
that it is neyther sowen, nor beareth, nor
any

any grasse groweth therin, lyke as in the
place of the ouerthrowyng of *Sodome,
Gomor, Adama, and Zeboim: which the
Lorde ouerthrewe in his wrathe and an-
ger: Euen then shall all nations saye: *
wherfore hath the Lorde done of this fa-
shion vnto this lande? O howe fearce is
this greate wrathe? And menne shal saye
because they lefte the Testamente of the
Lorde GOD of their fathers, which he
made with them, when he broughte them
out of the land of Egipt. For they wente
and serued straunge Goddes, and wor-
shypped them: Goddes whiche they knew
not, and whiche had geuen them nought.
And the wrath of the lord waxed hote a-
gainst this lande, to bryng vpon it all the
curses that are wrytten in thys Booke.
And the Lord cast them out of their land
in anger, wrath, and great indignation,
and caste them into a straunge lande, as
this daye beareth witnesse. The secretes
of the Lorde our God, *are opened vnto
vs, and to our children for euer, that we
may do all the wordes of this lawe.

The.xxx, Chapiter.

¶ The worde of god is at hande.

When all these wordes are come v-
A pon thee, *the blessing & the curse
which I haue set before thee, thou
shalt turne vnto thine heart, among all ỹ
nations whyther the Lorde thy god hath
thruste thee, *and come agayne vnto the
Lorde thy God, and hearken vnto his
voice in al these thinges ỹ I commaunde
thee this day: thou and thy chyldren with
all thine heart, & and al thy soule. * And
the lord thy God wil turne thy captiuitie,
and haue compassion vpon thee, and will
turne and fet thee againe from al the na-
tions, among whiche the Lorde thy God
shall haue scattered thee. Though thou
wast cast vnto the extreme partes of hea-
uen, euen from thence wyll the Lord thy
God gather thee, and from thence wyl he
fet thee: and the Lorde thy God wil bring
thee into the land which thy fathers pos-
sessed, and thou shalt enioy it.
B And he wil shew thee kindnes, & multi-
plie thee aboue thy fathers. *And the
Lord thy god will circumcise thine heart,
and the hearte of thy seede, ỹ thou mayest
loue ỹ Lord thy god with all thine heart,
& all thy soule, ỹ thou mayst lyue. And the
Lord thy god wyl put all these curses vp-
pon thine enmies, and on them that hate
thee, and that persecute thee. But thou
shalt turne, and hearken vnto the voyce
of the Lorde, and doe al his commaunde-
mentes, whiche I commaunde thee thys
daye. And the Lorde thy God wyll make
thee plenteous in al the workes of thine
hande, in the fruit of thy body, and in the
fruite of thy cattell, and in the fruit of thy
lande for thy wealth. *For the Lorde wyll
turne agayne and reioyce ouer thee to do
thee good, as he reioiced ouer thy fathers:
If thou hearken onely vnto ỹ voice of ỹ
Lorde thy God, to kepe his commaun-
dements and his ordinaunces which are
written in the booke of this lawe, and yf
thou turne vnto the Lorde thy God with
all thine heart, and all thy soule. *For the
commaundement whiche I commaunde
thee this day, is not seperated from thee,
neyther farre of. It is not in heauen, that
thou nedest to (complain and) saye: who shall
go vp for vs to heauẽ, and fet it vs, ỹ we C
may heare it, & do it? Neither is it beyond
the sea, that thou shouldest saye: who shal
go ouer ỹ sea for vs, and fetle it vs, ỹ we
may heare it, and do it? But the worde is
verie nie vnto thee: euẽ in thy mouth and
in thine heart, ỹ thou doe it. *Behold, I
haue set before thee this daye, life & good,
death and euell: For wheras I commaũd
thee this daye, to loue the Lorde thy god,
to walke in his wayes, and to kepe hys
commaundements, his ordinaunces and
his lawes (if thou so doe) thou shalte lyue
and multiplye, and the Lord thy god shal
blesse thee in the lande, whyther thou go-
est to possesse it. But and yf thyne hearte
turne away, so ỹ thou wilt not heare, but D
shalte goe astraye and worship straunge
goddes, and serue them: I pronounce vn-
to you also this daye, that ye shall surelye
perysshe, and that ye shall not prolõg your
dayes vpon the lande whither thou pas-
sest ouer Jordan to go and possesse it. *I
call heauen and earth to recorde this day
agaynst you, ỹ I haue set before you lyfe
and death, blessing and cursyng. Therfore
chose life, that both thou and thy sede may
liue, that thou mayste loue the Lorde thy
God, and be obediẽt to his voice, & cleaue
vnto him. For he is thy lyfe, and ỹ length
of thy dayes that thou maist dwell vppon
the earth, which the Lord sware vnto thy
fathers, Abraham, Isaac and Jacob, to
geue them.

¶The.xxxi.Chapter,

Moses being ready to dye, ordereth Josua to rule the
people in his stead. This boke Deuteronomie is writen
and layd in the Tabernacle before the Arke. The Le-
uites are charged to read it to the people.

And

Margin notes: Ge.xix.b; iii.b; xi.b; iiii.; xiiii.; xviii.; lxxx.c; Je.xxxii.f.; Rom.x.b; Deu.xi.b; De.iiii.b

A And Moses wente and spake these
wordes vnto al Israel, and said vn-
to them; I am an hundred and twen-
tye yere old this day, and can nomore go
Nu.xx.b. out and in. Also the Lord hath sayde vn-
De.iii.d. to me: *thou shalt not go ouer this Jor-
dan. The Lorde thy God he wyl go ouer
before thee, and he wil destroy these nati-
Nu.xxvii d. ons before thee, and thou shalt conquere
them. *And Josua, he shall go before the
as the Lord hath sayd. And the Lord shal
Nu.xxi.c. do vnto them, as he dyd to *Sehon and
Og kinges of the Amorites, and vnto the
land of them, whom he destroied. And the
Lord shal geue thē ouer before your face,
that ye may do vnto thē according vnto al
the cōmaundementes which I haue com-
maunded you. Plucke vp youre heartes
therfore, & be strong: drede not, nor bee a-
fraid of thē: for ẏ lord thy god himself doth
B go with the. He shal not fayle the, nor for-
sake the. And Moses called vnto Josua,
De.viii.a & saide vnto him in ẏ sight of al Israell:*
Josu.i.b. Be strong & bold, for thou muste go wyth
3.Re.ii.a. this people vnto the lande which the lord
hath sworne vnto their fathers, to geue
them, & thou shalt geue it thē to enherite.
And ẏ lord he doth go before the: He shall
not faile the, nether forsake the: feare not
therfore, nor be discōforted. And Moses
wrote this law, and deliuered it vnto the
Nu.iii.d. priestes the sōnes of Leui (whiche *bare
ẏ arke of the testamēt of ẏ lord) & vnto all
the elders of Israel: & Moses commaun-
2.Esdras viii.a ded them, saying: *At the poynt of seuen
C yeres in the solēnitie of the free yere, euē
in the feast of tabernacles, when al Isra-
el is come to appeare before the Lord thy
god, in ẏ place which he hath chosen: thou
shalt read this lawe before all Israell in
their eares. Gather ẏ people together: mē
women and children, & the stranger ẏ is
within thy gates, that they maye heare &
learne, & feare the lord your god and kepe
and obserue al the wordes of this lawe, &
that theyr children which know nothing,
may heare, & learn to feare the lord your
god, as lōg as ye liue in the lāde, whither
ye go ouer Jordan to possesse it. And the
lord said vnto Moses: Beholde, thy dayes
are come that thou must dye. Call Josua
therfore, and stand ye in the Tabernacle
of witnes, that I may geue him a charge.
And Moses, and Josua went, and stoode
in the tabernacle of witnes. And the lord
D appeared in the tabernacle, euen in the
Exodus xxxiii.d piller of the cloud. And the *piller of the
cloud stoode ouer the dore of the taberna-
cle. And the lorde sayde vnto Moses: Be-
hold, thou shalt slepe wt thy fathers: and
this people wil rise vp, & go a whoring af-
ter straūge gods of the lād (whither they
goe) & wil forsake me, and breake the ap-
pointment, which I haue made with thē.
And thē my wrath wil ware hote against
them, and I wil forsake them, & wil hide
my face from thē, & thei shalbe consumed.
And muche aduersitie and tribulations E
shal come vpon them, so that thē they wil
say: Are not these troubles come vpō me,
because God is not with me? And I also
wil surely hide away my face in ẏ day, for
all the euels sake whiche they shall haue
wroughte, in that they are turned vnto
straunge Gods. Nowe therfore write ye
this song for you, & teache it the childrē of
Israel, & put it in their mouthes, ẏ thys
song may be my witnes against the chyl-
dren of Israel. For I wil bring them into
the lande (whiche I sware vnto their fa-
thers) that floweth with milke and hony:
& they shal eate & fil themselues & ware
fat, & turne vnto straūge gods, and serue
them, and blaspheme me, and breake my
couenaūt. And then when much mischief
and tribulation is come vpon them, thys F
song shal aunswer them as a witnes. For
it shal not be forgottē out of the mouthes
of their sede: for I knowe theyr ymagina-
tion, which they go about euen now, be-
fore I haue brought them into the lande
whiche I sware. Moses therefore wrote
this song the same season, and taught it
the children of Israel. And he gaue Jo-
sua the sonne of Nun a charge, & sayde:*
be bolde and strong, for thou shalt bryng
the children of Israel into the land which
I sware vnto them, and I wyll bee with
thee. And when Moses had made an end
of writing out of ẏ wordes of this law in
a boke vnto ẏ end of thē, Moses cōmaun-
ded ẏ Leuites, which bare the arke of the
Testament of the lorde, saying: Take ye
the booke of this lawe, *and put it in the
syde of the arke of the Testamente of the
Lord your God, that it may be there for a
witnesse against thee. For I knowe thy
stubbornes & thy stifnecke: whyle I am
yet aliue with you this daie, ye haue been
disobediēt vnto the Lord: and how much
more after my death? Gather vnto me all
the elders of your tribes, & your officers,
that I may speake these wordes in theyr
eares, and cal heauen & earth to record a-
gainst them. For I am sure that after my
death ye wyl vtterly be corrupt, & tourne
from

from the way which I haue cõmaunded
you: and tribulation wyl come vpõ you in
the latter dayes, bicause ye shall haue
wrought wickednesse in the sight of the
Lord, to prouoke him thorow the workes
of your handes. And Moses spake in the
eares of all the congregation of Israell,
the wordes of this song vntill he had en-
ded them.

The.xxxii. Chapiter.

¶ The song of Moses.

A Heare, O ye heauens, and * I shall
speake, and let the earth heare the
wordes of my mouth. * My doc-
lii.b. trine shal drop as doth the rain, and my
ii.a. speche shal flow as doth the dew, as the
lv.c shower vpon the herbes, and as ẏ drops
vpon the grasse. For I will call on the
name of ẏ Lorde: Ascribe ye honor vnto
en.i.b. our God. * Perfect is the worke of ẏ most
mighty God: for al his wayes are iudge-
ment. He is a god of truth, without wic-
kednesse: righteous, and iust is he.

Frowardly haue they done against him
thorow their deformities: not his owne
children, but a wicked and froward gene-
ration. Do ye so reward the Lord, O fo-
ala.i.b lish nation and vnwise? * Is not he thy
father, and thine owner? * Hath he not
made thee, and ordeined thee? Remembre
the dayes of the world ẏ is paste: consider
Gen.i.b. the yeres from tyme to tyme. * Aske thy
Iob.viii. father, and he will shew thee: thy elders,
and they will tell thee. * When the moste
Gen.xi.b highest deuided the natiõs, and when he
Actes. seperated the sonnes of Adam, he put the
xvii.b. borders of the nations fast by the multi-
tude of the children of Israell. For the
Lordes part is his folke, and Iacob is ẏ
portion of his enheritaunce. He foũd him
in a desert lande, in a voyde grounde, and
in a roaring wildernesse. He led him a-
bout, he gaue him vnderstanding, & kept
him as the apple of his eye.

B As an Egle ẏ stirreth vp her nest and
flotereth ouer her yong, & stretcheth out
her winges: so doth he take them vp, and
beareth them on his shoulders. The lord
alone was his guyde, and there was no
strange God w̃ him. He caried him vp to
an hye lande, that he mighte eate the en-
crease of the fieldes. * And he fed him
Psalme with hony out of the rocke, and with oyle
lxxi.c. out of the most hard stone. With butter of
kine, and milke of the shepe, with fat of
the lambes, and of fat rammes, and he
goates, with the fat of most plenteous
wheate: and that thou mightest drink the
most pure bloud of the grape. But he that C
should haue been vpright, when he wax-
ed fat, spurned with his hele. Thou art
well fed, thou art growen thicke, thou art
euen laden with fatnesse. And he forsoke
God his maker, and regarded not the god
of his saluation. They prouoked hym to
anger with straunge Gods: euen with
abhominations prouoked they hym. * Psa.cvi.f
They offred vnto deuils, and not to God,
euen to Gods whõ they knew not: to new
Gods that came newly vp, whom theyr
fathers feared not. Of G O D that be-
gate thee, thou art vnmindfull, and hast
forgotten God that made thee. The lord
therfore sawe it, and was angry, bicause
of the prouoking of his sõnes and of his
daughters.

And he sayd: I will hide my face from
them, and will see what their end shalbe.
For they are a very froward generation,
children in whom is no faith. They haue
angred me with that which is no God, &
prouoked me with their vanities. * And Rom.x.d
I also wil prouoke thẽ with those which
are no people: I wil anger them wyth a
foolish nation. * For fier is kindled in my Ier.xv.c.
wrath, and burneth vnto the bottome of
hell. And hath consumed the earth wyth
her encrease, and set a fyre the bottomes
of the mountaynes. I wil heape mischeues
vpon them, and will destroye them with
mine arowes.

They shalbe burnt with hunger, and D
consumed with heate, and with bitter de-
struction. * I wil also sende the teeth of Iere.v.b
beastes vpon them, with the furiousnesse Ioel.i.b.
of serpentes in ẏ dust. Without forth shal
the sweard rob them of their childrẽ: and
within, in the chamber, feare, both yong
men and yong wemen, & the suckelinges
with the men of gray heades. I haue said
I will scatter them abrode, and make the
remembraunce of them to ceasse from a-
mong men: Were it not that I feared the
wrath of ẏ enemy, lest their aduersaries
should vtterly withdraw themselues, and
lest they should say: our hye hande hath
done al thys, and not the Lord. For it is a
nation without forcast, neither is there a-
ny vnderstanding in them: O that they
were wise, and vnderstode this, that they
would consider their latter ende. How
should one chase a. M, & .ii. put. x. M. to
flight: except their maker had solde them,
and except the Lord had shut thẽ vp? For E
their God is not as our God, our * ene- i. King.
mies also themselues are iudges. For b.b.

E their vine is of the vineiard of Sodome,
and of ẏ fieldes of Gomorra: Their gra-
pes are grapes of gall, and their clusters
be bitter. Their wine is the poisõ of dra-
gons, and the cruel gal of aspes. Is not
this layd in store with me, and sealed vp
among my treasures? *Vengeaunce is
Eccles. xviii.a. mine, and I wil reward, their fete shall
slide in due tyme: For the day of their de-
Ro. xii.d. struction is at hand, and the thinges that
Hebre. x.f. shal come vpon them, make hast. * For
ii. Mac. the Lord shall iudge his people, and haue
vii.a. compassion on his seruauntes, when he
seeth that their power is gone, and that
they be in a maner shut vp, or brought to
nought and forsaken. And he shall say:*
Iere. ii.d. where are their gods? their god in whom
they trusted? The fat of whose sacrifices
they did eate, and drãke the wine of their
drinkeoffringes? let them rise vp and help
you, and be your protection (in necessitie,)
De. iiii.f. See now how that I, *I alone am god,
i. Re. ii.c. and there is none but I: *I kill, and will
F make aliue: I wounde, and I will heale:
Iob. x.b. *Neither is there any that can deliuer
Sa. xvi.b out of my hand. For I wil lift vp my hãd
to heauen, and wil say: I liue euer. If I
whet the edge of my sweard, & mine hãde
take holde to doe iustice, I wil recompẽce
vengeaunce on mine enemies, and wyll
reward them that hate me. I will make
my arrowes dronke with bloud, and my
sweard shall eate flesh, and that for the
bloud of the slain, and for their captiuity,
since the beginning of the wrath of the
enemie. *Prayse ye heathen his people,
Ro. xv.b. for he wil auenge ẏ bloud of his seruaũts
and wil auenge him of his aduersaryes,
and will be merciful vnto his lande, and
to his people.

And Moses came & spake al the wordes
of this song, in the eares of the people, he
and Iosua the sonne of Nun. And Mo-
ses spake all these wordes vnto the ende,
to all the people of Israel, and sayd vnto
De. vi.b. them: *Set your heart vnto al the wor-
and. x.e. des which I testifie vnto you thys day: &
ye shal commaund them vnto your chil-
dren, that they may obserue and do all the
wordes of this law. And let it not be a
vain word vnto you: for in it is your life,
G & through this word ye shal prolong your
dayes in the lãd, whither ye go ouer Ior-
dan to conquere it.

And the Lord spake vnto Moses the
selfe same day, saying: Get thee vp into
this moũtaine Abarim (ẏ is to say a passage)
vnto mount Nebo, which is in the land of
Moab, ouer against Iericho. And behold
the land of Canaan, which I geue vnto
the children of Israell to possesse: And dy
in the mount which thou goest vp vnto
and thou shalt be gathered vnto thy peo-
ple. *As Aaron thy brother died in moũt
Hor, and was gathered vnto his people,
bicause ye trespaced against me among ẏ
children of Israel, *at the waters of strife
at Cades in the wildernesse of Zin: for ye
sanctified me not among the children of
Israel. Thou shalt therfore see the lande
before thee, and shalt not go thither, vn-
to the lande which I geue the children of
Israell.

The .xxxiii. Chapter.

Moses dying, blesseth al the tribes of Israell.

THis is the blessing wherwith Mo-
ses the man of God blessed the chil-
dren of Israell before his death, &
sayd: *The Lord came frõ Sinai, & she-
wed his beames *frõ Seir vnto thẽ, and
appeared frõ mount Pharam, & he came
with thousandes of Sainctes, & in hys
right hand a law of fyre for thẽ. And he
loued the people. *All his Sainctes also
are in thy handes. They were smitten to
go after thy fete, & to receiue of thy wor-
des. Moses gaue vs a law to be an enhe-
ritaunce of the congregation of Iacob.
And he was in Israell king, when the
heads of the people, and the tribes of Is-
rael were gathered together. Let Ruben
liue, and not die, and be few in numbre.
This same also shal happen to Iuda. And
he sayd: Heare Lord, the voyce of Iuda,
and bring him vnto his people: his hands B
shalbe good ynough for him, if thou help
him against his enemies. And vnto Leui
he sayd: Thumim and Urim shalbe with
thee, and with euery one that is Godly in
thee. Thou didst proue him also in the tẽ-
tation, and striuedst with him at the wa-
ters of strife. He that hath sayd vnto hys
father and to his mother: I haue not seen
him. And he that knew not hys brethren,
nor knew his own childrẽ, those are they
that haue obserued thy worde, and shall
kepe thy couenaunt. They shal teach Ia-
cob thy iudgementes, and Israel thy law
They shal put cense before thy nose, & the
burnt sacrifice vpon thine altare. Blesse
Lord his first fruites, and accept ẏ work
of his handes: smite the loines of thẽ that
rise against him, and of them ẏ hate him,
that they rise not again. And of Ben Ia- C
min he sayed. The Lordes derling shall
dwel in safety vpon him, and the lord shal
couer

couer him al the day long, & he shal dwell betwene his shoulders. And of Joseph he sayd: blessed of the Lord is his land, for ẏ fruites of heauen, thorow the dewe and springes that lie beneth, and for ẏ swete fruites of the encrease of the Sunne, and ripe fruites of the Moone: for the firste fruites of the principal mountaines, and for the fruites that the hilles bryng forth for euer, and for the fruites of the earth, and fulnesse therof: and for the good wil of him that dwelt in the * bush, shall the blessing come vpon the head of Joseph, & vpon the top of the head of him that was seperated from among his brethren: hys first borne ore hath beauty, and his hornes are as the hornes of an Unicorne. And with them he shal trouble the nations together, euen vnto the endes of the world. These are also the many thousãds of Ephraim, and the thousandes of Manasses. And vnto Zabulõ he sayd: Reioice Zabulon in thy going out, and thou Isachar in thy tentes. They shal cal the people vnto the hil, and there they shall offer offringes of righteousnesse. For they shal sucke of the aboundaunce of the sea, and of treasure hid in the sande. Ex.iii.a.

D And vnto Gad he sayd: Blessed bee the rowme maker Gad: he dwelleth as a Lion, that catcheth the arme with the head. He saw therfore his beginning, and that there was a portiõ there to hide the lawgeuer, and he came with the heads of the people, & executed the righteousnesse of the Lord, and his iudgementes with Israell. And vnto Dan he sayd: Dan is a Lions whelpe, he shal flow from Basan. And vnto Nephtali he sayd: Nephtali hath aboundaunce of Gods good pleasure, and is filled with the blessing of the Lord, and shal haue his possessions towarde the southweste. And vnto Aser he sayd: Aser shalbe blessed with children: he shalbe acceptable vnto his brethren, and shall dip his foote in oyle. Thy dwelling be yrõ and brasse, and thyne age be as thy youth. There is none like vnto the God of Israell: which though he sit vpon the heauen as vpon a horse, yet is he thy helper, whose glory is in the celestial places. The eternal God is thy refuge, and vnder the armes of ẏ euerlasting God, shalt thou liue. He shal cast out the enemie before thee, and say: destroy. Israel thẽ shal dwel in safety, and alone. And the eye of Jacob, shalbe vpon a lande of corne and wine, and his heauens shal drop the dew

Happy art thou, O Israell, who is like vnto thee: O people that are saued in the Lord, which is the shield of thy helpe, and sweard of thy glory. Thine enmies haue lost their strength to thee ward, and thou shalt tread vpon the heigth of them.

The.xxxiiii, Chapiter.

¶ Moses dyeth. Israel wepeth. Josua succedeth in Moses rowme.

A AND * Moses went from the plain of Moab, vp into mount Nebo, & vnto the top of * the hill ẏ is ouer against Jericho. And the Lord shewed him al the land of Gilead, euen vnto Dan, and all Nephtali, and the lande of Ephraim & Manasse, and al the land of Juda: euen vnto the vtmost sea, and the South, and the region of the plain of Jericho, the citie of palmetrees, euen vnto Zoar. And the Lord sayd vnto him: * This is ẏ land which I sware vnto Abraham, Isaac & Jacob, sayig: I wil geue it vnto thy sede, I haue caused thee alsc to se it with thine eyes, * but ẏ shalt not go ouer thither. So Moses the seruaunt of the lord dyed there in the land of Moab, according to the worde of the Lord. And he buriedhim in a valey in the lande of Moab ouer against the house of Peor: but no mã knoweth of his sepulchre vnto this day. Moses was an hundred and twenty yere old when he dyed: his eye was not dim, nor his natural coloure abated. And the children of Israel * wept for Moses in the plain of Moab, thirtie dayes. And the dayes of weping and mourning for Moses were ended.

Nu.xvii.c. De.iii.b. i.Mac.ii.a. B Ge.xii.b. and.xv.d De.iiii.c. C Nu.xx.d.

D And Josua the sonne of Nun was full of the spirite of wisedom: * for Moses had put his handes vpon him. And the children of Israel were obedient vnto hym, and did as the lord commaũded Moses. And there arose not a Prophet since in Israel, like vnto Moses, whom the lord knew face to face, according vnto all the miracles and wonders which the Lorde sent him to do in the land of Egipt, vnto Pharao and al his seruauntes, and before al his land: and according to al ẏ mightie hand, and al the great visions, which Moses shewed in the sight of al Israell. Nu.xxvii.b.

¶ The end of the fifth boke of Moses, called in Latin Deuteronomium.

M.ii. The

¶ The second part of the Bible wherein are conteined these bokes folowing.

¶ The boke of Josua.
The boke of the Judges.
The boke of Ruth.
The first boke of Samuel.
The second boke of Samuel.
The third boke of the Kinges.
The fourth boke of the Kinges.
The first boke of the Chronicles.
The secōd boke of the Chronicles.
The first boke of Esdras.
The boke of Hester.
The boke of Job.

¶ The boke of Josua whom the Hebrues call Jehosua.

The first Chapter.

¶ The Lord encourageth Josua to inuade the land of promisse, and commaundeth him continually to reade Deuteronomie.

A After the death of Moses
the seruaunt of the Lord,
it happened also that the
Lord spake vnto Josua
the sonne of Nun, Mo-
ses minister, saying: Mo-
ses my seruaunt is dead.
Now therfore vp and go ouer Jordan, þ
and al this people, vnto þ lande the which
I geue vnto the children of Israell. *Al
De.xi.c the places that the soles of your fete shall
treade vpon, haue I geuen you as I said
vnto Moses: from the wildernesse, and
this Libanon vnto the great riuer Eu-
phrates: all þ land of the Hethites, euen
vnto the great sea towarde the going
down of the sunne, shalbe your coast.
B There shall not a man be able to with-
Josua.iii. b. stande thee al the dayes of thy life. *For
Heb.xiii b. as I was with Moses, so wil I be with
De.xxxi.f thee, *and wil not faile thee, nor forsake
3. kinges ii.a. thee. *Be strong therfore and bold: for
vnto this people shalt thou deuide the
lande which I sware vnto their fathers
to geue them. Onely be thou strong, and
as bold as thou canst, that thou mayest
obserue, and do according to all the law,
De.v.g. which Moses my seruaunt commaũded
thee. *Turne therfrom nether to þ right
hande nor to the lefte, that thou mayst do
De.xvii. d. wisely in al that thou takest in hande. *
Let not the boke of this law depart out
of thy mouth: But recorde therin day and
night, that thou mayst obserue, and do ac-
cording to al that is written therein. For
then shalt þ make thy way prosperous, &
then þ shalt do wisely. Haue not I com-
C maunded thee, þ thou shouldest be strong
and hardi, & not feare nor be faint harted:
For I the Lord thy god am w thee, whi-
ther soeuer þ goest. Then Josua comaun-
ded the officers of the people, saying: Goe
through þ mids of þ host, & comaunde the
people saying: Prepare you vitals, for af-
ter thre dayes ye shal passe ouer this Jor-
dã to go in & enioy the land, which þ lord
your God geueth you to possesse it. And
vnto the Rubenites, Gaddites, & halfe þ
tribe of Manasses spake Josua, saying: * Nu.xxxi. d.
Remẽbre þ word which Moses þ seruãt
of the Lord comaũded you, saying: The
Lord your god hath geuẽ you rest, & hath
geuen you this lande: Your wiues, your
children, & your catell shal remain in the
land which Moses gaue you on this side
Jordã: but ye shal go before your brethrẽ
armed all that be men of war, & helpe thẽ D
vntill the Lord haue geuẽ your brethren
rest, as he hath you: & vntil they also haue
obtained the lande, which the Lord your
God geueth them. And then shall ye re-
turne vnto the land of your possessiõ and
enioy it: which lande Moses the Lordes
seruaunt gaue you on this side Jordan,
towarde the sunne rysyng. And they De.v.d.
aunswered Josua, saying: *All that thou Je.xiii.a.
hast comaunded vs, we wil do, & whither-
soeuer thou sendest vs, we wil go. Accor-
ding as we obeyed Moses in all thinges,
so wil we obey thee: only the lord thy god
be w thee, as he was with Moses. And
whosoeuer he be that dothe disobey thy
mouth, & wil not hearken vnto thy wordes
in al þ thou comaundest him, let him dye:
Only be strong and of good courage.

The.ii.Chapter.

¶ Josua sendeth spies to Jericho, which were hid of Rahab.

AND Josua the sõne of Nun sent out A
of Settim two men to spye secretly,
saying: Go and vew the land & also
Jericho. And they went, & came into a
harlots house, named Rahab, & lodged
there. And it was told þ king of Jericho,
& sayd: Beholde, there came men in hither
to night, of the children of Israel, to spie
out the coũtrey. And the king of Jericho
sent vnto Rahab, saying: Bring forth the
mẽ þ are come to thee, & which are entred
into thine house, for they be come to
search out al þ lãd. And þ womã toke the
two mẽ * & hid thẽ. And sayd thus, in dede Heb.xi.f.
there came men vnto me, but I wist not Jam.ii.d.
whence they were. And about the time of
the shutting of þ gate when it was darke,
the mẽ went out: whither the mẽ went I
wote not: folow ye after them quickly, for
ye shal ouertake them. But she broughte B
them vp to the roofe of the house, & *hyd Josu.vi.e

 them

XUM

them wt the stalkes of flaxe, which she had
lying abrode vpon vpõ the rofe. And the
men of the citie pursued after them, ẏ way
to Jordan, euen vnto the ferry: & as sone
as they which pursued after them were
gone out, they shut the gate. And or euer
they were a slepe, she came vp vnto them
vpõ the rofe, & sayd vnto the mẽ. I know
ẏ the Lord hath geuẽ you the lãd: *for the
Deu. xxviii.a. feare of you is fallen vpõ vs, & the inha-
Josu.v.a biters of the lande faint at the presence of
Ex.xiiii.e you. For we haue heard, how the Lorde*
dried vp the water of ẏ red sea before you
when you came out of Egipt, & what you
did vnto the two kinges of the Amorites
that were on the other side Jordã, *Se-
Nu.xxi.f.e.g hõ, & Og, whõ ye vtterly destroyed. And
as sone as we had heard these thinges,
(we were sore afrayd, &) our hartes did fainte.
And there remained no more courage in
any mã at the presence of you. For ẏ lorde
your god, he is the god in heauen aboue,
and in the earth beneth. Now therfore,
(I pray you) sweare vnto me *by ẏ Lord
that as I haue shewed you mercy, ye shal
also shew mercy vnto my fathers house,
and geue me a true token. And ẏ ye shall
saue aliue, both my father, & my mother,
my brethrẽ, & my sisters, & al ẏ they haue,
And ẏ ye shal deliuer our soules frõ death
And the men answered her: our liues for
you to dy, if ye vtter not this our busines.
And when ẏ Lord hath geuen vs ẏ lãd,
Deu.x.d. *we wil deale mercifully & truly wt thee.
C And then she let them down by a coarde,
Josu.vi.e. i. Kinges xix.c. Actes.xi.d. *through a window: For her house was
by the town walle. And she dwelt by the
town walle. And she sayd vnto them, gett
you into the mountaine, lest the pursuers
mete you, & hide your selues there thre
dayes vntil the pursuers be returned, &
then shal ye go your own way. And ẏ mẽ
sayd vnto her, we wil be blameles of this
thy othe, whiche ẏ hast made vs sweare.
Beholde, whẽ we come into ẏ land, ẏ shalt
D binde this purple coarde in the window,
which ẏ lattest vs down by. And ẏ shalt
bring thy father & thy mother, thy brethrẽ
and all thy fathers householde, euen into
thy house. And then whosoeuer dothe goe
out at the dores of thy house, into the
streate, his bloud shalbe vpon his owne
head, and we will be giltlesse. And who-
soeuer shalbe with thee in the house, hys
bloud shalbe on our head, if any mannes
hand touch him. And if ẏ vtter these our
wordes, we will be quite of thy oth which
thou hast made vs sweare. And she sayd:
according vnto your wordes, so be it: and
she sent thẽ away to depart. And she boũd
the purple coarde in ẏ window. And they
departed, & came into the mountain, and
there abode thre dayes, vntill the pursu-
ers were returned. And the pursuers
sought them throughout all the way, but
founde them not. And the two mẽ retur-
ned, & descended from the mountaine, &
passed ouer, & came to Josua the sonne of
Nun, & tolde him all that had chaunced
them. And they sayd vnto Josua: the lord
truely hath deliuered into our handes all
the lande: and all the inhabitors of the
countrey faint at the presence of vs.

The.iii. Chapter.

¶ Josua with the people passe ouer Jordan.

AND Josua rose early: & they remo- A
ued from Settim, & came to Jordã,
he & al the children of Israell, & lod-
ged there before they went ouer. And af-
ter thre dayes it fortuned, that the offi-
cers went throughout the host, & cõmaũ-
ded the people, saying: When ye se ẏ Arke
of the testament of the Lord your God, &
the Priestes ẏ are Leuites bearing it, ye
shal depart frõ your place, & goe after it.
So yet that there shalbe a space betwene
you & it, about a two. M. cubites by mea-
sure. And ye shall not come nie vnto it,
that ye may know the way, by which ye B
must go: for ye haue not gone this way in
tymes past: (and beware that ye approche not
nye vnto the Arke.) And Josua said vnto the
people: *Sãctifie your selues, for to mo- Leu.xx.
row the Lord shall doe wonders among Nu.xi.
you. And Josua spake vnto the Priestes, i. Kinges
saying: Take vp the Arke of the couenãt xvi.b.
and goe before the people. And they toke Josu.vii.
vp the Arke of the testament, and wente c.
before the people. And the Lord sayd vn-
to Josua: this day wil I begin to magni-
fie thee in the sight of all Israell, ẏ they
maye knowe, how that *as I was with
Moses, so will I be with thee. And thou Josua.i.a
shalt commaunde the Priestes that beare
the Arke of the couenant, saying: When
ye are come to the edge of the waters of
Jordan, ye shall stande stil in it. And Jo-
sua sayd vnto the childrẽ of Israell: come
hither, and heare the wordes of the lorde
your God: And Josua sayd: Hereby ye
shall know that the liuing God is amõg
you, and that he will without faile cast
out before you, the Cananites, and the
Hethites, the Heuites, the Pheresites, the
Gergesites, the Amorites, and the Gebu- C
sites: Beholde, the Arke of the appoint-
ment

C ment of the Lord of all the world goeth
before you into Iordan: Nowe therfore,
take from among you.xii.men out of the
tribes of Israel, out of euery tribe a ma̅.
And as sone as the soles of the fete of the
Priestes (yͤ bare the Arke of the Lord the
gouernour of al the world) treade in the
waters of Iordan, the waters of Iordan
(that are beneth, shall runne downe, and) shall be
deuided: & the waters that come from a-
boue, shall stand still vpon an heape. And
it fortuned, yͤ when the people were de-
parted from their tentes to go ouer Ior-
...vii.f. dan, the Priestes bearing * yͤ Arke of the
appointment, went before yͤ people. And
as sone as they that bare the Arke came
vnto Iordan, & the fete of the Priestes yͤ
D bare the Arke were dipped in the brim of
the water: *(For Iordan vseth to fil all
his bankes all the tyme of haruest) yͤ wa-
ters also yͤ came down fro̅ aboue, did ryse
vp vpon an heape (and appeared as great as a
mountaine) and departed far from the citie
of Adam, that was beside Zarthan. And
the waters that were beneth toward the
sea of the wildernesse, fell away & depar-
ted into the salt sea, & the people * wente
...a.lvi. right ouer against Iericho. And the prie-
stes yͤ bare the Arke of the appointment
of the Lord, stode drye within Iordan
ready prepared, & al the Israelites went
ouer thorow the drye, vntil all the people
were gone cleane ouer thorowe Iordan.

¶ The.iiii. Chapter.

A ¶ Iosua setteth vp twelue stones in Iordan.

De.xxvii. AND it fortuned, that when yͤ people
were all gone * ouer Iordan, yͤ lorde
spake vnto Iosua, saying: Take you
xii. men out of yͤ people, out of euery tribe
a man. And co̅maunde you them, saying:
Take you hence out of the mids of Ior-
dan (euen out of the place where the prie-
stes stode in a readinesse) xii (of the most har-
dest) stones, which ye shal take away with
you, and leaue them in the place, where
you shal lodge this night. And Iosua cal-
led the.xii.men, which he had prepared of
the children of Israel, out of euery trybe
a man, and Iosua sayd vnto them: get you
before the Arke of the Lord your God,
De.xxvii. a. euen thorowe the mids of Iordan, * and
take vp euery man of you a stone vpo̅ his
shoulder, according vnto the numbre of yͤ
tribes of the children of Israell, that this
may be a signe among you. That when
your children aske their fathers in tyme
to come, saying: what meane these stones
with you? Ye may answer them: how that
the waters of Iordan deuided at the pre-
sence of the Arke of the appointment of yͤ
Lord. For when it went ouer Iordan, yͤ
waters of Iordan deuided. And these sto-
nes are become a memorial vnto the chil-
dren of Israel for euer.
And the children of Israel did eue̅ so as B
Iosua co̅maunded, & toke vp * xii. stones 4.King
out of the mids of Iordan, as the Lorde xviii.f.
sayd vnto Iosua, according to the nu̅bre
of the tribes of yͤ children of Israell, & ca-
ried them away wt them vnto the place
where they lodged, & laid the̅ down there.
And Iosua set vp.xii. stones also in the
mids of Iordan, in the place where yͤ fete
of the priestes which bare the Arke of the
testament stode. And there haue they co̅-
tinued vnto this day. For the Priestes
which bare the Arke stode in the mids
of Iordan, vntill all was finished yͤ the
Lord co̅mau̅ded Iosua to say vnto yͤ peo-
ple, according to al yͤ Moses charged Io-
sua. And yͤ people hasted & went ouer. It
fortuned also, yͤ when all the people were C
cleane ouer, yͤ Arke of the Lord we̅t ouer
also, & the Priestes before yͤ people. * And
the childre̅ of Rube̅, & the childre̅ of Gad, Nu.xxxii. e.
and halfe the tribe of Manasses we̅t be-
fore yͤ childre̅ of Israel armed, as Moses
charged them. Euen.xl.M. prepared for
warr went before yͤ Lord vnto batel, tho-
row the plain of Iericho: * yͤ day the lord Iosua.iii. b.
magnified Iosua in the sight of al Israel
and they feared him, as they feared Mo-
ses al dayes of his life. And yͤ Lord spake
vnto Iosua, saying: co̅mau̅d the Priestes
that beare the Arke of witnesse, to come
vp out of Iordan. Iosua therfore co̅mau̅-
ded the Priestes, saying: Come ye vp out
of Iordan. And whe̅ yͤ Priestes yͤ bare yͤ
Arke of the appointment of the lord were
come vp out of the mids of Iordan, & as
sone as the soles of yͤ priestes fete wer set
on yͤ dry la̅d, yͤ waters of Iorda̅ returned
again vnto their place, & went ouer all
their bankes as they did before. And the
people came vp out of Iorda̅ yͤ tenth day D
of the first moneth, & pitched in Gilgall,
eue̅ in the east border of the citie of Ieri-
cho. And the.xii. stones which they toke
out of Iorda̅, did Iosua pitch in Gilgall.
And he spake vnto the childre̅ of Israell,
saying: * If your childre̅ ask their fathers Ex.xii.d.
in tyme to come, & say: what meane these
stones? ye shal shew your children, & say:
Israel came ouer this Iorda̅ on dry la̅d,
For the Lord your God dryed vp the wa-
ter of Iordan before you, vntill ye were

gone ouer, as the lord your God did the
Ex.xiiii.e red sea:*which he dried vp before vs, til
we were gone ouer, þ all the people of the
world may know the hand of the Lord,
how mightie it is, and that ye might feare
the Lord your god for euer.

The.v.Chapiter.

¶ The Cananites are afearde.

A ANd it fortuned, þ when al the kings
of the Amorites which are beyonde
Jordan westward, & al þ kinges of
the Cananites which were by the sea,
heard how the lord had dryed vp the wa-
ters of Jordan before the children of Is-
Josu.ii.b raell, vntill they were gone ouer, *their
heartes fainted for feare. And there was
no spirite in them any more, for the pre-
sence of the children of Israel. That same
tyme the Lord sayd vnto Josua:*Make
Exo.iiii.f three sharp kniues(of stone) & go to again
B and circūcise the children of Israel the se-
cōd time. And Josua made him sharp kni
ues(of stone) & circūcised the children of
Israel in the top of the foreskinnes. And
this is the cause why Josua circūcised all
the people þ came out of Egipt, namely,
such as were males, bicause that all the
men of warr, dyed in the wildernesse by þ
way, after they came out of Egipt. For al
the people þ came out were circumcised.
But al þ people þ wer borne in þ wilder-
nesse by the way after they came out of
Egipt, were not circumcised. For the chil-
drē of Israel walked.xl.yeres in the wil-
dernesse, till all the people of the men of
warr þ came out of Egipt were cōsumed,
bicause they harkened not vnto the voice
of the Lord. Wherfore the Lord sware, þ
he would not shew thē the lād* which the
Nu.xiiii.f. Lord sware vnto their fathers, that he
Nu.xiii.d would geue vs, euē a lād*þ floweth with
C milke & hony. And their childrē whom he
set vp in their stead, thē Josua circūcised:
for they were vncircūcised, bicause they
circūcised thē not by the way. And when
they had circūcised al the people, they a-
bode still together in the host till they wer
whole. And the Lorde sayd vnto Josua:
this day haue I takē away the shame of
Egipt frō you: Wherfore, the name of the
same place is called Gilgal vnto this day.
And the children of Israell abode in Gil-
Exo.xi.a. gal*& held the feast of passeouer the.xiiii.
day of the moneth at euen in the plaine
of Jericho. And they did eate of the corne
of the lād on the morow after passeouer,
swete cakes and parched corne in the self
Ex.xvii.g same day. For the*Manna ceased on the
morow after they had begō to eate of the
corn of the lād, nether had the children of
Israel Māna any more: but did eate of þ
corn of the lād of Canaā þ yere. And it
fortuned, þ whē Josua was nie to Jericho
he lift vp his eies & loked: & behold, there
stode a mā against him, hauing a sweard
drawen in his hand. And Josua went vn-
to hym, & sayd vnto him: Art thou on oure
syde, or on our aduersaries? And he sayd:
Nay, but as a captaine of the host of the
Lord am I now come. And Josua fell on
his face to the earth, & did reuerence, and
sayd vnto him: what sayth my Lord vnto
his seruaunt? And the captaine of the lor-
des host sayd vnto Josua:*Do thy shooe Ex.iii. Acts.
of thy fote, for the place wheron þ stādest,
is holy. And Josua did so.

¶ The.vi.Chapter.

¶ The walles of Jericho fall, and it is destroyed.

ANd Jericho was shut vp, & locked, A
bicause of the childrē of Israell, nei-
ther might any mā go out e[illegible]in. And
the lord sayd vnto Josua: beholde, I haue
geuen into thy hād, Jericho & her king, &
the strong men of warr. And ye shal com-
passe the citie, al ye þ be men of warr, and
go round about it once, & so shall you doe
vi.dayes. And.vii. Priestes shall beare
before the Arke, vii.trompets of rāmes
hornes,(that be vsed in the Jubilie.) And the
seuenth daye, ye shall compasse the citie
vii.tymes, & the Priestes shall blow with
the trompets. And when they make a lōg
blast with the rammes horne, & ye heare
the sound of the horne, al the people shall
shoute with a great shout. And then shall
the wall of the citie fall downe, & the peo-
ple shal ascende vp, euery mā streight be-
fore him. And Josua the sonne of Nun,
called the Priestes, & sayd vnto them: take
vp the Arke of the appointment, & let.vii
Priestes beare.vii. trompets of rammes
hornes before the Arke of the Lord. And
he sayd vnto the people, go & cōpasse the
citie: & let him þ is harnessed, go before þ
Arke of the Lord. And when Josua had
spoken vnto the people, the.vii. Priestes
bare the.vii.trompets of rāmes hornes,
and wēt forth before the Arke of the lord,
and blew wᵗ the trōpets, & the Arke of the
couenant of the lord folowed them. And al
þ men of armes wēt before þ priestes, þ
blew wᵗ the trōpets, & the common people
came after the Arke: and the Priestes B
blew with trōpets. And Josua cōmaun-
ded þ people, sayig: ye shall not shout, nor
make ani noise wᵗ your voice, neither shal
any

my word procede out of your mouth, vn-
tyl the day I byd you shoute, then shall ye
shout. And so the ark of the Lord cōpassed
the citie, & went about it once: and thei re-
tourned into the hoste, and lodged there.
And Josua rose early in the mornyng, &
the priestes toke vp the arke of the lord, &
seuē priestes bare.vii.trompets of rāmes
hornes, & wēt before the arke of the lorde,
& blew with the trompets. And all the mē
of armes went before thē, but the cōmon
people came after the arke of the Lorde,
which wēt before with the blowing of the
trōpets. And the second day they cōpassed
the citie once, & returned againe into the
host, & so they did.vi.daies. And when the
vii.day came, they rose early euē with the
C dauning of the day, & cōpassed the citie af-
ter the same maner.vii.times: only yͤ day
they compassed the citie.vii.times. And at
the.vii.time, when the priestes blew with
the trompets, Josua said vnto the people:
shoute, for the lord hath geuē you the city.
And the citie shalbe damned, both it & all
yͭ are therin, vnto the lord: onely Rahab yͤ
harlot shall liue, & all that are with her in
Josu.ii.a. the house, because she * hid the messēgers
that we sent. And in any wise bee ye ware
of the excōmunicate thinges, lest ye make
your selues excommunicate, & take of the
excommunicate thinges, & make the hoste
of Israell excōmunicate, & trouble it. But
al the siluer, gold, vessels of brasse & yron,
shalbe cōsecrate vnto yͤ lord, & al shal come
into his treasury. And the people shouted
& blew with trompets. And whē the peo-
ple heard the sounde of the trompe, they
Heb.xi.f. shouted with a great shout: & the * wal fell
down, so that the people went vp into the
citie, euery mā streight before him, & toke
the citie. And thei vtterly destroied al that
was in the citie, both man & womā, yong
& olde, oxe, shepe, & asse, with the edge of
yͤ swerd. Then Josua said vnto yͤ two mē
that had spied out the countrey: * Go into
Heb.xi.f. the harlots house, & bring out thence the
D woman & al that she hath * as ye sware to
Josu.ii.c. her. And the yong men that were spyes,
wēt in, and brought oute Rahab, and her
father & mother, & her brethren, and all yͭ
she had. And they brought out all her kin-
red, & put thē without the host of Israell.
And they burnt the citie with fier: and all
that was therin. Only the siluer and the
gold, the vessels of brasse & yron, they put
vnto the treasure of the house of the lord.
Heb.xi.f. * And Josua saued Rahab the harlot, &
her fathers houshold, & al that she had: &
she dwelt in Israell, euen vnto this daye
because she hid the messengers, which Jo-
sua sent to spye out Jericho. And Josua
sware at that time, saying: Cursed be the
man before the lord, that riseth vp, & byl-
deth this citie Jericho: he shal lay the foū-
dation * in his eldest sonne, & in his yon-
gest sōne shal he set vp the gates of it. And 3.Kinges xvi.g.
so the lord was with Josua, and his fame
was noysed throughout al landes.

The.vii.Chapter.

Acan is spied out. Acan is stoned.

But yet the children of Israel trespa- A
sed in the * excommunicate thinges. De.vii.d.
And Acan the sonne of Carmy, the and.xiii.d
sonne of Zabdi, the sōne of Zareth, of the Jo.xxii.d
tribe of Juda, toke of the excommunicate i.Par.ii.a
thinges. And the wrath of the lord waxed 2.Pa.xii.
whote against the children of Israel. And f.
Josua sent men frō Jericho to Hai, which
is beside Bethauē, on the East side of Be-
thel, and spake vnto them, saying: Geate
you vp, & vew the countrey. And the men
went vp, & spied out Hai. And retourned
to Josua, & sayd vnto hym, let not all the
people goe vp, but let as it were a two or
thre thousand men goe vp, & smite Hai, &
make not all the people to labour thither,
for they are but few. And so there wēt vp
thither of the people, about a.iii.thousand
men, & thei fled before yͤ men of Hai. And
the men of Hai smote of thē, vpon a.xxxvi
mē: for thei chased thē frō before the gate,
euen vnto Sebarim, and smote them in
the going down. Wherfore the heartes of B
the people * for feare, melted awaye lyke Ps.xii.c.
water. And Josua rent his clothes, & fell
to the earth vpon his face before the arke
of the lord, vntyl the euentyde, he and the
elders of Israel, and put earth vpon their
heades. And Josua said: * Alas, O Lorde Deu.ix.d
god, wherfore hast thou brought this peo-
ple ouer Jordan, to delyuer vs into yͤ hād
of the Amorites, and to destroy vs: would
to god we had bene content, and dwelt on
the other side Jordan. Oh lord, what shal
I saye, when Israel turned their backes
before their enemies: Surely the Cana-
nites, and all the inhabiters of the lande
shal heare of it, and shal conspire agaynst
vs, and destroy the name of vs out of the
world: And what wilte thou doe vnto thy
mighty name? And the lord said vnto Jo-
sua: Geat the vp: wherfore liest thou thus
vpon thy face? Israell hath sinned, & they
haue trāsgressed mine appointmēt, which
I cōmaunded thē, for they haue taken of
the excommunicate thinges, & haue stole,

and dissembled, & put thē vnto their owne
stuffe. And therfore is it ye the children of
Israel cānot stand before their enemyes,
but shal turne their backes before their e-
nemies, because they be excommunicate.
Neither wil I be with you any more, ex-
cept ye roote out the excommunicate from
C among you. *Up therfore, and sanctifye
Ex.xix.a. the people, and say: sanctify your selues a-
gainst to morow, for so said the lord god of
Israel. There is a dāned thing amōg you
(O Israel,) and therfore ye cannot stand
against your enemies, vntil ye haue put ye
damned thing from among you. To mo-
row mornyng therfore ye shalbe broughte
accordyng to your tribes. And the trybe
which ye lord taketh, shal come accordyng
to the kinreds therof. And ye kinred which
the lord shal find gilty, shal come by hous-
holds. And the houshold which ye lord shal
find fauty, shal come man by man. And he
ye is founde in the excōmunication, shalbe
burnt with fier, he & all ye he hath, because
he hath transgressed the couenaunt of the
lord, and wrought foly in Israell. And so
Josua rose vp early in the mornyng, and
brought Israel by their tribes: & the tribe
of Juda was caught. And he brought the
kinreds of Juda, & toke the kinred of the
Zarahites. And he brought the kinred of
the Zarahites, man by man, & Zabdi was
caught. And he brought his houshold mā
by man. & Acan the sonne of Carmi, the
sonne of Zabdi, the sonne of Zareth in the
tribe of Juda was caught. And Josua said
vnto Acan, my sonne I beseche thee geue
glory to the lord god of Israel, & geue him
praise, and shew me what thou hast done,
D hide it not frō me. And Acan aunswered
Josua, and said: Of a truth I haue sinned
against the lord god of Israel, and thus &
thus haue I done. I saw among ye spoyle
a goodly Babilonish garmente, & two. C.
sicles of siluer, & a tong of gold of fifty sy-
cles weight, and I coueted them, & tooke
them. And beholde they lie hid in the earth
in my tent, and the syluer is there vnder.
And so Josua sent messēgers, which whē
they ran vnto his tent, beholde they were
hid in his tent, and the siluer there vnder.
Therfore they toke thē out of the middest
of his tent, and brought thē vnto Josua,
& vnto all the children of Israel, and laide
them out before the lord. And Josua toke
Acan the sonne of Zareth, and the siluer &
the garment, and the tong of golde, & his
sonnes and his daughters, his oxen and
his asses, his shepe, and his tent, & al that
he had, and al Israel with him, & brought
them vnto the valley of Acor. And Josua
saide: In as muche as thou hast troubled
vs, the lorde shal trouble thee this daye.
And all Israell stoned him with stones, &
burned them with fyer, & ouerwhelmed
them with stones. And thei cast vpon him
a great heape of stones vnto thys daye.
And so the lord turned from the wrath of
his indignatiō. And the name of the place
is called ye valley of Acor vnto this daye.

The.viii.Chapter.

¶ The siege and winning of Hai. The king therof is
hāged. Josua setteth vp an altare. He blesseth ye people.

AND ye lord saide vnto Josua: *feare
not, neyther be thou faynte hearted: Deu.
Take al the men of warre with the,
and vp, & get thee to Hai. Behold, I haue
geuen into thy hand, the king of Hai, and
his people, his citie & his lande. And thou
shalt doe to Hai & her kyng, as thou didst
vnto *Jericho & her king. Neuerthelesse, Josua
the spoyle and *catel thereof, shall ye take b. Deu.
vnto your selues. And lay a watche vnto
the town on ye backside therof. And so Jo-
sua arose, and all the men of warre, to go
vp against Hai. And Josua chose out .xxx.
thousand strong men of warre, and sente
them away by night. And he cōmaunded
them, saying: Beholde, ye shall lay awayte
vnto the town on the backside therof. Go
not very farre from the citie, but be all re-
dy. And I, & all the people that are wyth
me, wil approche vnto the citie. And whē
they come out against vs, as they dyd at B
the first time, then wyl we flee before thē.
For they wil come out after vs, & we wyll
bring them out of the citie. For they wyll
say: they flee before vs, as at the first time
& we wil flee before thē. In ye meane time
shal ye rise vp frō lying awayt, & destroye
the citie. For the lord your god wil deliuer
it into your hand. And when ye haue takē
the citie, ye shal set it on fier. According to
the cōmaundement of the lord shal ye do:
beholde, I haue charged you. Josua there-
fore sēt thē forth, & thei wēt to lie awaite, &
abode betwene Bethel & Hai, on the west
side of the citie of Hai. But Josua lodged
that night among the people. And Josua
rose vp early in the mornyng, & numbred
the people, & wēt vp, he and the elders of
Israel before the people against Hai. And
al the men of warre that were with hym,
went vp and drew nye, and came agaynst C
the citie, and pytched on the north syde of
Hai. And there was a valley betwene thē
and Hai. And he tooke vpon a fyue thou-
sande

sande men, and put them to lye awayte,
betwene Bethell and Hai, on the Weste-
syde of the citie. And they put the people
(euen al the host that were on the North-
syde) agaynst the citie, & the lyers awayte
on the west. And Josua walked the same
nyght in the middes of the valley. And it
fortuned that when the kyng of Hai saw
it, they hasted and rose vp earlye, and the
men of the citie went out agaynst Israell
to battel, he and all his people, at a tyme
appoynted, euen before the playne, & wist
D not that there were lyers awayte on the
backesyde of the citie. And Josua and all
Israell fayned themselues to be put to yͤ
worse before them, and fled towarde the
wildernesse. And al the people of yͤ towne
wer called together, to folow after them.
And they folowed after Josua, and were
drawen away from the citie: And there
was not a man lefte in Hai, & in Bethell,
that went not out after Israell. And they
lefte the citis open, and folowed after Is-
raell. And the Lorde sayd vnto Josua:
stretche out the speare yͭ is in thyne hand
towarde Hai, for I will geue it into thy
hand. And Josua stretched out the speare
that he had in his hande, towarde the ci-
tie. And the lyers awayte rose quickelye
out of their place, & ran assoone as Josua
had stretched out his hande, & they ente-
red into the citie, & tooke it, and hasted, &
set the citie on fier. And when the men of
Hai loked backe after them, they saw the
smoke of the citie ascende vp to heauen.
E And they had no leasure to fle, either this
waye or that, & the people that fled to the
wildernesse, turned backe again vpon the
folowers. And when Josua & all Isra-
ell sawe that the lyers awayte had taken
the citie, & that the smoke of it ascended,
they turned againe, and layed on the men
of Hai. And the other issued out of the cy-
tie against them. And so were they in the
middes of Israell: for these were on the
one syde of them, and the rest on the other
Josua.vi b. syde. *And they layed vpon them, so that
they let none of them escape, nor remain.
And the king of Hai they toke aliue, and
brought him to Josua. And when Israel
had made an ende of slaying al the inha-
bitors of Hai in the field of yͤ wildernesse,
where they chased them, and when they
were all fallen on the edge of the swerd,
vntil they were wasted, al the Israelites
returned vnto Hai, & smote it in the edge
of the swerd. And all that fell that daye,
both of men and women, wer. xii. thousād
euen al the mē of Hai. For Josua plucked
not his hand backe again, which he stret-
ched out vpō the speare, vntil he had vtter
ly destroied all the inhabitours of Hai.* Nu.xxxi. b.
Only the cattell & the spoyle of the citie, De.xx.c.
Israel toke vnto themselues, according
vnto the word of the lord, whiche he com-
maunded Josua. And Josua set Hai on F
fier, & made it an heape for euer, & a wyl-
dernesse euen vnto this day. And the king
of Hai he hanged on a tree, vntil euē. And
assone as the sunne was down, Josua cō-
maunded * that they should take the car-
kasse downe of the tree, and caste it at the De.xix.d
entryng of the gate of the cytye, & *laye
theron a great heape of stones, yͭ remay- Jos.x.ii.d
neth vnto this day. Then Josua *buylte De.xxvii. a.
an altare vnto the lord God of Israel, in
mount Ebal, as Moses the seruaunt of yͤ
lord commaunded the children of Israel,
& as it is written in the *boke of the lawe De.xxvii. a.
of Moses: an *altare of whole stones, o- Ex.xx.d.
uer which no man hath lift any toole of i-
ron. And they sacrificed theron burnt sa-
crifices vnto the lord, & offered peace offe-
ringes. And he wrote therupō yͤ stones, a
rehersal of yͤ lawe of Moses, & wrote it in
the presēce of the childrē of Israel. And all
Israel & the elders therof, & their officers
& Judges, stode, part on this side yͤ arke,
& part on yͤ side, before the priestes yͭ were G
Leuites, which bare yͤ arke of yͤ appoint-
mēt of the lord, as wel yͤ stranger, as they
that wer borne among them: half of them
on the forefront of mount Garizim, & half
of them on the forefront ofmounte Ebal:
as Moses the seruaunt of the Lorde had
commaunded before, yͭ they should blesse
the people Israel. Afterward, he read all
the wordes of the law, the blessinges and
cursinges, according to all that is written
in the boke of the law. And there was not
one worde of all that Moses commaun-
ded, which Josua read not before all the
congregation of Israel: The women and
chyldren, (and the straungers that were
come) standyng among them.

The. ix. Chapter.

¶ The Gibeonites obtain peace of Josua.

And it fortuned, yͭ whē all the kinges A
yͭ dwell on this syde Jordan, in the
hylles & valleys, and along by al the
coastes of the great sea, ouer agaynst Li-
banō (namely the Hethites, the Amorites
the Cananites, yͤ Pherezites, yͤ Heuites,
& the Jebusites) heard therof, they gathe-
red themselues together, to fight agaynst
Josua, & against Israel with one accord.
*And

ii. Kinges xxi. a. *And the inhabitours of Gibeon hearde
what Josua had done vnto Jericho, & to
Hai. And thei did worke wilily, and wēt,
and made themselues embassadours, and
toke (thē vitailes and) olde sackes vpon theyr
Asses, & wine bottelles, olde, and rēt, and
worne, & old clouted shoes vpō their fete,
& their raiment was olde, & all their pro-
uision of bread was dried vp and hoared.
And they came vnto Josua into the host,
to Gigal, and said vnto him, and vnto all
ỹ men of Israel: We be come from a farre
countrey, & now make ye agrement with
vs. And the men of Israell sayd vnto the
Heuite: peraduēture thou dwellest amōg
vs: and then how can I make peace with
thee? And they sayde vnto Josua: we are
thy seruauntes. And Josua sayd vnto thē
again: What are ye? and whence come ye?
B They aunswered him: From a very farre
countrey thy seruauntes are come, for the
name of the Lorde thy God: for we haue
heard the fame (of the power) of hym: and all
that he did in Egipt, and all that he did to
Nu. xxi. f. the two *kynges of the Amorites ỹ were
beyonde Jordan, Sehon kyng of Hes-
bon, and Og, king of Basan, whiche was
at Astharoth. Wherefore, oure elders and
all the inhabitours of our countrey spake
to vs, saying: Take vitailes with you to
serue by the way, and go mete them, and
say vnto them: we are youre seruauntes.
And nowe make ye a couenaunt of peace
with vs. This our fode of bread, we toke
with vs out of our houses whot, the daye
we departed to come vnto you. But now
behold, it is dried vp & hoared. And these
bottels of wyne whiche wee fylled, were
newe: and see, they be rente. And these
our garmentes and shoes, are worne for
oldnesse, by the reasō of the exceding long
iourney. And the menne toke of their vi-
C taples, and counceled not with the mouth
of the Lord. And Josua made peace with
iii. Kinges xxi. them, and *made a couenant with them,
that they should be suffred to lyue: and the
Lordes of the congregation sware vnto
them. And it fortuned, that thre dayes af-
ter they had made peace with them, they
hearde that they were their neighbours,
and that they dwelt among them. And
the children of Israel toke their iourney,
and came vnto their cities the third daye,
and their cities were Gibeon, and Ca-
phira, Beroth, and Kiriah Jarim. And
the children of Israel slewe them not be-
cause the lordes of the congregation had
sworne vnto them by the Lorde God of
Israell, and all the multitude murmured
againste the Lordes. But all the Lordes
sayd vnto all the congregation: We haue
sworne vnto them, by the Lorde God of
Israel, and therefore we maye not hurte
them. But this we will doe to them. We
will let them lyue, leste wrathe bee vppon
vs because of the othe whiche we sware
vnto them. And the Lordes sayde vnto
them agayn: Let them liue, *& hew wood,
and draw water vnto all the congregatiō
& they did as the lordes said vnto them.

And Josua sent for them, & talked with
them, and said: wherfore haue ye begyled
vs? saying: We dwel farre from you, when
ye dwel among vs. And nowe are ye cur-
sed, and there shall not cease to be of you,
bondmen, and hewers of wood, & draw-
ers of water for the house of my god.

And they answered Josua, and sayd: It
was tolde thy seruauntes, how ỹ the lord
thy God, had commaunded his seruaunte
Moses, to geue you all the lande, and to
destroy all the inhabitours thereof out of
your sight, and therfore we wer exceding
sore afraid (and did prouide) for oure lyues at
ỹ presence of you, & haue done this thing
and beholde, we are in thyne hande: as it
semeth good and right in thine eies to do
vnto vs, so doe. And euen so did he vnto
thē, & rid them out of the hand of the chil-
dren of Israel, & they slew them not. And
Josua made them that same day hewers
of wood, & drawers of water for the con-
gregation, & for ỹ altare of god vnto this
day, in the place which God should chose.

The. x. Chapter.

The Amorites are ouercome of Josua. It ray-
neth stones. The Sunne standeth still. The. v. Kinges
are hanged. A

AND it fortuned, ỹ when Adonizedech
king of Jerusalem had hearde howe
Josua had taken Hai, & had destroy-
ed it: & how ỹ *as he had done to Jericho Josua vi. & viii.
& her king, euē so he had done to Hai and
her king: & how ỹ enhabitours of Gibeon
had made peace wt Israel, & were among
them, they feared excedingly: For Gibeon
was a great citie, as any citie of the king-
dome, and was greater than Hai, and all
the men therof were very mighty.

Wherfore Adonizedech kyng of Jeru-
salem, sent vnto Hoham king of Hebron,
& vnto Piria king of Jarmuth, and vnto
Japhia king of Lachis, & vnto Debir kīg
of Eglon, saying: Come vp vnto me, and
help me, ỹ we may smite Gibeon: for they
haue made peace wt Josua, & with ỹ chyl-
drē of Israel. Therfore ỹ. v. kinges of the B
Amorites, ỹ king of Jerusalem, the king
of Hebron, ỹ king of Jarmuth, ỹ kyng of

Lachis, & ẏ king of Eglon gathered them
selues together, thei with al their hostes,
& besieged Gibeon, & made war against it.
And ẏ men of Gibeon sent vnto Iosua, &
to ẏ host of Gilgal, saying: withdraw not
thy hād from thy seruauntes, come vp to
vs, to saue vs & to help vs. For al ẏ kings
of ẏ Amorites which dwell in the moun-
tains, are gathered together against vs.
And so Iosua ascēded frō Gilgall, he & all
the people of war with him, & all the men
of might, & the lord said vnto Iosua: Fear
them not, for I haue deliuered them into
thine hand. Neither shal any of thē stand
against the. Iosua therfore came vnto thē
sodeinly, & went vp frō Gilgal all nyght.
C And the lord troubled them before Isra-
ell, and slew them with a great slaughter
at Gibeon, & chased them a long the way
that goeth vp to Bethoron, & smote them
to Esaka and Makeda. And it fortuned,
that as they fled from Israel, and wer in
the goyng downe to Bethoron, the Lord
caste downe great stones frō heauen vpō
them, vntill Esaka. And there were mo
dead with hayle stones, than they were
whom the children of Israell slewe with
the swerde. Then spake Iosua before the
Lord, in the day when the lord deliuered
the Amorites before the children of Isra-
ell, and he sayde in the syghte of Israell.
Eccl.xlvi. *Sunne stande thou still vpon Gibeon,
and thou Moone in Aialon. And ẏ Sūne
abode, and the Moone stode still, vntill ẏ
people auenged themselues vpon their e-
nemies. Is not this written in the booke
of the righteous? The Sunne (I saye) a-
bode in the middest of heauen, and hasted
not to goe down by the space of an whole
daye. And there was no day lyke that, be-
fore it, or after it, that the lorde heard the
voice of a man. For the Lorde fought for
Israell. And Iosua returned, and all Is-
D rael with hym vnto the hoste of Gilgal:
but the fiue kinges fled, and were hid in a
caue at Makeda. And it was told Iosua
of one, saying. The fiue kings are found
hid in a caue whiche is at Makeda. And
Iosua saide: roule great stones vpon the
mouth of the caue, and set men by it, for to
kepe them. And stād ye not still, but folow
after your enemies, and smite al the hyn-
dermost: And suffer them not to enter into
their cities, for the Lorde your God hath
deliuered thē into your hande. And it for-
tuned when Iosua and the childrē of Is-
rael had made an ende of sleyng them wt
an exceding great slaughter, tyl they wer
wasted, the reste that remained of them,
entred into walled cities. And al ẏ people
returned to the hoste to Iosua at Make-
da, in peace: neither did any manne moue
his tong agaynst the chyldren of Israel.
Then said Iosua: open the mouthe of the
caue, and bring out these.v.kinges vnto
me oute of the caue. And they did so, and
brought these.v.kinges vnto him oute of
the caue, euen the kyng of Ierusalem, the
king of Hebrō, the king of Iarmuth, the
kyng of Lachis, and the kyng of Eglon.
And it fortuned, that when they brought
out those kynges vnto Iosua, Iosua cal-
led for al the men of Israell, and sayd vn- E
to the chiefe of the men of warre, whiche
went with him: Come nere, and put your
fete vpon the neckes of these kinges. And
they came nere and put their feete vppon
the neckes of them. And Iosua said vnto
them: Ye shall not feare, nor be faint har-
ted: But bee strong, and plucke vp youre
heartes, for thus shall the Lord doe to all
your enemies against whom ye fight.
And then Iosua smote them, & slew them
& hanged them on.v.trees. And they han-
ged still vpon the trees vntill ẏ euenyng.
And at the goyng downe of the Sunne,
it fortuned ẏ Iosua gaue cōmaundemēt,
and they toke them downe of the *trees, Iosu.viii.c.
and cast them into the caue, (wherin they
had been hid) & laied great stones on the
caue mouthe, whiche remaine vntyll thys
day. And that same day Iosua toke Ma-
keda & smote it with the edge of ẏ swerd,
& the kyng thereof also *destroyed he vt- De.xx.b.
terly, with al the soules that were therin,
and let nought remain. And he did to the
king of Makeda *as he did vnto the king
of Iericho. Then Iosua went from Ma- Ios.vi.d.
keda, & all Israell with him vnto Libna,
and fought against Libna. And the lorde
deliuered it, and the king thereof into the
hand of Israell: and he smote it wyth the
edge of the swerd, & al the soules ẏ were
therin. He let nought remaine in it, but
did vnto the king therof as he did vnto ẏ
king of Iericho. And Iosua departed frō F
Libna, & all Israell wt him vnto Lachis,
and besieged it, and assaulted it. And the
Lorde deliuered Lachis into the hand of
Israel, which toke it the second daye, and
smote it with the edge of the swerd, & all
the soules ẏ were therin, doing according
to al, as he had done to the citie of Libna.
Then Horam kyng of Geser came vp to
helpe Lachis: And Iosua smote him and
his people, vntil nought remained of him.
And

And from Lachis Josua departed vn-
to Eglon, and all Israell with hym, and
they besieged it, & assaulted it, and toke it
the same daye, and smote it with the edge
of the swerd: and all the soules that were
therin he vtterly destroyed the same day,
accordyng to all ẏ he had done to Lachis.
And Josua departed vp from Eglon, and
all Israell with hym vnto Hebron. And
thei fought against it, & when thei had ta-
ken it, they smote it with the edge of the
swerd, & the king therof, & all the townes
that pertained to it, and al the soules that
were therin, & he left nought remainyng:
G but did accordyng to all as he had done to
Eglon, and destroied it vtterly, and al the
soules that were therein. And Josua re-
turned, and al Israel with him to Dabir,
and fought againste it. And when he had
takē it, & the king therof, & all the townes
that pertained therto, they smote thē with
the edge of the swerd, and vtterly destroi-
ed al the soules that were therein, neither
let he ought remain. Euē as he did to He-
bron, so he did to Dabir, & the kyng there-
of, as he had done also to Libna, and her
king. Josua therfore smote all the hil coū-
treys, and the south countreys, and the
valleys, & the hilsides, & al theyr kynges,
and let nought remayne of them, but vt-
De.xx.b. terly destroyed all that * breathed, as the
Lord God of Israell commaunded. And
Josua smote them from Cades barne vn-
to Asah, and all the countrey of Gosan, e-
uen vnto Gibeon. All those kynges and
their land dyd Josua take at one time: be-
cause the Lorde God of Israell foughte
for Israell. And Josua and all Israell re-
turned vnto the host that was in Gilgall.

The .xi. Chapter.

The battaile of Josua with diuerse kynges.

A And it fortuned, that when Jabin
kyng of Hazor, had hearde those
thynges: he sent to Jobab kyng of
Madon, & to the king of Simrom, and to
the king of Achsaph, and vnto the kinges
that are by the north in the mountaynes,
and playnes toward the southside of Ce-
neroth, and in the low countreyes: and in
the borders of Dor, westwarde, and vnto
the Cananites, both by East and West, &
vnto ẏ Amorites, Hethites, Pheresites, &
Gebusites in the mountaynes: and vnto
the Heuites that were vnder Hermon in
the land of Mizpa. And they came oute &
all their hostes with them, a multitude of
folke, euē as the sand ẏ is on the sea shore
in a great number, with horses & charets
exceding many. And all these kinges met
together, & came & pitched together at the
waters of Merō, for to fight against Is-
rael. And the Lorde sayd vnto Josua: bee B
not afrayde at the presence of them: for to
morow about this time will I deliuer the
al slaine before Israel: thou shalt houghe
their horses and burne their charets with
fier. And so Josua came, and all the men
of warre with hym agaynste them by the
waters of Merom, and sodeinly fell vpon
them. And the Lorde deliuered them into
the hand of Israell: & they smote thē and
chased them vnto great Sidon, and vnto
the whote waters, and vnto the valley of
Mizpa which is Eastward, & smote them
vntill thei had none remaynyng of them.
And Josua did vnto thē, as the Lord bad
him: he boughed their horses, and burnte
their charets with fier.

And Josua at that time turned backe
and toke Hazor, and smote the king ther-
of with ẏ swerd. And Hazor before tyme
was the head of al those kingdomes. And
they smote al the soules that wer therein
with the edge of ẏ swerd, vtterly destroy-
ing all: and nothing that breathed, was
let remaine. And he burnte Hazor with
fier. And all the cities of those kynges, &
all the kynges of them did Josua take, &
smote them with the edge of ẏ swerd, and
vtterlye destroyed them * as Moses the Ex.xiii.
seruaunt of the lord commaunded. b.
But Israell burnt none of the cities that c.xxxiiii
stode still in their strēgth, saue Hazor on- De.vii.i
ly that Josua burnt. And all the spoyle of C
the said cities, & the cattell, the children of
Israel caught vnto themselues. But the
men only they smote with the edge of the
swerd vntill thei had destroied them: ney-
ther left they ought that had breath. As
the Lorde commaunded Moses his ser-
uaunt, so dyd Moses commaunde Josua: Deu.i.
& euen so did Josua, * so that he minished
no word of all that the Lorde commaun-
ded Moses. And so Josua tooke all the
lande, the hilles, & all the south countrey, D
and all the lande of Gosan, and the lowe
countrey, and the playne, and the moun-
tayne of Israel, & the low countrey of the
same, euē from the moūt of partyng that
goeth vp to Seir, vnto ẏ playne of Gad,
in the valley of Libanon, vnder mounte
Hermon. And all the kynges of the same
he toke and smote them, and slewe them.
Josua made warre long time with those
kynges: neyther was there any citie that
made peace wt the children of Israel, saue
those

those Hethites ÿ inhabited Gibeon. And therfore all other thei toke wt battaile, for it came of the lorde, which did hardē theyr heartes ÿ they should come against Israel in battaile, and that they should destroye them vtterly, & shew thē no mercy, but to bring thē to nought: As ÿ lord cōmaunded Moses. And that same seasō came Josua, & destroied the Enakites out of the moūtaynes: Namely out of Hebrō, Dabir, Anab, & out of all the mountayns of Juda, & out of al the mountayns of Israel. And Josua destroyed them vtterlye, with their cities. There was not one Enakite left in the land of the children of Israel: onely in Azah, * Geth & Asdod, there remayned of them. And Josua toke the whole land, accordyng to al that the lord said vnto Moses: and Josua gaue it for a possession vnto Israel * accordyng to their partes and trybes: and the land rested from warre.

The.xii.Chapter.

¶ What kinges Josua and the children of Israel killed, which were in number.xxxi.

A These are the Kynges of the lande, which the childrē of Israel smote, & possessed their lād, on the other side Jordan Eastward, from the riuer Arnon vnto mount Hermon, and all the playne Eastwarde. * Sehon kyng of the Amorites, ÿ dwelt in Hesbon, & ruled from Aroer, whiche is beside the riuer of Arnon, & from the middle of the riuer & from half Gilead, vnto the riuer Jabok, which is ÿ border of the children of Ammon. And frō the plain vnto the sea of Ceneroth Eastward, and vnto the sea in the plain: euen the salt sea Eastward, ÿ way to Beth Jesimoth, & from the south vnder ÿ springs of the hil. And ÿ coast of Og kyng of Basan, which was of the remnant of the Giauntes, and dwelt at Astharoth, and Edrai, and reigned in mount Hermon, and in Salcah, & in all Basan, vnto the border of the Gesurites, and the Machathytes, and half mount Gilead, vnto the borders of Sehon king of Hesbon. * Moses the seruaunt of the Lord, and the children of Israel smote them: * And Moses the seruaunt of the Lord, gaue their land for a possession vnto the Rubenites, Gadites, and half the tribe of Manasses.

These are the kynges of the countrey which Josua and the chyldren of Israell smote on thys syde Jordan, Westwarde, from the playne of Gad, whiche is in the valey of Libanon, euen vnto the parting mounte that goeth vp to Seir. Whiche lande Josua gaue vnto the trybes of Israel to possesse, to euery manne his parte in the vpper lande, and nether lande, in playnes and hyll sydes, in the wildernes, and south countrey: the Hethites, the Amorites, the Cananites, the Pheresites, the Heuites, and the Jebusites. C

* The Kyng of Jericho: was one. * The kyng of Hai whiche is besyde Bethel: one. The * kyng of Jerusalem: one. The kyng of Hebron, one. The kyng of Jarmuth: one. The king of Lachis: one. The king of Eglon: one. The kyng of Gaezer: one. The kyng of Debir: one. The kyng of Geder: one. The kyng of Horma: one. The king of Arad: one. The kyng of Libna: one. The kyng of Adullam: one. The king of Makeda: one. The king of Bethel: one. The kyng of Tappuah: one. The kyng of Hepher: one. The kyng of Aphek: one. The kyng of Lazarō: one. The kyng of Madon: one. The kyng of Hasor: one. The kyng of Simrō Merō: one. The king of Achsaph one. The kyng of Thaenach: one. The king of Megiddo: one. The king of Kaedes: one. The king of Jaknea of Charmell: one. The kyng of Dor in the countrey of Dor: one. The king of the nations of Gilgal: one. The king of Thirza: one. All the kynges together, thirtie and one.

Josua .vi. a. Jos. viii. a. Josua .viii. a

¶ The.xiii.Chapter

¶ Josua is commaunded to deuide the land to the children of Israell.

A Josua was olde, and striken in yeres, and the Lorde sayde vnto hym: thou arte olde and striken in yeares, and there remayneth yet excedyng much land to be possessed. This is the lande that yet remayneth: all the regions of the Phylystines, & all Gesuri: from Nilus whyche is on the outwarde parte of Egipte, vnto the borders of Acron northward: whiche lande is counted vnto Canānie, euen fiue lordships of ÿ Philistines, the Azathites, Asdothites, Ascalonites, Gethites, Akaronites, and the Euites. And from the south: all the land of the Cananites, and the caue that is besyde the Sydonians, euen vnto Aphek, and to the border of the Amorites. And the land of the Giblites, & al Libanon, toward the Sunne rysing, frō the plain of Gad, vnder mount Hermon, vntyll a man come to Hemath: all the inhabitours of the hyll countrey, from Libanon vnto the whote waters: and all the Sidonians, wyll I caste oute from before the chyldren of Israell: onely B

see

see ỹ thou in any wise deuide it by lot vn-
to ỹ Israelites to enherite, as I haue cõ-
maunded thee. Now therfore deuyde this
land to enherite, vnto the .ix. tribes, & the
half tribe of Manasses. For with ỹ other
half, ỹ Rubenites & the Gaddites haue re-
ceiued their inheritance, *whiche Moses
B gaue thẽ beyond Iordan Eastward: euen
Nu.xxxii. f. as Moses ỹ seruaũt of the lord gaue thẽ:
De.iii.b frõ Aroer ỹ lieth on the brim of the riuer
Arnon, & from the citie ỹ is in the middest
of the riuer. And al the plain of Medaba
vnto Dibon, & al the cities of Sehõ kyng
of the Amorites, which raigned in Hesbõ,
euẽ vnto the border of the childrẽ of Am-
mon, & Gilead, and the border of Gesuri,
& Machati, and al mount Hermon, with
al Basan vnto Salecah: euen al ỹ kyng-
dome of Og in Basan, whiche raigned in
Astharoth & Edrai: which same remained
yet of the rest of ỹ Giauntes. These dyd
Moses smyte, & cast them out. Neuerthe-
lesse ỹ children of Israel expelled not the
Gesurites & the Machathites: But the
Gesurites & the Machathites dwel amõg
ỹ Israelites euẽ vntil this day. Only vn-
to the tribe of Leui, he gaue none inhery-
Numeri xviii. c tance: *But the offring of the lord god of
Israel is their inheritance, as he said vn-
to them. Moses gaue vnto the tribe of the
childrẽ of Ruben inheritaunce, accordyng
to their kinreds. And their coast was frõ
Aroer, ỹ lieth on the bank of the riuer Ar-
C non, and from the citie ỹ is in the middest
of the riuer, & al ỹ plain whiche is by Me-
deba, Hesbon, with al their townes ỹ lye
in the plain: Dibon, and the hill places of
Baal, & the house Baalmeon: & Jahazah,
& Kedemoth, and Mephaab, Kiriathaim,
Sabamath, & Zarath, Sahar in the moũt
of the valley, the house of Peor, and the
springes of the hilles: & Bethpheor, & the
springes of Phasgah: and Bethiesimoth,
and all the cities of the plaine. And al the
kingdom of Sehõ king of the Amorites,
which reygned in Hesbon, whiche Moses
Nu.xxxi. a. smote *with the Lordes of Madian, E-
ui, Rekem, Zur, and Hur, and Reba, the
which wer dukes in Sehon, dwellyng in
the countrey. And Balaam also the sonne
of Beor the sothsayer, dyd the chyldren of
Israel slay with the swerd, among other
of them that wer slain. And the border of
the chyldren of Ruben, was Iordan, with
the countrey that lieth theron. This was
the inheritance of the children of Ruben,
after their kinreds, cities and villages,
perteynyng therto. And Moses gaue in-
heritance vnto the tribe of Gad, euẽ vnto
the children of Gad, he gaue by their kyn-
reds. And their coastes wer Iazer, & all
cities of Gilead, & half the land of the chil-
dren of Ammon, vnto Aroer ỹ lieth before
Rabba. And from Hesbon vnto Ramoth,
Mazphah, & Betonim: and from Maha-
naim vnto ỹ borders of Libir. And in the
valey they had Betharam, Bethnimra,
Socoth, and Zaphon: the rest of the king-
dom of Sehon king of Hesbon, vnto Ior-
dan, and the coastes ỹ lye theron, euẽ vn-
to the edge of the sea of Ceneroth, on the
other side Iordan Eastward. This is the
inheritance of the children of Gad, after
their kinreds, their cities and villages.

And Moses gaue inheritaunce vnto
the half tribe of Manasses. And this was
the possession of the halfe tribe of Manas-
ses by their kynreds. Theyr coaste was
from Mahanaim, euen all Basan, and al
the kyngdome of Og, kyng of Basan, and
al the townes of Jair which lye in Basan,
euen threscore cities, and half Gilead, As-
taroth, and Edrai, cities of the kyngdom
of Og in Basan *which pertain vnto the
children of Machir the sonne of Manas-
ses, euen the halfe portion of the children
of Machir by their kinreds. These are ỹ
thinges which Moses did distribute in the
fieldes of Moab, on the other syde Ior-
dan, ouer against Iericho Eastwarde.*
But vnto the trybe of Leui, Moses gaue
none inheritance: for ỹ lord god of Israell
is their inheritance, *as he said vnto thẽ.

The .xiiii. Chapter.

Caleb requyreth the herytage that was promised hym, and Hebron was geuen hym.

AND these are the countreyes whiche
the chyldren of Israell inheryted in A
the lande of Canaan, *whiche E-
leazar the prieste, and Iosua the sonne of
Nun, and the auncient heades of the
trybes of the chyldren of Israel, distribu-
ted to them. *By lot they receyued theyr
possessions, as the Lorde commaunded,
by the hande of Moses, to geue vnto the
nyne trybes, and vnto the halfe trybe of
Manasses. For Moses had geuen inhe-
ritaunce vnto two trybes and an halfe,
on the other syde Iordan. But vnto the
Leuites he gaue none inherytaunce a-
mong them. *For the chyldren of Ioseph
wer two tribes, Manasses and Ephraim.
And therfore they gaue no parte vnto the
Leuites in the lande, saue cities to dwell
in, with the suburbes of the same, for their
beastes and cattayle.

*As

Nu.xxxii.b * As the lord commaunded Moses, euen so the children of Israel did when thei deuided the land. And the children of Juda
Nu.xiiii. came vnto Josua in Gilgal. * And Caleb the sonne of Jephune ye Kenesite, said
B vnto him: Thou wottest what the Lorde said vnto Moses the man of god, aboute
Nu.xiii.d my matter and thine in Cades Barne. * Fortie yere olde was I when Moses the seruaunt of the Lorde sente me from Cades Barne to espye out the lande: And I brought him word again, euen as it was in my heart. Neuerthelesse, my brethren ye went vp with me, discouraged the hert of the people. And I folowed the Lord god.

And Moses sware the same daye, saying: * The lande wheron thy feete haue
Nu.xiiii. troden, shal be thine inheritaunce and thi childrens for euer, because thou haste fo-
Deut.i.f lowed the Lorde God. And beeholde, the
C lord hath kept me aliue (as he said) * this
Nu.xiiii.b fortie and fiue yeres, euen since the Lorde spake this worde vnto Moses, while the childre of Israell wandred in the wildernesse. And now loe, I am this day foure-score and fiue yere olde: & yet am as strōg at this time, as I was whē Moses sente me: loke how strong I was thē, so strong am I now, whether I goe to warre, or to come againe. Now therfore geue me this mountain wherof the Lord spake in that
D day, for thou heardest in that day, how the Enakims are there, and the cities great and walled, Peraduenture the Lord will be with me, & I shalbe able to driue them oute, as the lorde said. And Josua blessed him, and gaue vnto Caleb, the sonne of Jephune, Hebron to enherit. And Hebrō therfore became the inheritaūce of Caleb the sonne of Jephune the Kenesite, vnto this day: because he folowed the lord God
Josu.xxi.c of Israel. And the name of * Hebron was called in old time, Kiriath Arba. For the the same was a gret man among ye Enakims. And the land ceassed from warre.

The.xv.Chapter.

The lotte of the children of Juda, and the names of the cities and villages of the same.

A This was the lotte of the tribe of the children of Juda by their kinreds. Namely towarde the border of Edom in the wildernesse of Zin, southwarde,
Nu.xxxiiii.a euen from the vtmost parte of the southe coast, * And their southe coast was from the brynke of the salt sea, frō a rocke that leaneth southewarde. And it went oute to the southsyde towarde the goynge vp to Acrabim, and went a long to Zinna, and ascended vp on the southside vnto Cades Barne: and wente along to Hezron, and went vp to Adar, and set a compasse to Karca. From thence went it a long to Azmō, and reached vnto the riuer of Egipt, & the ende of that coast was on the weste side. And this is their south coast.

Their east coast is the salt sea, euen vn- B
to the edge of Jordan. And their border in the north quarter was frō the rocke of the sea & from the edge of Jordā. And the same border went vp to Bethhagla, and went along by the northside of Betharabah, & vp from thence to the stone of Bohen the sonne of Ruben. And againe, the same border wēt vp to Dabir frō the valley of Acor, and so northwarde, turning toward Gilgall, yt lieth before the goyng vp to Adonim, which is of the southe syde of the riuer. And the same border went vp to the waters of the fountain of the sūne, 3.Re.i.b.
& ended at the * well of Rogel. And then went vp to the valley of the sōne of Hennon, euen vnto the south side of Jebusi: ye same is Jerusalē. And then wēt vp to the toppe of the hil that lieth before the valley of Hennon westward, & by the edge of the valley of the Giauntes northwarde. And then it cōpasseth frō the toppe of the hill, vnto the fountain of the water of Nephthoah, & goeth out at the cities of mounte Ephron: & draweth to Baala, whiche is C
Kiriathiarim, (That is a citie of woodes) and thē it compasseth frō Balah westward vnto mounte Seir, & then goeth a long vnto the side of mounte Jarim, whiche (is Chesalon) on the northside. And cometh downe to Bethsames, & goeth to Thamnah, and goeth out again vnto the side of Akaron northward: And thē draweth to Secron & goeth along to mount Balah, goeth oute at Jabnell: & the endes of the coastes leaue at the west sea. And the west border was the great sea, & the same coast was the coaste of the chyldren of Juda round about in their kynredes. And vnto Caleb the sonne of Jephune dyd Josua geue a part among the children of Juda, accordyng to the mouth of the Lord: euen
* Kiriath arba of the father of Enocke, Jo.xiiii.d
whiche citie is Hebron. And Caleb droue thence the thre sonnes of Enack, Sesai, and Ahiman, and Thalmai, whiche were the sonnes of Enack. And he wente vp thence, to the inhabitours of Dabir. And ye name of Dabir in the old time, was Kiriath sephar: (That is a citie of letters.) And Caleb said: * he that smitteth Kiriath sephar,

Iud. i. c. i Re. xvii. c. phar, & taketh it, to him wil I geue Acsah
my daughter to wife. And Othniell, the
sone of Kenes, ÿ brother of Caleb toke it.
And he gaue him Acsah his daughter to
wife: And as she wēt in vnto him: she mo=
ued him, to aske of her father a fielde. And
she alighted of her asse. And Caleb saide
vnto her: what aileth the? Who aūswered
geue me a blessing, for thou hast geuē me
a south (and drye) lād: geue me also sprīges
of water. And he gaue her sprīges of wa=
ter, both aboue & beneath. This is ÿ en=
heritaunce of the tribe of the children of
Iuda, by their kinredes. And the vtmost
cities of the tribe of the children of Iuda,
toward the coastes of Edom southward,
wer Kabzel, Eder & Iagur: Kinah, Di=
monah, & Adada: Kedes, Hazor and Ieth=
nan: Ziph, Telem & Baloth, Hazor, Ha=
dathah, Karioth Hesrom (whiche is Ha=
zor) Eman, Sami, and Moladah: Hazar=
gadah, Hasmon and Bethpheleth: Hasar
suall, Bersabe, and Bazothah: Baalah,
E Iim, and Azen: Eltholad, Cecill, & Hor=
ma: Zikelag, Medemenah & Sensenah:
Labaoth, Selhim, Ain and Rimon: all
these cities are twentie & nine with their
villages. And in the lowe countrey, they
had Esthaoll, Zareah and Asenah, Zone=
ah, Enganim, Thaphuah & Enam: Iar=
muth, Adulam, Socoh, and Azkah: Sa=
arem. Adithaim, Gederah, and Gedero=
thaim: Fourtene cities with their villa=
ges. Zenan, Hadazah and Magdalgad,
Deleam, Mizpa, and Iektheel, Lachis,
Bazcath and Eglon, Cabon, Lahamam,
& Cethlis Caderoth, Bethdagon, Maa=
mah and Makedah: Sixtene cities with
their villages.
Lebnah, Ether, and Asan: Iephthah,
F Asnach, and Nezib: Keilah, Kahezip and
Maresah: nine cities with their villages.
Akron with her townes & villages. Frō
Akron and frō the west, all that lyeth a=
boute Asdod with their villages. Asdod
with her townes & villages. Azah with
her townes and villages, euen vnto the
riuer of Egipte, and ÿ great sea was their
coast. And in the mountaines, they hadde
Samir, Iathir, and Socoh, Danah: and
Kariah Senah, whiche is Dabir: Anab,
Esthemoth, and Anim, Gozen, Holon, &
Giloh: aleuen cities with their villages.
Arab, Dumath and Esean, Ianim, Be=
thaphuah, and Aphcah, Humatah, & Ka=
riath arbe: whiche is Hebron, and Zior,
G nyne cities with their villages. Maon,
Carmel, Ziph, and Iutah, Iesroel, Iu=
kadan, and Zanoeh: Cain, Gabaah, and
Thamnah: x. cities with their villages.
Halhul, Bethzur, and Gedor, Maarath,
Bethanoth, and Elthecon: Sixe cytyes
with their villages. Kariah Baal whiche
is Kariath Iarim (the citie of woodes) & Ha=
rabba: two cities with their villages. In
ÿ wildernesse thei had Betharabah, Med=
din and Secacah: Neblō, the citie of salt,
and Engaddi: Sixe cities with their vil=
lages. Neuerthelesse, the Iebusites that
wer the inhabiters of Ierusalem, coulde
not the children of Iuda cast out. But the
Iebusites dwel with the children of Iu=
da at Ierusalem vnto this daye.

The .xvi. Chapter.

The Lotte or parte of Ephraim.

AND the Lotte of the children of Io= A
seph fell from Iordan by Iericho,
vnto ÿ water of Iericho Eastward,
and to the wildernesse that goeth vp from
Iericho throughout mounte Bethel, and
goeth out from Bethel to Lus, & rūneth
a lōg vnto the borders of Arcimataroth:
& goeth down again westward euen to ÿ
coast of Iaphleti, & vnto ÿ coast of Be=
thron the nether, and to Gasor, and the
endes of their coastes leaue at the weste
sea. And so the children of Ioseph, Ma= B
nasses, and Ephraim, tooke their enhery=
taunce. And the border of the children of
Ephraim was by their kinredes. Their
border on the Eastside, was Ataroth, A=
dor, euen vnto Bethhoron the vpper, and
went out westwaed to Machmathah on
the northside, & returneth Eastward vn= C
to Thaanath Silo, and past it on ÿ East
side vnto Ionoah, and went downe from
Ionoah to Atharoth, and Naarath, and
came to Iericho, and went out at Iordā.
And their border wente from Thaphuah
westward vnto the riuer Kanah, and the
endes wer ÿ west sea. This is ÿ enherita=
unce of ÿ tribe of the children of Ephraim
by their kinreds. And ÿ seperate cities for D
the childrē of Ephraim, wer amōg the en=
heritaūce of the childrē of Manasses: euē
the cities wt their vilages. And they draue
not out the Canantes ÿ dwelt in Gasor:
but ÿ Cananites dwel amōg ÿ Ephraites
vnto this daye, and serue vnder tribute.

The .xvii. Chapter.

The lot or porcion of the half tribe of Manasses. The Cananites become tributaries to the Israelites. Manasses & Ephraim require a greater porcion of heritage.

THis was the lot of the tribe of Ma= A
nasses, which was ÿ * eldest sone of Ge. xlvi. c.
Ioseph. And Machir ÿ eldest sonne
of Manasses whiche was the father of
Gilead

Gilead (and a man of warre) and Gilead
and Basan. This was the possession of ẏ
rest of the children of Manasses by their
kinreds: Namely, of the children of Abie-
zer: the children of Heleck: the children of
Ariel: the children of Sichem: the childrē
of Hepher: ẏ children of Semida: for these
were the male children of Manasses, the
Nu. xxvi sonne of Joseph, by their kinredes. *But
zelaphead the sonne of Hepher, the sonne
xxvii. a. & xxxvi. a. of Gilead, ẏ sonne of Machir, ẏ sonne of
Manasses, had no sōnes but daughters,
B whose names are these: Mahela, Noa,
Hagla, Melcha and Thirza, which came
before Eleazar the priest, and before Jo-
sua the sonne of Nun, & before the lordes,
Nu. xxvii saying: *the Lord commaūded Moses to
geue vs an enheritaunce among our bre-
xxxvi. a. thren. And therfore according to the com-
maundement of the Lord, he gaue thē an
enheritaunce among the brethren of their
father. And there fel ten portions to Ma-
nasses, beside the land of Gilead & Basan
which is on the other side Jordā, because
the daughters of Manasses did enherite
among his sonnes. And Manasses other
sonnes, had the lande of Gilead. And the
coast of Manasses was frō Aser to Mach-
mathath that lieth before Sichem, & wēt
along on the right hande, euen vnto the
enhabiters of Entaphuah: and the lād of
Thaphuah, belōged to Manasses: which
Thaphuah is beside the border of Ma-
nasses, & beside the border of the children
of Ephraim. And ẏ coast descended vnto ẏ
riuer Canah southward, euen to ẏ riuer
of the cities of Ephraim, & betwene the ci-
ties of Manasses. The coaste of Manas-
ses went also on ẏ northside to the riuer,
& the endes of it go out at the sea: so that
the south pertained to Ephraim, and the
north to Manasses, & the sea is his bor-
der. And thei met together in Aser north-
C warde, & in Isacar eastewarde. And Ma-
nasses had in Isacar & in Aser, Bethseā,
& her townes: Isblean, & her townes: and
the enhabitoures of Dor, with ẏ townes
pertaynyng to the same: & the enhabitou-
res of Endor with the townes of ẏ same:
and ẏ enhabitours of Thaanath with her
townes: & the enhabitoures of Magedo
with ẏ townes of the same, euen thre con-
treyes. Yet ẏ children of Manasses coulde
not ouercome those cities. But the Cana-
nites presumed to dwel in ẏ same lād. Ne-
uerthelesse, assone as ẏ children of Israel
wer waxed strong, they put ẏ Cananites
vnder tribute, but expelled thē not. And ẏ
children of Joseph spak vnto Josua saying:
Whi hast thou geuē me but on lot and one
portiō to enherite, seing I am a great peo-
ple, & forasmuch as ẏ lord hath blessed me D
hitherto? And Josua answered thē: if thou
be much people, thē get the vp to ẏ wood
countrey, & prepare for thy selfe there in ẏ
land of the Pheresites & of ẏ Giauntes, if
mount Ephraim be to narow for the. And
the children of Joseph said: The hil is not
ynoughe for vs: and all the Cananites ẏ
dwel in the low cōtrey haue charrettes of
yron, & so haue they that enhabite Beth-
sean, and the townes of the same, & they
also that dwell in ẏ valey of Jezreell. And
Josua saied vnto the house of Joseph, E-
phraim & Manasses: ye be muche people,
and haue great power, and shal not ther-
fore haue one lotte. Therfore ẏ hil shalbe
youres, & ye shall cut down the wood that
is in it: & the endes of it shalbe youres, yf
ye cast out the Cananites which haue irō
charrettes, and are very strong.

The .xviii. Chapter.

Certain are sent to deuide the land to the other seuen tribes. The lot of the children of Ben Jamin.

AND the whole congregatiō of ẏ chil- A
drē of Israel came together at Silo,
& set vp the tabernacle of witnesse
there, & the land was in subiection before
them. And there remained amōg the chil-
drē of Israel seuen tribes, which had not
yet receaued their enheritaunce. And Jo-
sua said vnto the children of Israel: howe
long are ye so slacke to come, & possesse the
land which the lord God of your fathers
hath geuen you? Geue oute from among
you, for euery tribe thre men, that I may
sende them. And that they maye rise, and
walke thorow the lande, & distribute it ac-
cording to the enheritaūce therof, & come B
againe to me. And let them deuide it vnto
thē into seuē partes. And Juda shal abide
in their coast one the south, and the house
of Joseph shall stande in their coastes one
the north. Describe ye the lande therefore
into seuen partes, and bryng the descrip-
tiō hether to me, and I shall cast lottes for Josu. xiiii. b.
you here before the Lord our god. *But
the Leuites haue no parte among you, & xiiii. a.
for the priesthode of the Lord is their en-
heritaunce. *And Gad, and Ruben, and Jo. xii. b.
halfe ẏ tribe of Manasses, haue receaued
their enheritaunce beyonde Jordan east-
warde, which Moses the seruaunt of the
Lord gaue them. And the men arose, and
went their way. And Josua charged thē
that went to describe the lande, saying:

 departe,

depart,and go thorow the land, and de-
scribe it,and com again to me,that I may
here cast lottes for you before the lord in
Silo. And yͤ men departed, & walked tho-
row yͤ land,and described it by cities into
seuen partes in a booke, and returned to
Josua into yͤ host at Silo. And Josua cast
lottes for thē in Silo before the lord, and
there Josua deuided the land vnto yͤ chil-
C drē of Israel,to eche their portion. And yͤ
lot of yͤ tribe of the childrē of Ben Jamin
came vp according to their kinredes. And
yͤ coast of their lot came betwene yͤ childrē
of Juda, & the childrē of Joseph. And their
north coast was from Jordan,and wente
vp to the side of Jericho on the northside,
& went vp thorow the mountaines west-
ward, & they ended at the wildernesse of
Bethauen: & went from thence towarde
Lus,euē to the south side of Lus (yͤ same
is Bethell)and descended again to Atro-
thader,vnto the hil yͭ lieth on yͤ southside
of the nether Bethhoron. And yͤ coast tur-
neth thence and cōpasseth the corner of yͤ
sea southward,euē frō the hill yͭ lieth be-
fore Bethhoron southward, & goeth oute
at Kiriathbaal which is Kiriath Jarim a
citie of yͤ children of Juda:this is the west
quarter. And the south coast goeth frō the
edge of Kiriath Jarim, & goeth out west-
ward, & thēce it turneth to the water well
of Nephthoah, and cōmeth down agayne
to the edge of the hill,that lieth before the
D valey of the sunne of Hennon,euen in the
valey of the Giauntes nothward, & des-
cendeth into yͤ valey of Hēnon beside Je-
busy southward, & goeth down to the wel
of Rogel, & compasseth from the north, &
goeth forth to the well of the sunne, & de-
parteth from thence to the places of Geli-
loth,which are toward the going vp vnto
Adomim, & goeth down to yͤ stone of Bo-
hā the son of Ruben: & then goeth a long
toward the side of the plain northwarde:
and goeth down into the fieldes: & goeth
a lōg to yͤ side of Bethhaglah northward,
& endeth at the point of the salt sea, north
there frō,euen at the south end of Jordā.
This is yͤ south coast. And Jordā kepeth
in this coaste on the eastside, & this is the
enheritaūce of the childrē of Beniamin by
their coastes roūd about thorowout their
kinredes. These wer the cities of yͤ tribes
of yͤ childrē of Beniami thorowout their
kinredes: Jericho, Bethaglah & the plain
of Kaziz, Betharabah, Zamari, & Bethel:
Auim, Pharath, & Ophrah: Chepar, Am-
mona, Ophny, and Gabai, twelue cities
with their villages. Gibeon, Ramath, &
Beroth, Mazphah, Caphairah, & Mozah
Rekem, Jarephell, and Tharelah, Zela,
Eleph, & Jebusi,which is Jerusalem: Gi-
beath, and Kiriath: xiiii. cities with their
villages. This is the enheritaunce of
the childrē of Beniamin thorowout their
kynredes.

The.xix. Chapter.

The lottes or partes of Zabulon: Isachar, Aser, Nephtaly, Dan and Josua.

AND the second lotte came out for the A
tribe of the children of Simeon by
their kinredes. And their enheritaū-
ce was in yͤ middes of the enheritaūce of
yͤ children of Juda. And they had in their
enheritaūce, Bersabe, Sabe, & Moladah
Hazorsuall, Balah, and Azen, Eltholad,
Bethul and Hormah, Zikelag, Bethmar-
caboth and Hazersusah, Bethlebaoth, &
Saruhen, xiii. cities with their vilages.
Aim, Remon, Ether, & Asan, foure cities
with their villages: and therto al yͤ villa-
ges that were rounde about these cities,
euen vnto Balasath, Beor and Ramath,
southward. This is yͤ enheritaunce of the
tribe of the children of Simeō thorowout
their kinredes. Out of the lotte of the chil-
dren of Juda, came yͤ enheritaunce of the
children of Simeō. For yͤ part of the chil-
dren of Juda was to much for them: and
therfore the children of Simeō had their
enheritaunce in the enheritaunce of thē.
And the third lot arose for the children of
Zabulon thorowout their kynredes. And
the coastes of their enheritaunce came to
Sarid, and went vp westwarde, and to B
Marialath, and reached to Dabaseth, &
came thence to the riuer that lieth before
Jokneuen: and turned from Sarid east-
ward toward yͤ sunne rising, vnto yͤ bor-
der of Chisloth Thabor: & then goeth out
to Dabereth, & goeth vp to Japhia: & frō
thence goeth a long eastward, to Gethah.
Jepher, Ithah and Jazin, & goeth to Re-
mon, Methoar, & Neoh. And cōpasseth it
on yͤ northside to Nathan, and endeth in
the valeye of Jephthahell. And Jatath,
Nahalol Semron, Jedalah, & Bethlehē:
twelue cities wͭ their villages. This is
the enheritaūce of the children of Zabulō
thorowout their kynredes, & these are the
cities with their villages. And the fourth
lot came out for yͤ children of Isachar by
their kynredes. And their coast was Jes-
raelah, Casuloth, & Sunem, Hapharaim,
Sion, & Anaharath, Harabith, Kisiō, and
Abez, Rameth, Enganim, Enhadah, and
Bethphazez.

Bethphazez. And his coaste reacheth to
Thabor, & Sahazimah, and Bethsames,
& endeth at Jordan: Syxtene cities with
their villages. This is the enheritaũce of
the tribe of ẏ children of Isachar by their
kinredes. And these are the cities with
their vilages. And ẏ fyft lot came out for
the tribe of ẏ childrẽ of Aser by their kin-
redes. And their coast was, Helkath, Hali
Beten and Achsap, Alamelech, Amaad &
Miseal: and came to Carmel westward, &
to Sihor Labanath, and turned toward
the sunne rising to Bethdagon, & cõmeth
to Zabulon, & to the valeye of Jepthahel,
C towarde the northside of Bethemeke and
Negel, & goeth out on ẏ left side of Cabul
& to Hebron, Rohob, Hamon, & Kanah,
euen vnto great Sidon. And then ẏ coast
turneth to Ramah, & to the strong citie of
Zor, & turneth to Hozah, & endeth at the
sea, by the possessiõ of Achzibah: Amah al-
so, & Aphek, & Rohob, twentye and two ci-
ties with their vilages. This is the enhe-
ritaunce of the childrẽ of Aser by their kin-
redes: These are the cities with their vil-
lages. And the. vi. lot came oute for ẏ chil-
dren of Neptaly by their kinredes. And
their coast was frõ Heleph, & frõ Elom, to
Zaananim, Adami, Nekeb and Jabneell,
euen to Lakum, & doth goe out at Jordã.
And thẽ the coaste turneth westwarde to
Asanoth Thabor, & then goeth out from
thence to Hukokah, & reacheth to Zabulõ
on the south side, and goeth to Aser on the
westside, & to Juda vpon Jordan toward
the sunne risyng. And their strong cities
are Zidim, Zer, Hamath. Racah and Cene-
reth, Adamah, Hermah & Hazor, Kedes,
Edrai, & Enhazor, Jeron, Magdelel, Ho-
ren, Bethanah and Bethsames: nyntene
cities with their villages. This is the en-
heritaunce of the tribe of the children of
Nephthali by their kynredes: these also
are the cities & their villages. And the se-
uenth lot came out for the tribe of the chil-
D dren of Dan by their kinredes. And the
coaste of their enheritaunce was, Zaraah
Esthaol, * Irsames, Saelabin, Aialon,
Jethlah, Eglõ and Thennathah, & Aka-
rõ, Eltheketh, Gibethõ & Baalath: Jehud
Benebarak & Gathermon, Meiericõ and
Arcon, with the border that lieth before
Japho. And the coastes of the children of
Dan went out from them. And ẏ children
of Dan went vp to fight against Lesen, &
toke it, & smote it with ẏ edge of ẏ sweard,
and conquered it, & dwelt therin, & called
it * Dan, after the name of Dan their fa-

Other-wise called, the citie of the sunne.

Ju. xviii. g.

ther. This is the enheritaũce of the tribe
of the children of Dan in their kynredes:
these are also ẏ cities with their villages.
When they had made an ende of deuiding
the lande by her coastes, the children of A
Israel gaue an enheritaunce vnto Josua
the sonne of Nun among them, according
to the worde of the lord: they gaue him the
citie whiche he asked, euen * Thamnath Jo. xxiiii. e
serah in mounte Ephraim. And he built ẏ
citie, & dwelt therin. * These are the en- Numeri xxxiiii. d.
heritaunce which Eleazar the priest, and
Josua ẏ sonne of Nun, and ẏ auncient fa-
thers of the tribes of the childrẽ of Israel
deuided by lot in Siloh before the lord, in
the dore of ẏ Tabernacle of witnesse, & so
they made an end of deuiding ẏ contrey.

The. xx. Chapter.

The cities of refuge or Sanctuaries.

The lord also spake vnto Josua sayīg A
speake to the children of Israell, and
say: * Appointe out from amõg you
cities of refuge, wherof I spake vnto you Numeri
by the hand of Moses, ẏ the slear that kil- xxxv. b.
leth any person vnwares & vnwittingly, De. xix b
maye flee thither. And those cities shalbe
your refuge frõ the auẽger of bloud. And
he that doeth flee vnto one of those cities,
shal stand at the entring of the gate of the
citie, & shall shew his cause in the eares of
the elders of ẏ citie. And they shal take him B
into ẏ citie vnto them, & geue him a place,
that he may dwell among thẽ. And yf the
auenger of bloud folowe after him, they
shall not deliuer the slear into his hande,
because he smot his frende ignorauntly, &
hated him not before time. And he shall
dwel in ẏ saied citie, vntil he stand before
the congregatiõ in iudgemẽt, * & vntill ẏ Nu. xxxv c.
death of the hye priest that shalbe in those
dayes: for thẽ shal the slear retourne, and
come vnto his own citie, & vnto his owne
house, & vnto the citie frõ whence he fled.
And they sainctified Kedes in Galile, in
mount Nephtali, & Sichem in mount E-
phraim, & Kiriath Arba (which is Hebrõ) C
in ẏ mountaine of Juda. And on ẏ other
side Jordan ouer againste Jericho east-
ward, they appointed Bozor in ẏ wilder-
nesse vpõ the plain, out of the tribe of Ru-
ben: & Ramoth in Gilead, out of ẏ tribe of
Gad: & Golan in Basã, out of the tribe of D
Manasses. These were the cities appoin-
ted for al ẏ childrẽ of Israel, & for ẏ straũ-
ger that soiourned among thẽ: that who-
soeuer killed any person ignorantlye, the
same might flee thether, & should not dye
by the hand of ẏ auenger of bloud, vntill

he

he stode before the cõgregation (to declare
his cause.)

The.xxi. Chapter.

The cities geuen to the Leuites in nombre. xlviii.

A And thẽ came the principall fathers
of ẏ Leuites vnto Eleazar ẏ priest
and vnto Josua ẏ sonne of Nun, &
vnto the auncient fathers that were ouer
the tribes of the childrẽ of Israell, & spake
vnto them at Silo in the land of Canaã,
Nume. xxxv. a. saying: ye Lord commaunded by Mo-
Jos. xx. a ses, to geue vs cities to dwell in, with the
Suburbes thereof, for our catel. And the
children of Israell gaue vnto the Leui-
tes, out of their enheritaunce at the byd-
dyng of the Lorde, these cities folowyng
with their Suburbes.
And the lot came out for the kinred of the
Cahathites: and the children of Aarõ the
priest, which wer of the Leuites, had geuẽ
them by lot, oute of the tribe of Juda, out
of the tribe of Simeon, & out of the tribe
of Beniamin: thirtene cities. And the rest
of the childrẽ of Cahath had by lot, out of
the kynredes of the tribe of Ephraim, out
of the tribe of Dan, & out of ẏ halfe tribe
of Manasses: ten cities. And ẏ children of
Gerson had by lot out of the kynredes of
the tribe of Isachar, & out of the tribe of
Aser, out of the tribe of Nephthali, & out
of ẏ other half tribe of Manasses in Ba-
san: thirtene cities. And the children of
Merary by their kynredes had out of the
tribe of Ruben and out of ẏ tribe of Gad,
& out of ẏ tribe of Zabulon, twelue cities.
And the children of Israell gaue by lotte
vnto the Leuites, these cities with their
B Suburbes, as the lorde commaunded by
Moses. And they gaue out of the tribe of
the children of Juda, & out of the tribe of
ẏ childrẽ of Simeon, these cities by name
which the children of Aaron beyng of ẏ
kinredes of the Cahathites, & of the chil-
dren of Leui, obteined: for theirs was the
first lotte, And they gaue them Kariath
Arbe of ẏ father of Enack (whiche is He-
bron) in the hill contrey of Juda, with the
Suburbes of the same rounde about it.
But the land that perteined to the citie,
Jo. xiiii d & the vilages therof, gaue they to *Caleb
the sonne of Jephune, to be his possessiõ.
And thus they gaue to ẏ childrẽ of Aarõ
the priest, a citie, to the whiche the slayer
might flee: euen Hebron with her Sub-
urbes: Libna with her Suburbes: and
Jathir with her Suburbes: & Estimoa
with her Suburbes: Holon wt her Sur-
urbes: Dabir with her Suburbes: Ain
with her Suburbes: Jutah wt her Sub-
urbes: Bethsames with her Suburbes:
ix. cities out of those two tribes. And oute
of the tribe of Beniamin, they gaue Gi-
beõ with her Suburbes: Gaba with her
Suburbes: Anatoth with her Subur-
bes: Almon with her Suburbes: foure ci-
ties. All these cities of the children of Aa-
ron priests, wer thirtene cities with their
Suburbes. And the kinredes of the chil-
dren of Cahath that wer Leuites: that is
to say, the other childrẽ of Cahath, had ci-
ties geuen for their lot, out of the tribe of
Ephraim. For they gaue them the citie ẏ
the slear mighte flee vnto: Sichem wyth
her Suburbes, in mounte Ephraim: and
Gazer with her Suburbes: & Kabzaym
with her Suburbes: and Bethoron with
her Suburbes: foure cities.
And oute of the tribe of Dan: Eltheke
with her Suburbes: Gibthon with her
Suburbes: and Aialon with her Sub- C
urbes: Gathremon with her Suburbes:
foure cities.
And out of the halfe tribe of Manasses,
Thanach with her Suburbes: & Gathre-
mon with her Suburbes: two cities. All ẏ
cities for the other kinredes of the childrẽ
of Cahath wer ten with their Suburbes.
And vnto the children of Gerson whiche
were of the kinredes of the Leuites, they
gaue out of the other halfe tribe of Ma-
nasses, ẏ citie of refuge for the slear: Golã
in Basan with her Suburbes: and Bes-
herah with her Suburbes: two cities.
And out of the tribe of Isachar, Kision wt
her Suburbes: and Daberah with her
Suburbes: & Jarmuth wt her Subur-
bes: Enganim with her Suburbes: iiii. ci-
ties. And out of ẏ tribe of Aser, Misael wt
her Suburbes: Abdon with her Subur-
bes: Halakath with her Suburbes: & Ro-
hob with her Suburbes. iiii. cities. And
out of the tribe of Nepthali, the citie for ẏ
slear to flee vnto, Kedes in Galile wt here
Suburbes: & Hamothdor with her Sub-
urbes: and Cartha with her Suburbes:
thre cities. All the cities of the Gersonites
thorowout their kynredes, were thirtene
cities with their Suburbes.
And vnto ẏ other kinredes of the childrẽ
of Merari, the rest of ẏ leuites, they gaue
out of the tribe of Zabulon: Jecnam with D
her Suburbes: & Carthah wt her Sub-
urbes: Damna with her Suburbes, and
Nahalal wt her Suburbes: foure cities.
And out of ẏ tribe of Ruben, Bozor with
her Suburbes: and Jahelah with her
Suburbes:

Suburbes: Kedmoth with her Subur-
bes: & Maphaath with her Suburbes:
foure cities. And out of þ tribe of Gad, they
gaue þ citie for the slear to flee vnto: Ra-
moth in Gilead with her Suburbes: and
Mahanaim with her Suburbes: Hesbon
with her Suburbes: and Iaser with her
Suburbes.iiii.cities in all: so that all the
cities of the childrē of Merari thorowout
their kynredes (which wer the rest of the
kinredes of the Leuites) wer by their lot,
twelue cities. And al the cities that þ Le-
D uites had among the possession of the chil-
drē of Israel, wer.xlviii. w their Subur-
bes. And these cities lay euery on seueral-
ly, hauing their Suburbes rounde about
them thorowout al the said cities. And the
Lord gaue vnto Israel al the land which
Ge.xvii.a * he sware to geue vnto their fathers.
And they conquered it, and dwelt therin.
And the lord gaue thē reste round aboute,
according to all that he sware vnto their
fathers: & there stode not a man of al their
enemies before thē. The lord also deliue-
red all their enemies into their handes.
Jo.xxiii.b * There scaped nothing of all the good
thinges, which the lord had saide vnto the
house of Israel. But all came to passe.

The.xxii.Chapter.

Ruben, Gad, and the halfe tribe of Manasses, are sent againe to their possessions. They builde an altare for a memoriall.

A Then Josua called vnto the Ru-
benites, the Gaddites, and to þ
Nu.xxxii.f halfe tribe of Manasses, & sayd
vnto them: * ye haue kept all
that Moses the seruaunt of the Lorde cō-
maunded you, and haue obeyed my voyce
in all that I commaunded you: ye haue
not lefte youre brethren of a long season
vnto this day, but haue kept the commaū-
dement of the Lord your god. And nowe
that the Lord hath geuen rest vnto your
brethren as he promised them, therfore re-
turne ye & goe vnto your tentes, and vnto
the land of your possession, which Moses
the seruaunt of the Lord gaue you on the
other side Jordan. But in any wise take
diligent hede, and do the commaundemēt
Deu.x.c. and law, which Moses the seruaunt of the
Lorde charged you: * that ye loue þ lorde
your god, and walke in all his wayes, and
kepe hys commaundementes, and cleaue
vnto hym, & serue him with all your hear-
tes and al your soules. And so Josua bles-
B sed them and sent them awaye. And they
went vnto their tentes. Unto the on half
of the tribe of Manasses, Moses gaue
possession in Basā: and vnto þ other halfe
thereof gaue Josua among their brethren
on this side Jordā westward. And Josua
sent them away also vnto their tētes, and
blessed them, and saide vnto thē: retourne
with muche riches vnto your tentes, and
with a great multitude of cattell, with sil-
uer & gold, with brasse, & iron, & with much De.xx.c.
raiment, & * deuide the spoile of your ene- Numeri.
mies with your brethrē. And the childrē of xxxi.d.
Ruben, þ childrē of Gad, & halfe þ tribe of Jo.viii.f
Manasses, returned, & departed from the 1 Re.xxx.
children of Israel out of Silo (which is in f.
the land of Canaan) to goe vnto the con-
trey of Gilead to the lande of their posses-
sion, which they had obteined, according
to the worde of the Lorde by the hand of
Moses. And when they came vnto the
place of Geliloth beside Jordan (that is
in the lande of Canaan) there the children
of Ruben, the children of Gad, & the halfe
tribe of Manasses, built an altare fast by
Jordan, and that a great altare to see to.
Which when the children of Israel heard
of, they said: behold, the children of Rubē, C
the children of Gad, and the halfe tribe of
Manasses, haue builte an altare in the
forefronte of the lande of Canaan, euen
in Geliloth beside Jordan on the syde of
the children of Israel. And when the chil-
dren of Israell heard of it, the whole con-
gregation of the children of Israell ga-
thered them together to Silo, to make
battell againste them. And the children of
Israel sent vnto the children of Ruben, &
to the children of Gad, and to the halfe
tribe of Manasses into þ land of Gilead,
Phinehes the sonne of Eleazar þ Priest,
and with him ten Lordes, of euery chiefe
house a lorde, thorowoute all the tribes of
Israell, whiche were heades of their fa-
thers housholdes among the thousandes
of Israel. And they went vnto the childrē D
of Ruben, and to the children of Gad, and
to the children of the halfe tribe of Ma-
nasses, vnto the land of Gilead, and they
spake with them, saying: Thus saye the
whole congregation of the Lorde * what Jud.xx.b
transgression is this that ye haue trans-
gressed against þ god of Israell, to turne
away this day from the Lorde, in that ye
haue builded you an altare for to rebell
this day against the lorde: Is the * wicked Nu.xxv.a
dede of Peor to littell for vs, whereof we
are not yet clensed vnto this daye, and for
the which there was in the congregation
of the people a plage of the Lord: ye also
are turned awaye this day from the lord,

And seyng ye rebell to daye againste the Lorde, it will come to passe, that to morowe he shalbe wroth with al the congregation of Israel. Notwithstanding yf ye thinke, that the land of your possession is vncleane, then come ouer vnto the lande of the possession of ye lord, wherin the lordes tabernacle dwelleth, & take possession among vs. But transgresse not againste the lorde, nor prouoke vs to build you any other aulter, saue the aulter of the Lorde

Jo.vii.a. our god. * Did not Acan the sonne of zareth trespasse in the excommunicate thing and wrath fel on all the congregation of Israell, whiche notwithstanding that he was but one man, yet he alone perished not for his wickednesse. Then the childrē

E of Rubē, and the children of Gad, & halfe the tribe of Manasses answered, and said vnto the heades ouer the thousandes of Israel: The God of goddes, the lord God of goddes, euen the lord he knoweth, and also shall Israell know. Yf it be to rebell, or to transgresse against the Lorde, then thou Lord saue vs not this daye. Or els yf we haue built vs an aulter to turne frō folowing ye lorde, or to offer theron burnt offring or meatoffering, or to offer peaceofferinges theron: let the lorde require it, (and Judge.) And yf we haue not rather done it of a carefulnesse and of a sure occasion, saying: In time to come your children might say vnto oures: what haue ye to do with the lord god of Israel? the lord hath made Jordan a border betwene vs and you) ye children of Rubē and of Gad) ye haue no part therfore in the lorde: and so shal your children make oure children ceasse from fearing the Lorde.

F Therfore we (toke better aduisemente &) said We wil make vs an aulter, not for burnt offering, nor for sacrifice, but for a * witnesse betwene vs, and you, & our generations after vs, that we shoulde serue the Lord, with our offeringes, sacrifices and peaceofferinges before him: & that youre children should not say to ours in time to come: ye haue no part in the Lorde.

Gene. xxxi.g. Jo.xxiiii f.

Therefore said we, that if they shoulde so say to vs or to our generations in time to come, that we would say again: Beholde the fashion of the aulter of the lord, which our fathers made, neither for burnt offeringes, nor sacrifices, but for a witnesse betwene vs and you: god forbid, that we should rebel against the lorde, and turne this daye from after him, and builde any other aulter for burnt offeringes, oblations, or sacrifices, saue the aulter of the Lorde oure god, that is before his tabernacle. And when Phinehes the priest, and the lordes of the congregation, and heades ouer the thousandes of Israel whiche wer with him, hearde these wordes that the children of Ruben, and the children of Gad, and the childrē of Manasses spake, they wer wel content. And Phinehes the sonne of Eleazar the priest, saied vnto the children of Ruben, and to the children of Gad, and to the childrē of Manasses: this daye we perceiue, that the Lord is amōg G vs, because ye haue not don this trespasse against the Lord: Now ye haue rydde the children of Israel out of the hande of the Lord. And Phinehes the sonne of Eleazar the priest with the lordes, retourned from the children of Ruben, and from the children of Gad, out of the land of Gilead vnto the land of Canaan, to the children of Israel, and brought them this worde again. And the saying pleased the children of Israell, and they blessed god, & did not intende to go against them in battell, and to destroie the land which the children of Ruben and Gad dwelt in. And the chyldren of Ruben, and the children of Gad, called the aulter: Our witnesse, that the Lord is God.

The.xxiii. Chapter.

Josua exhorteth the people, that they ioyne not themselues to the Gentiles.

And it came to passe, a long season after that the lord had geuen reste A vnto Israel from al their enemies round about, that Josua waxed olde, and was stricken in age. And Josua called for all Israell, and for their elders, their heades, their iudges and officers, and sayde vnto them: I am olde and striken in age. And ye haue sene all that the Lorde your god hath done vnto all these nations before you, howe the Lorde your God hath foughte for you. Behold, I haue subdued vnto you these nations that remaine, to be an enheritaunce for your tribes: euen from Jordan, and (from the lande) of all the nations that I haue destroied, euen vnto the greate sea westwarde. (And there remayne yet many nations.) And the Lorde your God shall expel them before you, and cast them from out of your sighte, and ye shall conquere their lande, as the Lorde youre God hath said vnto you.

B Goe to therefore * as stronglye as ye maye, that ye take hede and do all that is De.xxxi b.

writtem

written in the boke of the law of Moses,
* that ye bow not asyde therfrom, to the
De.xii. b right hande or to the left: & lest that when
xxviii b ye come among these nations, (euen a-
P.iiii.d mōg these that are left with you) ye make
mention or sweare by the names of their
goddes: and that ye neither serue thē nor
bow your selues vnto them. But that ye
sticke fast vnto the Lorde your god, as ye
haue done vnto this day. So shal the lord
cast out before you great natiōs & mighty
as no man hath bene able to stand before
you hitherto. * One mā of you shall chase
Deutro. a thousāde: for ŷ lord your god, he fighteth
xxii. b. for you, as he hath promised you. Take
C good heede therfore vnto your selues, that
ye loue the Lorde your God. Els if ye goe
backe & cleaue vnto the reste of these na-
tions that remaine with you, & shal make
mariages with them, & goe in vnto them,
and they to you: be ye sure, that the Lorde
your god wil nomore cast out al these na-
Numeri tions from before you. * But they shalbe
xxiii. g. snares & trappes vnto you, & scourges in
your sides, & thornes in your eyes, vntill
ye perish from of this good lande, whiche
the Lord your God hath geuen you. And
beholde, this day do I entre into the way
of all the world, & ye know in al your her-
D tes and in all your soules, that * nothing
Jo.xxi. d hath failed of al the good thinges whiche
the Lord your god promised you: But all
are come to passe and nothing hath failed
therof. Therfore as all good thinges are
come vpō you, which the Lorde your god
promised you, so shal the Lord bring vpon
you all euill, vntill he haue destroied you
from this good land, which the lord your
god hath geuen you, when ye haue trans-
gressed the appointment of the lorde your
god, whiche he commaunded you: & haue
gone & serued straunge gods, and bowed
your selues to them. Then shal the wrath
of the lord ware whote vpō you, & ye shall
perishe quickelye from of the good lande,
which he hath geuen you.

The .xxiiii. Chapter.

Josua exhorteth the people to the keping of the lawe. He dieth. The bones of Joseph are buried. Eleazar dyeth.

A And Josua gathered al the tri-
bes of Israell to Sichem, and
called for the elders of Israel,
& for their heades, iudges and
officers, and they presented
themselues before god. And Josua saied
vnto al the people: thus saith ŷ lord god of
Ge.xi. d Israel: * your fathers dwelt on the other
side of the floude in olde time: euen Tha-
reth the father of Abraham & of Nachor,
and serued straunge godds. And I tooke
your father Abraham from the other side
of the floude, & broughte him thorowoute
all the lande of Canaan, and multiplied
his sede, and * gaue him Isahac.
And I gaue vnto Isahac, Jacob and Ge.xxi.a mat.i.a.
Esau. * And I gaue vnto Esau mounte
Seir, to possesse it. But Jacob and his Ge.xxxvi a.
children wente downe into Egipte.
I sente Moses also and Aaron. And I
* plaged Egipt: and when I had so done Exo.vii. viii.ix.x.
among them, I brought you oute, and I and.xiiii.
broughte youre fathers oute of Egipte.
And as they came vnto the sea, the Egip-
tians folowed after youre fathers with
charrettes and horsemen vnto the read B
sea. * And when they cried vnto the lord, Ex.xiiii c
the Lord put darknesse betwene you and
the Egiptians, & brought the sea vpō thē,
& couered them. And your eyes haue sene
what I haue done to the Egiptians. And
ye dwelte in ŷ wildernesse a long season.
And * I brought you into the lande of the Nu.xi.c.
Amorites, which dwelte on the other side
Jordan. And they foughte with you: and
I gaue them into youre hande, that ye
mighte conquere their countreye. And I
destroied them from out of youre sighte. Nu.xxii a
* Then Balac the sonne of Zipphor, kyng & .xxiii.
of Moab arose, and warred against Is- a.
raell, and sente and called Balaam the
sonne of Beor for to curse you. But I
woulde not herken vnto Balaam, and
therefore he rather blessed you: And so I
deliuered you oute of his hande. And ye
went ouer Jordan, and came vnto Jeri-
cho, & the men of Jericho fought against
you: ŷ Amorites, Pheresites, Cananites,
Hethites, Girgesites, Heuites, and Je-
busites, and I deliuered them into your
hande. And I sente * hornettes berfore C
you, which caste them out of your syghte: De.vii.f
euen the two kinges of the Amorites: but
not with your owne sweard, or with your
own bowe. And I haue geuen you a land
in which ye did no labour, & cities whiche
ye builte not, and which ye dwel in: vine-
yardes also & oliue trees whiche ye plan-
ted not, & whereof ye doe eate.
* Nowe therefore feare the Lorde, and De.xii a
serue him in perfectnesse and truthe: And Co.xiiii
put awaye the goddes, whiche youre fa-
thers serued on the other side of the floud
and in Egipte, and serue ye the lord. And
if it seme euil vnto you to serue the Lord,
then chose you this daye whome ye will

serue, whether the Gods whiche your fa-
thers serued (that were on the other side
D of the floude) ether the goddes of ẏ Amo-
rites, in whose lande ye dwell. As for me
and my house, we will serue the Lorde.
The people aunswered and said: god for-
bid, that we should forsake the lorde, and
serue straunge gods. For the Lorde oure
God, he it is that brought vs and our fa-
thers out of the lande of Egipt, and from
the house of bondage, and which did those
greate miracles in our sight, & preserued
vs in al the waye that we went, & among
al the nations whiche we came thorowe.
And the lord did cast out before vs all the
nations, speciallye the Amorites whiche
dwelte in the lande. And therfore will we
also serue the Lorde, for he is oure God.
E And Josua saied vnto the people. Ye can
not serue the Lord: for he is an holy god,
and a gelous god, and cannot beare your
iniquitie and sinne. Yf ye forsake the lord.
Jos.xxiiii. and serue straunge gods, * he will turne
b. and doe you euill, and consume you, after
that he hath done you good. And the peo-
ple saied vnto Josua: nay, but we will
serue the Lorde.
And Josua saied vnto the people: ye are
witnesses your selues, that ye haue chose
you the Lord, to serue him: and they said:
we are witnesses. Then put awaye (sayed
he) the straunge gods whiche are among
F you, and bowe your heartes vnto the lord
God of Israel. The people said vnto Jo-
sua: the Lord our god will we serue, and
his voyce will we obeye. And so Josua
4.re.xxiii * made a couenaunte with the people the
g. same day, and set an ordinaunce and law
before thē in Sichem. And Josua wrote
these wordes in the boke of ẏ law of god:
1 Re.viii d and * toke a great stone, and pitched it on
ende in the said place, euen vnder an oke
that was in the sanctuarye of the Lorde.
And Josua said vnto al ẏ people: beholde,
Ge.xxxi. * this stone shalbe a witnesse vnto vs, for
g. it hath heard all the wordes of the Lorde
Jo.xxii.f which he spake with vs. It shall be ther-
fore a witnesse vnto you, leste ye deny (and
dissemble with) your God. And so Josua let
the people departe, euery man vnto his
enheritaunce. And after these thinges it
G came to passe, ẏ Josua the sonne of Nun,
the seruaūt of the lord died, being an hū-
dreth and ten yeres olde. And they buried
Jo.xix.b. him in the countrey of his * enheritaunce
euen in Thamnath Sareth, which is in
mount Ephraim, on the northsyde of the
hil of Gaas. And Israel serued the Lorde
* al the dayes of Josua, and all the daies
of the elders that ouerliued Josua, and
whiche had knowen al the workes of the
lord that he had done for Israel. And the
* bones of Joseph, which the children of
Israel brought out of Egipt, buried they
in Sichem * in a parcel of ground whiche
Jacob bought of the sonnes of Hemor ẏ
father of Sichem, for an hundreth peces
of siluer, and it became the enheritaunce
of the children of Joseph. And Eleazar ẏ
sonne of Aaron died, whom they buried
in a hill that perteined to Phinehes hys
sonne, whiche (hill) was geuen hym in
mounte Ephrahim.

¶ The ende of the booke of Josua.

¶ The booke of Judges, called in Latin Judicum.

The first Chapter.

After Josua was dead Juda was constitute Lorde ouer the armie.

After the deathe of Josua it A
came to passe, that the childrē
of Israel asked the lord saying
who shal go vp for vs against
ẏ Cananites, & who shall first
fight against them. And the Lorde sayde:
Juda shal go vp: * & behold, I haue deli- Ju.xx. a.
uered the land into his handes. And Ju-
da saied vnto Simeon his brother: come
vp with me in my lot, that we may fighte
against ẏ Cananites: And I likewise wil
goe with thee into thy lotte. And so Si-
meon wente with him. And Juda wente
vp, and the Lorde deliuered the Canani-
tes and Pheresites into their handes.
And thei slew of them in Bezek, ten thou-
sand men. And they found Adonibezek in
Bezek. And they fought against him, and
slewe the Cananites and Pheresites.
But Adonibezek fled, and they folo-
wed

wed after him, and caught him, and cut
of his thombes and his greate toes. And
Adonibezek said: thre score & ten kinges
hauing their thombes & great toes cut of,
gathered their meat vnder my table:* as
Leui, I haue done, so god hath done to me a-
xxiiii,c, gain, And thei brought him to Jerusalē, &
Jo,xv,a, there he died. The childrē of Juda fought
Jo,xv,c, against Jerusalē, & toke it * & smot it with
De.xx.c. the edge of the sweard, and set the citie on
fire. Afterward the children of Juda wēt
to fighte againste the Cananites, that
dwelte in the mountayne, and toward the
south, & in the low contrey. And Juda wēt
against the Cananites that dwelt in He-
bron, whiche before tyme was called Ka-
riath Arbe. And slew Sesai, Ahiman and
Thalmai. And from thence they went to
the inhabiters of Dabir, whose name in
olde time was called Kariath Sepher,
C (that is, a citie of letters.) And Caleb said: *he
Jos.xv.c. that smiteth Kariath Sepher, & taketh it,
to him will I geue Acsah my daughter to
wife. And Othoniel the sonne of Kenez,
Calebs yonger brother toke it: to whom
he gaue Acsah his daughter to wife, and
as they went, she counselled him to aske
of her father a felde. And then she lighted
of her asse, & Calleb saied vnto her: What
aileth thee? She answered vnto him: ge-
ue me a blessyng: for thou hast geuen me a
Southwarde (or drie) land: geue me also
springes of water. And Caleb gaue her
springes both aboue & beneath. And the
childrē of ÿ Kenite, Moses father in law,
Jo,iiii,a went vp * out of the citie of *palme trees
Deutro, with the childrē of Juda into the wilder-
xxxiiii,a, nesse of Juda, that lieth in the South of
Arad, & they went and dwelt among the
people. And Juda went with Simeō hys
brother, and they slewe the Cananites
D that enhabited Zephath, and vtterlye de-
Nu.xxi a stroied it, * and called the name of the ci-
tie, Horma. And at ÿ last, Juda toke Azah
with the coastes thereof, & Askalon with
the coastes thereof, and Akaron with the
coastes therof. And ÿ lord was with Ju-
da, and he conquered the moūtaines, but
could not dryue out the enhabiters of the
Jo,xiiii b valeyes, because they had charrettes of
yron. And they gaue * Hebron vnto Ca-
Nu.xiii c leb: as Moses saied: And he expelled thēce
the thre sonnes of Enak. *
Jos,xv,g *And the children of Beniamin dyd not
E cast out ÿ Jebusites, that enhabited Jeru-
salem, but the Jebusites dwell with the
children of Beniamin in Jerusalem vn-
Jo,xv,a, to this day. * And in like maner thei that
were of the house of Joseph, wente vp to
Bethel, and the lord was with them, and
the house of Joseph serched out Bethell,
whiche before time was called Lus. And
the spyes saw a man come out of the citie,
and they said vnto him: shew vs the way Josu.ii,c
into the citie, * & we will shew the mercy.
And when he had shewed them the way in-
to the citie, they smote it with the edge of
the sweard, but lette the man and all hys
houshold goe free. And the man went in-
to the land of the Hethites, and built a ci-
tie, and called ÿ name therof Lus: whiche
is the name thereof vnto this daye. F
*Neither did Manasses expel Bethseam Jo,xvii c
with her townes, Thaanach with her
townes, the enhabitours of Dor with her
townes, ÿ enhabitours of Jeblaam with
her townes, neyther the enhabitours of
Mageddo with her townes, but the Cana-
nites were bolde to dwell in the lande.
But it came to passe, that as sone as Is-
rael was waxed mighty, they put the Ca-
nanites to tribute, and expelled them not.
*In lyke maner Ephraim expelled not Jo,xviii
the Cananites that dwelte in Gazer, but
the Cananites dwelte stil in Gazer amōg
them. Neither did Zabulon expell the en-
habitours of Ketron, neither the enhabi-
toures of Nahalol: But the Cananites
dwelt among them, and became tributa-
ries. Neither did Aser caste out the enha-
bitours of Acho, neither ÿ enhabitoures
of Zidon, and of Ahalab, Aczib, and Hel-
bath, Aphek, nor of Rohob: but ÿ Aserites
dwelte among the Cananites the enha-
bitours of the lande, for they mighte not
dryue them oute.
Neither did Nephtalim dryue out the en- G
habitours of Bethsames, nor the enhabi-
tours of Bethanath, but dwelt amongest
the Cananites the enhabitoures of the
lande. Neuerthelesse, the enhabitours of
Bethsames and of Bethanath became tri-
butaries vnto them.
And the Amorites troubled the children
of Dan in the mountayne, and suffered
them not to come downe to the valey.
And the Amorites were contente to dwel
in mounte Heres (which is by interpretation,
a witnessyng) in Hailon and in Salabim.
And the hand of Joseph preuailed, so that
they became tributaries: and the coaste
of the Amorites was from the goyng
vp to Acrabim, and from the rocke vp-
warde.

The. ii. Chapter.

The

The Angell rebuketh the people, because they had
made peace with ẏ Cananites. Idolaters are punished.

A AND the Angel of the Lorde came vp
from Gilgall to Bochim, and said: I
made you to come out of Egipt, and
haue brought you vnto the lande whiche
De.vii.a I sware vnto your fathers. *And I said:
&.xii.a. I will not breake mine appointment that
I made with you. And ye also shall make
no couenaunte with the enhabitatoures
of this land, but shall breake downe their
aultars: Neuerthelesse, ye haue not herk-
ned vnto mi voice: whi haue ye this done?
Wherefore I haue likewise determined,
that I will not caste them out before you:
but they shalbe thornes vnto you, and
their godds shalbe a snare vnto you. And
when the angell of the Lorde spake these
wordes vnto all the childrē of Israell, the
people cried out and wept, and called the
name of the said place, *Bochim: and of-
A place of suche as wepe. fered sacrifices vnto the Lorde.
And when Josua had sente the people a-
waye, the children of Israel wente euerye
man into his enheritaunce to possesse the
Jos.xxiiii g. lande. *And the people serued the Lorde
al the daies of Josua, and all the daies of
the elders that outliued Josua, & had sene
all the great workes of ẏ lord that he dyd
Jo.xxiiii. g. for Israel: and Josua the sonne of Nun,
the seruaunt of the lorde *died, when he
was an hundred and .x. yeres olde: whom
they buried in the coastes of hys enheri-
taunce, euen in Thānath Hares in moūte
Ephraim one ẏ northside of the hil Gaas.
And euen so all that generation were put
vnto their fathers, and there arose ano-
ther generation after them which neither
knewe the Lorde, nor yet the workes
Ju.iiii.a. whiche he had done for Israell. And then
the children of Israell *did wickedlye in
the sight of the lorde, and serued Baalim,
and forsoke the lord God of their fathers,
whiche brought them out of the lande of
Egipt, and folowed straung Gods, euen
of the Goddes of the nations that were
round about them, and bowed themselfes
vnto them, and angred the Lorde. They
C forsoke the Lorde, and serued Baall and
Astharoth: and the wrath of the lord wax-
ed hote againste Israel, and he deliuered
thē into the handes of raueners, ẏ spoiled
them, and solde them into the handes of
their enemies rounde about them, so that
they had no power any longer to stande
before their enemies. But whethersoeuer
they went out, the hand of the Lord was
against them with euill lucke, euen as the
Lorde promised them, and as he sware
vnto them. And he punished them sore.
Neuerthelesse the Lorde raised vp Jud-
ges, whiche deliuered them out of the hā-
des of their oppressers, and yet for al that
they woulde not herken vnto their Jud-
ges: But rather went a whoring after
straunge goddes, and bowed themselues
vnto them, and turned quickely out of the
way which their fathers walked in, obey-
ing the commaundementes of the Lord:
But they did not so.
And when the Lorde raised them vp
Judges, he was with the Judge, and de-
liuered them oute of the handes of their
enemies all the dayes of the iudge: *for
the Lorde had compassion ouer their so-
rowinges, which they had, by the reason
of them that oppressed them and vexed
thē: yet for all that, *as sone as the iudge
was dead, thei turned and did wurse than D
their fathers, in folowing straūge godds,
and in seruing them, and ceased not from
their owne inuentions, nor from their
malicious waye. And the wrath of the
lorde was moued against Israell, and he
said: because this people hath transgressed
mine appointmente which I cōmaunded
their fathers, & haue not herkened vnto
my voice, I will hence forth not caste out
before them one mā of the nations, which
Josua lefte when he died: that throughe
them I maye *proue Israell, whether
they will kepe the waye of the Lorde, and
walke therin, as their fathers did or not.
And so the Lorde left those nations, and
droue them not out immediatly, neyther
deliuered them into the hand of Josua.

The .iii. Chapter.

Othoniel delivereth Israel. Ahud killeth king Eglon.
Samgar kylleth the Philistines.

THese are the natiōs whiche A
the lorde left, that he might
proue Israel by them: euen
as many of Israell as had
not knowen al the warres
of Canaan: Onely for the
learning of the generation of the children
of Israell: that he also myghte teache
them warre, in asmuch as they that were
before them, knewe nothyng therof. Of
those whom he left there wer fiue lordes
of the Philistines, and al the Cananites,
and the Sidonites, and the Heuites that
dwelte in mounte Libanon: euen from
mount Baal Hermon, vnto Hemath.
Those remained to proue Israell by, & to
wete, whether they would herken vnto ẏ
com-

commaundementes of the Lorde, whiche he commaunded their fathers by ŷ hande of Moses.

And the children of Israel dwelt amōg the Cananites, Hethites, Amorites, Pheresites, Heuites, and Jebusites. * & tooke
the daughters of them to be their wyues, and gaue their owne daughters to their sonnes, & serued their goddes. And ŷ children of Israel dyd wyckedlye in the sight of the lord, and forgat the lorde their god, and serued Baalam & Iseroth. Therfore
B the lord was angry with Israell, and delivered them into the handes of Chusan Risathaim kyng of Mesopotamia: and ŷ children of Israell serued Chusan Risathaim. viii. yeres. And when the children of Israell cried vnto the Lorde, the lorde stired vp a sauer, to the children of Israell and saued them: one Othoniell the sonne of Kenes, Calebs yonger brother. And ŷ spirite of the Lorde came vpon hym. And he iudged Israel, and went out to warre. And the lord deliuered Chusā Risathaim king of Mesopotamia into his hand, and his hande preuailed against Chusan Risathaim. And the lande had * reste fortye yeres, and Othoniel the sonne of Kenes died. And the children of Israell went to againe, and committed wickednes in the sight of the lord, And the lorde strengthed Eglon the king of the Moabites, against the children of Israell, because they had committed wickednesse before the Lorde: And this (Eglon) gathered vnto him the children of Ammon, and the Amalekites, and went and smote Israell, and conquered the citie of Paulme trees. And so the children of Israell serued Eglon the king of Moab. xviii. yeres. But whē they cried vnto the Lorde, the lorde stired them vp a sauer. Ahud the sonne of Gera the sonne of Gemini, a man that coulde do nothing handsomlye with his right hande.

C And by him the children of Israell sente a presente vnto Eglon the king of Moab: but Ahud made him a dagger with two edges, of a cubite length, and he did girde it vnto his rayment vpon his right thigh, and caryed the presente vnto Eglon the kyng of Moab: And Eglon was a verye fatte man. And it fortuned, that when he had presented the present, he sent the people that bare it, away: but he himselfe turned again (from the place of grauen images, that was by Gilgal) and said: I haue a secret errand vnto thee, O king. Whiche said: kepe silence. And al that stode before him, went out from him. And Ahud came vnto him, and in a summer parler, which he had, sat he him selfe alone, and Ahud saide: * I haue a message vnto thee from God. And he arose oute of his seate. And Ahud put forth his left hand, and toke the dagger from his right thygh, & thruste it into his bely, and the hafte went in after the blade: And the fatte closed the haft so that he might not drawe the dagger oute of his bely, but the dirte came oute. Ahud gat hym out at a posterne dore, and shut the dores of the parler aboute him, and locked them.

When he was gone oute, his seruauntes D came, and when they sawe that the dores of the parler wer locked, thei said: peraduenture he couereth his fete in his summer chamber. And they taried tyll they wer ashamed: and behold, seing he opened not the dores of ŷ parler, they toke a key, and opened them. And behold, their Lord was fallen down dead on the earth. And Ahud escaped (while thei taried) and was gone beyonde, to the place of the grauen images, and escaped into Seirath.

And whē he was come * he blew a trompet in mount Ephraim. And the children of Israell went down with him from the hil, and he went before them. And he said vnto them, folowe me: for the Lorde hath deliuered you enemies the Moabites into youre hande. And they descended after him. And toke the passages of Jordan, toward Moab, and suffered not a man to passe ouer. And they slewe of the Moabites, the same time, vpon a ten thousande menne, whiche were all fatte, and menne of warre, and there scaped not a man.

* So Moab was subdued that daye, vnder the hande of Israell: and the land had rest. lxxx. yeres. After hym was Samgar the sonne of Anath which slew of the Philistenes. vi. hundred menne with an oxe goade, and deliuered Israel also.

The. iiii. Chapter.

Debora and Barac deliuer Israell: Sisara is killed of Jaell.

And the children of Israell beganne againe to doe wickedlye in the sight of the Lorde when Ahud was dead. And the Lorde solde them into the hande of Jabin kyng of Canaan, that reigned in Hazor, whose captaine of warre was called Sisara, whiche dwelt in Haroseth of the Gentiles.

Margin notes: Ie. vii. a; Pa. cv.; 2. Re. iii. c; Num. x a; Deu. ii. b

And

And the children of Israell cried vnto
the Lord, for he had nine hundred char-
rettes of iron: and twenty yeares he trou-
bled the children of Israel very sore.
And Debora a Prophetisse, the wife of
Lapidoth, iudged Israell the same tyme:
& the same Debora dwelte vnder a paul-
me tree betwene Ramath and Bethel in
mount Ephraim. And the children of Is-
rael came vp to her for iudgement. And
Iudi.v.b she sent and called * Barac the sonne of
Abinoam, out of Kedes Nephthalim, and
said vnto him. Hath not the Lorde god of
Israell commaunded thee, to leade with
faire wordes men to mount Thabor, and
take with thee.x. thousande men of ye chil-
B dren of Nephtalim and of the children of
Zabulon? And I will bring vnto thee to
ps. lxxxiii b. the * riuer Kison, Sisara, the captaine of
warre vnto Jabin, with his charrettes, &
his people, and wil deliuer him into thine
handes. And Barac said vnto her: if thou
wilt go with me, I wil goe: But & if thou
wilt not come with me, I will not goe:
She saide: I will surely go with thee, but
this iourney that thou takest, shall not be
for thine honour, for the lord shal sel Si-
sara into the hand of a woman. Debora
went with Barac to Kedes. And Barac
called Zabulō and Nephthalim to Kedes,
and led after him ten thousande men: and
Debora went vp with him. But Haber
the Kenite (whiche was of the children of
Nu.x.b. * Hobab the father in lawe of Moses) re-
moued from the other Kenites, and pit-
ched his tente vntil the plain of Zaanaim,
which is by Kedes. And they shewed Si-
sara, ye Barac the sonne of Abinoam was
gone vp to mounte Thabor. And Sisara
gathered together all his charrettes euen
ix. hundred charrettes of iron, and all the
people that wer with him from of Haro-
seth of the gentiles, vnto the riuer of Ki-
C son. And Debora said vnto Barac: vp, for
this is the daye in which the lord hath de-
liuered Sisara into thine hand: Is not ye
lord gone out before thee? And so Barac
went down from mounte Thabor, and.x.
thousand men after him. But the lord de-
stroied Sisara and all his charrettes, and
all his hoste with the edge of the swerde,
before Barac: so ye Sisara lighted downe
of his charrette, and fled awaye on his
fette. But Barac folowed after ye charret-
tes, and after the host, euen vnto Horo-
seth of the gentiles. And all the hoste of
Sisara fell vpon the edge of the sswearde,
and there was not a man lefte. Howbeit
Sisara fled awav on his feete to the tent
of Jael the wife of Haber the Kenite: for
there was peace betwene Jabin the king
of Hazor, and the housholde of Haber the
Kenite. And Jael went out to mete Si-
sara, and sayd vnto him: turne in my lord,
turne in to me, feare not. And when he
had turned in vnto her into her tente,
she couered him with a mantill. And he D
sayde vnto her, geue me a litle water to
drinke, for I am thirstie. And she opened Iud.
* a bottle of milke, and gaue him drinke,
and couered him. And againe he said vnto
her: stande in the dore of the tent, and whē
any man doth come and enquire of thee,
whether there be any manne here, thou
shalt saye: naie.
Then Jael Habers wife, toke a nayle of
the tent, and an hammer in her hand, and
went softely vnto hym, and smote ye naile
into the temples of his head, and fastened
it into the grounde, for he slombred sore,
and was wery: And so he died.
And beholde, as Barac folowed after
Sisara, Jaell came out to mete hym and
saied vnto hym: come, and I will shewe
thee the man, whom thou sekeste,
And whē he came into her tente: Behold,
Sisara laye dead, and the nayle was in
his temples. And so God brought Jaben
the kyng of Canaan into subiection that
daye before the children of Israell. And
the hande of the children of Israel prospe-
red, and preuailed against Jabin the king
of Canaan, vntill they had broughte hym
to nought.

The.v. Chapter.

The song and thankes geuing of Debora and Barac after the victory.

A Then Debora and Barac the sonne
of Abinoam sang the same day, say-
ing: Praise ye the lord, for the auen-
ging of Israel, and for the people that be-
came so willing. Heare O ye kinges, her-
ken O ye princes: I, euen I, will syng
vnto the Lorde. I will praise the Lorde
God of Israell.
Lord, * when thou wentest out of Seir, De.xxxiii.
when thou departedst out of the fielde of
Edom, the earth trembled, and the hea-
uens rained: the cloudes also dropped
water. * The mountaines melted before ps.xcvii.
the Lord, euen as dyd Sinay, before the
Lorde god of Israell.
In the dayes of * Samgar the sonne of Iud.iii.
Anath, in the dayes of * Jaell, the hye Iud.iiii.
wayes were vnoccupied: And the runers
of

of the pathes, walked thorowe bywayes.
The inhabiters of the townes were gone
they wer gone in Israell, vntill I Debora
came vp, which came vp a mother in Is-
rael. They chose new Goddes, and then
had they (the enemye) in ý gates, thoughe
B there were shielde and speare: There was
not a shielde or speare sene among fourtie
thousande of Israell.
My hart loueth the gouernours of Is-
raell, and they that are willing among the
people. O prayse ye the Lorde.
Speake ye that ryde on faire asses, and
that sit vppermost in iudgement, & walke
by the wayes.
At the crying of the archers among the
drawers of water, there shall they speake
of the righteousnesse of ý lord, his righte-
ousnesse in the vnfenced places of Israell:
thē shal the people of the lord go down to
the gates. Up Debora vp, get thee vp, &
Ju.iiii.a sing a sōg: *Arise Barac, & leade the cap-
tiuitie captiue, thou sonne of Abinoam.
Thē shal they that remaine, haue domini-
on of ý proudest of the people (of Jabin:)
The Lorde shal for my sake haue dominiō
Ju.iii.d ouer the mighty. Out of * Ephraim was
there a rote of them against Amelech, and
after thee Ben Jamin amōg thy people.
Out of Machir came rulers, & out of Za-
bulon they ý gouerne the pēne of the wri-
ter. And of Isachar, there were princes
with Debora. Isachar also & Barac wer
sent on their fete into the valley, when in
the departing away of Ruben there were
greate men, and wise of hearte.
Why abodest thou among the shepe fol-
C des to hear the bleatinges of the flockes,
and to separate thy selfe away with great
men and wise of heart.
Gilead also abode beyond Jordan: & why
doeth Dan remaine in shyppes?
Aser continued on the sea shore, and ta-
ried in his decaied places.
But the people of Zabulon haue ieoperde
their liues, euē vnto the death: like as dyd
Nephthalim in the hie places of the field.
The kynges came & fought, then fought
the kinges of Canaan in Thanah, by ý
waters of Megiddo, and wāne no money.
They fought frō heauen, euen the starres
in their courses fought against Sisera.
The riuer of Cyson remoued them, that
auncient riuer, the riuer Cyson: My soule
shall treade (hym) downe mightely.
Then wer the horse hoofes smiten asūder
by the meanes of the praunsinges that
their mighty men made.

Curse ye the citie of Meros (sayde the an-
gel of the lord) curse the inhabitours ther-
of, because they came not to helpe the lord,
to helpe the Lord with the mightie.
Jael the wife of Haber the Kenite shal be
blessed aboue other women, blessed shal
she be aboue other women in the tente.
*He asked water, & she gaue him milke: Jud.iiii.c
she brought forth butter in a lordly dish. D
*She put her hand to the nayle, and her Ju.iiii.b.
righte hand to the smithes hammer: with
the hammer smote she Sisera, and smote
his head, wounded hym, and pearsed hys
temples.
He bowed him downe at her fete, he fell
downe & lay stil: At her fete he bowed him
downe and fell. And when he had sonke
down, he lay still desolate.
The mother of Sisera loked oute at a
windowe, and cried thorowe the lattesse:
Why is his charet so long a commynge?
Why tary the wheles of his cartes?
All the wise ladies answered her, yea, and
her own wordes answered her selfe.
Surely they haue found, they deuide the
spoiles: euery man hath a damsell or two:
Sisera hath a praye of diuers coloured
garmētes, euē a pray of raiment died with
sondry coloures, & that are made of nedle
worke: raimente of diuerse coloures and
of nedle worke which is mete for him that
is chefe in distributing of the spoyles. So
perish al thine enemies, O Lord: but they
that loue him, let them be as the Sunne
when he riseth in his might. And the land
had rest forty yeares.

The. vi. Chapter.

Israel is oppressed of the Madianites; Gedeon is sente of God to be their deliuerer.

AND the childre of Israell * comitted A
wickednesse in ý sight of the Lorde. Jos.iiii.a
And the Lord deliuered thē into the
handes of Madian seuen yeares.
And ý hand of Madian preuailed against
Israel, & because of the Madianites, the
children of Israel made thē dennes in the
mountaines, & caues, and strong holdes.
And when Israel had sowen, the Madi-
anites, the Amalechites, & they of the east
countrey, came vp together against them
and pitched their tentes against them, &
destroied the encrease of the earth, euē till
thou come vnto Azah: & left no sustinaūce
for Israell, neither shepe, oxe, or asse: for
they went vp, thei & their cattel, and came
with their tentes as a multitude of gres-
hoppers: so that both they, and also their
camels were without numbre.

B And they entred into the lande to destroy
it. And so was Israell excedingly impo-
uerished in the sighte of the Madianites,
and cried vnto the lord. And whẽ the chil-
dren of Israel cried vnto ẏ lord bicause of
the Madianites, the lord sente vnto thẽ a
prophet, which said vnto thẽ: Thus saith
ẏ lord god of Israel: I fet you frõ Egipt,
& brought you out of the house of bõdage,
and I rid you out of ẏ hande of the Egip-
tians, and out of the hande of all that op-
pressed you, & caste them out before you, &
gaue you their land. And I said vnto you
iiii. Reg xvii.g. Jere.x.a. I am the lorde your god, & *feare not the
gods of the Amorites in whose lande you
dwel. But you haue not obeied my voice.
And the angel of the lorde came, & sat vn-
der an Oke whiche was in Ephrah, that
perteined vnto Joas ẏ father of the Ese-
rites. And his sonne Gedeon pressed out
wheate out of the eares in a presse, to hide
it from the Madianites: & the Angell of
C the lord apeared vnto him, and sayed: the
lord is with thee, ẏ mighty man of warre.
And Gedeon aũswered him: Oh my lord,
yf the lord be with vs, why is al this come
vpon vs? yea, & where be al his miracles
which our fathers told vs of, & sayde: Did
not the lord bring vs out of Egipte? But
now the lorde hath forsaken vs, & deliue-
red vs into the handes of ẏ Madianites.
And ẏ lord loked vpon him, and saide: Go
hence in this thi might, and thou shalt de-
liuer Israel out of the handes of the Ma-
dianites: Haue not I set thee? And he an-
swered him: Oh lorde, wherwith shall I
saue Israel? Behold, mi kinred is poore in
Manasses, and I am litle in my fathers
house. The lord said vnto him, I wil be w
the: & thou shalt smite the Madianites, as
they were but one man. And he aũswered
him: Oh, yf I haue foũd grace in thy sight
then shew me a sygne, that it is thou that
talkest with me. Departe not hence, vntill
I come againe vnto thee, and til I bring
myne offring, and haue set it before thee.
D And he said: I will tary vntill thou come
agayn. And Gedeon wente in, and made
ready a kyd, and swete cakes of an Epha
of floure, and put it with the flesh in a bas-
ket, and put the broth in a pot, & brought
it out vnto him vnder ẏ Oke, and presen-
ted it. And ẏ angel of god saide vnto hym:
take the fleshe and the swete cakes, & laye
thẽ vpõ this rocke, & poure out the broth:
And he did so. Then the angel of the Lord
put forth the end of the staffe that he helde
in his hand, and touched the flesh and the
swete cakes. And *there arose vp fire out
of the rocke, & cõsumed the fleshe and the
swete cakes. But the angel of ẏ lord van-
shed out of his sighte. And when Gedeon
perceiued that it was an angel of the lord
he said: Alas, O lord god, & haue I ther-
fore sene an angel of ẏ lord face to face, ẏ
I should dy? And the Lord said vnto him:
E peace be vnto thee, feare not, ẏ shalt not
die. Then Gedeon made an aultare there
vnto ẏ lord: & called it: The lord of peace.
And vnto this day it is yet in Ephrath, ẏ
pertaineth vnto ẏ father of the Eserites.
And it fortuned ẏ the same night the lord
said vnto him: take a yong bullocke out of
thy fathers drone, & another of .vii. yeres
olde, and destroy the aultare of Baal that
thy father hath, & cut downe the groue ẏ
is by it, and make an aultare vnto ẏ lorde
thy god vpõ the top of this rocke in a con-
uenient place. And take ẏ second bullocke,
and offer burnt sacrifice vpon the wood of
the groue, which ẏ shalte cut downe. Thẽ
Gedeon toke ten men of his seruauntes, &
dyd as the Lord bad him. But bicause he
F durst not do it by day for feare of his fa-
thers houshold, & of the men of the citie he
did it by night. And when the men of ẏ ci-
tie wer vp earli in ẏ morning: Behold, the
aultare of Baal was broken, & the groue
cut down that was by it, & the second bul-
locke offred vpõ the aultare ẏ was made.
And they saied one to another: who hath
done this thing? & when they enquired &
asked, they said: Gedeon ẏ sonne of Joas
hath done this thing. Then the men of ẏ
citie said vnto Joas: bring out thy sonne,
that he may dye, because he hath destroied
the aultar of Baal, & cut down the groue
that was by it. And Joas saide vnto all ẏ
stode by him: will ye pleade Baals cause?
or wil ye be his defenders? he ẏ hath med-
led against him, let him dye one the mor-
ning. If he be a god, let him be auẽged of
him ẏ cast down his aulter. And frõ that
day was Gedeõ called, Jerobaal, because
his father had said: Let Baal be auenged
of him that hath broken down his aulter.
G All the Madianites therfore, and ẏ A-
malekites, & they of ẏ east, wer gathered
together, and went, and pitched in the va-
ley of Israell: but the spirite of the Lorde
came vpon Gedeon. *And he blew a trõ-
pette, and called *Abiezer to folowe hym
and sente messengers thorowoute all
Manasses, and called them: whiche also
dyd folowe hym. And he sente messen-
gers vnto Aser, Zabulon and Nephtha-
lim,

lim, and they came to mete him. And Ge-
deon said vnto god, wilt thou saue Israell
in my hand, as thou hast saied: Beholde, I
wil put a flece of wol in ẏ threashīg place.
And yf the dewe come on the flece only, &
it be drie vpon al the earth beside, thē shall
I be sure, ẏ thou wilt saue Israell by my
hand, as ẏ saidest. And it came so to passe.
For he rose vp early on the morowe, and
thrust the flece together, & wrong the dew
therout, & filled a bole of water: & Gedeō
said again vnto god: be not angrye with
me, that * I speake once more. For I will
Ge.xviii proue once again by ẏ flece. Let it be drye
only vpon the flece, and dew vpon all the
ground. And God did so that same nyght:
For it was drye vpon the flece onely, and
there was dew on all the ground.

The .vii. Chapter.

¶ Gedeon with thre hundred men, ouercometh the Madianites. Oreb and Zeb are slayne.

Ju.viii.g Then * Jerobaal (otherwise cal-
A led Gedeō) & all the people that
wer with him, rose vp earlye, &
pitched beside the wel of Harad
so ẏ the host of the Madianites wer on ẏ
Northside of the rocke ẏ boweth towarde
the valley. And the lord said vnto Gedeō:
the people that are with thee, are to ma-
ny for me, to geue the Madianites into
their handes, lest Israell make their vaūt
against me & saye: myne owne hāde hath
saued me. Nowe therfore make a procla-
mation in the eares of the people, & saye:
De.xx.b. 1.Ma.iii.g. * yf any man dread or be afearde, let hym
returne. And the people arose early. And
there departed and returned of the people
which wer at mount Gilead .xxii. thousād,
& there abode .x. thousande. And the Lord
B saide vnto Gedeon: the people are yet to
many, bring thē down vnto the water, &
I will trye them vnto thee there. And of
whom I say vnto thee, this shall go with
the, the same shal go wt thee. And of whō-
soeuer I say vnto thee, this shal not go wt
thee, the same shal not go. So he brought
down the people vnto the water, and the
lord said vnto Gedeon: as many as lappe
the water with their tonges as a dogge
doth, them put by thēselues, & so do them
ẏ knele down vpon their knees to drinke.
And the nūbre of them that put their han-
des to their mouthes & lapped, were .iii.
hundred men. But all the remnaunt of ẏ
people kneled down vpon their knees to
C drīke water. And ẏ lord said vnto Gedeō:
By these thre hundred men ẏ lapped wa-
ter, will I saue you: & deliuer the Media-
nites into thine hand. And let al the other
people goe euery man vnto his place.
They therefore of the people toke vitai-
les with them, & their trompettes. And he
sent al the rest of Israel, euery man vnto
his tente, & cōforted those thre hundred wt
him. And the host of Madian was beneth
him in a valey. And it fortuned, that the
same night the lord said vnto him: Arise,
geat thee down vnto the host, for I haue
deliuered it into thine hand. But & if thou
feare to go down, then goe thou & Pha-
rah thy lad down to the host, & thou shalt
herken what thei say, & so shal thine han-
des be strong, to goe downe vnto ẏ hoste.
Then went he downe, & Pharah his lad,
euen hard vnto the men of armes ẏ were
in the host. And ẏ Madianites the Ama-
lekites, & al they of the East, lay a long in
the valeye, like a multitude of grashop-
pers, & their camelles wer without num-
bre, euē as the sande by the sea side in mul- D
titude. And when Gedeon was come: Be-
hold, there was a man that told a dreame
vnto his neighbour, and said: Beholde, I
dreamed a dreame, and me thought that a
lofe of barley bread, tōbled into the host of
Madian, & came vnto a tente, & smote it
that it fel, & ouertourned it, that the tente
lay a long. And his felow answered, and
saide: this is nothing els saue the swearde
of Gedeon the sonne of Joas, a man of
Israel: for into his hand hath god deliue-
red Madian and al the host.
When Gedeon hearde the telling of the
dreame, & the interpretation of the same,
he worshipped, & returned vnto the hoste
of Israel, and said: vp, for the Lorde hath
deliuered into your hand ẏ host of Madi- E
an. And he deuided the thre hundred men
into thre companies, & gaue euery manne
a trompette in his hand, wt an emptie pit-
cher, and lampes therin, and saide vnto
them: loke on me, & do like wise: that whē
I come to the side of the hoste, euen as I
do, so do you: When I blow with a trom-
pet, and al that are with me, blow ye with
trompettes also on euery side of the host,
& say: here is the sweard of the Lord, and
of Gedeon. And so Gedeon and the thre
hūdred men that wer with him, came vn-
to the side of the host in the beginnyng of
the middle watch, & raised vp the watche
mē. And thei blew with their trompettes,
and brake the pitchers that were in their
handes. And all ẏ thre companies blewe
with trompettes and brake the pitchers, F
and helde ẏ lampes in their lefte handes,

XUM

and the trompettes in their right, to blow
withall. And they cried: the sweard of the
Lord and of Gedeon. And they stode still,
euery mā in his place round about ẏ host:
And they within the host, ranne & cried,
i.Re.xiiii. c. and fled, & the thre hundreth blewe with
trompettes, & the Lord set * euery mans
ii.Pa.xx. e. sweard vpon his neighbour, thorowout
al the host. And the host fled to Bethsitah
G to Zererath, & to the edge of the playne of
Meholah vnto Tabath. And the mene of
Israel being gathered together out of ẏ
tribe of Nephthalim, of Aser, & of al Ma-
nasses, folowed after ẏ Madianites. And
Gedeon sent messengers vnto all mounte
Ephraim, saying: come down against the
Madianites, & take before them the wa-
ters vnto Bethbarath & to Jordan. Thē
all ẏ men of Ephraim gathered together
& toke the waters vnto Bethbarath, & to
Jordan. And thei tooke two captaines of
the Madianites, Oreb & Zeb, and slewe
Oreb vpon the rocke Oreb, & Zeb at the
presse Zeb, & folowed after Madian. And
brought the heades of Oreb & Zeb, to Ge-
deon on the other side Jordan.

The .viii. Chapter.

¶ Ephraim maketh insurrection against Gedeon, but is sone pacified.

A And ẏ men of Ephraim saied vnto
him: why hast thou serued vs thus
that thou calledst vs not, whē thou
wentest to fight with ẏ Madianites: and
they chode with him a good (and had almost
done him violence.) And he said vnto them:
What dede haue I don like vnto youres:
is not a cluster of Ephraim better, thā the
wine haruest of Abiezer? God hath deli-
uered into your handes, ẏ lordes of Ma-
dian, Oreb & Zeb. And what was I able
to do like as you haue done? And thē their
spirites abated from of him, when he had
said that. And Gedeon came to Jordan to
passe ouer, he & the thre hundreth mē that
B were wt him, very fainte, & yet folowed ẏ
chace. And he said vnto ẏ men of Socoth:
geue I pray you, cakes of bread vnto the
people ẏ folow me: for thei be faintie, that
I maye folow after zebath, and zalmona
kinges of Madian. And ẏ lordes of So-
coth said: are the handes of zebath & zal-
mona now in thine handes, ẏ we shoulde
geue bread vnto thine army? Gedeō said,
therfore whē ẏ lord hath deliuered zebath
and zalmona into mine hand, I wil teare
the flesh of you with the thornes of ẏ wil-
dernesse, & with briers. And he went vp
thence to Phanuel, & spake vnto thē like-
wise. And the men of Phanuel answered
him, as did the mē of Socoth. And he said
also vnto the mē of Phanuel: whē I come
again in peace, I will breake down thys C
towre. Zebath & zalmona were in Car-
kar, & their hostes with them, vpon a .xv.
thousand men, which wer al that wer left
of al the hostes of them of the Easte: for
there was slaine a hundred and twentye
thousande men, that drew sweardes.
And Gedeō went thorow thē that dwelt
in tabernacles on ẏ East side of Nobah &
Jebahah, & smote the host: for the host did
cast no perilles. And when zebath & zal-
mona fledde, he folowed after them, and
toke the two kynges of Madian, zebath &
zalmona, & discomforted all the hoste. And D
Gedeon the sonne of Joas returned from
battell, afore the sonne was downe, and
caught a lad of ẏ men of Socoth and en-
quired of him. And he wroote him of the
Lordes & elders of Socoth. lxxvii. men.
And he came vnto the men of Socoth &
said: Behold, here I haue zebath & Zalmo-
na, wt which ye did cast me in ẏ teeth, say-
ing: are ẏ handes of zebath & zalmona al-
ready in thine hand, that we shoulde geue
bread vnto thy faintie men? And he toke
ẏ elders of the citie, & thornes of the wyl-
dernesse, & briers, & made the menne of
Socoth to fele thē. And he brake downe
the towre of * Phanuel, & slewe the mē of iii.Re.xii. f.
the citie, And then saied he vnto zebath &
Zalmona, what maner of men wer they
whō ye slew at Thabor? & they answered:
ẏ liknesse of thee & them is al one, euē af- E
ter the fasshion of the children of a kyng.
And he said: they wer my brethrē, euē my
mothers children. As truly as ẏ Lorde li-
ueth, if ye had saued their liues, I would
not sley you. And he saied vnto Jether
his eldest sonne: vp & sley them. But ẏ lad
drew not his sweard, for he feared, becau-
se he was yet yōg. Then Zebath & Zalmo-
na said: Rise thou, & fal vpon vs: for as ẏ
man is, so is his strength. And Gedeon a-
rose & slew Zebath & Zalmona, & tooke a-
way ẏ ornamētes, ẏ were on their camels
neckes. Then the men of Israel said vnto
Gedeon: Reigne thou ouer vs, both thou,
thy sonne, & thy sonnes son, for thou haste
deliuered vs out of the hand of Madyan.
And Gedeon saied vnto them: I will not
reigne ouer you, nether shall my childe
reigne ouer you, but the Lord shall reigne
ouer you. And again Gedeon saied vnto F
thē: I would desire a certē request of you,
euen ẏ you would geue me euery man ẏ

*ea-

* earinges of his pray. For thei had goldē
earinges because thy were Ismaelites: &
they aunswered: We will geue them. And
they spred a mantell, and did cast therin
euery man the earinges of his praye: and
the weight of the goldē earinges that he
required, was a thousand and seuen hun-
dred sicles of gold, beside cheines, pōman-
ders, and purple raimēt that was on the
kinges of Madian, & beside the cheynes
that wer about their camels neckes. And
Gedeō made an Ephod therof, and put it
in his citie Ephrah. And al Israell wente
Ez.xviii.d. and.xx.b. a * whoring after it, in the same place,
which thing became a ruyne vnto Gede-
on, and to his house. Thus was Madian
brought low before the childrē of Israel,
so that they lift vp their heades no more.
And the countrey was in quietnesse forty
yeares in the dayes of Gedeon. And Je-
robaal the sonne of Joas, went & dwelte
iiii.Reg. x.a. in his owne house. And Gedeō had *.lxx.
sonnes of his bodye begotten, for he had
G many wiues. And his cōcubine that was
in Sichem, bare him a sonne also, whose
name he called Abimelech. And Gedeon
the son of Joas died, in a good age, & was
buried in ẏ sepulchre of Joas his father,
euē in Ephrah, that perteined vnto the fa-
ther of the Ezrites. But it fortuned, that
as sone as Gedeon was dead, ẏ childrē of
Israell turned awaye, & went a whoring
after Baalim, & made a couenaunt with
Baal to bee their God, & the children of
Israel thought not on ẏ Lord their god,
which had deliuered them out of ẏ handes
of al their enemies on euery side. Neither
shewed they mercy on the house of Jero-
baal, otherwise called Gedeon, according
to all the goodnesse which he had shewed
vnto Israell.

The.ix.Chapter.

Abimelech is made kyng.

A Abimelech ẏ sōne of Jerobaal,
went to Sichē vnto his mo-
thers brethren, & communed
with thē, & wt all his mothers
fathers kinred, saying: Saye
I pray you, in ẏ eares of all ẏ enhabitou-
res of Sichem: whether is better for you:
that al ẏ sonnes of Jerobaall (which are.
lxx. persones) reigne ouer you, either that
one reigne ouer you? Remēbre, that I am
of your bone, & of your flesh. And his mo-
thers brethrē spake of him in the audiēce
of the men of Sichem all these wordes, &
their heartes wer moued to folowe Abi-
melech. For they sayd: he is our brother.

And they gaue him.lxx. peces of siluer out
of ẏ temple of Baall Berith, where with
Abimelech hired vaine and light persons
which went with him. And he went vnto
his fathers house at Ephrah * & slewe all ii.par.xxi a.
his brethren, ẏ sonnes of Jerobaal: euen,
lxx. persons with one stone. Notwithstā-
ding, yet Joathā the yongest sōne of Je-
robaall escaped, for he hid him selfe. And
all the mē of Sichem gathered together,
and al the house of Mello, & came & made
Abimelech king in the plaine, where the
great stone was by Sichē. And whē they
told it to Joatham, he went & stode in the
top of mount Garizim, & lift vp his voice,
and cried, and said vnto them: Herkē vnto
me you menne of Sichem, that god may B
herken vnto you. * The trees went forth iiii.es.iiii d.
to anoint a kyng ouer them, and said vn-
to the Olyue tree: reygne thou ouer vs.
But the oliue tree said vnto them: should
I leaue my fatnesse, which both goddes &
men praise in me, and go to bee promoted
ouer the trees? And the trees saide to the
figge tree: come thou, & be king ouer vs.
The figge tree answered them: should I
forsake my swetnesse, & my good frute,
& go to be promoted ouer the trees? Then
said the trees vnto the vyne: come thou &
bee kyng ouer vs. The vyne sayde vnto
them: should I leaue my wine, wherby I
cheare bothe goddes and men, and go to
be promoted ouer the trees? Then sayd al
the trees vnto the firre bush: come thou &
reigne ouer vs. And the firre bushe saide
vnto the trees: yf it be true that ye will a-
noint me king ouer you, then come, & put
your trust vnder my shadowe. Yf no, the
fire come out of the firre bush, and waste C
ẏ Cedre trees of Libanō. Now therfore,
yf ye doe truly and vncorruptly, to make
Abimelech king: and yf ye haue dealt wel
with Jerobaall and his house, and haue
done vnto him according to the deseruing
of his handes, iudge ye. For euen he (my
father) fought for you, & aduentured hys
life, and ridde you out of the hand of Ma-
dian. And ye are risen vp againste my fa-
thers house this day, and haue slayne hys
childrē, euen.lxx. persones with one stone,
and haue made Abimelech the sonne of
his maide seruaunt, king ouer the men of
Sichem, because he is youre brother: yf
ye then haue dealt truly and purely with
Jerobaall and with his house this daye,
then reioyce ye with Abimelech, and let
him reioice with you. But if you haue not
dealt truly, then I pray God a fire maye

come out of Abimelech, and consume the
mē of Sichem and the house of Mello.
And y there maye come a fire frō among
the men of Sichem, & out of the house of
Mello, & consume Abimelech. And Joa-
than ranne awaye, and fled, and wente to
Beer, & dwelt there for feare of Abime-
lech his brother. When Abimelech hadde
reigned three yeare, God sente a spirit of
hate betwene Abimelech, and the men of
Sichē. And the citizens of Sichem ray-
led vpō Abimelech, and wysshed that the
wickednesse done to y .lxx. sonnes of Je-
robaal, might come on him: and that god
would laye the bloud of them vnto. Abi-
melech their brother whiche slewe them,
and vpon y other men of Sichem which
ayded him in the kylling of his brethren.
And the citezens of Sichem sette men to
lay await for him in the top of the moun-
taines: which men (whyle they taried for his
comyng) robbed all that came along y way
D by them. And it was tolde Abimelech.
And Gaall the sonne of Abed came with
hys brethren, and they gat them to Si-
chem. And the men of Sichem put their
confidence in him. And they went out in-
to the feldes, and gathered in their gra-
pes, & trode them, & made mery: & went in-
to the house of their goddes, and did eate
and drinke, and cursed Abimelech.
And Gaal the sonne of Abed said: what is
Abimelech, and what is Sichem, that we
shoulde serue him? Is he not the sonne of
Jerobaall? and Zebul is his officer?
Genesi. Serue suche as come of + Hemor the fa-
xxxiiii. a. ther of Sichem: for what reason is it that
we shoulde serue him? woulde god thys
people were vnder my hand, then wolde
I take Abimelech out of the waye. And
he spake against Abimelech: make thine
hoste greater: and goe out. And whē zebul
the ruler of the citie hearde the wordes of
Gaall the sonne of Abed, he was wroth,
and sent messengers vnto Abimelech pri-
uely, saying: Behold, Gaall the sonne of
Abed and his brethren be come to Sichē:
and behold, they set the citie against thee.
Now therfore vp by night, thou, and all
the people that is with thee, and lye in
waite in the felde. And ryse early in the
morning as sone as the sunne is vp, and
fall vpon the citie. And yf he, and the peo-
ple that is with him, come oute againste
thee, do to him what thine handes shalbe
E able. And Abimelech rose vp, and all the
people that wer with him by night. And
they laid awaite against Sichem in foure
companies. And Gaal the sonne of Abed
went out, and stode in the entring of the
gate of the citie. And Abimelech rose vp,
and the folke that were with him, from
laying awayt. And when Gaal sawe the
people, he sayde to zebul: beholde, there
come people downe from the top of the
mountaines. And zebul sayd vnto him: y
shadowe of the hilles seme men vnto thee
(and by that errour arte thou disceaued:) And
Gaall answered again, and said: see, there
come folke down by the middel of y land,
and another company come along by the
plaine of the charmars. Then said zebull
vnto him: where is nowe thy mouth that
saide: what felowe is Abimelech, that we
should serue him? Is not this the people
that thou hast despised? Go out now and
fight with thē. And Gaal went out before
the citizens of Sichem, and fought with
Abimelech. And Abimelech chased hym,
that he fled before him (and he droue him into
the citie) & many wer ouerthrowen & woū-
ded, euē vnto y entering of the gate. And
Abimelech dwelt at Arumath. And zebull
thrust out Gaal and his brethrē that they
should not dwel in Sichē (and suffered them F
not to tary therin.) And on y morow, it hap-
pened that the people went out into the
felde. And they tolde Abimelech. And he
toke the people, & deuided thē into thre cō-
panies, & layed awayte in the feldes, and
loked. & behold, the people were come out
of the citie, and he ranne vpon them, and
smote thē. And Abimelech, and the cōpa-
nies that wer with him, reached further,
and stode in y entring of the gate of the
citie. An y two other companies ranne v-
pō al the people that were in the feldes, &
slew them. And when Abimelech hadde
fought against y citie all that day, he toke
it, and slew the people that was therin, &
destroied y citie, and sowed salte thorowe
it. And when all the men of the towre of
Sichem heard that, they entred into a
strong hold of the house of their god Baal
Berith, (where they made a bond with him: and
therof did the place take the name which place was
exceading strong.) And it was tolde Abime-
lech, that all the men of the tower of Si-
chem were gathered together: and Abi-
melech gat him to mount zelmon, both he
and all the people that wer with him, and
toke axes with hym, and cut downe
bowes of trees, and toke them and bare
them on his shoulder, and sayde vnto the
folke that were with him, + what ye haue Ju. viii. c.
sene me doe, spede youre selues, and doe G
like-

likewise as I haue done. And al the men
that were among the people, cut downe
bowes, and folowed Abimelech, and put
them into the hold, and set the hold on fier
by them: so that (with smoke and fier) all the
men of the tower of Sichem were slaine,
vpon a thousand men and wemen. Then
went Abimelech to Thebez, and besieged
it, & toke it. But there was a stro̅g towre
within the citie, & thither ranne al the me̅
and wemen, and al the chefe that were in
the citie, & shut it to them, and got the̅ vp
(by the bulworkes) to ẏ toppe of the towre.
And Abimelech came vnto the towre and
fought against it, & went hard vnto ẏ dore
of the towre to set it on fire. And a certain
ii Re. xi. b woman * cast a pece of a milstone vpo̅ his
head, & al to brake his braine panne The̅
Abimelech called hastely vnto the yong
i Re. xxxi man that bare his harnesse, and said vnto
b. him: * drawe thy sweard & slea me, that me̅
i. Pa. x. a. say not of me: a woman slew him. And his
lad thrust him thorow, and he dyed. And
when the men of Israel saw that Abime-
Jud. ix. f. lech was dead, they departed euery man
vnto his own house. And thus * ẏ wicked-
nesse of Abimelech which he did vnto hys
father, in sleyng his seuenty brethren and
therto all the wyckednesse of the men of
Sichem, dyd God bryng vpon their hea-
des. And vpo̅ them came the curse of Joa-
than the sonne of Jerobaall.

The. x. Chapter.

Thola and Jair, are Judges of Israell.

A After Abimelech, there arose to de-
fend Israel, one Thola (the sonne
of Phuah) his vncles sonne, a man
of Isakar whiche dwelte in Samir in
mount Ephraim. And he iudged Israell.
xxiii. year and died, & was buried in Sa-
mir. And atter him arose Jair a Gileadit,
and iudged Israell. xxii. year. And he had
Ju. xii. b. thirty sonnes that * rode on thirtye Asse
coltes. and they had thirty cities, whiche
are called the townes of Jair vnto this
day, & are in the land of Gilead. And Jair
B died, and was buried in Kamon. * And ẏ
Jud. ii. b children of Israell wrought wickednesse
iii. a. iiii. a yet againe, in the sight of the Lord, & ser-
vi. a. viii. ued Baalim and Astaroth, & the goddes
g. of Siria, the gods of Sidon, & the godes
i. xiii. a. of Moab, the goddes of ẏ childre̅ of Am-
mon, and the goddes of the Philistines:
and forsoke the lorde and serued not him.
And the lorde was wroth with Israell, &
solde them into the handes of the Philis-
tines, and into the ha̅des of the childre̅ of
Ammon: whiche from that yere forth, pild
& oppressed the children of Israell. xviii.
yeare al that were on ẏ other side Jordan
in the land of the Amorites whiche is in
Gilead. Moreouer, the childre̅ of Ammo̅
went ouer Jordan to fighte against Ju-
da, Ben Jamin, and the house of Ephra-
im: so ẏ Israel was sore combred. And the
children of Israel cried vnto ẏ lorde, say-
ing: we haue sinned against thee: for we
haue forsaken our owne God, & haue ser-
ued Baalim. And the Lord said vnto the
children of Israell: did not the Egiptia̅s,
the Amorites, the childre̅ of Ammon, the
Philistines, ẏ Sidonites, ẏ Amalekites,
and the Maonites oppresse you? And ye
cried to me, & I delivered you out of their
handes. And for all that ye haue forsaken
me, & serued straunge godds, wherfore I
will helpe you nomore: Go and crye vnto
the goddes which ye haue chosen, & * let De. xxxii
them saue you in the time of your tribula- c.
tion. And the children of Israel saide vnto Jere. ii. e
the lord: We haue sinned: do thou vnto vs D
whatsoeuer please thee, deliuer vs onely
this day. And they put away the straunge
Goddes fro̅ them, & serued the lorde. And
his soule had pitie on the misery of Israel.
Then the childre̅ of Ammon gathered to-
gether, & pitched in Gilead. And the chil-
dre̅ of Israel gathered the̅ together, & pit-
ched in Mizpa. And the lordes of Gilead
said eche to other: whosoeuer wil beginne
the battell against the children of Ammo̅,
the same shalbe head ouer all the enhabi-
tors of Gilead.

The. xi. Chapter.

Jephthah delivereth Israel from the Ammonites.

And there was one Jephthah
a Gileadite, a strong man, the A
sonne of an harlot: & Gilead
begat Jephthah. And Gileads
wife bare him sonnes whiche
when they were come to age, thrust oute
Jephthah, & said vnto him: thou shalt not
enherite in oure fathers house, for thou
art the sonne of a straunge woma̅. Then
Jephthah fled from his brethre̅, & dwelte
in ẏ land of Tob. And there gathered idle
(and theuishe) men to Jephthah, & went out
with him. And it chaunced in processe of
time ẏ the children of Ammo̅ made warre B
against Israell. And when the children of
Ammon fought thus against Israell, the
elders of Gilead we̅t to fet Jephthah out
of the land of Tob (to helpe them) & said vn-
to him: come & be our captaine: ẏ we maye

fight with the children of Ammon. Jephthah answered the elders of Gilead: dyd not ye hate me and expel me out of my fathers house? how happeneth it thē, that you come unto me nowe in time of youre tribulatiō? And the elders of Gilead saide unto Jephthah: Therefore we turne againe to thee nowe, that thou maiest goe
B with us, and fight against the children of Ammon, and be our head over all the inhabitors of Gilead. And Jephthah saide unto the elders of Gilead: yf ye bring me home againe to fight with the children of Ammon, then yf the lord deliver them before me, shall I be your head? And the elders of Gilead said to Jephthah: the lorde be witnesse betwene us, if we doe not accordyng to thy wordes. Then Jephthah went with the elders of Gilead. And the people made him head & ruler over them. And Jephthah rehearsed all hys wordes before the lord in Mizpa. And Jephthah sent messengers unto the king of the children of Ammō, saying: what hast thou to do with me, that thou arte come againste me, to fight in my land? The kyng of the children of Ammō answered unto ỹ messēgers of Jephthah: Because Israel toke away my land, when they came out of Egipte: even from Arnon unto Jabok, and unto Jordā. Now therfore restore those landes againe with faire meanes. And
C Jephthah sent messengers againe unto the king of the children of Ammon, & said
Deu.ii.b unto him: thus saieth Jephthah: * Israel toke not away the land of Moab, nor the land of the children of Ammon. But whē Israel came oute of Egipte, and walked thorow the wildernesse, even unto the red
Nu.xx.c. sea, they came to Cades * and sent messēgers unto the kyng of Edom, saying: let me (I pray thee) go thorow thy land. But the king of Edom would not agre therto. And in lyke maner they sente unto the king of Moab, but he would not consent. And so Israell abode still in Cades. And then thei went a long thorow the wildernesse, & compassed the land of Edom, and the lande of Moab, & came alonge by the east side of the land of Moab, and pitched on ỹ other side of Arnon, and would not
Nu.xxi.c come wīn ỹ coast of Moab: * for Arnon was ỹ utmost border of Moab. And thē
Deu.ii.c Israell * sent messengers unto Sehon,
D king of the Amorites, & king of Hesbon, & saide unto him: Let us passe thorow thy lād unto our owne countrey. But Sehon cōsēted not to Israel, ỹ he should go thorow his coast: but gathered all his people together, & pitched in Jazah and fought with Israel. And the lord god of Israell delivered Sehon & all his folke into the handes of Israell. And so Israell smote them, and conquered all the lande of the Amorites, the inhabitors of the sayde countrey: And they conquered al the coastes of ỹ Amorites, frō Arnō unto Jabok and from the wildernesse unto Jordan. So now, seyng the Lord god of Israell hath caste oute the Amorites before his people Israell, shouldest thou possesse the land? Naye, but what people Camos thy God dryveth out that lande possesse thou, Even so whatsoever nation the Lorde oure God expelleth, that lande ought we to enioye.

Nu.xxii.a. Deu.xxiii.b. * And art thou better than Balac the sonne of Zephor kyng of Moab? dyd he stryve with Israel, or fight against them al the while Israel dwelt in Hesbon and her townes, in Aroer, and her townes, &
E in al the cities that be a long by ỹ coastes of Arnon, thre hundred yeres? why diddest thou not recouer thē in all that space? Wherfore, I have not sinned against the. But thou doest me wrōg to warre against me. The lord therfore which is a Judge, be Judge this day betwene the childre of Israel, & the children of Ammon. Howbeit, the kyng of the children of Ammon, hearkened not unto the wordes of Jephthah, which he sente him. Then the spirit of the Lorde came upon Jephthah. And he passed over to Gilead and to Manasses, and came to Mazphah that lyeth in Gilead, and from thence unto the children
F of Ammō. And Jephthah vowed a vowe
Nu.xxx. unto the Lord, & said: * Yf thou shalt delyver the children of Ammon into my hādes, then that thing that cometh out of ỹ dores of my house againste me, when I come home in peace, from the children of Ammon, shalbe the Lordes: & I wil offer it up for a burnte offring. And so Jephthah went unto the children of Ammon to fight with them. And the Lord delivered them into his handes. And he smote them from Aroer, till thou come to Menith, even. xx. cities: and so forthe to the playne of the vineyardes, with an exceadyng great slaughter. And thus the children of Ammon were brought under, before the children of Israel. When Jephthah came to Mazphah unto his house, see, his daughter came out against him, with timbrelles and daunces, which was his

his only childe:so that beside her, he had neither sonne, nor daughter. And whē he sawe her, he rente his clothes, and sayde: Alas my daughter, thou hast brought me lowe, and arte one of them that trouble me. For I haue opened my mouth vnto the Lord & cannot go backe. And she said vnto him: my father: yf thou haue opened thy mouth vnto the lord, then do with me according to it that proceded oute of thy mouth, for as much as ẏ Lord hath auenged thee (and gaue thee victorie) of thine enemies the children of Ammō. And she saide vnto her father: do thus muche for me: let me alone two monethes, that I may goe downe to the mountaines, & bewaile my virginity, I and my felowes. And he said go: & he sent her awaye two monethes.
And so she went with her companions, & lamented her maydēhead vpon the moūtaines. And after the ende of two monethes, she turned againe vnto her father, which did with her according to his vow which he had vowed, & she had knowen no man. And it grew to a custome in Israel. The daughters of Israel came yere by year to lament the daughter of Jephthah the Gileadite.iiii.dayes in a yere.

The.xii. Chapter.

The battaile of Jephthah against Ephraim. After the death of Jephthah succedeth Elon. After Elon Abdon.

A
Iu.viii.a AND the men of Ephraim gathered thē selues together, & went northewarde, and saide vnto Jephthah: *Wherefore wentest thou to fighte with the children of Ammon, & diddest not call vs to go with thee: we wil therfore burne thyne house vpon thee with fyre: And Jephthah said vnto them: I and my people were at great strife with the children of Ammon. And whē I called you, ye deliuered me not out of their handes. And when I sawe that ye deliuered me not,
Iob.xiii.b *I put my life in my handes, and wente vpon the children of Ammō. And the lord
Psa.cxix.b delivered them into my handes. Wherefore then are ye come vpon me nowe, to fight with me? Jephthah therfore gathered together all the men of Gilead, and fought with the Ephraites. And the men
B of Gilead smote the Ephraites because they sayde: ye Gileadites are but runnagates of Ephraim, amonge the Ephraites and the Manassites. Moreouer, the men of Gilead toke the passages of Jordan before the Ephraites. And whē those Ephraites that were escaped, saide: let vs go ouer, then the men of Gilead sayd vnto them: Art thou an Ephraite? they said: nay. Then saide they vnto him: then saye
Schibboleth (whiche is by interpretation, an eare of corne.) And he saide, Sibboleth: for G
he could not so pronounce. And then they toke him and slew him at the passages of Jordan. And there wer ouerthrowen at that tyme of the Ephraites.xlii.thousand. And Jephthah iudged Israel.vi.yeare, & died, & was buried in one of the cities of Gilead. After this man, iudged Israell one Abezan of Bethlehem, & he had.xxx. sonnes and.xxx.daughters, whom he sent out, & toke.xxx.other in, for his sonnes. And when Abezan had iudged Israell. vii.yeare, he died, & was buried at Bethlehē. After him, Elon a Zabulonite Iud- D
ged Israell.x.yeare: and Elon the Zabulonite dyed, and was buried in Aialon, in the countrey of Zabulon.
After him, Abdon the sonne of Hellel a Pharathonite iudged Israell. And he had.xl.sonnes, and thirty neuewes, that rode on.lxx.asse coltes. And when Abdon the sonne of Hellel the Pharathonite had iudged Israell eight yeare, he died, & was buried in Pharthō in the land of Ephraim, in the mount of the Amalekites.

The.xiii. Chapter.

Israel beyng an Idolater is oppressed of the Philistines. The birth of Samson. The sacrifice of Samsons father.

AND the children of Israell began a- A
gain to committe wickednesse in ẏ
sight of the Lord. * And the Lord Iud.x.b.
deliuered them into the handes of ẏ Philistines.xl.yeare. And there was a man in Zaraah of the kynred of Dan, named Manoah, whose wife was barren, and bare not. And the Angell of the Lorde apeared vnto the woman, and sayd vnto her: Beholde, thou arte barren, and bearest not: But thou shalte cōceaue, & beare
a sonne. And nowe beware * that thou Nu.vi.a.
drynke no wyne, nor strong drynke, nether eate any vncleane thing: for see, thou
shalt conceaue & beare a sonne. And there I.Reg.i.b
may no * rasor come on his head. For the
lad shalbe an *abstainer vnto God, euen Nu.vi.a
frō his (infancy and from his) birth. And he shal beginne to deliuer Israel out of the handes of the Philistines. Then the wife came, & tolde her husbād, saying: a man of God came vnto me, & the fashion of him was like ẏ fashiō of an angel of God, exceding fearful. But I asked him not whence

B he was, neither tolde he me his name, but
Ge.xvi.a said vnto me: * beholde, thou shalt be with
Lu.i.c. childe and beare a sonne, and now drinke
no wine nor strong drynke, neyther eate
any vncleane thinge: for the ladde shal-
be an abstainer to God, euen from hys
(infancy, and from his) birthe, to the daye of
his death. Then Manoah made interces-
sion to the Lorde, and said: I pray thee my
Lorde, let the man of God whiche thou
sendedst, come once more vnto vs, & teache
vs what we shall doe vnto the lad, when
he is borne. And God heard the voyce of
Manoah, and the aungell of God came a-
gaine, vnto the wife as she sat in the field.
But Manoah her husband was not with
her. And the wife made hast, and ranne, &
shewed her husbande, and said vnto him:
Beholde, the man appered vnto me, that
came vnto me to daye.

And Manoah arose, and wente after
his wife, and came to the man, and sayde
vnto hym: arte thou the manne that spa-
C kest vnto my wife? And he sayde, I am.
Manoah sayde, nowe when thy saying is
come to passe: what shalbe the maner of
the childe, and what shall he do? And the
aungell of the Lorde sayde vnto Mano-
ah: thy wife muste absteine from all that
I said vnto her: she maye eate of nothing
that cometh of the vine tree, nor drynke
wine or stronge drynke, nor eate any vn-
cleane thyng: But must obserue all that
I bad her. Manoah saide vnto the aun-
gell of the Lorde: we will kepe thee still,
Tob.xii.b vntill * we haue made redy a kyd, & haue
sette it before thee. And the Angell of the
Lorde saide vnto Manoah: thoughe thou
make me abyde, * I will not eate of thy
Genesi. xviii.a. bread. And yf thou wilte offer a burnte
Tob.xii.b offering, thou must offer it vnto the lord.
For Manoah wiste not, that it was an
Angell of the Lorde. And Manoah sayde
againe vnto the angell of the Lord: what
is thy name, that whē thy saying is come
to passe, we maye do thee some worship?
And the aungell of the Lorde sayde vnto
Ge.xxxii g. hym: * why askest thou after my name,
whiche is secrete.
D And so Manoah toke a kid with a meate
offeringe, and offered it vpon a rocke vn-
to the Lorde. And the aungell dyd won-
derously. Manoah, and his wyfe lokyng
vpon. And when the flame came vp to-
ward heauen from the altar, the angel of
the Lorde ascended vp in the flame of the
altar. And Manoah and his wife loked
vpon it, and fell flat on their faces vnto
the grounde. But the aungel of the Lord
dyd no more appeare vnto Manoah and
his wife. And then Manoah knew that
it was an aungell of the Lorde, and saide
vnto his wife * we shall surely dye, be-
cause we haue sene god. But his wyfe
said vnto him: yf the Lord woulde kil vs,
he would not haue receaued a burnt of-
feringe and a meat offering of oure han-
des, neither would he haue shewed vs all
these thinges, nor would now haue tolde
vs any suche. And the wife bare a sonne,
and called his name Samson. And the
lad grew, and the Lorde blessed him. And
the spirite of the Lorde beganne to moue
him in the host of Dan, betwene Zaraah
and Esthaol.

The.xiiii. Chapter.

The mariage of Samson. He killeth a lion. He propoundeth a ryddle. He killeth thyrtye men. His wyfe forsaketh hym, and taketh another.

SAmson went downe to Tha- A
nath, and sawe a woman in
Thamnath of ỹ daughters
of the Philistines, & he came
vp, and tolde his father and
his mother, and sayde: I haue sene a wo-
man in Thamnath of the daughters of ỹ Deu.vii. a.
Philistines. And nowe geue me her to
wife. Then hys father and mother sayde
vnto hym: * Is there neuer a woman a-
mong the daughters of thy brethren, and
amonge al my people, but that thou must
go, and take a wyfe of the vncircumcised C
Philistines? And Samson saide vnto his
father: geue me this woman, for she plea-
seth me well. But his father and mother
wyst not that it was the Lordes doyng,
and that he sought an occasion agaynste
the Philistines: for at that time the Phi-
listines raygned ouer Israell.

Thē went Samson and his father and
his mother, downe to Thamnath, & came
to the vineyardes of Thamnath. And be- B
hold, a yong (wood) lion roared vpon him.
And the spirite of the Lorde came vpon
him. And he tare him, as he would haue
rent a kydde, and yet had nothyng in hys
hād, neyther tolde his father and mother
what he had done. And he went downe, &
talked with the womā, which semed well
fauored in the sight of Samson.

And within a shorte space after, as he
went thither againe to take her to wife,
he turned out of the waye to see the car-
kasse of the lyon. And beholde, there was
a swarme of bees and hony in ỹ carkasse
of the lion. And he toke of the hony in his
handes,

handes, and went eating, and came to his
father and mother, and gaue them also,
and thei did eate. But he tolde not them,
that he had taken the hony out of the car-
kasse of the lion. And so his father came
vnto the womā, and Samsō made there
C a feast, for so vsed the yong menne to doe.
And when they (the citizins of that place) saw
him, they broughte. xxx. companions to
be with him. And Samson said vnto thē:
I will nowe put forth a riddle vnto you:
And yf you can declare it me within. vii.
dayes of the feast, and finde it out, I will
geue you. xxx. shyrtes and. xxx. chaunge of
garmētes. But & if you can not declare it
me, then shal ye geue me. xxx. shyrtes and
xxx. chaunge of garmentes. And they an-
swered him: put forth thy riddle, that we
may heare it. And he said vnto them. Out
of the eater came meate: & out of yͤ strong
came swetenes. And they could not in. iii.
dayes expound the riddle: And when the
seuenth daye was come, they sayde vnto
Samsons wyfe: flatter thine husbande
(and perswade him) that he may declare vs yͤ
riddle, lest we burne thee and thy fathers
house with fire. Haue ye called vs hither,
to make vs beggers? And Samsons wife
wept before him (complained) & said: Sure-
ly thou hatest me, and louest me not: for
thou hast put forth a ryddle vnto the chil-
D dren of my folke, and hast not tolde it me.
And he said vnto her: Behold, I haue not
tolde it my father & my mother, and shall
I tell it thee? And Samsons wyfe wept
before him. vii. dayes while the feast las-
ted. And the seuenth daye he tolde her, be-
cause she laye so sore vpon him. And she
tolde it the children of her folke. And the
men of the citie sayde vnto him the seueth
day, before yͤ Sunne went downe. What
is sweter thā hony, and what is stronger
than a Lion? Then said he vnto them: yf
ye had not plowed with my calfe, ye had
not founde out my ryddle. And the spirite
of the Lord came vpon him. And he went
downe to Askalon, and slew thirty men of
thē, and spoiled them, & gaue chaunge of
garmentes vnto them whiche expounded
the riddle. And he was wroth, & went vp
to his fathers house. But Samsons wife
was geuen to one of his companiōs, that
he had taken vnto him.

The. xv. Chapter.

Samson tyeth firebrandes to foxes tailes. With
the iawbone of an asse he killeth a thousande men.
Out of a great toth in yͤ iaw, god geueth him water.

But it chaunced within a while
after, euen in the time of wheat A
heruest, that Samson visited
his wife with a kid, saying: I
will go in to my wyfe into the chamber:
but her father would not suffre him to go
in. And her father saide: I thoughte that
thou hadst hated her, and therefore gaue
I her vnto one of thy companiōs, Is not
her yonger sister fairer thā she? Take her
in steade of the other. Samson sayd vnto
them: Now am I more blamelesse than yͤ
Philistines, and therefore will I do them
displeasure. And Samson went out, and
caught thre hundred foxes, and toke fire-
brandes, and fastened taile to taile, & put
a firebrand in the middes betwene two
tailes. And when he had set the brandes
on fire, he sent thē out, (that thei might runne
abrode, whiche went immediatlye) into the stā-
ding corne of yͤ Philistines, and burnt vp
both the reaped corne & also the standing,
with the vineyardes & oliues. Then the
Philistines sayd: who hath done this? And
it was tolde them that Samsō the sonne B
in lawe of the Thamnite, because he had
taken his wife, and geuen her to his com-
panion. And the Philistines came vp and
burnte her, and her father with fire.
And Samson said vnto them: though ye
haue done this, yet will I be auenged on
you, and thē I wil cease. And he smote thē
legge and thyghe with a myghtie plage.
And then he went and dwelt in the caue
of the rocke Etam. Then the Philistines
came vp, and pitched in Iuda, and lay in
(a place that was afterward called) Lehy (that is
a iawe bone, where theyr hoste was scatered abrod.)
And yͤ men of Iuda said, why are ye come
vp vnto vs? They answered: to bynde
Samson are we come vp, & to do to hym C
as he hath done to vs. Then thre thou-
sand mē of Iuda went downe to the caue
of the rocke Etam, and sayd to Samson:
wottest thou not that the Philistines are
rulers ouer vs? Wherfore then haste thou
done thus vnto vs? He answered them, Le. xxiii.
& as they did vnto me, so haue I done vn- c.
to them. And they sayd vnto him againe: Iudi. i. b.
we are come downe to bynde thee, and to
deliuer thee into the hand of the Philisti-
nes. And Samson sayde vnto thē: sweare
vnto me, (and promise me) that ye shall not
fall vpō me your selues. They answered
him, saying: No, but we will binde thee &
deliuer the vnto their hādes. But we will
not kill thee. And they bounde him with
two newe cordes, and brought him from

the

the rocke. And whā he came to Lehy, the
Philistines shouted against him. And the
spirite of the Lorde came vpon him, and
the cordes that were vpon his armes, be-
came as flaxe that was burnte with fire,
for the bandes loosed from of his handes.
And he found a rotte iawbone of an asse,
and put forth his hād, and caught it, and
slue a thousande men therwith.
D And Samson saide: with the iawe of an
asse haue I made heapes of thē: with the
iawe of an asse haue I slayne a thousand
men. And whē he had left speking, he cast
away the iawe bone out of his hand and
called the place Ramath Lehi (That is by in-
terpretation, the lyfting vp of the iaw bone.) And
he was sore athirst, and called on ẏ lorde,
and sayde: thou hast geuen this great vic-
tory, in the hand of thy seruant. And now
I must dy for thirst, and fall into the han-
des of the vncircumcised. But god brake
a great toth that was in the iawe, & there
came water therout. And when he hadde
dronke, his spirite came agayn, & he was
refreshed: wherfore ẏ name therof is cal-
led vnto this day, the wel of the caller on,
whiche came of the iawe. And he iudged
Israell in the dayes of the Philistines
twenty yeres.

The .xvi. Chapter.

Samson lifteth vp the gates of Gaza. He was deceiued by Dalila. He pulleth downe the house vpon the Philistines, and dieth with them.

A Then went Samson to *Azoth, and sawe there an harlot, and
wente in vnto her. And it was
tolde the Azathites, saying: Sā-
son is come hither: And they went about,
and laid wait for him there al night in the
gate of the citie, and were still al ẏ night,
saying: in the morning when it is day we
shal kill him. And Samsō toke his rest til
mydnight, & arose at midnight, and toke
the doores of the gate of the citie, and the
two syde postes, and rente them of, with ẏ
barre & al, and put thē vpō his shoulders,
and caried them vp to the toppe of an hill
that is before Hebron.
B And after this it fortuned, that by the
riuer of Sorek, he loued a woman called
Dalila: vnto whome came the lordes of ẏ
Philistines, and sayd vnto her: perswade
him, and see wherin his great strengthe
lieth, and by what meane we maye ouer-
come him, that we may bind him, to bring
him vnder: and euery one of vs shal geue
thee eleuen hundred syluerlinges. And

*Otherwise called Gaza

Dalila saide to Samson: Oh, tell me
where thy great strength lieth, and howe
thou mightest be bound, and brought vn-
der. Samson answered vnto her: yf they
binde me with seuen grene withes that
were neuer dryed, I shall be weake as o-
ther men. And then the lordes of the Phi-
listines broughte her seuen withes that
were yet grene and neuer dryed, and she
bounde him therwith. Notwithstanding
she had menne lying in wayte with her in
the chambre. And she sayde vnto hym: the
Philistines bee vpon thee Samson. And
immediatly he brake ẏ withes as a string
of tow (that is twined) breaketh, when it fe-
leth fire. And so his strength was not
knowen. And Dalila said vnto Samson:
Se, thou haste mocked me and tolde me C
lies. Now therfore tel me wherwith thou
mightest bee bounde. He answered her: yf
they bynde me with newe ropes that ne-
uer were occupied, I shalbe weake, and
as another manne. Dalila therfore toke
newe ropes, and bounde him therewith,
and saide vnto hym: the Philistines bee
vpon thee Samson.
And there were liers of wayte in the chā-
bre, and he brake them from of his armes
as they hadde been but a threde. And Da-
lila sayde to Samson, hitherto thou haste
begyled me and tolde me lyes: yet tell me
howe thou mightest be bounde. He sayde
vnto her: yf thou plattedest thee .vii.
lockes of my head with an heere lace.
And she fastened them with a nayle, and
sayde vnto him: the Philistines be vpon
thee Samson. And he awaked out of hys
slepe, and plucked awaye the nayle that
was in the plattinge with the heerelace.
And she sayde vnto him againe: Howe
canst thou saye that thou louest me, when
thine herte is not with me? Behold, thou
haste mocked me thys three times, and
haste not tolde me wherein thy greate
strength lyeth.
And as she laye vpon hym with her D
wordes continually vexing of hym, hys
soule was encombred eue vnto the death.
And so he tolde her all his heart, and saide
vnto her: *there neuer came rasour vpon Nu.vi.a.
myne head, for I haue ben an abstainer: Iu.xiii.a
(that is to saye consecrate) vnto God, euen
frō my mothers wombe: therfore when I
am shauen, my strengthe wil go from me,
& I shall waxe weake, and bee lyke all o-
ther men. And whē Dalila sawe that he
had tolde her all his hearte, she sente, and
called for the lordes of the Philistines,
saying:

saying: come up yet this once, for he hath
shewed me all his hearte.
Then the lordes of the Philistines cama
up unto her, and broughte the moneye in
their handes. And she made him slepe up-
on her knes (& to lay his head down in her lap,)
and she sente for a man, and he dyd shaue
C of the seuen lockes of his head, and began
to uere him, and his strengthe was gone
from him. And she sayde: the Philistines
be upon thee Samsõ. And he awoke oute
of his slepe, and saide. I will go out now
as at other times beefore, and shake my
selfe: and he wist not that the Lorde was
departed from him. But the Philistines
toke hym, and put out his eyes, & brought
Gaza him downe to Azath, & bound hym with
two fetters of brasse. And he dyd grynde
in the prison house: howbeit the heere of
hys head beganne to grow agayne after
that he was shauen. Then the lordes of ỹ
Philistines gathered thẽ together for to
offer a solemne offering unto Dagõ their
god, and to reioyce: for they sayd: our god
hath deliuered Samson oure enemy into
oure handes. And when the people sawe
him, they praised their god, for they sayde:
oure god hath deliuered into our handes
F oure enemy and destroyer of oure coun-
trey, whiche slew many of us. And when
their heartes wer mery, it fortuned, that
they saide: sende for Samson that he may
make us laugh.
And they set Samson oute of the prison
house, and he plaied before them, and thei
set him betwene ỹ pillers. And Samson
saide unto the ladde that led hym by the
hand: set me that I maye touche the pil-
lers that the house stand upon, and that
I may layne to them. And the house was
ful of men and women. And there wer al
the lordes of the Philistines. And there
were upon the rofe a three thousand men
and women that behelde while Samson
plaied. And Samson called unto the lord,
G and sayd: O Lord God thynke upon me,
and strengthen me, at this time onlye, O
Lord God, that I may be auenged of the
Philistines for my two eyes. And Sam-
son caughte the two middle pillers one
whiche the house stode, and on whiche it
was borne up: the one in his right hand,
and the other in his lefte, and sayde: my
soule shall dye with the Philistines, and
bowed them with all his might. And the
house fel upon the lordes and upon al the
people that were therin. And so the dead
which he slew at his death were mo than
they whiche he slew in his lyfe. And then
his brethren and all the house of his fa-
ther came downe and toke him up, and
brought hym & buried him betwene Za-
rath and Esthaol, in the burying place of
Manoah his father. And he iudged Is-
rael twenty yeares.

The.xvii. Chapter.

Of Micah, whose mother made him an ydoll
of silver.

There was a man in mounte
Ephraim named Micah, & A
he said unto his mother: the
leuen hundred silverlinges
that were taken from thee, a-
bout whiche thou cursedst & spakest it in
mine eares: Beholde, the silver is with
me; I toke it away. And his mother said:
blessed be thou my sonne in the Lord. And
when he had restored the leuen hundred
siluerlinges to his mother again, his mo-
ther said: I vowed ỹ siluer unto the lord of B
mine hande for thee my sonne, that thou
shouldeste make a grauen image and an
image of metal. Now therfore I will geue
it thee againe. And when he restored the
money unto his mother, his mother toke
ii. hundred silverlinges, and gaue thẽ to C
a goldesmith, which made therof a grauẽ
image, and an image of metal, and it was
in the house of Micah. And the man Mi-
cah had a temple of godds, & made an E-
phod & Theraphim (that is to say, a garment
for the priest, & idoles.) And filled the hand of
one of his sones which became his priest. C
* In those dayes there was no kyng in Iu.xviii.a.
Israell, but euery mã did that which was a.xxi.d.
good in his owne eyes. And there was a
yong man out of Bethlehem Iuda, of the
kinred of Iuda: whiche yong man was a
Leuite, and soiourned there. And the mã
departed oute of the citie of Bethlehem
Iuda, to go dwel where he coulde finde a
conuenient place. And he came to mount D
Ephraim to the house of Micah as he ior-
neied. And Micah saide unto him: Whece
comest thou? The Leuite answered hym:
I am of Bethlehem Iuda, & go to dwell
where I may find a place, (and where I may
espy it to be for my profite.) And Micah sayde
againe unto him: dwell with me and be
unto me a father and a priest,
And I will geue thee ten siluerlinges by D
yeare, two garmentes, & thy meate and
drynke. And the Leuite was contente to
dwell with the man, & was unto hym as
one of his owne sonnes. And Micah con-
secrated the hand of the Leuite, and the

yong man became his priest, & was in the
house of Micah. Then sayde Micah: now
I am sure that the lord will be good vnto
me: seyng I haue a Leuite to my priest.

The .xviii. Chapter.

The children of Dan take the gods and the priest of Micah awaye. They destroye Lais, and after builde it agayne.

A IN those daies * there was
Iu,xvii,b no kyng in Israell. And in
those dayes ŷ tribe of Dan
sought them an enheritaunce
Ios,xix,b to dwell in, * for vnto that
time there fell none inheri-
taũce vnto them among ŷ tribes of Israel.
And ŷ children of Dan sente of their kyn-
red, fyue actiue menne in feates of warre
out of their coastes, euen out of Zaraah &
Esthaol, to vew the land, & search it oute,
and said vnto them: go, & searche out the
lande. Which when they came to mount
Ephraim, euen to ŷ house of Micah, they
lodged there. And when they were in the
house of Micah, they knew the voice of ŷ
yong man ŷ Leuite, and when they tur-
ned in thither, they sayde vnto him: who
brought thee hither? What makest thou in
B this place? and what hast thou here? And
he answered them: thus and thus dealed
Micah with me, and hath hired me, and
I am become his priest. And they sayde
vnto him againe: Aske counsaile nowe of
god, that we may know whether ŷ waye
which we go shall be prosperous or no.
And ŷ priest sayd vnto them: go in peace,
for the lord guideth your waye whiche ye
go. Then ŷ fiue men departed, and came
to Lais, & saw the people that were ther-
in, how they dwelte carelesse, after ŷ ma-
ner of the Sidons, still, and without ca-
sting of parils; & that no man made any
trouble in the land, or vsurped any domi-
niõ, but wer farre from the Sidons, and
C had no businesse with other mẽ. And they
came vnto their brethren to Zaraah and
Esthaol. And their brethren sayde vnto
thẽ: what haue ye done? And thei aunswe-
red: Arise, that we may go vp against thẽ,
Nu,xiii. a. * for we haue sene the land: surely a very
good one. And doe ye sit stil? be not sloth-
full to depart But come to conquere the
lande (it shalbe no laboure.) Yf ye will go, ye
shall come vnto a people that casteth no
parilles, and it is a very large countrey,
which God hath geuẽ into your handes.
It is also a place whiche doth lacke no-
thing that is in the world. And there de-
parted thence of the kynred of the Danni-
tes, euen out of Zaraah and Esthaol, six
hundred men appointed with instrumen-
tes of warre. And they went vp and pit-
ched in Kariath Iarim which is in Iuda.
Wherefore they called the place, the hoste
of Dan vnto this day: and it is on ŷ back
side of Kariath Iarim. And they went
thence vnto mount Ephraim, and came D
to the house of Micah. Then answered ŷ
fiue men that went to spye oute the coun-
trey of Lais, and said vnto their brethren:
wot ye not, that there in is these houses
an Ephod, Theraphim a grauen image, &
an image of metall? Now therfore consi-
der what ye haue to do. And they turned
thitherward and came to the house of the
yong man the Leuite, euen vnto ŷ house
of Micah, & saluted him peaceablye. And
ŷ .vi. hundred mẽ girded with weapõs of
warre which wer of ŷ childrẽ of Dã, stode
by ŷ entring of ŷ gate. And ŷ .v. men that
went to spie out ŷ land, went in thither, &
toke the kerued image and the Ephod, &
Theraphim, & the image of metall. And
the priest stode in ŷ entring of ŷ gat with
the sixe hundred men ŷ were armed vnto
battaile, while ŷ other wẽt into Micahs
house, & set the kerued image, the Ephod,
Theraphim, & the image of metall. Then
said the priest vnto thẽ: what do ye? They
answered him: holde thy peace, laye thine
hand vpõ thy mouth, & come wt vs to bee
our father & priest. Is it better for thee to
be a priest vnto ŷ house of one man, thã to E
be a priest vnto a tribe or kired in Israel?
And the priest was glad, & toke ŷ Ephod
& Theraphim, & the grauen image, & wẽt
with the people. And they turned and de-
parted, & put the children, ŷ cattel, & their
other substaunce before them. And when
they were a good waye from the house of
Micah, the men that were in the houses ŷ
were by Micahs house, made an outcry, &
folowed after the children of Dã, and cal-
led vnto thẽ. And thei turned their faces,
& said vnto Micah: what aileth thee, that F
thou makest an out crie? And he sayde: ye
haue taken awaye my Goddes whiche I
made, & also the priest, & go youre wayes
with them. And what haue I more? howe
thẽ say ye vnto me: what aileth thee? And
the children of Dan sayde vnto him: let
not thy voice be heard among vs, lest an-
gry felowes runne vpon thee, & thou lose
thy life wt the liues of al thine housholde.
And so the children of Dan wente their
wayes. And when Micah sawe that they
were to strong for him, he turned, & went
backe

backe vnto his house agayne. And they
toke ẏ thinges whiche Micah had made,
G and the priest which he had, & came vnto
Lais, euẽ vnto a people that were at rest
and without mistrust, & smote them with
the edge ot the sweard, and burnt the ci-
tie with fire. And there was no manne to
helpe, because Lais was farre frõ Sidõ,
and they had no medling with any other
man. And the citie stode in the valley that
lieth by Bethrehob. And they built them
.xix.d, there a citie, & dwelt therin, * and called it
Dan, after ẏ name of Dan their father,
which was borne vnto Israell. Howbeit,
in very dede ẏ name of ẏ citie was Lais
at the beginning. And the childrẽ of Dan
set thẽ vp the grauẽ image. And Jonathã
the sonne of Gersõ the sonne of Manas-
ses: and his sonnes were the priests in the
tribe of Dã* vntill they wer caried away
.xviii. out of the land captiue. And they set them
vp ẏ kerued image which Micah made, al
ẏ while ẏ the house of god was in Silo.

The.xix. Chapter.

Of the Leuite whose wife was vilaynously killed in Gibea.

A IT chaunsed in those daies, whẽ
there was no kyng in Israel,
that a certaine Leuite soiour-
nyng on the side of mounte
Ephraim: toke to wife a cõcu-
bine oute of Bethlehẽ Juda,
and his concubine plaied ẏ whore by him,
and went awaye from him vnto her fa-
thers house to Bethlehem Juda, & there
continued foure monethes. And her hus-
bande arose and went after her, to speake
frendely vnto her, and to bring her home
againe, hauing his lad with him, and a
couple of asses. And she brought him vnto
her fathers house: and when the father of
the damsell sawe him, he reioyced of hys
coming. And his father in law, the dãsels
father kepte him. And the Leuite abode
with him thre dayes, & so they did eate &
drinke, and lodged there.

The fourth day when they arose early
in the mornyng, the manne stode vp, to
B departe. And the damsels father said vnto
his sonne in lawe: comforte thine hearte
Ca.xviii with a morsel * of bread, and thẽ go youre
a. waye. And they sat downe, & did eate and
drynke both of them together. And the
damsels father said vnto the man: Be cõ-
tent I praye the, and tarie all night, & let
thine heart be mery. And when the man
stode vp redy to depart, his father in law
compelled him to turne againe, and to ta-
rye all night there. And he arose vp early
the fifth daye to depart, & the damsels fa-
ther said: cõfort thine hearte, and they ta-
ried vntill after myddaye. And they dyd
eate both of them together. And whẽ the
man arose to depart with his concubine C
and his lad, his father in law the damsels
father sayde vnto him: beholde, the daye
goeth fast away and draweth toward euẽ,
tary all night. at the least waye tary thys
daye here, that thine heart may be mery.
And to morow get you yearly vpon youre
waye, that thou maiest geat thee to thy
tent. Neuerthelater, the man would not
tary, but arose and departed, and came as
farre as Jebus (whiche is Hierusalem) &
his two asses laden, and his concubine &
his lad with him. And whẽ they were fast
by Jebus, the day was sore spente, & the
yong man saide vnto his master: come I
pray thee, and let vs turne in, into this ci- D
tie of the Jebusites, and lodge all nyght
there. His master aunswered him: we will
not turne into a straung citie that are not
of the children of Israell: we wil goe forth
to Gibea. And he said vnto his ladde: goe
forewarde, & we shall come to one of these
places, to lodge all night either in Gibea
or in Rama. And they went foreward vp-
on their way, and the sunne went downe
vpon them, when thei were fast by Gibea
which belongeth to them of Ben Jamin.
And thei turned thitherward to go in and
lodge all night in Gibea. And when he
came, he sat him downe in a strete of the
citie, for there was no man that toke thẽ
to lodgyng. And beholde, there came an
olde man from his worke, out of the felde
at euen, which was also of mount Ephra- E
im, and dwelt as a straunger in Gibea.
But ẏ men of the place were the children
of Jemini. And when he had lift vp his
eies, he saw a wayfaring man in ẏ strete
of the citie. And the old man said: whither
goest thou? And whence camest thou? He
aũswered him: we came from Bethlehem
Juda, towarde ẏ side of mount Ephraim:
frõ thence am I, & I went to Bethlehem
Juda: & goe now to the house of the lord,
And there is no man that receiueth me to
house. We haue strawe & prouandre for our
asses, and bread & wine for me & thy hãd-
mayde, and for the ladde that is with thy
seruaunt: & we lacke nothyng. The olde
man said: peace be with thee: all that thou
lackest shalt thou fynd with me: onely a-
byde not in the strete all nighte: and so he
brought

brought him into his house, & gaue fodre
vnto his asses. And thei washed their fete,
and did eate and drinke. And as they wer
making their heartes mery, behold y men
of the citie whiche were wicked, beset the
house round about, & thrust at the dore, &
F spake to the man of the house, the old man
saying: bring forth the man that came in-
to thine house that we may know him.
Ge.xix.b And *the man of the house, the olde man
went out, and saide vnto them: Oh, naye
my brethren do not so wickedly, seing that
this man is come into mine house: doe not
so vnmete a thing. Beholde, here is my
daughter, a maiden, & this mans concu-
bine, them wil I bring out now vnto you,
and humble them, & do with thē what se-
meth you good: but vnto this man do not
so abhominable a thing. But the menne
woulde not herken to him. And the man
toke his concubine, and brought her oute
vnto them, whiche knew her, and abused
her all the night, euen vnto the morning.
And when the daye began to spring, they
let her goe.
G And then came the woman in the daw-
ning of the day, and fel downe at the dore
of the mans house where the Lorde was,
til it was daye. And her Lord arose vp in
the morning, and opened the dores of the
house, and went out to goe his waye. And
beholde, the woman, euen his concubine
laye along before the dore of the house, &
her handes stretched out vpon the thresh-
olde. And he (thinking her to haue been a slepe)
said vnto her: vp and let vs be going.
But she answered not. Then the manne
(perceiuing that she was dead) toke her vp vpō
an asse, & stode vp & gat him vnto his own
home. And whē he was come to his house
he toke a knife and caught his cōcubine &
deuided her with y bones into twelue pe-
ces, & sent her into al quarters of Israell.
And all that sawe it, saide: there was no
suche dede done or seene since the children
of Israell came oute of Egipte vnto thys
day: consider the matter, take auisemente
and saye your myndes.

The .xx. Chapter.

The battaile of the Israelites against the tribe of Ben Jamin, for the Leuites wife whiche was killed.

A WHen all the children of Israell
went out: and the congregation
was gathered together as it
had been but one man, euē from
Dan to Beer seba, & vnto the land of Gi-
lead, vnto the Lorde in Mizpa: and there
stode folke out of all quarters and of all
the tribes of Israell, in the congregation
of the people of God foure hundred thou-
sande footemen that drewe sweardes.
And when the children of Ben Jamin
heard that the children of Israell were
gone vp to Mizpa, and had said: O ye chil-
dren of Israel, tell vs howe this wicked-
nesse happened. And the Leuite, the wo-
mans husband that was slaine, answered
and saide: I came into Gibea that is in
Ben Jamin with my concubine to lodge
all nighte, and the men of Gibea arose a-
gainst me, & beset the house round aboute
vpon me by night, and thought to haue
slayne me, and my concubine haue they so
forced, that she is dead. And I toke my cō-
cubine, and cut her in peces, and sent her
thorowout al the landes of the enherita-
unce of Israel. For they haue committed
abhomination & foly in Israell. Beholde,
ye are all children of Israell. Pondre this
matter, and geue your aduise in the case.
And all the people arose as it had ben one
man, saying: there shall not a man of vs
go to his tent, neither turne into his hou- B
se. But this shalbe it that we will doe to
Gibea. We will go vp by lot against it.
And we will take ten men of the hundred
thorowout all the tribes of Israell, and
an hundred of the .M. and a thousand out
of .x.M. to fette vitaile for the people to
make that they maye go againste Gibea
Ben Jamin, because of all abhomina-
tion that they haue wrought in Israell.
And so all the men of Israel gathered to-
gether against the citie, knyt together as
it had been but one mā. And the tribes of
Israell sent men thorowe all the tribe of
Ben Jamin, saying: *what wickednesse Jo.xx.a
is this that is happened among you?
Nowe therfore deliuer vs the men, those
children of Beliall whiche are in Gibea,
that we may slay thē, and put away euill
from Israell. Neuerthelater, the children
of Ben Jamin woulde not herken vnto
the voice of their brethren the children of
Israel: but gathered themselues together
oute of the cities vnto Gibea, to come out
and fight against the children of Israell.
And the children of Ben Jamin were
numbred at that time oute of the cities.
xxvi. thousand men that drew sweardes,
beside the inhabitours of Gibea, whyche
were numbred seuen hundred chosen mē.
And among all these folke were seuen
hundred lefte handed menne, which eue-
rye one coulde sling stones at an heer-
breadth, and not misse. And the children
of Israell

of Israell beside Ben Jamin, were numbred foure hundred thousand men y drewe sweardes, & were al men of warre. And the children of Israel arose, and went vp to Bethell, & asked counsaile of god who should begin the battaile against the children of Ben Jamin. And the Lord said: Juda shal begin. And the children of Israel stode vp early & besieged Gibea. And the men of Israell went out to battell against Ben Jamin, and y men of Israell put them selues in araye to fight against them beside Gibea. And the children of Be Jamin came out of Gibea, & destroyed of the Israelites that daye.xxii. thousand men, and brought them to the earth.

And the folke of the children of Israell plucked vp their heartes, and went to againe, and made battell in the same place where they did the firste daye. And the children of Israel went vp and wepte before the lord vnto euen, & asked of y lord, saying: shall we goe againe to battaile against y children of Ben Jamin our brethre? And the lord said: go vp against the.

D And y children of Israel came out agaist the children of Ben Jamin the secod day. And the children of Ben Jamin went against them out of Gibea, the second day, and destroyed to the earth of the children of Israel once again.xviii. thousand men that drew sweardes euery man of them. Then the children of Israell and all the people went vp and came vnto Bethel, & wept, and sat there before the Lorde, and fasted the same daye vnto euen, & offered burnt offringes and peace offerynges before the Lord. And the children of Israell asked the Lord: for there was the arke of the appointment of God in those dayes. And Phinehes the sonne of Eleazar, the sonne of Aaron wayting vpon it at that time, said: shall I geat me vp to go out any more to battell against the children of Ben Jamin my brethren, or shal I cease?

E The Lord saide: goe, for to morow I will deliuer them into your handes. And Israel set liers awayt round about Gibea. And y children of Israel went vp against the children of Ben Jamin the third time, & put them selues in aray against Gibea, as twice before. And the children of Ben Jamin came out against the people, and were drawen awaye from the citie. And they began to smyte of the people, dead (as twyce before, by two hye wayes, of which one goeth vp to Bethel, and the other to Gibea thorow the field) vpon a thirty menne of Israell. And the children of Ben Jamin saide. They are fallen before vs, as at the firste. But the children of Israell said: let vs flee and plucke them away from the citie, vnto the hye wayes. And all the menne of Israell rose vp out of their place, and put themselues in aray at Baall Thamar.

And likewise the lyers in wayte of Israel came forth out of their places, euen out of the medowes that were about Gibea, and came against Gibea: ten thousande chosen menne out of all Israell, and there was a sore battell. But the other wist not that so greate euil was so nye them. And the Lorde plaged Ben Jamin before Israell, and the children of Israel destroied of the Beniamites y same daye.xxv. thousand, and an hundred menne, that drewe sweardes euery one of them. And when y children of Ben Jamin sawe that they were put to the worse, the men of Israell

F gaue roume to the Ben Jamites, because they trusted vnto the lyers in wayt which they had layd beside Gibea. And the liers in waite hasted, and ranne vpon Gibea, and went and smote all the citie with the edge of the sweard. And an appointment had the men of Israell from the lyers in waite, that they shoulde make a greate smoke ryse vp out of the citie. And when the men of Israell fled in the battell, Ben Jamin began to smite dead of the childre of Israell, aboute a thirty personnes, and sayde: the other are put to the worse before vs, as in the first battell. But when there beganne to arise out of the citie a piller of smoke, the Ben Jamites loked backe: and behold the wasting of y whole citie began to ascende vp to heauen. When the men of Israell also turned againe, the menne of Ben Jamin were abashed, for they saw that euell approched them. And therfore they turned their backes before the men of Israell, vnto y way that leadeth to the wildernesse, but y men of warre ouertoke them. And beside that, they whiche came out of the citie, destroied them in the middle of them. And thus they compassed the Ben Jamites about, and chaced them to Menuha, and ouer-

G ranne them to Gibea on the east side: and there wer slaine of Ben Jamin.xviii. M which were all men of warre. And they turned and fled to the wildernes ward, & vnto the rocke of Rimmon. And the other slue by the waye of the rest of them, fyue M. men, & sticked vnto them, vntill they came

came to Gideom, & slue two M. menne of
them. So that all that wer slayne þ same
day of Ben Jamin were. xxv. M. menne
that drew sweardes, which were all men
of warre: onely. vi. hundred men turned
& fled to the wildernesse, vnto the Rocke
of Rimmon, & abode there. iiii. monethes.
And the menne of Israell turned backe
againe vnto the children of Ben Jamin,
& smote them with the edge of þ swearde
in the cities, both man & beast, and al that
came to hande, & sette on fire all the cities
that they coulde come by.

The. xxi. Chapter.

The enhabitoures of Gilead are vtterlye destroyed.

A And euery mā of Israel sware
in Mizpa, saying: there shall
none of vs geue his daughter
to any of Ben Jamin to wife.
And the people came to Be-
thell & abode there till euen before god, &
lifte vp their voices & wepte sore, & saide:
O lord God of Israel why is this chaun-
ced in Israel, that there should be this day
one tribe lackyng in Israell? And on the
morow the people rose vp betime, & made
there an aultare, & offered burnte offerin-
ges & peaceofferinges. And the children
of Israel asked: who are they among al þ
tribes of Israel, that came not vp with þ
congregation vnto the Lorde? for they
had made a great othe concerning him, þ
came not vp to the lord to Mizpa, saying:
he shal surely dye. And the children of Is-
raell had pitie on Ben Jamin their bre-
thren, & said: there is one tribe cut of from
Israell this day: what shall we doe vnto
the remnaunt of thē, that they maye haue
wyues? we haue sworne by the lorde, that
we will not geue them of our daughters
B to wiues. And they saide: Is there any of
the tribes of Israell, that came not vp to
Mizpa to þ lord? And behold, there came
none of þ enhabitours of Jabes Gilead
vnto the host and congregation. For the
people wer vewed: and behold, there wer
none of the enhabitors of Jabes Gilead
there. And they sent thither a multitude,
euen. xii. thousand men of the strongest of
them, and commaunded them, saying: go
and smite the enhabitors of Jabes Gile-
ad with the edge of the sweard, both we-
Numeri xxxi. c. men and children. * And this is it that ye
shall do, vtterly destroy all the males, and
al the wemen that haue lyen by men. And
they found among the enhabitors of Ja-
bes Gilead foure hūdred damoselles, vir-
gins, that had knowen no man, by lying
with any male. And they brought them
vnto the host to Silo, which is in þ lande
of Canaā. And þ whole congregation sent
and spake with the childrē of Ben Jamin
that were in the Rocke of Rimmon, & cal-
led peaceably vnto them: & Ben Jamin
came again at that time, & thei gaue them
wiues whiche they had saued aliue of the
wemen of Jabes Gilead. But they suffi-
ced thē not. And the people had compassiō
on Ben Jamin, because þ God had made
a gappe in the tribes of Israell. And then C
the elders of the congregation, said: what
shal we do to the remnaunt of them, to get
thē wiues, seyng al þ wiues of Bē Jamin
are destroied? And they said: there muste
be an enheritaunce for them þ be escaped
of Ben Jamin, that a tribe be not destroy-
ed out of Israel: howbeit, we may not ge-
ue them wiues of our daughters. For the
childrē of Israell had sworne, saying: cur-
sed be he, that geueth a wife to Ben Ja-
min. Thē thei said: behold, there is a feast
of þ lorde yearly in Silo, which is on the
northside of Bethel, & on the east side of þ
way that goeth from Bethel to Sichem,
& south from Libanon. Therfore they cō-
maūded the childrē of Ben Jamin, saying
go & lye in waite in the vineyardes. And
when ye see that the daughters of Silo D
come out to daunce in a row, then come
ye out of the vineyardes, & catch you eue-
ry man a wife of þ daughters of Bē Ja-
min. And when their fathers or brethren
come vnto vs to complaine, we will saye
vnto thē haue pitie on vs for their sakes,
because we reserued not to eche man his
wife in time of warre. Neither haue ye
geuē vnto them, that ye should sinne at
this time. And the childrē of Ben Jamin
did euen so: and toke thē wiues according
to the numbre of thē that daunced, whom
they caught. And they went, and returned
vnto their enheritaunce, & repaired the ci-
ties, & dwelt in them. And the children of
Israell departed thence at that time, and
went euery man to his tribe, & to his kin-
red, and went out from thēce euery mā to
his enheritaunce. * In those dayes there Ju.xvii. & xviii.
was no king in Israel: but euery man did
that which semed right in his owne eies.

The ende of the booke of Judges.

The booke of Ruth.

The firste Chapter.

Elimelec goeth with his wife and children into the lande of Moab.

1 IT fortuned, ẏ (in the dayes
of a certaine Judge) whẽ the
Judges iudged there fell
a dearth in the land, and a
certen man of Bethlehem
Juda wẽt for to soiourne
in the countrey of Moab: he and his wife
and his two sonnes. The name of the mã
was Elimelec, and the name of his wife,
Naomi: and ẏ names of his two sonnes
wer, Mahlon and Chilion, and they wer
Ephraites, out of Bethlehem Juda. And
when they came into the lande of Moab,
they continued there. And Elimelec,
Naomies husband died, and she remai-
ned with her two sonnes which toke them
wiues of the nations of the Moabites; ẏ
ones name was Orpha, and the other
Ruth: And thei dwelled there about a ten
yeare. And Mahlon and Chilion died al-
so, euen both of them, and ẏ woman was
lefte desolate of her two sõnes, and of her
husbande. Then stode she vp with her
daughters in law, and returned from the
countrey of Moab: for she had heard saye
in the countrey of Moab, howe that the
B lord had visited his people, and geuen thẽ
bread. Wherefore she departed out of the
place where she was, & her .ii. daughters
with her. And they went on their way to
returne vnto the land of Juda.
And Naomi said vnto her two daughters
in law: goe and returne eche of you vnto
your mothers house: and the lorde deale
as kindly with you, as ye haue dealt with
the dead: and with me. And the lord geue
you, that you may fynd rest, either of you
in the house of her husbãd. And when she
kyssed them, they lifte vp their voice, and
wepte, and said vnto her: we will go with
thee vnto thy folke. And Naomi saide:
turne again my daughters: for what cau-
se will you go with me? Are there any mo
children in my wombe, to be your husbã-
des? Turne again my daughters, and go:
for I am to olde to haue an husband. And
yf I sayd, I haue hope, yf I toke a man C
also this night: yea and though I had al-
ready borne sonnes, would ye tary after
them, till they wer of age? or would ye for
them so long refraine from taking of hus-
bandes? Not so my daughters: for it gre-
ueth me muche for your sakes that ẏ hade
of the lord is gone out against me. And
they lifte vp their voices, & wepte againe,
and Orpha kissed her mother in law, but
Ruth abode still by her. And Naomi said:
se, thy sister in lawe is gone backe againe
vnto her people and vnto her goddes: re-
turne thou after her. And Ruth answe-
red: entreate me not to leaue thee, and to
returne from after thee: for whither thou
goest, I will go also, & where thou dwel-
lest, there I will dwell: thy people shalbe
my people, and thy god my God. Where
thou dyest, there will I dy, and there will
I be buried. The lord do so and so to me,
yf ought but death only departe thee and
me asondre. When she saw that she was
stedfastly minded to go with her, she lefte
speaking vnto her. And so they wẽt both, D
vntill they came to Bethlehem. And whẽ
they wer come to Bethlehem, it was noi-
sed of the thorow all the citie, & the wemẽ
saied: is not this Naomi? And she answe-
red thẽ: cal me not Naomi (that is to say beau-
tifull:) but cal me Mara, (that is to say bitter)
for the almighty hath made me very bit-
ter. I went oute full, and the lorde hath
brought me home again empty. Why thẽ
cal ye me Naomi, seyng the lord hath hũ-
bled me, and the almighty hath brought
me vnto aduersitie? And so Naomi with
Ruth ẏ Moabitesse her daughter in law,
returned out of the countrey of Moab, &
came to Bethlehem, in the beginning of
Barley haruest.

The .ii. Chapter.

Ruth gathereth corne in the feldes of Booz.

AND Naomies husband had a kinse- A 1
man of strength and might (which
was of the kinred of Elimelec)
named Booz. And Ruth the Moabytesse
saide vnto Naomi: let me go to the felde,

& gather eares of corne (suche as the reapers
leaue) after any mā in whose sight I finde
grace. And she said vnto her: go my daugh-
ter. And she went & came to the field, & ga-
thered after the reapers, and her chaunce
was, that the same felde perteined vnto
Booz, which was of the kinred of Elime-
lech. And beholde, Booz came frō Beth-
lehem, and said vnto the reapers: the lord
be with you. And they answered him: the
lorde blesse the. Then said Booz vnto his
B yong man ỳ stode by the reapers. Whose
damosell is this? And ỳ yong man ỳ stode
by ỳ reapers answered, & said: it is ỳ Mo-
abitish damosell, that came with Naomi
out of the countrey of Moab, and she said
vnto vs. Oh let me lease and gather after
the reapers, the eares that remaine: and
so she came, and hath continued euen frō
the morning vnto nowe, saue that she ta-
ried a litle in the house. Thē saide Booz
vnto Ruth: hearest thou my daughter? go
to no nother fielde to gather, neither go
from hence: but abide here by my maidēs.
Let thine eyes be on the felde that they
reape, and go thou after the maidens.
Haue I not charged the yong men, ỳ thei
shall do thee no hurte? Moreouer, when
thou art a thirst, go vnto the vessels, and
drinke of ỳ which ỳ laddes haue drawen.
Genesi. xxxiii. a. Thē she fel on her face & *bowed her self
to the ground, & said vnto him: howe is it
that I haue found grace in thine eyes, &
that thou shouldest know me, seyng I am
an aliaunt? And Booz answered and said
vnto her: all is tolde & shewed me, ỳ thou
hast done vnto thy mother in law, since ỳ
C death of thine husband, howe thou haste
lefte thy father and thy mother, and the
lād where thou wast borne, and art come
vnto a nation which thou knewest not in
time passed. The Lorde quite thy worke,
and a full rewarde bee geuen thee of the
lord god of Israell, vnder whose wynges
thou arte come to abide. Then she sayde:
let me fynde fauour in thy sight my lord,
thou that hast comforted me, and spoken
hartely vnto thy mayd, which yet am not
lyke vnto one of thy maidens. Booz saide
vnto her againe: in time of refectiō come
thou hither, and eate of the bread, and dip
thy sop in the vineger. And she sat downe
Iosu. v. d by the reapers, and he reached her *par-
ched corne, of the whiche she did eate, and
was sufficed, and left part. And when she
was rysen vp to gather, Booz command-
ded his yong men, saying: let her gather
euen among the heapes, and forbid her
not. And leaue her some of the sheues for
the nonce, & let it lie, that she maye gather
it vp, (without shame) & rebuke her not. And
so she gathered in the felde, vntill euen, &
threshed that she had gathered, & it was
in measure vpō an Epha (that is. iii. bushels) D
of barley. And she toke it vp, & went into
the citie: & when her mother in lawe had
sene what she had gathered, she plucked
out also, & gaue to her that she had reser-
ued, when she had eaten ynough. And her
mother in law sayd vnto her: where haste
thou gathered to dai? & where wroughtest
thou? blessed be he, that knew thee. And
she shewed her mother in law how she had
wrought with him, & said the mans name
with whom I wrought to daye is Booz.
And Naomi saide vnto her daughter in
law: blessed be he of the lord, for he ceaseth
not to do good to ỳ liuing & to the dead.
And Naomi said again vnto her: the man
is ny vnto vs, and of our next kynne. And
Ruth the Moabite said: he saide vnto me
also. Thou shalt be with my yong mē, vn-
till they haue ended all my haruest: And
Naomi answered vnto Ruth her daugh-
ter in law: it is best my daughter ỳ thou
goe out with his maidens, ỳ they fall not
vpon thee in any other felde. And so she
kept her by ỳ maidēs of Booz, to gather,
vnto ỳ end of barley haruest, & of wheate
haruest also & dwelt w her mother in law.

The. iii. Chapter.

Ruth sleapeth at Booz fete, & is knowen his kinswoman.

Then Naomi her mother in lawe A
said vnto her: my daughter: shall
I not seke rest for thee that thou
maist prosper? And is not Booz
oure kinsman, with whose maidens thou
waste? Behold, he wenoweth barley to
night in the threshing floore: washe thy
selfe therfore, & anoint thee, & put thy ray-
ment vpon thee, & geat thee downe to the
barne. But let not a man knowe of thee,
vntil he haue leafte eating & drinking.
And whē he goeth to sleap, marke ỳ place
where he laieth him downe, & then goe &
lifte vp the clothes, that are on his fete, &
laye thee downe there, and so shall he tell
thee what thou shalte do. And she answe-
red her: al that thou biddest me, I will do. B
And so she went downe vnto the barne, &
did according to al that her mother in law
bad her. And when Booz had eaten and
dronken, and made him mery, and was
gone in, to lye downe beside the heape of
corne, she came softelye, and lifte vp the
clothes

clothes of his fete, & laid her downe. And
at midnight the man was afraide, & gro-
ped. And behold, a womā lay at his fete.
And he said: what art thou? she answered:
I am Ruth thine handmayd: spreade thy
wing ouer thine h[illegible]mayde, for thou art
the nexte of the kinn[illegible]. He sayd: blessed bee
C thou in the Lorde my daughter, for thou
hast shewed more goodnesse in the later
ende, than at the beginning, in as muche
as thou folowedst not yong mē, whether
they were poore or ryche. And nowe my
daughter feare not, I will doe to the all
that thou requirest: for all the citie of my
people doth knowe, that thou art a wo-
man of vertue. And it is true that I am
of thy nexte kynne, howbeit there is one
nerer than I. Tary this night. And whē
morning is come, yf he will mary thee, it
is good, so let him do. But and yf he will
not haue thee, as sure as the lorde liueth,
I wil haue thee: lie still vnto ẏ morning.
And so she lay at his fete vntill the mor-
D nyng. And she arose vp before one coulde
knowe another. And he saied: let no man
knowe, that there came any woman into
the barne. And he said againe: bring the
mantel that thou hast vpō thee, and hold
it vp. And when she helde it vp, he meatte
in syxe measures of barley, and layd it on
her. And she gat her into the citie, and
when she came in to her mother in lawe,
she saied: how is it w thee my daughter?
And she tolde her al that the mā had done
to her. And said also: these sixe measures
of barley gaue he me, and sayd: thou shalt
not come empty vnto thy mother in law.
Then said she: my daughter, sit still, vntil
thou know how the matter wil chaunce.
For the man will not be in rest, vntill he
haue finished the thing this same day.

The. iiii. Chapter.

Booz taketh Ruth to wife, of whom he beget-
teth Obed.

A Then went Booz vnto the gate,
& sat him downe there: & behold
ẏ kinsman of which Booz spake
came by. Unto whom he sayed:
come & sytte downe here, & called hym by
hys name. And he turned in, & sat down.
And he toke ten men of the elders of the
citie, and said: sit ye downe here. And they
sat down. And he said vnto the kinsman:
Le. xxv. d Ie. xxxii. b Naomi that is come againe oute of the
countreye of Moab * will sel a parcell of
land which was our brother Elimelecs.
And I thought to do the to wete, and bid
thee bye it before the inhabitours and el-
ders of my people. Yf thou be disposed to
redeme it, doe: but and yf thou wilte not
purchase it, then tel me, ẏ I may knowe.
For there is none to chalēge it, saue thou,
and I next thee. And the other answered
I will purchase it.
Then saide Booz, what daye thou byeste
the feld of the hand of Naomi, thou must
take also Ruth the Moabite the * wyfe B
of the dead, to stirre vp ẏ name of ẏ dead De. xxv. b
vpon his inheritaunce. The kinsman an-
swered: I cānot purchase it, for marryng
of myne owne enheritaunce: take thou
my right to thee, for I cānot purchase it.
Now this was the maner of olde time in
Israel concerning purches & chaunging,
for to stablish all thing: that a man muste
plucke of his shooe and geue it his neigh-
bour & this was a sure witnes in Israel.
Therfore the kynsman said to Booz: Bye
it thou: and so drue of his shoe. And Booz
said vnto the elders and vnto al ẏ people: C
ye are witnesses this daye, that I haue
bought al that was Elimelecs, & all that
was Chilions and Mahlons, of ẏ hande
of Naomi. And moreouer, Ruth ẏ Mo-
abite the wyfe of Mahlon, haue I pur-
chased to be my wife, to stire vp the name
of the dead vpon his inheritaunce, and ẏ
his name be not put out from among his
brethren, & from the gate of his place: ye
are witnesses this daye. And all the peo-
ple that were in the gate, and the elders
said, we are witnesses: the Lord make the
woman that is come into thine house, like
* Rahel & Lea, which twaine dyd builde Ge. xxix. and. xxx. d
the house of Israell: doe thou also vale-
auntlye in Ephrata, and bee famouse in
Bethlehem. Thy house be like the house
of Pharez * whom Thamar bare vnto Genesi. xxxviii. d
Iuda, euen of the sede whiche the Lorde
shal geue thee of this yong woman.
And so Booz toke Ruth, and she was hys
wife. And when he went in vnto her, the
Lord gaue that she conceaued, and bare
a sonne. And the women said vnto Na-
omi: blessed be the Lord, the whiche hath
not left thee without a kynsman, to haue D
a name in Israel, and that shall bring thy
life againe, and cherishe thine olde age.
For thy daughter in lawe whiche loueth
thee, hath borne vnto him, and she is bet-
te[r] to thee thā seuen sonnes. And Naomi
toke the child, and laid it in her lappe, and
became nourse vnto it. And her neygh-
bours gaue it a name, saying: there is a
childe borne to Naomi, & called it Obed:

The same is the father of Isai, ẏ father of
Dauid. These are the generations of
i.Pa.ii a Math.i.a *Pharez: Pharez begat Hezron, Hezron
begat Ram, Ram begat Aminadab, Ami-
nadab begat Nahson, Nahsõ begat Sal-
mon, Salmon begat Booz, Booz begat
Obed, Obed begat Isai, Isai begat
Dauid.

¶ The ende of the booke of Ruth.

¶ The first booke of Samuel called the first booke of the kinges.

The firste Chapter.

Elkana hath .ii. wiues. Hanna and Phenenna.

A THer was a man of one of ẏ
two Ramaths (of ẏ kinred
of Zophi, of mout Ephrai)
i.Pa.v.c named *Elkana ẏ sonne of
Jeroham, ẏ sõne of Elihu,
the sõne of Thohu, ẏ sonne
of Zuph, an Ephrathite: whiche had two
wiues, the one called Hanna, & the other
Phenenna. And Phenenna had children,
Ex.xxiii.c. but Hanna had none. *And the said man
wẽt vp out of his citie euery feastful day,
De.xvi c to pray, & to offre vnto the lorde of hostes
in Silo, wher wer the two sonnes of Eli
(Hophnye & Phinehes) the Lordes pries-
tes. And it fell on a solẽne day, that Elka-
na offered, & gaue to Phenenna his wife,
and to al her sõnes and daughters, porti-
ons. But vnto Hanna he gaue a portion
with a heauy chere, for he loued Hanna, &
the Lorde had made her barren. And her
enemye (Phenenna) vexed her sore con-
tinually, to moue her, because the Lorde
B had made her barren. And so did she yeare
by yeare as ofte as she wente vp to the
house of ẏ Lord. And so chafed her, which
wept, and did not eate. Thẽ said Elkana
her husband to her: Hanna, why wepest
thou? and why eatest thou not? and why
is thine hearte troubled? am not I better
to thee, than ten sonnes? So Hanna rose
vp after that they h[ad] eaten and dronke
in Silo. And Eli the priest satte vpon a
stole by one of the side postes of the tẽple
of the Lord. And she was troubled in her
mynde, and prayed vnto the Lorde, and
wept sore, and vowed a vowe, and saide:
O lord of hostes, yf thou wilt loke on the
trouble of thine handmaid and remembre
me, and not forgeat thine handmaid, but
geue vnto thine handmaid a man childe:
I wil geue him vnto the lord al the daies Iu.xiii
of his life, *and there shal no raser come Nu.vi
vpõ his head. And as she continued pray-
ing before the lorde, it fortuned that Eli
marked her mouth. For Hanna spake in
her hert, and her lippes did but moue on-
ly, but her voice was not heard: & therfore
Eli thought she hadde bene dronken, and
Eli said vnto her: How long wilt thou be
dronken? put awaye from thee the wyne
that thou hast. Hãna answered and saide:
not so my lord, I am a woman of a sorow-
ful hert? I haue dronke neither wine nor
strong drinke, but haue *powred out my C
soule before the lorde. Counte not thine Psal.li
handmaid to be like a daughter of Belial,
for out of the abundaũce of my heuinesse
& grefe haue I spoken hitherto. Eli an-
swered her againe, and said: go in peace,
the god of Israel graunt thee thy petitiõ,
that thou hast asked of him. She said: let
thine handmaide find grace in thy sighte.
And so the woman went her way, and did
eate, and loked no more so sad. And they
rose vp early, and worshipped before the
lord, and then returned, and came to their
house to Ramath. And when Elkana
knewe Hanna his wife, the lorde remem-
bred her, for in processe of time it came to
passe, that she conceiued, and bare a sõne,
& called his name Samuel (saying:) be-
cause I haue asked him of the lorde. And
Elkana and al his house went vp to offer
vnto the lord, the offering due for ẏ feast,
and also his vowe: Neuerthelesse, Hanna
went not vp, but said vnto her husbande: D
I will tary vntill the lad be weined, and
then I will bring him ẏ he may appeare
before the lord, and there abyde for euer.
Elkana her husbande answered her: doe
what semeth thee best: tary at home, vntil
thou hast weined him: and I beseche the
lord, to make good his saying. And so the
woman

woman abode, and gaue her sonne sucke
vntil she weined him. And when she had
weined him, she toke him with her, with
thre bullockes and an Epha of floure, &
a bottle of wine, and brought him vnto ye
house of the lorde in Silo, and the childe
was yet but tendre of age. And they slue a
bullocke, and brought in the ladde to Eli,
and she said: Oh my lord, as truly as thy
soule liueth my lorde, I am the woman yt
stode before the here praying vnto ye lord.
For this lad I prayed, and the lorde hath
geuē me my desire which I asked of him:
and therefore I haue geuē him vnto the
lorde, as long as he is mete for the lorde.
And they worshipped the lorde there.

The.ii. Chapter.

The song of Hanna. The offence of the sonnes of Eli.

A And Hāna praied & said: mine herte
reioyceth in the lord, & mine horne
is exalted in the lord. My mouth is
wide open ouer mine enemies, for I re-
ioyce in thy saluation. There is none so
holy as the lord, for without thee, is no-
thing. Neither is there any of strength
as is our god. Talke not to much proud-
ly, let olde thynges departe oute of youre
mouthes, for the lord is a God of know-
ledge, & his purposes come to passe. The
bowe with the mightie men are broken:
and they that were weake, haue gyrde
themselues with strength. Thei that wer
ful, haue hired out themselues for bread,
and they that wer hungry, cease so to be,
B til ye baren hath borne seuen: and she that
Deu.xxxii. had many childrē, is waxed feble. * The
Lord killeth, and maketh aliue: bringeth
down to the graue and fetcheth vp again.
The lord maketh pore, and maketh riche:
Ps.cxiii. bringeth lowe, and heueth vp on hye. * He
raiseth vp the pore out of the dust, and lif-
teth vp the beggar from ye donghil: to set
them among princes, and to enherit thē
with the seate of glory. For the pillers of
the earth are the lordes, and he hath set ye
round world vpon them. He wil kepe the
Ps.xviii.b fete of his saintes, and ye wicked shal kepe
silence in darknesse, and * in his owne
might shal no man be strong. The lordes
aduersaries shalbe destroied of him: and
out of heauen shal he thunder vpon euery
one of thē: The lord shal iudge the endes
of the worlde, and shall geue might vnto
his kyng, and exalte the horne of his an-
nointed. And Elkana wente to Ramath
to his house, and the lad did minister vn-
to the lord before Eli the priest. But the
sonnes of Eli wer children of Belial, and
knew not the lord. And the priestes made
a law for the people, that whensoeuer any C
man offered an offering, the priestes lad
came, while the fleshe was a sething and
a fleshhoke with thre teth in his hand, &
thrust it into the panne, kettle, caldren or
potte. And all that the flesh hoke brought
vp, that the priest toke away. And so thei
did vnto al the Israelites, that came thi-
ther to Silo. yea, and therto, before they
burnt the fatte, the priestes lad came and
said to the man that offered: geue fleshe yt
I maye dresse it for the Priest, for he will
not haue sodden flesh of thee, but rawe.
And if any man saide vnto him: let them
burne the fat according to the daye, and
then take as much as thine hearte desi-
reth, the lad would answer him: yea, thou
shalt geue it me now, and if thou wilt not,
I will take it with violence. And ye sinne
of the yong men was verye great before
the lord. For men abhorred the offring of D
the Lorde. But the childe Samuel minis-
tred before the lord, girded about with a
linnen Ephod. Moreouer, his mother
made him a litle cote, and brought it to
him from yere to yere when she came vp
with her husbande, to offre the offring in
the solemne feastes: & Eli blessed Elkana
and his wife, and said: the lord geue thee
sede of this woman, for the petition that
she asked of the lord. And they went vnto
their own home. And the lord visited Hā-
na, so that she conceiued, and bare thre
sonnes, and two daughters. And ye childe
Samuel grewe before the lorde. Eli was
very olde, and heard all that his sonnes
did vnto al Israel, and how they lay with
the women that waited at the dore of the
tabernacle of witnesse, and he saide vnto E
them: why doe ye such thinges? For of all
these people, I heare euil reportes of you.
Oh, nay my sonnes, for it is no good re-
port that I heare how that ye make ye lor-
des people to trespasse. If one man sinne
against an other, dayesmen may be iud-
ges: but if a man sinne against the Lord,
who will be his dayesman? Notwithstan-
ding, thei hearkened not vnto the voice of
their father, because the lord would slaye
them. The childe Samuell profited * and Luke ii.f.
grewe, and was in fauoure both with the
lord, and also with men. And there came a
man of god vnto Eli, and said vnto him:
thus saith the lord: did not I appere vnto
the house of thy father when they were in
Egipt, subiect vnto Pharaos house? And

I chose thy father oute of all the tribe of
F Israel to be my priest, to offre vpon mine
Leui.x.d aultar, and to burne incense, * & to weare
De.xii.b an Ephod before me. And I gaue vnto ye
house of thy father al the burnt offringes
of the children of Israel. Wherfore treade
you downe my sacrifice and mine offring
whiche I commaunded to be made in the
tabernacle, and honourest thy children a-
boue me, to make your selues fat of ye first
fruites of all the offeringes of Israel my
people? Wherfore, the lorde god of Israel
sayeth: I saied that thy house, & the house
of thy father shoulde walke before me for
euer. But now the lord saith: that be farre
from me: for them that worship me, I wil
worship: & they that dispise me, shal come
to shame. Behold, the dayes come, that I
wil cut of thine arme, and the arme of thy
fathers house, that there shal not be an el-
der in thine house. And thou shalt se thine
enemy in ye Tabernacle (of the lord) and
G in al the wealth which (god) shal geue Is-
rael, & there shal not be an elder in thine
house for euer. Neuerthelesse, I will not
destroy al the males that come of thee fro
mine altar, But to make thine eies dase,
& to make thine heart melte. And al they
i.Re.xxii. that be multiplied in thine house * shal die
b. if they be mē. And this shalbe a signe vn-
to thee, ye shall come vpon thy two sonnes
i.Re.ii.g *Hophny and Phinehes: euen in one day
they shal dy both. And I wil stirre me vp
a faithful priest, that shal do acording to
my hert and mind. And I wil builde hym
a sure house. And he shall walke beefore
mine anointed for euer. And they that are
left in thyne house, shal come and crouche
to him for a litle piece of siluer, and a cake
of bread, & shal say: put me (I praye thee)
in one office or other among the priestes,
that I may eate a morsel of bread.

The.iii.Chapter.

The Lord calleth Samuel thre times.

A AND ye childe Samuel minis-
tred vnto the lord before Eli:
and the word of the lord was
precious in those dayes, ne-
ther was there any open vi-
sion. And it chaunced at that time, that
i Re.iiii.c Eli lay in his place, & his * eyes beganne
to waxe dymme that he could not see. And
yet the lampe of god went out, Samuell
layed him downe to slepe in the temple of
the lord, where the arke of god was. And
the lord called Samuel, and he said. here
I am: and he ranne vnto Eli, and sayed:
Here am I, for thou calledst me. And he
saied, I called thee not: goe againe, and
slepe. And he wente and laied him downe
to slepe.
And the Lorde called once againe: Sa-
muell, and Samuel arose and wente to B
Eli, and said: I am here: for thou diddest
call me. And he answered: I called thee
not my sonne: Goe agayne and take thy
reste. Samuel knewe not yet the Lord,
neyther was the worde of the Lorde yet
opened vnto him. And the Lorde wente
to and called Samuel the thirde time.
And he arose, and went to Eli, and saied:
I am here, for thou haste called me. And
Eli perceyued that the Lorde had called
the childe. Therfore Eli sayed vnto Sa-
muel: goe, and lye downe, and yf he call
thee againe, then saye: speake on Lorde,
for thy seruaunte heareth. So Samuel
wente, and laied him downe in his place.
And the Lord came, and stode, and called
as beefore: Samuel Samuel. Samuel
answered: speake on for thy seruaunt hea-
reth. And the Lorde sayed to Samuel:
beholde, I wil doe a thing in Israel that C
both the eares of as many as heareth it,
shall tyngle. In that daye I will raise vp
against Eli, all thinges whiche I haue
spoken concerning his house: from the be-
ginning to the endyng. I haue tolde him
* that I will iudge his house for euer, for
the wickednesse which he knoweth.
For when the people cursed his sonnes
for the same wyckednesse, he hath not cor-
rected them.
And therfore I haue sworne vnto the
house of Eli, ye the wickednesse of Elies
house: shal not bee purged with sacrifice
nor offering for euer. Samuel lay til the
morning, and opened the dores of the
house of the lorde. And Samuel feared to
shewe Eli the vision. Then Eli called
Samuel, and saied: Samuel my sonne.
And he answered: here I am. He sayed:
what is it that the Lorde hath sayd vnto
thee? I praye thee hyde it not from me.
* God doe so and so to thee, yf thou hide
any thing from me, of al that he sayd vn-
to thee. And Samuel tolde hym euerye D
whit, and hyd nothing from hym. And he
sayed, it is the Lorde, let hym doe what
semeth hym best.
And Samuel grewe, and the Lord was
with hym, and lefte none of hys wordes
vnperfourmed. And al Israel from Dan
to Bersabe, wiste that faithfull Samuel
was made the Lordes prophete: And the
Lord

Lorde appeared againe in Silo: for the
Lord opened himselfe to Samuel in Si-
lo, thorowe the worde of the Lord.

The .iiii. Chapter.

The arke of the lorde is taken. Eli and his chil-
dren dye.

AND Samuel spake vnto al
A Israel. (And it fortuned, that in
those dayes, the Philistines came
together to fight.) And Israel
went out against ye Phili-
stines to battaile, and pyt-
ched beside the * helpe stone. And ye Phi-
...e. vii. listines pitched in Aphek. And put them-
selues in aray against Israel. And when
they ioined the battell, Israel was put to
the worse before the Philistines. And the
Philistines slue in aray along by the fiel-
des, about a foure thousande men.
And whẽ the people wer come into their
tentes, the elders of Israel said: wherfore
hath the lord caste vs downe this day be-
fore the Philistines: let vs fetch the arke
of the appointment of the Lorde oute of
Silo vnto vs, that when it commeth a-
mong vs, it maye saue vs out of the hand
of our enemy. And so the people sent to
B Silo, and fet from thence the arke of the
appointment of the Lord of hostes, which
dwelleth betwene the Cherubins.
And there were the two sonnes of Eli,
Hophni and Phinehes, with the arke of
the appointment of god. And it fortuned,
that when the arke of the appointment of
the Lorde came into the hoste, all Israel
shouted a mightie shout, so that the earth
rang againe.
And whẽ the Philistines heard the noise
of the shoute, they sayed: what meaneth
the sounde of this mightie shoute in the
host of the Hebrues? And thei vnderstode
how that the arke of the Lord was come
into the hoste. And the Philistines were
afraied, and saied: God is come into the
host. And they said againe: Woe vnto vs,
for it was neuer so before this: Woe vnto
vs, who shal deliuer vs out of the hãde of
these mightie Godds? these are the gods
that smote the Egiptians with so many
C plages in the wildernesse. Be strong and
quite youre selues like men, O ye Phili-
stines, that ye be not seruauntes vnto the
...xiii, a Hebrues, * as they haue bene to you. Be
of a manly corage therfore, and fight. And
the Philistines foughte, and Israell was
put to the worse and fled euery man into
his tẽt. And there was an exceadig great
slaughter: for there were ouerthowen of
Israel. xxx. M. fotemen. And the arke of
God was taken, and the two sonnes of
Eli, * Hophni, and Phinehes were dead. 1 Re. ii, g.
And there ranne a mã of BẽJamin out
of the araye, and came to Silo the same
day with his clothes rent, and earth vpõ
his head. And when he came, Eli sat vpõ
a stole, and loked towarde the waye: for
hys heart feared for the arke of God.
And when the man came into the citie, &
tolde it, all the citie cried. And when Eli
heard the noise of ye crying, he said: What
meaneth this noise of the rumor? And the
mã came in hastely, and told Eli. Eli was 1. Re. viii a.
xcviii. yeare old, and * his sight failed hym
that he could not se. And the man said vn-
to Eli: I am he that came out of the aray,
and fled this daye out of the host. And he
said: what thing is fortuned my sonne?
The messenger answered & said. Israel is
fled before the Philistines, and there is a
great slaughter chaũced among the peo-
ple: and thy two sõnes, Hophni and Phi-
nehes are dead, & the arke of god is takẽ.
And it fortuned that when he made men-
tion of ye arke of God, Eli fel from of hys D
stole backewarde vpon the threshholde of
the gate, and his necke brake, and he died:
for he was an old man and heuy, and iud-
ged Israel fortie yeares.
And his daughter in law Phinehes wife
was with childe and nye the birth. And
whẽ she heard the tidinges that the arke
of God was taken, and that her father in
law, & her husband were dead, she bowed
her selfe, & trauailed, for her paines came
vpon her. And about ye time of her death,
the wemen that stode about her, said vnto
her: feare not, for thou hast borne a sõne:
but she answered not, nor regarded it.
And she named the childe * Ichabod, say- The glory is gone.
ing: The glory is departed from Israell.
Because the arke of God was taken, and
because of her father in law and her hus-
band. And she said againe: The glory is
gone frõ Israel, for ye arke of God is takẽ.

The .v. Chapter.

Dagon the God of the Philistines is caste flat
before the arke.

AND the Philistines toke the arke A
of God and caried it frõ the helpe
stone vnto Asdod: agayn the Phi-
listines toke the arke of god, and brought
it into the house of Dagon, & set it by Da-
gon. And when they of Asdod were vp in
the next day in the morning, behold, Da-

gon laye vpon the earth before the arke of the Lorde.
And they toke Dagon, and set him in his place againe. And when they were vp early in the next morning, beholde, Dagon laye vpon the grounde beefore the arke of the Lorde, and his head, and hys two handes cut of vpon the threshold, that onely the shape of a fishe was lefte on hym. And therfore is it, that ye priestes
B of Dagon (nether any man that commeth into Dagons house) treade not on ye threshold of Dagon in Asdod, vnto this daye.
But the hande of the Lord was heuy vpon them of Asdod, and he destroyed them, and smote them with Emerodes, both Asdod, and all the coastes thereof. (The villages also and the feldes in the middes of the countrey wer full, and there came vp mice, and therwas a confusion of great death in the citie.) And whe the men of Asdod saw that it was so, they sayed: the arke of the god of Israell shall not abide here with vs, for his hande is sore vpon vs and vpon Dagon our God.
They sent therefore and gathered all the Lordes of the Philistines vnto the, and said; what shall we doe with the Arke of
C the god of Israel? They answered: let the Arke of the god of Israel be caried about vnto Gath. And they caried the Arke of the god of Israel aboute.
And it fortuned, that when they had caryed it aboute, there was by the hande of the Lorde a mightie great noyse in the citie, and he smote the men of the citie both small and great, and they had secrete diseases. (And the Gethites toke counsell and made themselues preuy seates of skynnes.) Therefore they sent the arke of god, to Akaron.
And assone as the arke of god, came to
D Akaron, the Akaronites cried out saying: they haue brought the Arke of the god of Israel to vs, to slea vs and oure people.
And so they sent, and gathered together all the lordes of the Philistines, and said: sende awaye the arke of the god of Israell, to goe againe to his owne place, that it slea vs not and oure people.
For there was great lamentation ouer the dead thorowout all the citie, and the hande of god was exceading sore there.
And the men that dyed not, were smitten with the Emerodes: and the cry of the citie went vp to heauen.

The. vi. Chapter.

The kyne bryng home the arke with the rewardes.

The arke of the lord was in the countrey of the Philistines seuen monethes, and the Philistines called for ye priestes & the soothsayers, saying: what shal we do to the arke of the lord? tell vs wherwith we shal send it home againe? They said: yf you send the arke of the god of Israel home again, send it not emptye. But rewarde it with a trespace offering: and then ye shall be whole, & it shalbe knowen to you, why his hand departeth not from you. Then said thei: And what shalbe the trespace offering, which we shal reward him with.
They answered: fiue golden arses, & fiue golden myce, according to the numbre of the Lordes of the Philistines. For it is one maner of plage on you all, & on youre lordes. Wherefore ye shall make images like to youre arses, and images lyke to your mice that corrupte the lande, and ye shall geue glory vnto the God of Israell: that he maye take his hande from of you,
and from of your goddes, and fro of your B
land. Wherfore do ye harden your hertes as the Egiptians and Pharao hardened their hertes? whiche when he toke on against them, did thei not let the people go, and they departed? Now therefore, make a new cart, and take two mylche kine: on whose necke there hath come no yoke.
And tye the kyne to the carte, and bryng the calues home from them. And take the Arke of the lord, and lay it vpon the cart, and put the iewels of golde (which ye rewarde him with for a sinne offering) in a cofer by the side therof, and send it away, that it maye goe. And if ye se that he goe vp by the waye of his own coast to Bethsames: then it is he that did vs this great euil. Yf no, we shall knowe then, that it is not his hande that smote vs: but it was a chaunce that happened vs. And the men did euen so: and toke two kine that gaue mylke, and tyed them to the carte, and kept the calues at home, and they laid the arke of the Lorde vpon the carte, and the cofer with the mice of golde, and with the
images of their arses. And the kine toke C
the streight waye to Bethsames, & wente on the streight waye: and as they wente, lowed, and turned neither to the righte hande nor to the lefte. And the lordes of the Philistines went after them, vntil the borders of Bethsames. And thei of Bethsames wer reaping their wheate haruest in the valey. And they lifte vp their eies,

and

and spied ẏ arke: And reioiced when they
saw it. And the carte came into the fielde
of one Jehosua a Bethsamite, and stoode
still there. There was also a great stone.
And they claue the wood of the carte and
offered the kine a burntofferyng vnto the
lord. And the Leuites toke downe ẏ arke
of the lorde, and the cofer that was with
it, wherin the iewels of golde were: and
put them on the great stone. And the men
of Bethsames sacrificed burnt sacrifice,
and offred offrynges that same daye vnto
the lord. And when the fiue lordes of the
Philistines had sene it, they returned to
Akaron the same daye. And these are the
golden arsses which the Philistines gaue
to amendes for a trespace offering, to the
[illegible] lord: for Asdod one: for *Gaza one: for As-
D kalon one: for Gath one: and for Akaron
one. And golden mice, according to the
number of al the cities of the Philistines,
euen according to the fiue lordes, both of
walled townes and of townes vnwalled
euen vnto the great stone of lamentation
whereon they set downe the arke of the
lord: which stone remaineth vnto this day
in the fielde of Jehosua the Bethsamite.
And he plaged the mē of Bethsames, be-
cause they had sene the arke of the lorde.
And he slew among the people fiftie. M.
and thre score and .x. men. And the other
people lamented, because the Lorde had
slaine ẏ people with so great a slaughter.
Wherefore the men of Bethsames sayed:
who is able to stande before the Lorde so
holy a god: and to whom shall he go from
vs? And they sent messengers to the inha-
bitors of Kariath Jarim, saying: The
Philistines haue brought againe ẏ arke
of the Lord: come ye down therefore, and
fet it vp to you.

The .vii. Chapter.

The arke is brought to Kariath Jarim.

A AND so the mē of Kariath Ja-
rim came, & fet vp the arke of
ii.Re.vi.a the Lord: and brought it in-
to the house of Aminadab in
Gibea, and sanctified Eleazar
his sonne, to kepe the arke of the lorde: &
while the arke abode in Kariath Jarim,
the dayes multiplied, and there passed o-
uer twenty yeres, & al the house of Israel
lamented after the Lord. And Samuell
spake vnto al the house of Israel, saying:
Io.xxiiii. c. yf ye be come againe vnto the lorde with
al your hertes, then * put away ẏ straung
goddes and Astharoth from among you:
and prepare your hertes vnto the Lorde,
and serue him only: for he shall ryd you De. [illegible]
out of the hande of the Philistines. Then Math. [illegible]
the children of Israel did put away Baa- b.
lim and Astharoth, and serued the Lorde
only. And Samuel said: gather al Israell
to Mizpa, and I will praye for you vnto
the Lord. And they gathered together to
Mizpa, and drewe water, and powred it
out before the Lorde, and fasted the same
day, & said there: we haue sinned againste
the lord. And Samuel iudged the childrē
of Israell in Mizpa. When the Philisti-
nes heard that the children of Israel wer
gathered together to Mizpa, the lordes
of ẏ Philistines went vp against Israel.
And when the children of Israell hearde
that, they wer afraied of the Philistines,
and the children of Israell sayed to Sa-
muel: ceasse not to crye vnto the lorde our
god for vs, that he may saue vs out of the C
hande of the Philistines. And Samuel Ec.xlvi.b
toke a suckyng lambe, and offered it alto-
gether for a burntoffring vnto the lorde,
and cried vnto the lord for Israel, and the
Lord heard him. And as Samuel offred
the burntoffering, the Philistines came
to fyght againste Israell. But the Lorde
thondred a great thonder that same daye
among the Philistines, and scattered thē,
that they fel before Israell. And the men
of Israel went oute to Mizpa, & pursued
the Philistines, and folowed vpon them
vntill the place that is vnder Bethcar. D
And thē Samuel toke a stone & pitched Ios.xxiiii.
it betwene Mizpa and the marke of the f.
rocke, and called the name thereof, the
*stone of helpe, saying: Hitherto hath the i.Re.iiii
lord helped vs. And so ẏ Philistines were a.
brought vnder, and they came nomore in-
to the coastes of Israel: and the hande of
the Lord was against the Philistines all
the dayes of Samuell. Therto the cities
which the Philistines had takē from Is-
rael, wer restored againe to Israell, euen
from Akaron to Gath: with the coastes of
the same, and Israel plucked them out of
the handes of the Philistines. And there
was peace betwene Israel and the Amo-
rites. Samuel iudged Israel al the dayes
of his life, and went about yeare by yeare
to Bethell, Gilgal, and Mizpa, & iudged
Israel in al those places, and came again
to Rama: for there was his house, & there
he iudged Israel also, and there he built
an altare vnto the Lord.

The .viii. Chapter.

The people require a kyng.

 When

A When Samuel was olde, he made
his sonnes iudges ouer Israell.
The name of his eldest sõne was
Joel, and the name of the second
Abia, and they wer iudges in Beerseba.
And his sonnes walked not in his wayes:
De.xvi.d but turned aside after lucre, and * toke re-
warde, and peruerted the right. Then all
the elders of Israel gathered them toge-
ther, and came to Samuel vnto Rama,
and said vnto him: behold, thou art olde,
and thy sonnes walke not in thy wayes.
De.xvii c Now therfore * make vs a king to iudge
i.Re.xii.c vs, as al other nations haue. But yͤ thing
Osee,xiii displeased Samuel, when they saied: geue
c. Act.xiii.d vs a kyng to iudge vs. And Samuell
B praied vnto the lord. And the lord said vn-
to Samuel, heare the voice of the people
in all yͭ they say vnto thee. For they haue
not cast thee away, but me: that I should
not raigne ouer them. And as they haue
euer done (since I brought them oute of
Egipt vnto this daye, and haue forsaken
me, and serued other Goddes) euen so doe
they vnto thee. Now therfore herken vn-
to their voice: howbeit, yet testifie vnto
De.xvii. them and shewe them * the authoritie of
c. the kyng that shall raigne ouer them.
C And Samuel tolde all the wordes of the
lord vnto the people that asked a king of
him, and he said: this shalbe the authori-
tie of the kyng that shal raigne ouer you:
iii,Re,ix, *he will take your sonnes and put them
d. to his charrettes, and make his horsemẽ
of them, to runne before his charet, and
will make him of them, captaines ouer
thousandes and ouer fifties, and will set
them to eare his grounde, and to gather
in his haruest, and to make instrumentes
of warre, and apparel for his charrettes.
And he wil take your daughters & make
them appotticaries, cookes, and bakers.
And he shall take the best of your feldes,
iii Re.xxi * and of your vineyeardes, and of youre
a. D oliue trees, and geue them to his seruaũ-
tes. And he shall take the tenthe of your
seede, and of your vineyardes, and geue
it to his chamberlaynes: & to his seruaũ-
tes. And he shal take the best of your men
seruauntes, and maidseruauntes, & yong
men, and of your asses, and put them to
his worke. And he shall take the tenth of
youre shepe, and ye shalbe his seruaun-
tes. And ye shal crie out at that time vpõ
your king, which ye shal haue chosen you,
and the Lorde will not heare you at that
day. Neuerthelesse, the people woulde not
heare the voice of Samuel, but dyd say:
nay, not so. But there shalbe a kyng ouer
vs, that we maye be lyke other nations,
and that our king may iudge vs, and goe
out before vs, and fighte oure battailles
(for vs.) Therfore, when Samuel hearde
al the wordes of the people, he rehearsed
them in the eares of the lorde. And the
lord saide to Samuel: herken vnto their
voice, and make them a kyng: And Sa-
muel said vnto the men of Israel: goe eue-
ry man to his citie.

The. ix. Chapter.

Saul the sonne of Cis is chosen kyng.

There was a man of Bẽ Jamin
named * Cis yͤ sonne of Abiell, A
the sonne of Zeror, the sonne of i.Re.xi g.
Bechorath, the sõne of Aphiah, i.Par.ix
the sonne of a man that was a Jeminite, b.
a man of strength and might: & the same
had a sonne called Saul, a goodly yong-
man and a faire: so that among the chil-
dren of Israel there was none goodlyer
than he, For from the shoulders vpward,
he was hier than al the other people. And
the asses of this Cis Saules father, wer
lost: and Cis said to Saul his sonne: take
one of the laddes with thee, and goe vp,
and seke the asses. And he went thorowe
mount Ephraim, and thorow the land of
Salisa, but they found them not. Then
they went thorow the land of Salim, and
there they were not. When they went al-
so thorow the land of Jemini, they found
them not. At the last when they wer come
to the lande of Zuph, Saul said vnto hys
lad yͭ was with him: come let vs returne,
lest my father leaue caring for the asses, &
take thought for vs. He said vnto hym:
behold, there is in this citie a man of god,
and he is a worshipfull man, all that he
saith cõmeth surely to passe. Nowe thẽ let
vs go thither: peraduenture he shal shewe
vs what waye we maye goe. Then saide
Saul to his lad: yf we wil go, what shall
we bryng the man? For oure bread is all
spẽt out of our vessels, and there is none
other presente to bryng the man of God:
what haue we? And yͤ lad answered Saul
againe, and said: I haue found about me B
yͤ fourth part of a sickle, that will I geue
the man of god, to tel vs our way. Before
time in Israel when a man wente to seke
an answere of god, thus wise he spake:
come, and let vs goe to the sear. For he yͭ
is now called a Prophete was in the old
time called a sear. Then said Saul to his
lad: wel said of thee: come, let vs go. And
so they went vnto the citie where the mã
of

of god was. And as they were going vp
into the citie, they mette with damoselles
that came out to drawe water, and sayed
vnto them: is there here a sear? And the
maidens answered them: yea, (here is one)
Behold, he is before you. Make hast now
for he came this day to the citie, for there
is an offering of the people this daye in
the hill. When ye be come into the citie, ye
shall finde him streight way yer he goe vp
to the hil to eate: for ỷ people wil not eate
vntil he come, because he dooth blesse the
offering: And then eate thei that be biddē
to the feast. Now therfore get you vp, for
this day shal ye finde him. And they went
C vp into ỷ citie. And when they were come
into the middes of the citie. Beholde, Sa-
muel came out against them, for to go vp
i.Re.xv.a to the hill. * But the Lord had tolde Sa-
muel in his eare (a dai before Saul came)
saying: to morowe this time I will sende
thee a man out of ỷ land of Ben Jamin,
him shalte thou annointe to be captaine
ouer my people Israel, that he maye saue
my people out of the handes of the Philis-
tines: for I haue loked vpon my people,
& their crie is come vnto me. When Sa-
muel therfore saw Saul, the lord answe-
red him: see, this is the man whō I spake
to thee of. This same shal raigne ouer my
people. Then went Saul to Samuell in
the middle of the gate, and said: tell me I
praye thee where the sears house is. Sa-
muel answered Saul, and said: I am the
sear, go vp before me vnto the hill, for ye
shal eate with me to day. And to morowe
I will let thee go, and will tel thee al that
is in thine hearte. And as for thine asses
that were lost thre dayes agoe, care not
for them, for they are founde. And more-
ouer whose shal ỷ beautiful thinges of Is-
rael be? Belong they not to thee, and to al
D thy fathers house? But Saul answered
& saide: am not I the sonne of a Jeminite
of the smallest tribe of Israell? & my kin-
red is the least of all the kynredes of the
tribe of Bē Jamin. Wherfore thē speakest
thou so to me? And Samuell toke Saul
and his lad, and broughte them into the
parlour, and made them sit in the chiefest
place among thē that wer bidden: whiche
were vpon a thirtie persons. And Sa-
muel said vnto the cooke: bring forth the
portion which I gaue thee, and of whiche
I said vnto thee kepe it with thee. And ỷ
cooke toke vp ỷ shoulder, and that whiche
was vpon it: and set it before Saul. And
Samuel said: beholde, that which is lefte,
put it before thee and eate: for hither to
hath it bene kept for thee, of purpose, whē
I called the people. And so Saul did eate
with Samuel that daye: And when they
were come downe from the hill into the
citie, Samuel cōmuned with Saul vpon
the top of the house: and when they arose
early about ỷ spring of the daye, Samuel
called Saul vpon the toppe of the house,
saying: vp, that I maye sende thee away.
And Saul arose. And they went out at ỷ
dores, both he and Samuel. And when
they wer come almost oute of the towne,
Samuel said to Saul: bid the lad go be-
fore vs (and he wēt before) but stand thou
still a while, that I maye shew thee what
god saieth.

The .x. Chapter.

Saul is annointed king, and prophecieth.

AND thē Samuel toke a vessell
of oile and powred it vpon his A
head and kyssed him, & saide:
hath not the Lorde annointed Act.xiii.b
thee to be captaine ouer his in-
heritaunce? (And thou shalt deliuer his people
out of the handes of their enemies which are round
about them. And this tokē shalte thou haue that the
lord hath annointed thee to be prince.) Whē thou
arte departed fro me this daye, thou shalt
finde two men by * Rahels sepulchre in
the borders of Ben Jamin, euē at Zelezah. Genesi.
And they wil say vnto thee: ỷ asses which xxxv.c.
thou wentest to seke, are founde. And loe,
thy father hath lefte the care of the asses,
and sorowth for you, saying: What shall
I doe for my sonne? Then shalt thou goe
forth from thence, and shalte come to the
plaine of Thabor. And there shall meete
thee thre mē going vp to god to Bethell:
one carying thre kyddes: and another
carying thre loues of breade: and another
carying a bottel of wine. And they wil sa-
lute thee, and geue thee two loaues of B
bread: which ỷ shalt receiue of their hādes.

After

After that shalt thou come to the hill of
God, where the Philistines kepe their
watch. And when thou art come thither
to the citie, thou shalt mete a company of
Prophetes comming downe from the hill
with a psalter, a tymbrell, a pype and an
harpe before them: and they shall prophe-
cy. And the spirit of the lord wil come vpō
thee also, and thou shalte prophecie with
them, and shalte be turned into an other
i Re. vii a man. Therfore when * these signes are
i Pa. xviii a. chaunced thee, doe what thou hast to doe,
for god is with thee. And thou shalte goe
before me to Gilgal: and I also will come
downe vnto thee, to sacrifice burnt sacri-
fices, and to offre peaceofferinges.
* Tary for me seuen dayes, till I come
i. Re. xiii. b. to thee, and shewe thee what thou shalte
doe. And assone as he had turned hys
shoulder to goe from Samuell, god gaue
him an other maner of hert: and al those
tokens came to passe that same daye. And
when they came to the hill: beholde, the
i. Re. xi. b company of prophetes met hym: and * the
spirite of God came vpon him also, and
he prophecied among them. And all that
knewe him before, when they sawe that
he prophecied among the prophetes, they
sayed eche to other: what is this that is
happened vnto the sonne of Cis?
B *Is Saul also among ỹ prophetes? And
i. Re, xix, b. one of the same place aunswered & sayed:
who is their father? And therof came the
prouerbe: what, is Saul also among the
prophetes? And whē he had made an end
of prophecying, he came to the hill. And
C Sauls fathers brother sayed vnto hym:
and to his lad, whither went ye? He said:
to seke the asses, and when we sawe that
they wer no where, we came to Samuel.
And Sauls vncle said: tel me what Sa-
muel saied vnto you? Saul answered his
vncle: he tolde vs playnely, that the asses
were found. But of the kingdom wherof
Samuell spake, tolde he hym not. And
Samuell called the people together vn-
to the Lord to Mizpa, and sayd vnto the
children of Israel: thus sayed the Lorde
God of Israell: I broughte Israel out of
Egipte, and deliuered you oute of the
hande of the Egyptians, and oute of the
handes of all kyngdomes that troubled
you. And ye haue thys daye caste awaye
your God, that helped you oute of al your
aduersities and tribulatiōs. And ye haue
i Re. xviii b. saied vnto hym: * make a kyng ouer vs.
Nowe therefore stande ye before the lord
and. xii. c by youre tribes and youre thousandes.

And when Samuel had broughte all the
tribes of Israel, the tribe of Ben Iamin
was caughte. When he had broughte the
tribe of Ben Iamin by their kynreddes, D
the kynred of Matri was caughte: and
at the laste Saul the sonne of Cis was
caughte. And when they soughte hym he
coulde not be founde.
Therfore they asked the Lorde further,
yf the man shoulde come thither. And the
Lorde aunswered: beholde, he hath hyd
hymselfe among the stuffe. And they ran
and fet hym thence. And when he stode a-
mong the people, he was hier than any of
the people, from the shoulders vpwarde.
And Samuel sayed to al the people: See
ye not hym whom the Lorde hath chosen:
and howe there is none lyke him among
all the people? And all the people shouted
and sayed: God * sende the kyng lyfe. i. Re. iii.
Then Samuel tolde the people * the du- De. xvii.
ty of the kingdom, and wrote it in a boke b.
and laied it vp before the Lord, and sente
al ỹ people away euery man to his house.
And Saul also wēt home to Gibea. And
there folowed him strong menne, whose
heartes god had touched. But the childrē
of Belial said: how shal he saue vs? *And Iu. viii.
they despised him, and broughte him no
presentes. And he held his tong.

The. xi. Chapter.

The people reneweth the kyngdom of Saul.

Nahas the Ammonite came, & be- A
sieged Iabes in Gilead. And all
the men of Iabes said vnto Na-
has: make a couenaunt with vs, and we
will be thy seruauntes. And Nahas the
Ammonite answered them: In this will
I make a couenaūt with you, yf I maye
thrust out al your right eies, & bring that
shame vpō al Israel. To whom ỹ elders
of Iabes said: geue vs. vii. dayes respit: ỹ
we may send messengers vnto all ỹ coa-
stes of Israel. And thē if there bee no mā
to help vs, we wil come out to thee. Then
came ỹ messengers to Gibea vnto Saul,
& tolde this tidinges in the eares of the
people. And al the people lift vp their voi- B
ces & wept. And beholde, Saul came fo-
lowing the cattel out of the felde, & Saul
said: what aileth this people, ỹ thei wepe?
And they tolde hym the tydynges of the
men of Iabes. And the spirit of god came
vpon Saul, whē he heard those tidinges,
and he was exceding angrye, and toke a
yoke of oxen, and hewed them in peces, &
sent them thorowout al the coastes of Is-
rael by the handes of messengers, saying:
whoso-

whosoeuer cometh not forth after Saul
and after Samuel,so shal his oxen be ser-
ued. And the feare of the lorde fell on the
people, and they came out as it had bene
C but one man. And when he *numbred thē
...e.xv.a in Bezech,the children of Israel wer thre
hundred.M. men: and the men of Juda
thirty.M. And they said vnto the messen-
gers that came: so saye vnto the men of
Jabes in Gilead: to morow by that tyme
the sunne be hote,ye shal haue helpe. And
the messengers came and shewed the men
of Jabes,which were glad. Therfore the
mē of Jabes said: to morow we will come
out vnto you,and ye shall doe with vs all
ẏ pleaseth you. And on the morow it for-
tuned, that Saul put the people in three
partes,and they came in vpon the hoste
in the morning watch, and slew the Am-
monites vntil the heate of the daye. And
they that remained,wer scattered so, that
two of them wer not left together. And ẏ
people said vnto Samuel: what is he that
D dare say: shal Saul raigne ouer vs: bring
those men,that we maye slaye them. And
Saul said: there shal no mā dye this day,
for to day the lord hath saued Israel. Thē
said Samuel vnto the people: come, ẏ we
may go to Gilgal, & renue the kyngdome
there: And all the people went to Gilgal,
& made Saul king there before the Lord
in Gilgall. And there they offered peace-
offeringes before ẏ lord. And there Saul
& al the mē of Israell reioiced excedingly.

The.xii.Chapter.

Samuel declareth himself to be an innocēt Judge.

A SAmuell said vnto al Israel: be-
hold,I haue herkned vnto your
voice in al ẏ ye said vnto me,and
haue made you a king. Nowe
therfore,your king walketh before you.
And I am old and graye headed: and be-
hold, my sonnes are with you, & I haue
walked before you frō my childehod vnto
this day. Behold,here I am: beare record
Eccle.xlvi.c of me before ẏ lord, & before his annoin-
Acts.xx.g. ted. * Whose oxe haue I takē: or whose
asse haue I takē: whō haue I done wrōg
to: Whom haue I hurt: or of whose hand
haue I receiued any brybe, to blind mine
eies therwith & I wil restore it you again:
They said: thou hast done vs no wrong,
nor hurt vs: neither hast thou takē ought
of any mans hand. He said vnto them a-
gain: ẏ lord is witnesse against you & his
B annointed is witnesse this day, ẏ ye haue
founde noughte in my handes. And they

answered: he is witnesse. And Samuell
said vnto the people: it is the lord ẏ made
Moses and Aaron, & that brought youre
fathers out of the lande of Egipte. Nowe
therfore stande still, ẏ I may reason with
you before the lorde, according to all the
righteousnesse of ẏ lord, which he shewed
both you and your fathers. * After that Genesi.
Jacob was come into Egipte, & your fa- xlvi.a.
thers cried vnto the lord, * the lorde sent Exo.ii.d.
Moses and Aaron which brought youre Exo.iii.b
fathers out of Egipt, & made them dwell Ju.iiii.a.
in this place. * And when they forgat the
lord their god,he deliuered them into the
hande of Sisara captaine of the hoste of
Hazor * and into the hand of the Philisti-
nes, & * into the hand of the king of Mo- Ju.xiii.a
ab,and they foughte againste them. And Jud.iii.b
they cried vnto the Lorde, and said: we
haue synned,because we haue forsakē the
lord,and haue serued Baalim and Astha-
roth. Nowe therefore deliuer vs out of ẏ
handes of our enemies,and we wil serue
thee. And ẏ lord sent Jerobaal, * Badan, C
* Jephthah, & * Samuel: & deliuered you Ju.xiii.d
out of the hādes of your enemies on eue- Jud.xi.a.
ry side, and ye dwelled safe. And for all i Re.vii.b
that,when you saw,that Nahas the king
of the children of Ammon came againste
you,ye said vnto me: * not so,but a kyng i.Re.viii
shall raigne ouer vs: when yet the Lorde e.
your god was your king. Now therefore
beholde,the kyng whom ye haue chosen,
and whom ye haue desired, lo the Lorde
hath set a kyng ouer you. Yf ye will feare
the lord and serue him, & heare his voyce,
and not disobey the word of the lord: both
ye and the kyng that raigneth ouer you,
shal folow ẏ lord your god: Yf ye will not
herken vnto the voice of the lord, but dis-
obey the lordes mouth, then shal the hand
of the lord be vpō you, & on your fathers.
Now also stande and se this great thyng
which the lord wil do before your eies: Is
it not now wheat haruest: I will call vn-
to the lord, and he shal sende thundre and
rayne: that ye may perceaue and see, how
that your wickednesse is great, whiche ye
haue done in the sight of ẏ lord, in askyng
you a king. And so Samuel called vnto ẏ
lord, and the lorde sent thundre and raine
the same daye. And al the people feared ẏ D
lord and Samuell exceadinglye. And al ẏ
people saide vnto Samuel: praye for thy
seruauntes vnto the lord thy god, that we
dye not: for we haue sinned in asking vs
a kyng, beside all the sinnes that euer we
did. And Samuell saied vnto the people:
feare

feare not: ye haue in dede done all this
wickednesse, yet depart not frõ folowing
the lord. But serue him euen with al your
heartes. Neither turne ye after vayne
thinges whiche are not able to profite
Exodu. you, for they are but vanitie. * For ye lorde
xxxiii. b. wil not forsake his people, because of hys
Deu. ix. e great names sake: because it hath pleased
Jo. vii. b. the lorde to make you his people. Moreo-
uer, god forbid that I should sinne agaist
the lord, and ceasse praying for you, but to
shew you the good and right way. Ther-
fore feare you the lord, and serue him in ye
truth, and with al your hertes, & considre
how great thinges he hath done for you.
But and yf ye doe wickedly, then shall ye
perishe, both ye and your kyng.

The.xiii. Chapter.

The Philistines are smitten of Saul and Jonathas. Saul being disobedient to Goddes commaũdemẽt is shewed of Samuel that he shal not raigne.

A SAul had bene king on yere (whẽ
these thīges came to passe:) and
he reigned ii. yeres ouer Israel.
And Saul chose him thre. M.
men of Israel. Two. M. wer with Saul
in Michmas, and in mount Bethel, and
a. M. with Jonathas in Gibea Ben Ja-
min. And ye rest of the people he sent euery
mã to his own house againe. And Jona-
thas smote the holde of Philistines, that
was in the hill: and it came to the Phili-
stines eares, And Saul blew the trompet
thorowout al the land, saying: let the He-
brues heare. And al Israel heard sai, how
that Saul had destroied an holde of the
Philistines, wherfore Israell stanke be-
fore the Philistines. And the people ga-
B thered together after Saul to Gilgall.
The Philistines also gathered thẽselues
together to fight wt Israel. xxx. M. char-
rettes, & vi. M. horsemen, wt other people
Esai. x. f like ye sand by ye seas side in multitude, &
came vp, and pitched in Michmas east-
ward frõ Bethauen. And whẽ the men of
Israell saw it, they were in a straite, and
feare came vpõ the people, & they hid thẽ-
selues in caues, and in priuie holes, & in
rockes, and in hie places, & in pittes. And
some of the Hebrues went ouer Jordan
to goe vnto ye land of Gad & Gilead. And
Saul was yet in Gilgal, and al the peo-
ple that folowed him wer astonied. And
he taried seuen daies, euen vnto the time
i. Re. x. b. that Samuel * had appointed. But Sa-
muel came not to Gilgal: and the people
were therefore scattered from him.

And Saul said: bring a burnt sacrifice to
me and peace offringes. And he offred
burnt sacrifice. And assone as he hadde
made an end of offring ye burnt sacrifice,
beholde, Samuel came. And Saul went
against him, to blesse him. And Samuel
said: what hast thou done? Saul said: be-
cause I sawe that the people scattered frõ
me, and that thou camest not within the
dayes appointed, & that the Philistines
gathered themselues together to Mich-
mas, therfore said I: the Philistines shal C
come downe now vpon me to Gilgall: &
I haue not made supplication vnto the
Lorde. And when I had ouercome my
selfe, at the laste I offred a burnt offring.
And Samuell said to Saul * thou arte Eccl[...]
become a foole, thou haste not kepte ye cõ- i. Pa[r.]
maundemente of the Lord thy god which c.
he commaunded thee For at this tyme
woulde the lord haue stablished thy king-
dome vpon Israell for euer. But now,
thy kingdome shall not continue.
* The lorde hath sought him a man after Act. [xiii.]
his own hert, and the lord hath commaũ- c.
ded him to be captain ouer his people, be-
cause thou hast not kept that whiche the
lord commaunded thee. And Samuel a-
rose, and gat him vp from Gilgal, to Gi-
bea Ben Jamin, (and the remnaunte of the
folke went vp after Saul to mete the people which
fought against them as they were comming from
Gilgal to Gibea in the hill of Ben Jamin.)
And Saul numbred the people that were D
founde with him, and they were about a.
vi. C. men. And Saul and Jonathas his
sonne, and the people that were founde
with them had their abiding in the hill of
Ben Jamin. But the Philistines pitched
in Michmas. And there came out of the
hoste of the Philistines thre companies
to destroye: One company turned vnto ye
way that leadeth to Ophra, vnto the land
of Saul: And an other company turned
the way to Bethoron. And the third com-
pany turned to the waye of the coast that
is sene aboue ye valey of Zeboim, toward
the wildernesse. There was no smith
found thorowout all the land of Israell.
For the Philistines saide: lest happly the
Hebrues make thẽ sweardes or speares.
But al the Israelites went downe to the
Philistines to mẽde euery man his share,
his mattocke, his axe, and his necessarye
tooles. And then the edges of the shares,
mattockes, dongforkes, and axes were
blunt, & also the forkes wer to bee set in.
And so in time of battail there was ney-
ther

XUM

ther swerd nor speare found in ye handes
of any of the people that wer with Saul
and Jonathas. But with Saul and Jo-
nathas his sonne was there somewhat
founde. And the watche of ye Philistines
came out, to go ouer vnto Michmas.

The.xiiii. Chapter.

Jonathas and his harnesbearer putteth ye Philis-
tines to flight. He tasteth the hony.

AND it fortuned the same time,
A that Janathas ye sõne of Saul
saied vnto his yong man that
bare his harnesse: come, & let
vs goe ouer to the Philistines
watche, that are yonder on the other side:
& he tolde not his father. And Saul ta-
ried in ye vttermost part of Gibea vnder
Rimmon, which is in Migron, & the peo-
ple that wher with him wer vpõ a sixe C.
men. And Ahia the sonne of Ahitob, Je-
habods brother, the sonne of Phinehes, ye
sonne of Eli, was ye lordes priest in Silo
and ware an Ephod. And the people wist
not ye Jonathas was gone. And in the
middes of ye passage (by which Jonathas
sought to go ouer vnto the Philistines
watch) wer ther two sharp rockes eue͂ one
on the on side, & the other on ye other side: ye
B one called Bozez, and the other Senne.
The forefronte of the one leaned north-
ward toward Michmas, & the other was
southwarde toward Gibea: And Jona-
thas saide to the yongman that bare hys
harnesse: come, & let vs goe ouer vnto the
watch of these vncircumcised, peraduen-
i.Par. ture the lord will worke with vs: for it is
...ic. no hardnesse with ye lord, * to saue either
in many or in few. And his harnesbearer
said vnto him: do al that is in thine heart:
Go where it pleaseth thee. Beholde, I am
with thee as thine heart lusteth. The͂ said
Jonathas: behold, we go ouer vnto these
men, and shall shewe our selues vnto the͂:
yf they say on this wise to vs, tary, vntill
we come to you, the͂ will we stand still in
our place and not goe vp to them. But &
yf they say: come vp vnto vs: then we wil
...Par.xiiii go vp, for * the lord hath deliuered the͂ in-
to our hãdes. And this shalbe a signe vn-
to vs. And they both shewed themselues
vnto the watche of the Philistines. And ye
Philistines said: See, the Hebrues come
out of the holes where they had hid them-
selues in. And the men of the watch aun-
swered Jonathas and his harnesbearer,
and said: come vp to vs, and we will shewe
you a thing. And Jonathas said vnto his
harnesbearer: come vp after me, for ye lord
hath deliuered them into the hande of Js-
rael. And Jonathas clame vp vpõ hãdes
and fete, and his harnesbearer after him.
And (so when they had sene Jonathas face) they
fell before Jonathas, and his harnesbea-
rer slew them after him. And the first
slaughter which Jonathas and his her- C
nesbearer made, was vpon a.xx. menne,
within the compasse as it were about an
half acre of lande. And there was a feare
in the host in the field, and among al peo-
ple: insomuche that they that were gone
out of ye watch to rob, were afraied also: &
the earth trembled for the feare that was
se͂t of god. And the watch men of Saul in
Gibea Ben Jamin saw. And beholde, the
people (of the Philistines) wer scattered, &
wer smitten as thei went. The͂ said Saul
vnto the people that were with him.
Search & see, who is gone away frõ vs.
And when they had numbred, beholde, Jo-
nathas and his harnesbearer were not
there. And Saul saide vnto Ahia: bring
hither ye arke of god. For the arke of god
was at that time with ye childre͂ of Jsrael.
And it fortuned that while Saul talked
vnto the priest, the noyse that was in the
host of ye Philistins spred further abrode,
and encreased (by litle and litle, & gaue a more
cleare sounde) And Saul said vnto ye priest,
withdrawe thine handes. And Saul ioy-
ned him selfe vnto all the people that wer
with him, and they came to the battaill.
And behold, * euery mans sweard was a- Jud.vii.f
gainst his felowe, and there was a verye ii.Pa.xx.e.
great rumor. Moreouer, ye Hebrues that
were with ye Philistines before that time,
and wer come with them into al partes of
the host, turned to be with the Jsraelites
that wer with Saul and Jonathas. And
all the men of Jsraell also whiche had hid
themselues in mounte Ephraim, as soone
as they heard how ye the Philistines wer
fled, they folowed after them in ye battail.
And so god holpe Jsrael that day. And the
battaile continued vnto Bethauen. And
while the men of Jsrael wer kepte downe D
with hungre that daye, Saul charged the
people with an oth, saying: Cursed be the
man that eateth any fode vntill night, till
J be auenged of mine enemies. And so
none of the people tasted any sustenau͂ce:
And al the inhabitors of the land came to
a wood where hony lay vpon the ground.
And the people came into the woode: and
beholde, the hony dropped, and no manne
moued his hande to hys mouth, for the
people feared the oth.

But

But Jonathas heard not whē his father charged the people with the oth: wherfore he put forth ỹ end of the rod that was in his hande, and dipt it in an hony combe, & put his hande to his mouth, and his eyes receiued sight. Then answered one of the people, & said: thy father adiured the people, saying: Cursed be the man that eateth any sustenaunce this day, and the people wer faintie. Then said Jonathas: my father hath troubled the lande: se how mine eies haue receiued sight, because I tasted a litle of this hony: how much more then to day, if the people had eaten of the spoile of their enemies which they founde? And had there not bene then a muche greater slaughter amōg ỹ Philistines? And they slayed one the Philistines that daye, from Michmas to Aialon. And the people wer exceding fainty. And the people gat them to the spoile, & toke shepe, oxen, & calues, and slue them on the ground, & the people

E did eate them * with the bloud. Then men

Leu.vii.c and.xix.d told Saul, saying: Beholde, ỹ people sinne against the lord, in that they eate with the bloud. And he saied: ye haue trespassed. Roule a great stone vnto me thys daye, & Saul said again: Go abrode among the people, and bid them bryng me euery mā his oxe, and euery man his shepe, and slay them here: and sinne not against the lorde in eating with the bloud. And the people brought euery mā his oxe in his hand by night, & slue them there. And Saul made an aultar vnto the lord. And that was ỹ first aultar that he made vnto the lorde. And Saul said: let vs go down after the Philistines by night, and spoile them vntill it be day in ỹ morning, and let vs not leaue one man of them. And they said: doe whatsoeuer thou thinkest best. Then said the priest: let vs come hither vnto God. And Saul asked of god: shal I goe down after the Philistines? Wilte thou deliuer them into the handes of Israell? But he

F answered him not at ỹ time. And Saul said: let the people come hither oute of all quarters, and know and se by whom this sinne is chaunced this daye: for as truly as the lord liueth whiche saueth Israell, though it be in Jonathas my sōne he shal dye the death. But there was no man among al the people, that aunswered him. Then he said vnto al Israel: be ye on one side, and I and Jonathas my sonne will be on the other side. And the people saied vnto Saul: what thou thinkest best, that do. Therfore Saul said vnto the lord god of Israell: geue a perfecte lot. (Lorde god geue ỹ the iudgement. How happeneth it that thou geuest thy seruaūt no answere to day? If thys sinne be in me or in Jonathas my sonne, shewe it: or yf this iniquitie be in thy people.) And Saul and Jonathas were caughte, but the people escaped free. And Saul saied: caste lottes betwene me and Jonathas my sonne. And Jonathas was caught. Then Saul said to Jonathas: tel me what thou haste done? And Jonathas tolde hym, and said: I tasted a litle hony with the end of ỹ rod that was in mine hand: & lo, I must dye.

Saul answered: * god do so and so to me, G Ruth.i.

thou shalt dye the death Jonathas. And the people saide vnto Saul: shall Jonathas dye whiche hath so mightely helped Israel? God forbyd. As truly as the Lord liueth * there shall not one heere of his ii.Re.xiiii.

head fal to ỹ ground: for he hath wrought with god this day. And so the people deliuered Jonathas, that he dyed not. And then Saul departed vp from folowing ỹ Philistines. And the Philistines went to their owne place. And so Saul helde the kingdome ouer Israel, & fought againste all his enemyes on euerye side: against Moab: against the children of Ammon: against Edom: against the kinges of Zoba and against the Philistines. And whithersoeuer he turned himself, there he wan: & he gathered his host together & smote the

* Amalekites, and rid Israell out of the Deut.xxv.

handes of them that spoiled them. The sonnes of Saul wer, Jonathas, Jesui, Melchisua. And his two daughters wer thus named: the elder was called Merob, and ỹ yonger Michol. And ỹ name of Sauls wyfe was Ahinoa the daughter of Ahimaaz. And ỹ name of his chefe captaine was Abner the sonne of Ner, Sauls vncle. And * Cis was Sauls father. And i.Re.ix.a i.Par.viii.c.

Ner the father of Abner was the sonne of Abiell. And there was sore warre againste the Philistines all the dayes of Saul. And whomsoeuer Saul sawe to be a strong man, and mete for the warre, he toke him vnto hym.

The.xv. Chapter.

Saul is commaunded to slay Amalech. He is disobedient to the voice of God. Samuell mourneth for Saul.

Samuel said vnto Saul: * ỹ A i.Re.x.c.

lord sēte me to annoint thee, to be kyng ouer hys people Israell. Now therfore hearken thou vnto the voice of ỹ wordes of the lord. Thus saieth ỹ lorde of hostes:

hostes: I remembre that whiche Amalec
...xvii.d did to Israel, * how they layed waite for
them in the waye, as they came out of E-
gipt. Now therfore go, and smite Amalec,
and destroye ye all that perteineth vnto
D them, and see thou haue no compassion on
them * (And couet nothing that they haue) slaye
...xxiiii both man & womā, infant and suckeling,
oxe and shepe, camel, and asse. And Saul
gathered the people together, and * num-
De.v.c. bred them in Telaim, ii. C. thousande fot-
B men, and ten. M. men of Juda.
And Saul came to a citie of Amalec, and
set watch in the valley. And Saul saide
vnto the Kenites: go, and depart, and get
you downe from among the Amalekites,
lest I destroye you with thē: for ye shewed
mercy to all the children of Israel, when
they came out of Egipt. And so the Keni-
tes departed from among the Amaleki-
tes. And Saul smote the Amalekites frō
Heuila as thou cōmest to Sur, that lieth
before Egipt, and toke Agag the king of
the Amalekites aliue, and vtterly destroi-
ed al the people with ẏ edge of the sweard.
...xxiiii * But Saul and the people spared Agag,
b. and the better shepe, and the fatter oxen,
and the lambes, and all that was good,
and woulde not destroye them. But all
C that was foule and noughte worth, that
they destroied vtterlye. Then came the
worde of the Lorde vnto Samuell, say-
Gen.vi.c ing: it * repenteth me that I haue made
Saul kyng. For he is turned frō me, and
hath not perfourmed my commaundemē-
tes. And Samuel was euill apayed, and
cried vnto the Lord all night. And when
Samuel rose early to mete Saul in the
morning, it was tolde Samuell, that
Saul was come to Carmel: and beholde,
he hath made him there a place, and is
turned, and departed, and gone downe to
Gilgal. And Samuel came to Saul, and
(Saul offered burntsacrifice vnto the lorde of the
D firste of the spoiles which he had broughte from A-
malec: and when Samuel was come vnto Saul)
Saul saide vnto him: Blessed be thou in
the lord. I haue fulfilled the commaūnde-
ment of the lorde. Samuel saied: what
meaneth thē the bleating of the shepe in
mine eares, and the noyse of the oxen
whiche I heare? Saul answered: they
haue brought them from the Amaleki-
tes. For the people spared the best of the
shepe and of the oxē, to sacrifice them vn-
to the lord thy God. And the remnaunte
haue we destroied vtterlye. Samuel sayd
to Saul: lette me tell thee what the lorde
hath saide to me this nyght. And he sayd
vnto him: saye on. Samuel saide: * when i. Re. ix c
thou wast litle in thine owne sight, wast and x. a.
thou not made the head of the tribes of
Israel? And the lorde anointed thee kyng
ouer Israel. And the lorde sent thee on a
iourney, and said: Go, and vtterly destroy
those synners the Amalekites, and fighte
against them, vntill thou vtterly destroy
them. And wherfore hast thou not herke-
ned vnto the voice of the lorde, but haste
turned to the praye, and hast done that
which is wicked in the sight of the Lord.
And Saul saide vnto Samuell: yea, I
haue herkened vnto the voice of the lord, E
& haue gone the way which the lorde sent
me vnto, and haue brought Agag ẏ kyng
of Amalec, and haue vtterly destroied the
Amalekites. But the people toke of the
spoile, shepe, oxen, and the chefest of the
thinges which should haue been destroy-
ed, to offre vnto the lorde thy god in Gil-
gal. And Samuel said: hath the Lorde as
great pleasure in burnt sacrifices and of-
fringes, as when the voice of the lorde is
obeyed? Beholde, to obey is better than
sacrifice, and to hearken is better thā the
fat of rammes. For rebellion is as the
sinne of * witchcrafte, and stubournesse Ex.xxii.c
is as the wickednesse of idolatrye. De.xviii.
Because thou hast cast awaye the worde b.
of the lorde, therfore hath the lorde caste
awaye thee also from being kyng. And
Saul said vnto Samuel: I haue sinned,
for I haue gone further than the saying
of the lorde and thy wordes, because I F
feared the people, and obeyed their voice.
Nowe therefore take away my sinne, and
turne againe with me, that I maye wor-
shippe the lord. And Samuel saide vnto
Saul: I will not returne with thee: for
thou haste caste awaye the worde of the
lord, & the lord hath cast awai thee, ẏ thou
shalt not be kyng ouer Israell. And as
Samuel turned him selfe to goe awaye,
he caughte the lappe of his coate, and it
rent. And Samuel said vnto him: ẏ lorde
hath rente the kingdome of Israell from
thee this daye, & hath geuen it to a neigh-
bour of thine, that is better than thou.
The strength of Israell will not begile
nor repent: for he is not a man that can
repent. He saied: I haue sinned. But now
honour me before the elders of my people G
and before Israel, and turne againe with
me, that I may worshyppe the Lorde thy
god. And so Samuel turned againe, and
folowed Saul. And Saul worshypped

the

the lord. Then saied Samuel: Bryng ye
hither to me Agag the kyng of the Ama-
lekites. And Agag came vnto him delica-
tely. And Agag sayed truelye thy bitter
death commeth on. And Samuel said: as
thy swerde hath made wome̅ childlesse, so
shal thy mother be childlesse aboue other
wome̅: And Samuel hewed Agag in pie-
ces beefore the lorde in Gilgal. And then
*Samuel departed to Rama. And Saul
i Re.viii.d went home to his house to Gibea Saul.
And Samuel came no more to see Saul
vntil the day of his death. Neuerthelesse,
Samuel mourned for Saul, and the lord
repented, that he had made Saul kyng
ouer Israel.

The .xvi. Chapter.

Dauid is anointed kyng. An euill spirite com-
meth vpon Saul.

A THe Lorde saied vnto Sa-
muel: How long wilte thou
mourne for Saul, seyng
I haue cast him awaye fro̅
raining ouer Israell? Fill
thine horne with ointme̅t,
and come, that I may sende thee to Isay
the Bethlehemite, for I haue prouided
me a kyng among his sonnes.
And Samuel said: how can I go? For yf
Saul heare it, he will kill me. The Lorde
answered: Take an heifer with thee, and
saye: I am come to offre to the Lord. And
cal Isai to the offring, and I will shewe
thee, what thou shalt doe: and thou shalte
annointe him whom I name vnto thee.
And so Samuel did as the lorde bad him,
and came to Bethlehem, and the elders of
B the towne wer astonied at his coming, &
iii.Re.ii.c. saied: ✚ Comest thou peaceably? He an-
swered: Yea, I am come to offer vnto the
lorde. Sanctifie * your selfes, and come
Nu.xi.d, Jos.iii.b and vii.c with me to the offring. And he sanctified
Isai and his sonnes, and bad them to
the offring. And when they were come,
he loked on Eliab, and saide: Surely the
lordes annointed is before him. But the
Lorde saide vnto Samuel: loke not on
his fashio̅ or on ẏ height of his stature be-
cause I haue refused him: For god seeth
not as man seeth. For man loketh on the
outewarde apperaunce, but god behol-
deth the hearte. Then Isai called Abina-
dab, and made him come before Samuel.
And he sayde: neither hath the Lord cho-
sen this. Then Isai made Samma come,
and he saide: neither yet hath the Lorde
chosen him. Againe, Isai made seuen of
his sonnes to come before Samuel, and
Samuel said vnto Isai: the Lorde hath
chosen none of these. And Samuel sayde
vnto Isai: are here all thy children?
He saide: there is yet a litle one behinde C
that kepeth the shepe. And Samuel saide
vnto Isai: sende and fette him, for we will
not sit downe til he be come hither.
And he sente, and brought him in. And he
was browne, and of an excellent beautye,
✚ and wel fauoured in sight. And the lord
said: Arise, & annoint him, for this is he.
Therefore Samuel toke the horne with
the oyntement and annointed him in the
middes of his brethren. And the spirite of
the lord came vpon Dauid, from that day
forewarde. And Samuel rose vp, and
went to Rama. But the spirite of the lord
departed from Saul, and an euill spirite
sent of the Lorde vexed him. And Sauls
seruauntes said vnto him: Beholde, an
euill spirite sent of god vexed thee: let our
Lord therfore co̅maunde his seruauntes
(that are before thee) to seke a man, that
is a conning player with an harpe: that
when the euill spirite sent of god cometh
vpon thee, he maye playe with his hand,
and thou shalte be eased. Saul said vnto
his seruauntes: prouide me a man then
that can playe well, and bryng him to me.
Then aunswered one of his seruauntes,
and saide: Beholde, I haue sene a sonne D
of Isai the Bethlehemite, that can playe
vpon instrumentes, and is an actiue fe-
lowe, and a man of warre, and prudente
in doing of feates, and well made, and the
Lord is with him. Wherfore Saul sent
messengers vnto Isai, and said: sende me
Dauid thi sonne, which is with the shepe.
And Isai toke an asse laden with bread
and a flackete of wine, and a kyd, and set
them by Dauid hys sonne vnto Saul.
And Dauid came to Saul, and stode be-
fore him, and he loued him very well, and
he was made his harnesbearer.
And Saul sent to Isai, saying: let Dauid
remaine with me, for he hath founde fa-
uour in my sight. And so it fortuned, that
when the euill spirite sent of god came vp-
on Saul. Dauid toke an harpe & played
with his hande, and so Saul was refres-
shed, and did amende, and the euill spirite
departed from him.

The .xvii. Chapter.

Dauid ouercometh great Goliath.

The

A The Philistines gathered their
host to battail, & came together
to Socoth whiche is in Juda, &
pitched betwene Socoth and A-
zekah, in the coast of Dãmin: And Saul
& the men of Israel came together, & pyt-
ched in the oke valley, & put themselues in
aray to fight against the Philistines. And
the Philistines stode on an hil on ÿ other
side, & there was a valley betwene them.
And there came a man betwene thẽ both,
out of the tentes of ÿ Philistines, named
Jos.xi.b. Goliath ✦ of Gath, vi. cubites and an hãd
bredth long, and had an helmet of brasse
vpon his head, and a coate of maile about
him. And the weight of his coate of maile
was v. M. sicles of brasse. And he hadde
bootes of brasse vpon hys legges, and a
shielde of brasse vpon his shoulders. And
ÿ shafte of his speare was like a weauers
beame. And his speare head weyed syxe
hundred sycles of yron. And one bearing
a shielde went before hym.
And he stode and cryed against the host of
Israel, and saied vnto them: Why are ye
come out in araye to battell? am not I a
Philistine, and you seruauntes to Saul?
chose you a man from amõg you, and let
him come down to me. And yf he be hable
to fight with me, & to beate me: then will
we be your seruauntes. But yf I can o-
uercome him, & beate him, then shal ye be
B oure seruauntes, and serue vs. And the
Philistines said; I defie the host of Israel
this daye: geue me a man, that we maye
fight together. Whẽ Saul and all Israel
heard those wordes of the Philistine, thei
were discouraged, and greatly afraide.
Dauid was the sonne of an Ephrathite
(of whom mention is made afore) of Bethlehẽ
Juda, named Isai, which had eight son-
nes. And was an old man in the dayes of
Saul, and came to age amonge men. And
the thre eldest sonnes of Isai went, and
folowed Saul to the battaile. And the
names of his thre sonnes that wẽt to bat-
tell, were Eliab the eldest, and the next
Abinadab, and the thirde Samma: and
Dauid was the least. And the thre eldest
went after Saul. Dauid also went, and
departed from Saul to feede his fathers
shepe at Bethlehem. And the Philistine
came forth in the morning, and euening,
and continued forty dayes.
And Isai said vnto Dauid his sõne: take
for thy brethren an Epha of this parched
corne, and these ten loues: and bring it vn-
to the host to thy brethren. And cary these
x. fresh cheses vnto the captaine, and loke
how thy brethren fare, and set oute their C
pledge. And Saul and they, and all the
men of Israell were in the oke valleye,
fightyng with the Philistines. And Da-
uid rose vp early in the morning, and left
the shepe with a keper, and toke and went
as Isai had commaunded him, and came
within the compasse of the hoste. And the
hoste went out in araye, and shouted in
the battaile: for Israel and the Philisti-
nes had put themselues in araye, the one
against the other. And Dauid toke down
the geare from him, and put them vnder
the handes of the keper of the vessels, and
ran into the hoste, and came and saluted
his brethren. And as he talked with thẽ:
Beholde, there stode a man in the middes
(Goliah the Philistine by name) of Gath
oute of the araye of the Philistines, and
spake of the maner aboue rehearsed, that
Dauid heard it. And al the men of Israel
when they saw the man, ran awaye from
hym, and were sore afrayed. And euerye
man of Israel saide: Sawe ye this man
come forthe, euen to reuile Israell is he
come. ✦ And to him that beateth him will Jos.xv.c.
the kyng geue greate richesse, and will
geue him his daughter thereto: yea, and
make his fathers house free in Israel.
And Dauid spake to the men that stode
by and said: What shalbe done to the man D
that beateth this Philistine, and taketh
awaye the shame from Israel? And what
is this vncircumcised Philistine, that he
should reuile the hoste of the liuyng god?
And the people answered hym (after this
maner) saying: so shal it be done to the mã
that beateth him.
And Eliab his eldeste brother heard whẽ
he spake vnto the menne, and Eliab was
angrye with Dauid, and saide: why ca-
mest thou downe hither? and with whom
haste thou lefte those fewe shepe in the
wildernesse? I knowe thy pryde and the

malice of thine heart, that thou art come
downe to se ÿ battaile. And Dauid said:
And what haue I now done? is there not
a worde? And he departed from him into
the presence of an other, and spake of the
same maner: and the people aunswered
him againe as before.
And they that heard the wordes which
Dauid spake, rehearsed thē before Saul,
which caused him to bee fette. And Dauid
saide to Saul: Let no mans hearte faile
him because of him. Thy seruaūt will go,
and fight with yonder Philistine. And
Saul saide to Dauid againe: thou art not
able to go agaynste yonder Philistine to
fight with him: For thou arte but a child,
but he is a man of warre, euen from hys
youth. Dauid answered vnto Saul: Thy
seruaunt kept his fathers shepe, and there
In xiiii b came a * lion, and likewise a Beare, and
Heb.xi.f. toke a shepe out of the flocke. And I went
E out after him and smote him, and toke it
out of his mouthe. And when he arose a-
gainst me, I caught him by the beard, and
smote hym, and slew him. And so thy ser-
uaunt slew the lion, and the Beare (also)
hath thy seruaunt slaine. And truly this
vncircumcised Philistine shalbe as one of
them (Nowe will I go, & take away the rebuke of
the people: for what is this vncircūcised Philistine?)
seyng he hath railed on the host of the ly-
uyng God. And Dauid spake moreouer: ÿ
lord ÿ deliuered me out of the hand of the
lion, and out of the hand of the Beare, he
shal deliuer me also out of the hand of the
Philistine. And Saul saide vnto Dauid:
go, and the Lord shal bee with thee. And
Saul put his raiment vpon Dauid, and
put an helmet of brasse vpō his head, and
put a coate of maile vpon him, and girded
Dauid with his owne swearde vpon hys
rayment. And he assayed to go. And be-
cause he neuer proued it, Dauid sayd vn-
to Saul: I cannot go with these, for I
haue not vsed my self therto. And Dauid
put them of him, and toke his staffe in his
hand, and chose him fiue smoth stones out
of a broke, and put them in a shepheardes
bag whiche he had, and in a slyng poke: &
his slyng was in his hand, and he went
to the Philistine.
F And the Philistine came and drew neare
against Dauid, and the mā that bare the
shyelde wente before him. And when the
Philistine loked aboute and saw Dauid,
he disdayned him, for he was but yōg, and
wel coloured, and goodly to looke vpon.
And the Philistine sayd vnto Dauid: am
I a dogge, that thou comest to me with a
staffe? And the Philistine cursed Dauid
in the name of his Goddes.
And the Philistine sayd to Dauid: come
to me, and I will geue thy flesh vnto the
foules of the aire, and to the beastes of
the felde. Then sayde Dauid to the Phili-
stine: thou comest to me with a sweard, a
speare, and a shield: But I come to thee
in the name of the Lorde of hostes, the
God of the hoste of Israel, whome thou
hast railed vpon. This daye shal the lorde
deliuer thee into my hande, and I shall
smite thee and take thine head from thee,
and will geue the carkasses of the hoste of
the Philistines this daye vnto the foules
of the aire, and to the beastes of the earth,
that all they whiche bee in the world may
knowe that there is a God in Israell.
And all this congregation shall knowe,
that the lord saueth not with sweard and
speare. For the battaile is the Lordes,
and he shall geue you into oure handes.
And when the Philistine arose to come
and drawe nye vnto Dauid, Dauid hasted
and ranne into the battaile euen againste
the Philistine. And Dauid put his hande
in his bagge, and toke out a stone, & slang
it, and smote the Philistine in his fore-
heade, that the stone sonke into his fore- Eccli.xl
head, * and he fell groueling to the earth. a.
And so Dauid ouercame the Philistine
with a slyng and a stone, and smote the
Philistine, and slew him, euen when Da-
uid had no sweard in his hand. But Da- G
uid ranne, and stode vpon the Philistine,
and toke his swearde, and drew it oute of
his sheath, and slewe him, and cut of his
head therewith. And when the Philisti-
nes sawe, that their champion was dead,
* they fled. And ÿ men of Israel & of Iu- Iud.xii
da arose, and shouted, and folowed after
the Philistines, vntill they came to the
valley, and vnto the gates of Akarō. And
the Philistines fell downe wounded by ÿ
way to Saaraim, euē vnto Gath and A-
karon. And the children of Israell retur-
ned from chasyng after the Philistines, &
spoiled their tentes. And Dauid toke the
head of the Philistine, and brought it to
Ierusalem: But he put his armoure in
his tent. Whē Saul saw Dauid go forthe
agaynst the Philistine, he said vnto * Ab- i.Re.xiiii
ner the captaine of his host: Abner, whose g.
sonne is this yong mā? Abner answered:
as truly as thy soule liueth (O kyng) I
cannot tel. And the kyng sayde: Enquire
thou whose sonne the yonglyng is.

And when Dauid was returned from the slaughter of the Philistine, Abner toke him, and brought him before Saul, with the head of the Philistine in his hand.
And Saul said to him: whose sonne arte thou, thou yong man? Dauid aunswered: I am the sonne of thy seruaunt Isai the Bethlehemite.

The .xviii. Chapter.

The bonde betwene Dauid and Jonathas. Saul goeth about to slaye Dauid.

A AND when he had made an end of speakyng vnto Saule, the soule of Jonathas was knyt with the soule of Dauid, and Jonathas loued him as hys owne soule. And Saule toke hym that day, & would let him go no more home to his fathers house. And Jonathas made a couenaunt with Dauid because he loued him as his owne soule. And Jonathas put of his owne coate that was vpõ hym, and gaue it Dauid, and therto his cloke, his swearde, his bow and his girdle. And Dauid went out whither soeuer Saul set him, and behaued him selfe wyselye. And Saul set him ouer his men of warre, and he was accepted in the sight of al the people, and in the sight of Sauls seruaũtes.
B And it happened as they wente, when Dauid was returned from the slaughter of the Philistine, the women came oute of al cities of Israel, singyng and dauncing against kyng Saul, and with timbrels, with ioye, and with instrumentes of musike. And the women answered one another in their play, and sayd: * Saul hath slayne his thousande, and Dauid hys ten thousande. And Saule was exceding wroth, and the saying displeased him, and he saide: they haue ascribed vnto Dauid x. thousand, and to me but a thousãd: and what can he more haue, saue ẏ kingdome? Wherfore Saule loked on side of Dauid from that day foreward. And it happened on the morawe, that the euil spirite sente of God came vpon Saul, and he prophecied in the middes of the house. And Dauid played with his hand like as at other
C times, & there was a iaueling in Saules hande. And Saule toke the iauelyng, and said: I will nayle Dauid to the wall with it. And Dauid auoyded oute of hys presẽce two tymes. And Saule was afraied of Dauid, because ẏ Lord was with him, and was departed from Saule. Therfore Saule put him from him, and made him a captaine ouer a thousande, and he went out and in before the people. And Dauid behaued himselfe wiselye in al his wayes, and the Lorde was with him.
Wherfore when Saul sawe that he was D so excedyng wise, he was afrayde of him. But al Israel and Juda loued Dauid bicause he went out and in before them. And Saule sayd to Dauid: Beholde my eldest daughter Merob, her I will geue thee to wife. Onelye playe the man with me, and fight the Lords battailes. For Saule thoughte: myne hand shal not be vpon hym, but the hand of the Philistines. And Dauid answered Saul: what am I? and what is my life, or the kynred of my father in Israell, that I shoulde be sonne in lawe to the king? Howbeit whẽ the time was come that Merob Saules E daughter shoulde haue been geuẽ to Dauid, she was geuen vnto Adzeel a Meholothite, to wife. Howbeit, Michol Sauls daughter loued Dauid. And they shewed Saul; and the thyng displeased him not. And Saul sayd: I will geue him her that she maye bee a snare to him, and that the hand of the Philistines maye be againste him. Wherefore Saule saide to Dauid: thou shalt this day be my sonne in law in the other daughter. And Saul commaũded his seruauntes to common with Dauid secretly, and to saye: Behold, the kyng hath a fauoure to thee, and al his seruaũtes loue thee: be now therfore the kynges sonne in lawe.
And Sauls seruauntes spake these F wordes in the eares of Dauid. And Dauid sayde: semeth it to you a light thyng to be a kinges sonne in lawe? I am a pore man, and of small reputation. And ẏ seruauntes broughte Saul worde againe, saying: of this maner spake Dauid. And Saul sayde: this wise shal ye saye to Dauid: the kyng careth for no nother dowry, but for an hundred foreskinnes of ẏ Philistines, to be auenged of the kynges enemies. But Saul thought to make Dauid fall into the hãdes of the Philistines. And when hys seruauntes tolde Dauid these wordes, it pleased Dauid well to be G the kynges sonne in lawe. And or ẏ dayes were expired, Dauid arose with his men, & went and slew of the Philistines, two hundred men: and Dauid brought their foreskynnes, and satisfied the kyng therof, to bee his sonne in lawe. * Wherefore Saul gaue him Michol his daughter to wife. And Saul saw and vnderstode how that the Lord was with Dauid, and that

Michol his daughter loued him, and he
was the more afrayed of Dauid: & Saul
became alwaye Dauids enemy. The lor-
des of the Philistines vsed to go forth.
And it fortuned, that whē they wēt forth,
Dauid behaued him selfe wiselier than all
the seruauntes of Saul: so that his name
was muche set by.

The .xix. Chapter.

Saul commaundeth to slaye Dauid. Michol his
wife saueth hym.

A SAul spake to Jonathas hys
sonne, and to all his seruaū-
tes, that they should kil Da-
i Regum xxviii. a. uid. *But Jonathas Sauls
sonne had a great fauour to
Dauid, and Jonathas tolde Dauid, say-
ing: Saul, my father goeth about to slaye
the. Nowe therfore, take hede to thy selfe
vntil the mornyng, and abide in some se-
cret place. & hide thy selfe. And I will go
oute and stand by my father in the fielde.
where thou art, and wil cōmune with my
father of thee, and whatsoeuer I see, I
wil tell thee. And Jonathas spake good of
Dauid, vnto Saule his father, and sayde
vnto him: let not the kyng sinne againste
his seruaunt Dauid, for he hath not syn-
ned against thee, and his workes haue
been to theewarde very good. For he dyd
Jud. xii. a Ps. cxix. d *put his life in his hand, & slew the Phi-
listine, and the Lorde broughte to passe a
great health for all Israel. Thou sawest
it, and thou reioicedst: wherfore then wilt
thou sinne against innocent bloude, and
slaye Dauid without a cause? And Saule
hearkened vnto the voice of Jonathas,
B and sware: as truely as the Lorde liueth,
he shall not dye. And Jonathas called
Dauid, and shewed him all those wordes
& brought Dauid to Saul. And he was
in his presence as in times paste. And the
warre began againe, and Dauid wente
out and fought with the Philistines, and
slew them with a great slaughter, & they
fled from him. And the euell spirite sente
of the Lorde was vpon Saul as he sat in
his house hauyng a iaueling in his hand,
and Dauid played with his hande. And
Saule entended to naile Dauid to ÿ wal
with the iaueling. But he rid himselfe out
of Sauls presence, as he smote the speare
(with a vaine stroke) in to ÿ wal. And Dauid
fled, and was saued ÿ same night. Saul
also sente messēgers vnto Dauids house,
to watch him, and to slay him in the mor-
ning. And Michol Dauids wife tolde it
him, saying: Yf thou saue not thy selfe this
night, to morow thou wilt be slaine. And
so *Michol let Dauid downe thorow a
window, & he went and fled, & was saued.
And then she toke an image and layed it
in the bed, and put a pillow stuffed with
goates heere vnder the heade of it, and co-
uered it with a cloth. And when Saul sēt
messangers to fetche Dauid, she sayde: he
is sicke. And Saul sente the messengers
againe to see Dauid, saying: bryng hym
to me, bed and all, that I may slaye hym.
And when the messengers were come in:
Beholde, there laye an image in the bed,
with a pillowe of goates heare vnder the
head of it. And Saul saide vnto Michol:
why hast thou mocked me so, and sente a-
way mine enemy, that he is escaped? Mi-
chol answered Saul: For he sayde vnto
me: let me go, or els I will kill thee. And
so Dauid fled, and escaped, and came to
Samuel to Rama, and tolde him all that
Saul had done to him. And he & Samu-
el went and dwelt in Naioth.
And one tolde Saul, saying: Beholde,
Dauid is at Naioth in Rama. And Saul D
sent messengers to fet Dauid. And when
they saw a company of prophetes prophe-
cy ing, and Samuel standing fast by the,
the spirite of God fel vpō the messengers
of Saul, & they prophecied to. And when
it was tolde Saul, he sent other messen-
gers, and they prophecied likewise. And
Saul sent messengers yet againe ÿ third
time, & they prophecied also. Then went
he himself to Rama, and came to a great
well that is in Sechu, and he asked and
sayd: where are Samuel & Dauid? And
one saide: beholde, they be at Naioth in
Rama and he went thither, euen to Nai-
oth in Rama, and the spirite of God came
vpon him also, and he went prophecying
vntill he came to Naioth in Rama. And
he strypte of his clothes, & prophecied be-
fore Samuel in like maner, and fel naked
al that day and al that night. *And ther-
of it is, that they saye: is Saul also a-
mong the prophetes?

The .xx. Chapter.

Dauid complaineth vnto Jonathas.

AND Dauid fled from Naioth
whiche is in Rama, & came & B
said before Jonathas: What
haue I done? Wherin am I
faultie? what is the sinne that
I haue committed before thy father, that
he seketh my life? He sayd vnto him. God
forbid, thou shalt not dye. Behold, my fa-
ther wil do nothing either great or small,
but

but ye he wil shew it me. And how shoulde
my father hide this thing fro me? He will
not do it. And Dauid sware againe and
saide: thy father knoweth yt I haue found
grace in thine eies, and therfore he saith:
Jonathas shall not knowe it, lest he bee
sory. And in very dede, euen as truely as
the lord liueth, & as truly as thy soule ly-
ueth, there is but a step betwene me and
death. Then said Jonathas vnto Dauid:
whatsoeuer thy soule desireth, that I wil
do vnto thee. And Dauid said vnto Jona-
thas: Behold, to morow is the beginning
B of the moneth, and I shoulde syt with the
king at meate. But let me go, that I may
hide my selfe in the feldes vnto the third
daye at euen. Yf thy father speake of me,
then saye, Dauid asked leaue of me, that
he might go to Bethlehem to his own ci-
tie, for there is holden a yerely feast for al
the kynred. And yf he say: it is well done,
then thy seruaunte shall haue peace. But
& if he be angry, then be sure that wicked-
nesse is vtterly concluded of him. And thē
thou shalt shew mercy vnto thy seruaunt
Re.xviii * for thou hast made with me thy seruaūt
a bond in the Lord. Notwithstanding, if
xviii.c. there be in me any trespasse: then slay me
thy selfe, and bring me not to thy father.
And Jonathas answered: God kepe that
from thee (neither is it possible to come to passe.)
For if I know that wickednesse were cō-
cluded of my father to come vpon thee,
thinkest thou, yt I should not tel it thee?
Then said Dauid: who shall tell me if thy
father answer cruelly? And Jonathas
sayd vnto Dauid: come, & let vs goe oute
into the felde. And they went out both of
thē into ye fielde. And Jonathas saide vn-
C to Dauid: the Lord god of Israel loke vn
it, whē I haue groped my fathers minde
one time or other within this .iii. dayes yt
it stande wel with Dauid: yf I then send
not vnto thee, and shewe it thee, the lord
do so & so vnto Jonathas. But yf my fa-
ther haue any pleasure to do thee euill, I
will shew thee also, and sende thee awaye
that thou mayest goe in peace. And ye lord
be with thee as he hath been with my fa-
ther. And I doubt not but that thou wilt
perfourme vnto me the mercy of the lord,
not onely while I liue, but euen when I
am dead, and pluck not thy mercy awaye
fro my house for euer: No, not whē ye lord
hath destroyed the enemyes of Dauid, e-
uery one frō the face of the earth. And so
Jonathas made a bond with the house of
Dauid, desiring that the lord should seke
it out by the handes of Dauids enemyes,
(yf it wer brokē.) And with other wordes
did Jonathas sweare vnto Dauid, bee-
cause he loued hym. For he loued him as
his owne soule. Then sayde Jonathas
to Dauid: to morow is the first day of the
moone. And thou shalt be missed, because
ye place where thou wast wont to sit, shall
be empty. Therfore this day thre dayes,
come downe in any wise vnto the place
where thou didst hide thy self, when ye bu-
sinesse was in hand: euen by the stone E- D
sel. And I wil shote thre arowes by ye one
side thereof, as thoughe I shot them at a
marke, and wil send a lad and byd him go
seke the arowes. And yf I say vnto ye lad:
see, ye arowes are on this syde thee, bring
them: then come thou: for it is peace & no
hurt, as sure as the Lord liueth. But and
if I say vnto the lad: behold, ye arowes are
beyōd thee, then go (in peace) for the lorde
hath sēt thee away. And as touching this
which thou and I haue spoken: behold, ye
Lord be betwene thee & me for euer. And
so Dauid hid him self in ye field? And whē
the new moone was come, the kyng sate
him downe to eate meate. And the kyng
sat him downe after ye olde maner, in hys
seate by the wall. And Jonathas arose, &
Abner sat by Sauls side, & Dauids place
was emptie. Neuerthelesse. Saul sayde
nothing at al ye day. For he thought: some
thing hathe chaunced him, that he is not
cleane. But on ye morow whiche was the
second day of the new mone, it happened,
that Dauids place was emptie agayne.
And Saul said vnto Jonathas his sōne:
Wherefore cometh not the sonne of Isai
to meate, neyther yesterday nor to daye? E
And Jonathas answered vnto Saul:
Dauid asked licence of me to go to Beth-
lehem, for he sayd: let me go, I pray thee,
for oure kynred doeth holde an offeryng
in the citie, and my brother hath sente for
me. And therfore if I haue found fauour
in thine eies, let me go, & see my brethren.
This is the cause that he cometh not vn-
to the kynges table. Thē was Saul an-
gry with Jonathas, and sayde vnto him:
Thou wicked rebel, do not I know, that
thou hast chosen ye sōne of Isai vnto thine
owne rebuke, & vnto the rebuke & shame
of thy mother? For as lōg as ye sōne of I-
sai liueth vpō the earth, thou shalt not be
stablished, nor yet thy kingdom: wherfore i Re.xxi.c
now send & fet him vnto me, * for he is ye ii. Re.xii.
child of death. And Jonathas answered d.
vnto Saul his father, and said vnto him:

Wherefore shoulde he dye? what hath he
done? And Saul lift vp a spere to hit him,
wherby Jonathas wist well that it was
vtterly determined of his father to slaye
Dauid. And so Jonathas arose from the
table in a greate anger, and did eate no
meate the secounde daye of the moneth,
for he was sory for Dauid, because his fa-
ther hadde done him shame. On the next
morning, Jonathas wẽt out into yͤ field,
at the time appointed with Dauid, and a
litle lad with him. And he saide vnto hys
boy: rũne, ꝛ seke out mine arowes whiche
J shot: ꝛ as the boye ran, he shot an arow
beyond him. And when the lad was come
to the place whither Jonathas had shott
G the arow, Jonathas cried after the lad, ꝛ
said: Js not the arow beyond thee? And
Jonathas cried after the lad again: make
spede, ꝛ stand not stil. And Jonathas lad
gathered vp the arowes, and came to his
master. But yͤ lad wist nothing of yͤ mat-
ter. Onely Jonathas and Dauid wist it.
And Jonathas gaue his weapons vnto
the lad that was with him, and said vnto
him: go and cary them to the towne. And
assone as the ladde was gone, Dauid a-
rose oute of a place that was towarde the
south, ꝛ fel on his face to the ground, and
worshipped thre times. And they kyssed
eyther other, and wept together so long,
til Dauid exceaded in wepyng. And Jo-
nathas said to Dauid: go in peace. And yͤ
thiges which we haue sworne both of vs
in the name of the Lord, saying: the lord
be betwene thee and me, and betwene thy
seede and mine, lette them stand for euer.
And he arose and departed. And Jona-
thas went into the towne.

The .xxi. Chapter.

Dauid flieth into Nob to Ahimelech the priest, and getteth of him the shewbred to satisfy hys hũger. Afterwarde he flieth to kyng Achis, and there faineth himselfe to be madde.

A Then came Dauid to Nob, to Ahi-
melech the priest. And Ahime-
lech was astonied at the sodaine
coming of Dauid, and said vn-
to him: Why art thou alone, and noman
with thee? And Dauid said to Ahimelech
the priest: the kyng hath commaunded me
to do a certaine thyng, and hath said vn-
to me: let no man know wherabout J sẽd
thee, and what J haue commaunded thee
to do. And J haue appointed my seruaũ-
I. Re. xxv b. tes to such and suche places. Now there-
b. fore, if thou hast ought vnder thine hãd,
Mt. viii. b * geue me .v. loues of bread, or what co-
meth to hande. And the priest answered
Dauid, and said: there is no cõmon bread
vnder mine hande, but here is halowed
bread, if the yong men haue kept thẽsel-
ues frõ vncleane thinges, especially wo-
men. Dauid answered the priest, and said
vnto him: of a truthe women haue been
locked vp frõ vs about a thre dayes whẽ
J came out, and the vessells of the yong
men were holye. Howbeit, this waye is
vnpure, and how muche more shall there Le. xx
bee holinesse in the vessell? * And so the b.
priest gaue him halowed bread, for there Mat. x
was none other bread there, saue yͤ shew-
breades that were taken from before the
Lorde, to put freshe bread there, the daye
that it was taken awaye.

And there was there the same daye a
certaine man of the seruauntes of Saul C
abydyng before the Lorde, named Doeg
an Edomite, yͤ chefest of Sauls herdmẽ.
And Dauid saide vnto Ahimelech: is not
here vnder thine hande eyther speare or
sweard? for J haue neyther brought my
sweard nor my harnesse with me, because
the kinges busines required hast. And the
priest said: the sweard of Goliath yͤ Phi-
listine whom thou slewest in the oke val-
ley: behold, it is here wrapt in a cloth be-
hind the Ephod. Jf thou wilt take yͤ, take
it: for there is none other saue that here.
And Dauid saide: there is none to that,
geue it me. And Dauid arose and fled the
same day from the presence of Saul, and
wente to Achis the kyng of Geth. And
the seruauntes of Achis sayde of hym: is
not this Dauid the king of the lande? dyd
they not syng vnto him in daunces, say-
ing: * Saule hathe slayne his thousaund, D
and Dauid his ten thousande. i. Regu.

And Dauid put those wordes into hys xviii. b.
hearte, and was sore afrayd of Achis, the &. xxix. c.
king of Geth. And he chaũged his speche
before them, and fained him selfe mad in
their handes, and scrabled on the dores of
the gate, ꝛ let his spettle fall downe vpon
his beard. Then said Achis vnto his ser-
uauntes: Lo, ye see that this mã is beside
him selfe: wherfore then haue ye brought
him to me? haue J nede of mad men, that
ye haue brought this felowe to playe the
madde man in my presẽce? Shal he come
into my house?

The .xxii. Chapter.

Doeg betrayeth Dauid. Ahimelech is accused of treason and slayne, and .lxxxiiii. priestes mo with him, because they receyued Dauid. Nob is destroyed of Saul. Abiathar flyeth to Dauid.

A Dauid therfore departed thēce,
and escaped, and came vnto ẏ
caue Odollam. When his bre-
thren also and all his fathers
house hearde it, they wente
downe thither to him: And there gathe-
red vnto him all menne that wer in com-
braunce, and in det, and troubled in their
myndes, and he became a captaine ouer
them. And there were with him vpon a
foure hundred mē. And Dauid wēt thēce
to Mizpa in the lande of Moab: & sayde
vnto the king of Moab: Let my father &
my mother (I pray thee) come foorth vnto
you, till I knowe what God will doe for
me. And he brought them before the king
of Moab. And they dwelte with hym all
the while that Dauid kepte him selfe in
holde. And ẏ prophet Gad said vnto Da-
uid: abyde not in hold, but depart and go
into the lande of Juda. Then Dauid de-
parted & came into ẏ forest of Hareth. And
Saul heard that Dauid was come abrod,
and also the men that wer with him. And
Saul sat in Gibea vnder a tree in Rama
hauing his spere in his hand, and all hys
men stode about him. And Saul said vn-
to his seruauntes that stode about him.
Heare I pray you ye sōnes of Jemini: will
B the sonne of Isai geue euerye one of you
fieldes and vineyardes, and make you all
captaines ouer thousandes, & ouer hun-
dredes: that ye haue also cōspired against
me, and there is none that telleth it me in
mine eare? And wher as my sonne hath
i.Re.xviii. made a bonde with ẏ sonne of Isai, there
a. is none of you ẏ mourneth for me, or she-
and xx.d weth it in mine eare: behold, my sōne hath
stered vp my seruaūt to lie awayt against
me this same day. Then answered Doeg
the Edomite which also stode by ẏ seruaū-
tes of Saul, & said: I saw the sonne of I-
sai when he came to Nob, to Ahimelech
the sonne of Ahitob, which asked counsail
of the Lord for him, and gaue him vitay-
les, & the sweard of Goliah the Philistine
also. Then the kyng sent and called for
Ahimelech the priest, the sonne of Ahitob,
and all his fathers house, that is to saye: ẏ
C priestes that wer in Nob. And they came
al to the king. And Saul said; heare now
thou sonne of Ahitob. He aunswered: here
I am my lord. And Saule said vnto hym:
why haue ye consired against me, thou
and the sonne of Isai, in that thou hast
geuen him vitaile, and a sweard, and hast
asked counsaile of God for him, that he
should arise against me, & lie awayt for me
this day? Ahimelech answered the king, &
said: who is so faithful among all thy ser-
uauntes as Dauid, and therto ẏ kynges
sōne in law, & goeth at thy biddīg, & is had
in honour in thine house? haue I this day
begonne first to aske counsaile of God for
him? That be far fro me (if I had knowē
it) let not ẏ kyng put suche a thing vnto
his seruaunt, in al the house of my father:
For thy seruaūt knew nothing of al this,
either lesse, or more. The kyng saide: thou
shalt surely dye Ahimelech, thou, & all thy
fathers house. And the kyng saide vnto ẏ
fote mē that stode about him, tourne, and
slay the priestes of the lorde, both because
their hād is with Dauid, and because they
knew whē Dauid fled, and shewed it not
to me. But the seruauntes of the kyng
would not moue their handes to fal vpon
the Priestes of the Lorde. And the kyng
said to Doeg: turne thou, and fal vpon the
priestes. And Doeg the Edomite tourned
and ranne vpō the priestes, and slew that D
same day four score and fiue persons that
did weare a lynē Ephod. And Nob the ci-
tie of the priestes smote he with the edge
of the sweard, both men and women, chil-
dren and sucklinges, oxen, asses, & shepe.
And one of the sonnes of Ahimelech, the
sōne of Ahitob (named Abiathar) escaped
& fledde to Dauid. And Abiathar shewed
Dauid how ẏ Saul had slaine ẏ Lordes
priestes. And Dauid said vnto Abiathar.
I wist it the same day, when Doeg ẏ E-
domite was there, ẏ he would tell Saul.
And I am cause of the death of all the
soules of thy fathers house. Abyde thou
with me, and feare not. For if any mā seke
my soule, he shall seke thine also: with me
thou shalt be in sauegarde.

The.xxiii. Chapter.

Dauid flyeth into the wildernesse of Ziph.

THen they tolde Dauid, A
saying: Beholde, the Phi-
listines fight against Kei-
lah, and spoile ẏ barnes.
Therfore Dauid asked ẏ
Lordes aduise, saying:
shal I go and smite these
Philistines? And the lord answered vnto
Dauid: goe and smite the Philistines, &
saue Keilah. And Dauids mē that wer w
him, said vnto him: see, we be afraied here
in Juda; how much more then if we come
to Keilah against the host of the Philisti-
nes? Then Dauid asked the lord againe.
And the Lorde answered him, and sayde
Arise, & goe downe to Keilah for I wil

deliuer the Philistines into thine hand.
And so Dauid & his mē went to Keilah,
and fought with the Philistines, & droue
away their cattel, & smot thē with a great
slaughter. And so Dauid saued ẏ enhabi-
tours of Keilah. And it chaūced whē Abi-
athar ẏ sōne of Ahimelech fled to Dauid
to Keilah, ẏ he brought an Ephod wt hym
in his hand. And it was told Saul ẏ Da-
uid was come to Keilah. And Saul said:
God hath deliuered him into mine hand.
For he is shut in, nowe that he is come in-
to a towne that hath gates and barres.
And Saule called al the people together
to warre, for to goe downe to Keilah, & to
besiege Dauid and his men. And Dauid
hauing knowlege that Saul imagined
mischefe against him, saide to Abiathar
the Priest: Bring the Ephod. Thē sayd
ii. Regū. xxx. b Dauid: O Lord God of Israel, thy seruāt
hath hearde, that Saule is about to come
against Keilah to destroy the citie for my
sake: wil the men of Keilah deliuer me in-
to his hand? And wil Saule come downe
as thy seruaunt hath heard saye? O Lord
God of Israel, tell thy seruaunt. And the
Lord sayde: he will come downe. Then
saide Dauid: will the men of Keilah deli-
uer me, and the men that are with me in-
to the hand of Saule? and the Lord sayd:
they will betraye you.

Then Dauid & his men which were vpō
a sixe hundred, arose, and departed out of
Keilah, & went whither they coulde. And
it was tolde Saul that Dauid was fled
from Keilah, and he let ẏ iourney alone.
Dauid abode in the wildernesse in strong
C holdes, & remained in a mountaine in the
wildernesse of Ziph. And Saule soughte
him euery day, but God deliuered him not
into his hand. And Dauid saw that Saul
was come out to seke his life. And Dauid
was in ẏ wildernesse of Ziph in a thicket.
And Jonathas Saules sonne arose and
went to Dauid into the thicket, and cōfor-
ted his hand in God, and saide vnto him:
feare not, for the hand of Saul my father
shal not finde thee, and thou shalt be king
ouer Israel, & I must be next vnto thee.
And that doeth Saule my father knowe.
ii. Regū. xviii, a. and. xx. b. *And they made a bonde both of them to-
gether before the Lord. And Dauid tar-
ried still in the thicket, & Jonathas wente
to his house. Then came the Ziphites to
Saul to Gibea, saying: doeth not Dauid
hyde him selfe fast by vs in strong holdes,
in a thicket that is by the hill of Hachila,
on the right side of the wildernesse? Now
therfore, O king, thou maist come downe
according to all the lust of thy soule: come
downe, and oure parte shalbe to deliuer
him into the kynges hande. And Saule
said: Blessed are ye in the lord: for ye haue
compassion on me. Goe, I pray you, and
ordre the matter well: know and see hys
haunte, where his fote hath been, & who
hath sene him there, for it is tolde me that
he is very subtile, and worketh craftylye.
Se therefore, and knowe all the lurkyng
places where he hydeth him selfe, & come
ye againe to me with the certentie, and I
will go with you. And if he be in the land,
I will search him out thorowoute all the
thousandes of Juda.

And they arose and went to Ziph before
Saule. But Dauid and his men were in
the wildernesse of Maon, in ẏ plaine that
is on the right hand of Jesimon. Saul al-
so and his men went to seke, & they tolde
Dauid. Wherefore he went vnto a rocke,
and abode in the wildernesse of Maon.
And when Saule heard that, he folowed
after Dauid in the wildernesse of Maon.
And Saule and his men went on the one
side of the mountaine, and Dauid and his
menne on the other side. And Dauid toke
thought how to geat frō Saul. For Saul
and his men compassed Dauid & his men
round about, to take thē. But there came
a messanger to Saul, saying: hast thee, &
come for the Philistines are come into the
land. Wherfore Saule returned frō perse-
cuting Dauid, & went against the Philis-
tines. And therfore is it, that they called
the place the rocke of separatiō. And Da-
uid went thence, and dwelte in strōg hol-
des at Engaddi.

The. xxiiii. Chapter.

Dauid flyeth vnto Engaddi, and there hideth him in a caue. Saul commeth in thither to do his easement.

WHen Saule was come again frō A
folowing after the Philistines, it
fortuned ẏ there were which told
him, saying: beholde, Dauid is in
the wildernesse of Engaddi. Then Saul
toke thre thousande chosen men out of all
Israel, and went to seke Dauid and hys
men in ẏ heyght of ẏ Rockes, wher wilde
Goates remaine.

And he came to the flockes of shepe in
the waye. And Saul went into a caue to
couer his feete. And Dauid & his men re-
mained in the inward partes of the caue.
And the men of Dauid said vnto him: see,
the daye is come, of which the Lord sayd
vnto

vnto thee. Beholde, I will deliuer thine
enemie into thine hand, & thou shalt do to
him, as it shal seme good in thy sight. Thē
Dauid arose & cut of a lap of Sauls gar-
ment priuelye. And immediatlye Dauids
heart smote hym, because he had cutte of a
lap of Sauls garment. And he sayd vnto
his men: the Lorde kepe me from doyng
that thyng vnto my maister the Lordes
B annointed, to lay myne hande vpon him,
seyng he is the annointed of the Lorde.
(For as truely as the Lord liueth, excepte the Lorde
smite him, or excepte his day come, or yf he goe not
downe to warre & perish, the Lord be mercifull vnto
me, that I lay not myne hand vpon the Lordes an-
nointed.) And so Dauid kept of his seruaū-
tes with these wordes, and suffered them
not to rise against Saule.
But Saule rose vp out of the caue, and
went away: Dauid also arose, and wente
out of the caue, and cried after Saul, say-
ing: My Lorde kyng. And when Saule
loked behinde him, Dauid stouped to the
earth, and bowed him selfe, and saide to
Saul: wherefore geuest thou an eare to
mennes wordes that saye: Dauid seketh
euil against thee? Behold, this day thyne
C eyes haue sene, how that the Lorde hath
deliuered thee this day into mine hand in
the caue. And some bad me kil thee, but I
had compassion on thee, and sayde: I will
not laye myne handes on my maister, for
he is the Lordes annointed. And moreo-
uer my father: beholde, & see yet the lappe
of thy garmente in my hand, in as muche
as I kylled the not, when I cut of the lap
of thy garment. Understand therfore and
see, that there is neither euill nor wicked-
nesse in me, and that I haue not sinned a-
gainst thee, And yet thou huntest after my
soule to take it. The Lorde be iudge be-
twene thee and me, and the Lord auenge
me of thee. But myne hande be not vpon
thee. According as ye olde Prouerbe saith:
wickednesse proceadeth from the wicked.
But mine hande be not vpon thee. After
whom is the Kyng of Israell come oute?
After whom doest thou moue persecutiō?
after a dead dogge, and after a flee. The
Lord be Judge, and Judge betwene thee
and me, and see, and pleate my cause, and
auenge me of thine hande.
D Whē Dauid had made an ende of spea-
kyng these wordes to Saul. Saule sayd:
i. Regum xxvi.c. is this thy voice my sonne Dauid? and
Saul lifte vp his voice, and wepte, and
saide to Dauid: thou art righteouser than
I, for thou hast rewarded me with good,
wher as I haue rewarded the with euill.
And thou hast shewed this day, how that
thou hast dealte louingly with me, for as
muche as when the Lorde had locked me
in thine handes, thou kylledst me not.
For who shal finde his enemy, and let him
departe into a good waye? Wherefore the
Lorde rewarde thee with good, for that
thou haste done vnto me this daye. And
now behold, I wote well that thou shalte
be kyng, and that the kyngdom of Israel
shall be stablished in thine hande.
Sweare now therfore vnto me by the
Lorde, that thou shalte not destroye my
seede after me, and that thou shalte not
put my name out of my fathers house.
And Dauid sware vnto Saul: and Saul
went home. But Dauid and his men gat
them vp vnto an holde.

The. xxv. Chapter.

Samuel dyeth. Dauid fleeth into the wilder-
nesse of Pharan.

AND *Samuel dyed, and al the Is- A
raelites gathered together, and la- i. Regum xxviii.a.
mented him, and buried him in his
owne house at Rama. And Dauid arose,
and gat him to the wildernesse of Pharā.
And there was a man in Maon, whose
possession was in Carmell, and the man
was exceding mighty, and had thre thou-
sande shepe, and a thousand goates. And
he was sheryng his shepe in Carmell.
The name of the man was Nabal, and
the name of his wife was Abigaill, & she
was a woman of a singuler wisdom, and
beautifull. But the man was churlishe, &
of shrewde cōditions, and was of the kin-
red of Caleb. And Dauid heard in ye wil-
dernesse that Naball dyd shere his shepe.
And Dauid sente out. x. yong men, & said
vnto them: Get you vp to Carmel, & goe
to Naball, & grete him in my name. And
thus shall you say: peace be to thee, peace
be to thy house, and peace be vnto al that B
thou hast. Behold, I haue heard say that
thou hast sherers. Nowe thy shepeherdes
were with vs (in the wildernesse) & we dyd
them no spite, neither was there oughte
(of the flocke) missing vnto them al ye while
they were in Carmel: aske thy laddes and
they will shewe thee. Wherefore let these
yong men finde fauour in thine eyes (for
we come in a good season) & geue I pray i. Regum xxi.a.
thee, what soeuer commeth to thine hand
vnto thy seruauntes, & to thi sonne Dauid.
And when Dauids yong men came, they
tolde Nabal al those wordes in the name
of

of Dauid, and then helde their peace. And
Nabal answered Dauids seruaūtes, and
saide: what is Dauid? & what is the sonne
of Isai? there is plenty of seruaūtes now
a dayes, that breake away euery man frō
his maister. Shall I then take my bread.
my water, and my flesh that I haue killed
for my sherers, and geue it vnto menne
whom I wote not whence they be? And
so Dauids seruauntes turned their way,
and went againe, and came and told him
C all those sayinges. And Dauid sayd vnto
hys men: girde euery man hys sweard a-
bout him: And they girded euery man hys
sweard about him: and Dauid was gir-
ded with his swearde. And there folowed
Dauid vpon a foure hundred men, & two
hundred abode by the stuffe. But one of ỷ
laddes tolde Abigaill Nabals wyfe, say-
ing: Behold, Dauid sente messangers vn-
to oure maister out of the wildernesse to
salute hym, and he railed on thē. And yet
the men are very good vnto vs, and dyd
vs no displeasure, neither missed we any
thing as long as we were conuersaunt
with them, when we were in the fieldes.
They were a wal of defence vnto vs both
by night & day, all the while we wer with
thē kepīg shepe. Now therfore take hede,
and see what thou haste to do, for there is
an occasion of euil geuē against our mai-
ster & al his housholde, seyng he is a sōne
of Belial, vngratious to speake to. Then
Abigail made hast, and toke two hūdred
D loaues, and two bottels of wine, and fiue
shepe readye dressed, and fiue measures
of parched corne, and an hundred frailes
of reysinges, and two hundred topnettes
of figges, & laded them on asses, & said vn-
to her yōg men: go ye before me. Behold,
I come after you. But she told her husbād
Nabal nothing therof. And as she rod on
her asse, she came priuily downe ỷ side of
the hil: & beholde, Dauid & his men came
E downe against her, and she met them.
And Dauid said: in vaine haue I kept
all that this folow hath in ỷ wildernesse,
so that nought was missed of all that par-
teined vnto him. And he hath quit me euil
for good. So and so doe God vnto ỷ ene-
mies of Dauid, yf I leaue of al that per-
teineth to him, by the dawning of ỷ daye,
any thing that pisseth againste the wall.
And whē Abigail saw Dauid, she hasted
and lighted of her asse, and fel before Da-
uid on her face, and bowed her selfe to the
ground, and fel at his feete, and said: Let
this vnhappy dede bee counted mine, my
Lord: and let thine handmayde speake in
thine audience, & heare ỷ wordes of thine
handmayde. Let not my Lorde (the kyng)
regard this vnthrifty man Nabal: for as
his name is, so is he: Nabal is his name,
and foly is with him. But I thine hand-
mayde saw not the yong men of my lorde
whom thou sentest. Nowe therefore my E
Lord, as sure as the Lord liueth, and as
thy soule lyueth, the Lord hath withhol-
den thee from cōming to shed bloude, and
withdraw thou thine hande from blood-
shed. Nowe I pray God, that thine ene-
myes, and they that entende to do my lord
euil, may be as Nabal. And nowe this is
the blessing which thine handmayde hath
brought vnto my Lord, and let it be geue
vnto the yong men, that folowe my lord.
Forgeue the trespasse of thine hādmayde,
for the Lorde will make my Lorde a sure
house, because my Lord fighteth the bat-
tailes of the Lorde, and there coulde no
euil be found in thee in al thy dayes. And
yf any man rise to persecute thee, and to
seke thy soule, the soule of my Lorde shall
be bounde as in the bondell of the liuing
with the Lorde thy God. And the soules
of thine enemies shall God cast out, euen
as out of the myddle of a slyng. And whē
the Lorde shall haue done to my Lord all
the good that he hath promised thee, and
shall haue made thee ruler ouer Israell:
then shal it be no decay vnto thee, nor dis-
courage of hearte vnto my Lorde, that
thou hast not shedde bloud causelesse, nor
auenged thy selfe.
But when the lord shall haue deale well
with my lord, then thinke on thine hand- F
maide. And Dauid saide to Abigail: bles-
sed be the lord God of Israel, whiche sent
thee this day to mete me. Blessed is thy
saying, and blessed arte thou, which haste
kept me this daye from comming to shed
bloude, and from auenging my selfe with
myne owne hand. For in verye deede, as
sure as the Lorde God of Israell liueth,
whiche hath kept me backe from hurting
thee, excepte thou haddest hasted and met
me, thinkest thou there had bene left vnto
Nabal by the dawning of the daye, a pis-
ser against the wall? And so Dauid recey-
ued of her hād that which she had brought
him, & saide to her: go vp in peace to thine
house. Beholde, I haue hearde thy voice,
and haue accepted thy person.
And Abigail came to Naball: and be-
holde, he helde a feaste in his house, lyke
the feast of kyng, and Nabals heart was
merry

merye within him, for he was very dron-
ken. Wherfore she told him nothing, ney-
ther lesse nor more, vntil the morow day.
But in the morning when the wine was
gone out of Nabal, his wife told him the-
se wordes, & his hearte died within hym,
G and he became as a stone. And vpon a ten
dayes after, the Lord smote Naball, that
he died. And when Dauid heard that Na-
bal was dead, he saide: Blessed bee the
Lorde that hath iudged ŷ cause of my re-
buke of the hād of Nabal, & hath kept his
seruaunt from euill, & hath recompensed
the wickednesse of Nabal, vpon his owne
head. And Dauid sente to commune with
Abigail, to thinkē to take her to his wife.
And when the seruaunts of Dauid were
come to Abigail to Carmel, they spake
vnto her, saying: Dauid sent vs vnto the,
to take the to his wife. And she arose, and
bowed her selfe on her face to the earth, &
said: beholde, let thy handmayde be a ser-
uaunt, to washe the feete of the seruaun-
tes of my lord. And Abigail hasted, and a-
rose, & gatte her vp vpō an asse, with fiue
damsels of hers, that went at her feete, &
she went after the messangers of Dauid,
and became his wyfe. Dauid also toke
Ahinoam of Jezrahel, & they were bothe
ii.Re.iii. his wiues. But Saul gaue * Michol his
daughter Dauids wife to Phalti, ŷ sonne
of Lais, which was of Gallim.

The.xxvi. Chapter.

Saul sleapeth in his tente, & Dauid taketh away his speare, & a cruse of water that stode at his head.

A The Ziphites came vnto Saul
to Gibea, saying: Doeth not
Dauid hyde him selfe in ŷ hyll
of Hachila which is before Je-
simon? Saul arose, and went
downe to the wyldernesse of Ziph, hauing
thre thousand chosen men of Israel wyth
hym for to seke Dauid in the wyldernesse
of Ziph. And Saul pytched in ŷ hil of Ha-
chila, whiche lyeth before Jesimon by the
wayes syde: But Dauid dwelt in the wyl-
dernesse. And he saw that Saul came af-
ter hym into the wyldernesse. Dauid ther-
fore sent out spies, and vnderstode, that
Saul was come in very dede.
And Dauyd arose and came to the place
where Saul had pytched, and Dauid be-
helde the place where Saul laye and Ab-
ner the sone of Ner which was his chiefe
captaine. Saul laye within, & the people
and the host round about him. Then an-
swered Dauid, and spake to Abimelech
the Hethite, and to Abisai ŷ sonne of Zar-
uia, and brother to Joab, saying: who wil
go downe with me to Saule to the hoste?
And Abisai said: I wil go down with the.
And so Dauid and Abisai came downe B
to the people by night. And behold, Saul
lay sleping within the hoste, & his speare
sticke in the ground at his head. But Ab-
ner and the people lay rounde about him.
Then saide Abisai to Dauid: God hath
deliuered thine enemye into thine hande
this daye. Now therefore, lette me smyte
him once with my speare to the earth, and
I wyll not smite him the seconde tyme.
And Dauid saide to Abisai: destroye him
not. For who can laye his hande on the
Lordes annointed, and be giltlesse? And
Dauid saide furthermore: as sure as the
Lord liueth, the Lord shall smite hym, or
his day shal come, to dye: or he shal descēde
into battaile, and there perishe.
The Lord kepe me from laying mine C
hande vpon the Lordes annointed. But
take thou now ŷ speare ŷ is at his hearde
and the cruse of water, & let vs goe. And
so Dauid toke the speare and the cruse of
water from Sauls head, and they gat thē
away, and no man sawe it, or marked it,
or awaked. For they were all a slepe, be-
cause the Lorde had sent a dead slepe vpō
them. Thē Dauid went ouer to the other
side, and stode on the top of an hill a farre
of (a greate space beyng betwene them)
and Dauid cried to the people, and to Ab-
ner ŷ sonne of Ner, saying: Hearest thou
not Abner? Abner aunswered, and saide:
What arte thou that criest to the kynge?
And Dauid sayde to Abner: arte not thou
a man? & who is like thee in Israel? Wher-
fore then hast thou not kept thy Lord the
kyng? For there came one of the folke in
to destroy the kyng thy Lorde. It is not
good that thou hast done. As truly as the
Lorde liueth, * ye are worthy to dye, be- i.Re.xx.c.
cause ye haue not kepte youre maister, the
Lordes annointed. And nowe see where
the kyngs speare is, and the cruse of wa-
ter that was at his head.
And Saul knewe Dauids voice, and D
saide: * is this thy voice my sonne Dauid? i Regum xxiiii.b.
and Dauid sayde: it is my voice, my Lord,
O kyng. And he said: wherfore doeth my
Lorde thus persecute his seruaunte? for
what haue I done? or what euill is in
mine hande? Now therfore let my Lorde
the kyng heare ŷ wordes of his seruaūt,
yf the Lorde haue stirred thee vp agaynst
me, let him smel the sauoure of a sacrifice.
But & yf they be the children of men, cur-
sed

XUM

sed are they before the lord. For they haue
cast me out this daye from abyding in the
inheritaunce of the Lorde, saying: hence,
and go serue other gods. Nowe therefore
let not my bloud fall to the earth before ye
face of the Lord. For the Kyng of Israel
is come out to hunte a flye, as when one
doeth hunte a partrige in the moūtaines.
Then said Saul: I haue sinned: come a-
gaine my sonne Dauid, for I wil do thee
no more harme, because my soule was
precious in thine eyes this day. Behold,
I haue played the foole, & haue erred ex-
cedingly. And Dauid aunswered, & sayd:
Behold the kynges speare, let one of the
yongmen come ouer, & fet it. The Lorde
reward euery mā according to his right-
teousnesse and faith: for the Lord deliue-
red thee into my hande this daye, but I
would not laye mine hand vpon ye lordes
annointed. And beholde, lyke as thy lyfe
was much set by this day in mine eyes: so
be my life set by in the eyes of the Lorde,
that he deliuer me out of all tribulation.
Then Saul said to Dauid: Blessed arte
thou my sonne Dauid, for thou shalt be a
doer, and preuaile. And so Dauid wente
his way, and Saule turned to his place
againe.

The.xxvii.Chapter.

Dauid flieth to Achis king of Geth.

A And Dauid sayde in his heart: I
shal perish one day or other by the
hand of Saul. Therfore is there
nothing better for me, thā to flye & saue
my selfe in the land of the Philistines: &
Saul shall ceasse, and seke me nomore in
all the coastes of Israell, and so shall I
escape out of his hand. And Dauid arose,
and he and ye sixe hundred men that were
with him wente vnto Achis the sonne of
Maoch, king of Geth. And Dauid dwelt
with Achis at Geth, both he and his mē,
euery man with his houshoulde, and Da-
uid with his two wyues, Ahinoam the
Iezrahelite, and Abigail Nabals wife of
Carmel. And it was told Saul that Da-
B uid was fled to Geth, and he sought no-
more for him. And Dauid sayde vnto A-
chis: Yf I haue now found grace in thine
eyes, let them geue me a place in some
towne in the fieldes, that I maye dwell
there. For why should thy seruaunt dwell
in ye head citie of the kyngdom with thee?
Then Achis gaue him Zikleg that same
daye, for which cause Zikleg perteineth
vnto the kynges of Iuda vnto this day.
And the time that Dauid dwelt in ye coū-
trey of the Philistines, was foure mone-
thes and certaine dayes. And Dauid and
his men went vp, and ran vpon the Ge-
surites, ye Gerzites and the Amalekites:
For those nations were from the begyn- C
ning the inhabitours of the land, as men
go to Sur, vnto the lande of Egipt. And
Dauid smote the lande, and lefte neither
man nor woman aliue, and droue awaye
the shepe, the oxen, the asses, camels, and
clothes and retourned & came to Achis.
And Achis sayde: where haue ye been a
rouyng this day? And Dauid answered:
Toward the south of Iuda and towarde
the south of ye Iezrahelites, & toward the
south of the Kenites. And Dauid saued
neither man nor woman aliue, nor suf-
fred thē to come to Geth, for feare (sayeth
he) lest they should tel on vs, saying: so did D
Dauid, & so wil hee his maner all ye whyle
he dwelleth in ye countrey of the Philisti-
nes. And Achis beleued Dauid, saying:
He abhorreth his people of Israell, and
therfore he shalbe my seruaunt for euer.

The.xxviii.Chapter.

The Philistines moue warre against Saul, which seketh after an enchaunter.

And it chaunced in those dayes, A
that the Philistines gathered
their hoste together to warre,
to fight wt Israel. And Achis
sayd to Dauid: Be sure, thou
shalte go out with me to the battaile, thou
and the men that are with thee. And Da-
uid saide to Achis: then thou shalt knowe
what thy seruaunt can do. And Achis said
againe to Dauid: Then I will make thee
keper of my head for euer. ✠ Samuell 1.Re.xxv. a.
was then dead, and all Israel had lamen-
ted him, & buried him in Rama his owne
citie. ✱ And Saul had put the women Ex.xxii.
that hadde spirites of prophecye and the
southesayers out of the lande.
And the Philistines gathered together,
and came, and pitched in Sunem. And
Saull gathered all Israell together,
and they pitched in Gilboa: And when
Saul sawe the hoste of the Philistines,
he was afrayed, and his hearte was sore
astonyed. And when Saul asked coūsaile
of the Lorde: the Lorde aunswered hym
not, neither by dreames nor by Urim, nor
yet by prophetes.
Then saide Saul vnto his seruauntes:
✠ seke me a woman that hath a spirite of Le.xx.c.
prophecie, that I may go to her, & aske of
her. And his seruauntes sayde to hym:
Behold,

Beholde, there is a woman that hathe a
spirite of prophecie at Endor.
And Saul chaunged him selfe, and put
B on other raiment, and then wente he and
two men with hym, and they came to the
woman by night. And he saide: prophecie
vnto me by the spirite, and bryng me hym
vp whom I shall name vnto thee. And
the woman sayd vnto hym: Behold, thou
knowest what Saul hath doone, how he
hath destroyed the women that had pro-
phecying spirites, and the sorcerers oute
of the lande. Wherefore then sekest thou
an occasion against my soule, that he may
kill me. And Saul sware to her by the
Lorde, saying: As surelye as the Lorde
liueth there shall no harme chaunce thee
for this thing. Then sayde the woman:
whom shall I set vp vnto thee? He aun-
swered: Bring me vp Samuel. When the
woman sawe Samuel she cryed with a
loude voice, and spake to Saul saying:
why hast thou disceyued me? for thou art
Saul. And the king said vnto her: be not
afrayed. What seest thou? The woman
sayd vnto Saul: I see gods ascending
vp out of the earth. He saide vnto her a-
gain: what fasshion is he of? She answe-
red: there cometh vp an olde man with a
mantel vpon him. And Saul perceiued
that it was Samuel, and he stouped with
his face to the ground, and bowed hym
selfe. And Samuel sayde to Saul: why
hast thou disquieted me, to make me bee
brought vp? Saul answered: I am sore
encombred. For the Philistines make
C warre against me, and God is departed
fro me, and aunswereth me no more, nei-
ther by prophetes neither by dreames.
And therefore I haue called thee ỹ thou
maiest tel me what I shall do. Then sayd
Samuel: wherfore doest thou aske of me,
while the Lorde is gone from thee, and
is become thine enemie? Truly the Lorde
hath done for him selfe, euen as he spake
by my hand. * For the Lorde hath rente
the kyngdome out of thine hand, and ge-
uen it thy neighboure Dauid. Because
thou obeyedst not the voice of the Lorde,
nor executedst his fearce wrath vpon the
Amalekites, therefore hathe the Lorde
done this vnto thee this day. And moreo-
uer, the Lorde will deliuer Israell with
thee into the handes of the Philistines.
* To morowe shalt thou and thy sonnes
be with me, and the Lorde shall geue the
host of Israel into the handes of the Phi-
listines. Then Saul fell streyght waye
flat on the earth as long as he was, and
was sore adread because of the wordes of
Samuel. And there was no strengthe in
hym, for he had eaten no bread al the day D
and ỹ night before. And the woman came
vnto Saul, & saw that he was sore trou-
bled, and said vnto him: See, thine hand- Jud.xii.a
maide hath obeyed thy voice, and * haue i.Re.xix,a.
put my soule in myne hand, & haue herke-
ned vnto thy wordes which thou saydest Ps.cxix.a
vnto me: Now therefore hearken thou al-
so vnto the voice of thine handmayd, and
let me set a morsell of bread before thee,
that thou maist eate and get thee strẽgth,
and then goe on thy iourney. He refused,
and sayde: I will not eate. But hys ser-
uauntes and the woman together com-
pelled him, and he hearkened vnto their
voice. And so he arose from the earth, and
sat him on a bedde. The woman had a fat
calfe in the house, and she hasted, and kyl-
led it, and toke floure and kneded it, and
did bake swete cakes therof, and brought
the before Saul & before his seruauntes.
And when they had eaten, they stode vp,
and wente awaye the same night.

The.xxix.Chapter.

Dauid goeth with king Achis to fight against
Saul.

THe Philistines were gathered
together with all their armies A
vnto Aphek: And the Israelites
pitched in Ain, which is in Jes-
rahel. And ỹ lords of the Philistines wet
forth with ỹ hundredes and thousandes.
But Dauid & his men came behinde with
Achis. Then said the lordes of the Phili-
stines: what are yonder Hebrues? Achis
sayde vnto the lordes of the Philistines:
Is not this Dauid the seruaunt of Saul
the king of Israel, which hath been with
me these dayes or yeares? I haue founde
no faute in him, since he fled vnto me vn-
to this day. And the lordes of the Phili-
stines were wroth with him, & saide vnto
him. Make this felow returne, ỹ he maye B
go again to his place which thou hast ap-
pointed him, & let him not goe down with
vs to battaile, lest in the battaile he be an
aduersary to vs. For wherwith coulde he
better obteine the fauour of hys master,
than with the heades of these menne? Is
not this Dauid, to whõ they sang in daũ-
ces, saying: * Saul slewe his thousand, & i.Re.xviii.
Dauid his ten thousand? Thé Achis cal- a.
led Dauid, and said vnto him: As sure as and.xxi.b
the Lorde lyueth: thou hast been honest & C
good

good in my sight, when thou wentest oute
& in with me, in the host: neither haue I
founde euill with thee since thou camest
to me vnto this daye: Neuerthelesse, the
Lordes of the Philistines fauoure ye not.
Wherfore now returne, and go in peace
that thou displease not the lordes of the
Philistines. And Dauid said vnto Achis:
And what haue I done, what haste thou
found in thy seruaunt as long as I haue
ben with thee vnto this day, that I may
not goe fight against the enemyes of my
Lord the kyng? Achis answered, and said
to Dauid: I knowe that thou arte good,
and arte in my syghte, as an Aungell of
D God. Notwithstanding, the Lords of the
Philistines haue saide: Let him not goe
vp with vs to battaile.
Wherfore nowe, rise vp early in the mornyng with thy masters seruauntes that
are come to thee: and when ye be vp earli
(as sone as ye haue light) depart. And so
Dauid and his men rose vp early to depart in the morning, and to returne into
the land of the Philistines. And the Philistines went vp to Jesrahel.

The. xxx. Chapter.

Dauid returning from kyng Achis, findeth Ziklеg burnte.

A But when Dauid and hys men
were come to Zikleg the third
day, ye Amalechites had rushed
in vpõ the south, and vpon Zikleg, and had smitten Zikleg, and burnt it
with fire, and had taken the women (that
were therein) prisoners, both small and
great: but slew not a man, saue caried thẽ
with them, and went their wayes. So
Dauid and his men came to the citie, and
beholde, it was burnt with fire, and their
wiues, their sonnes and their daughters
wer carryed awaye. Then Dauid and the
B people that was with him, lifte vp their
voyces and wepte, vntill they could wepe
no more. And Dauids two wiues were
taken prisoners also: Ahinoam the Jesrahelite, and Abigael the wife of Nabal ye
Carmelite. And Dauid was in a shrewd
combraunce: for the people intended to
stone him, because the heartes of all the
people wer vexed for their sonnes & their
daughters. But Dauid toke a good courage to him in the lord his god, & * sayde
to Abiathar the priest Ahimelechs sonne: (i. Re. xxiii b.)
I praye thee bring me the Ephod. And
Abiathar brought the Ephod to Dauid.
And Dauid asked counsaile at the Lord,
saying, Shall I folow after this companye; and shall I ouertake them? And he
answered him: folow, for thou shalt ouertake them, and recouer the praye. C
So Dauid and the sixe hundred menne
that were with him, went and came to ye
ryuer Besor, where a part of them abode.
But Dauid and foure hundred men folowed: For two hundred abode behynde,
being to wery to go ouer the riuer Besor.
And they founde an Egiptian in ye felde,
and brought him to Dauid, * and gaue (Psal. i.)
him bread to eate, and water to drynke,
and gaue him a few figges, and two clusters of reysynges. And when he had eaten, his spirite came againe to him: for he
had eatẽ no bread, nor dronke any water
in thre dayes, and thre nyghtes. And Dauid sayde vnto him: To whom belongest
thou: and whence art thou: he said. I am
a yong man of Egipt, and seruaunt to an
Amalechite, & my master lefte me behind
because it is thre dayes agone that I fell
sicke: we came a royyng vpon the southe
of Chretus, and against Juda, & towarde D
the south of Caleb. And we burnte Zikleg
with fire. And Dauid saide to him: canst
thou bring me to this companie? And he
sayd: sweare vnto me by God, that thou
wilt neither kill me, nor deliuer me into
the handes of my master, and I wil bring
thee to the companye. And when he had
broughte him thither, beholde, they laye
scattered abrode vpon the earth, eatyng
and drynkynge, and dauncyng, because of
the plenteous & great pray that they had
caried awaye oute of the land of the Philistines, and out of the land of Juda.
And Dauid layed vpon them from the E
euen vntill the twylyght on the morowe
so that there escaped not a man of them,
saue foure hundred yongmen, which rode
away vpon Camels, & fledde. And Dauid
recouered all that the Amalechites hadde
caried away, and Dauid receued his two
wyues: so that there was no persone of
them lackyng, small or greate, sonne or
daughter, or of the spoyle of all that they
had taken awaye: Dauid recouered them
all agayne. And Dauid toke all the shepe,
and the oxen: and they draue them before
his cattel, and sayd: this is Dauids pray.
And Dauid came to the two hundred mẽ
that were to werye for to folowe Dauid,
whom they had made also to abide at the
riuer Besor. And they came to mete Dauid, and the people that wer with him. F
And when Dauid came to the people, he
salu-

saluted them. Then answered al the wic-
ked and the vnthriftes (of the menne that
wente with Dauid,) and sayde: because
they went not with vs, therfore will wee
geue them none of the pray, that we haue
recouered. But let euery man take hys
wife and his children: Those let them ca-
rye awaye and be walkyng.
Then sayde Dauid: ye shall not doe so
(my brethren) with that which the Lord
hath geuen vs, and hath preserued vs, &
deliuered the company that came against
vs, into oure handes. For who shoulde
...xxxi.c hearken vnto you in this matter? * But
as hys parte is that goeth downe and
fighteth, so shal his parte bee that tarieth
by the stuffe, that it may bee parted alike.
And so from that day forewarde was that
made a statute and a law in Israel, vntil
this daye. When Dauid therefore came to
Ziklag, he sent (giftes) of the pray vnto the
elders of Juda, and to his frēdes saying:
see, there is a blessing for you, of ẏ spoile
D of the enemies of the Lord. He sent to thē
of Bethel: to thē of south Ramoth: to thē
of Jathir: to them of Aroer: to thē of Se-
phamoth: to them of Esthemaa: to them
of Rathel: to them of the cities of Jerah-
meel: to them of the cities of the Kenites:
to them of Horma: to them of Borasan:
to them of Athach: to thē that are in He-
bron, & in al places where Dauid and his
men were wonte to haunte.

The. xxxi. Chapter.

Saul killeth him selfe: and his children are slaine in the battaile.

A
1 Par.x.a The * Philistines fought a-
gainst Israell, and the mē
of Israel fled awaye from
the Philistines, and fell
downe wounded in moūte
Gilboa. And the Philisti-
nes preased sore vpon Saul and his son-
nes, and slew Jonathas, Abinadab, and
Melchisua, Sauls sonnes. And whē the
battaile went sore against Saul and his
sonnes, and slewe Jonathas, Abinadab,
and Melchisua, Sauls sonnes. And whē
the battaile went sore against Saul, the
archers with bowes founde him, and he
Ju.ix.g was sore afrayed of the archers. Thē said
1 Par.x.a Saul vnto his harnesbearer, * draw out
thy sweard, and thrust me thorowe ther-
with: lest these vncircumcised come and
thrust me thorowe, and make a mockyng
stock of me. But his harnesbearer would
not, for he was sore afrayed. And Saul
toke a swearde and fel vpon it. And when
his harnesbearer sawe that Saul was B
dead, he fel likewise vpon his swearde, &
dyed with him. And so Saul died, & hys
thre sonnes and his harnesbearer, and al
his men, that same daye together.
And when the menne of Israell that
wer on the other side of the valley, & they
of the other side Jordan hearde that the
men of Israel were put to flighte, & that
Saul and his sonnes were dead, thei left C
the cities, and ranne away: and the Phi-
listines came, and dwelte in them. * On ẏ 1 Par.x.c
morow when the Philistines were come
to spoile them that wer slain, thei founde
Saul and his thre sōnes lying in moūt
Gilboa. And they cutte of his head, and
stripped him out of his harnesse, and sent
into the land of the Philistines on euery
side, that they should publishe it in the tē-
ple of their idols, and among the people:
and they layed vp his harnesse in the tem-
ple of Astharoth, but they hanged vp hys
body on the walle of Bethsan. * When ẏ ii.Re.ii.b
inhabitours of Jabes in Gilead hearde
thereof, what the Philistines had done to
Saul, thei arose (as many as wer strong
men) and went all night, and toke the bo-
dy of Saul, and the bodies of his sonnes,
from the walle of Bethsan, and came to
Jabes, and * burnt them there, and toke Je.xxxiiii
their bones and buried thē vnder a tree, a.
at Jabes, and fasted seuen dayes.

The ende of the first boke of Samuel: otherwise called the firste of the Kynges.

The second boke of Samuel: otherwise called the second boke of the Kynges.

The first Chapter.

The lamentation of Dauid for Saul and Jonathas.

A After the deathe of Saul,
when David was returned
i.Re.xxx. b from the * slaughter of the
Amalekites, and had ben.
ii.dayes in Zikleg: Behold,
there came a man the third
daye out of the hoste from Saul, with his
clothes rent, and earth vpon hys head.
And when he came to David, he fell to
the yearth, and did obeisaũce. David sayed
vnto him: whence comest thou? He sayde
vnto hym: Out of the hoste of Israell I
am escaped. And David saide vnto hym:
And what is chaunced? tell me. He sayde:
the people is fled from the battaile, and
many of the people are ouerthrowen and
dead: and Saul and Jonathas his sõne
are dead also: And David saide vnto the
B yongman, that tolde him these tidinges,
how knowest thou that Saul and Jona-
thas his sonne be dead? The yongman y
tolde him, answered: I came by chaunce
to mount Gilboa, and behold, Saul lea-
ned vpon his speare. For the charrettes &
companies of horsemen folowed hard af-
ter hym. And when he loked backe he saw
me, and called me: And I answered: here
am I. And he said vnto me: what arte y?
I answered him: I am an Amalekite.
He sayde vnto me againe. Stande vpon
me, and slaye me. For anguyshe is come
vpon me, though my life bee yet al in me.
And so I stode vpon him, and slew him,
for I was sure that he could nat liue af-
ter that he hadde fallen. And I toke the
crowne that was vpon his head, and the
bracelet that was on his arme and haue
broughte them hyther vnto my Lorde.
Then David toke holde on his clothes
ii.Re.iii.f *and rente them, and so did all the men
and xiii.f that were with him. And they mourned
and wept, & fasted vntill euen, for Saul
and Jonathas his sonne, and for the peo-
ple of the Lorde, and for the house of Is-
rael, because they were ouerthrowen w
the sweard. And David said vnto y yong C
manne that brought him these tidinges:
Whence arte thou? And he aunswered: I
am the sõne of an aleaunt an Amalekite.
And David saide vnto him: Howe is it y
thou wast not afrayed, to laye thine hand
on the lordes annointed, to destroye him.
And David called one of his yong men,
and saide: Go to, and runne vpon him.
And he smote him that he died. Then said
David vnto him thy bloud be vpon thine
owne head. * For thine own mouth hath [illegible]
testified agaynste thee, saying: I haue [illegible]
slaine the Lordes annointed.
And David mourned with this lamen-
tatiõ ouer Saul and ouer Jonathas his
sonne, and bad teache the children of Is-
rael the vse of the bowe. And beholde, it
is written in the boke of the righteous.
(And he said: Consider, O Israel, these that be dead
and wounded vpon thy hye hilles) O noble Is-
rael, the wounded are slayne vpon thy hil-
les: Oh, how are the mighty ouerthrowẽ? Mich.i.
* Tel it not in Gath, nor publish it in the
stretes of Askalon: lest the daughters of
the Philistines reioyce, and lest y daugh-
ters of the vncircumcised, triumphe. D
Ye mountaines of Gilboa, vpon you bee
neyther dewe nor rayne, nor vpon the fel-
des of offringes. For there the shield of y
mighty is cast downe: the shilde of Saul,
as though he had not been annoynted w
oyle. The bow of Jonathas & the sweard
of Saul turned neuer backe again emp-
ty, from the bloud of the slayne, and from
the fatte of the mighty warriours, Saul
and Jonathas were louely and pleasãt
in their liues, and in their deathes they
were not deuided. They were swyfter thã
Egles, & stronger than lions. Ye daugh-
ters of Israel wepe ouer Saul, whiche
clothed you in purple, with pleasures, and
hanged ornamentes of golde vpon youre
apparel. How were the mighty slayne in
battaile? Jonathas is dead on the hye
hilles. Wo is me for thee (my brother Jo-
nathas) verye kynd hast thou been vnto
me. Thy loue to me was wonderfull, pas-
syng the loue of woman. (As a mother loued
her onely childe, euen so did I loue thee.) O how
are the mighty ouerthrowen, and y wea-
pons of warre destroyed?

The .ii. Chapter.

David is annointed in Hebron. The battaile of the seruauntes of David and of Isboseth.

After

AFter this it fortuned, that Dauid
A asked counsaile at the Lord, say-
ing: shal I go vp into any of the ci- 1.Re.xxiii
ties of Iuda? And the lord said vnto him: a.
go. And Dauid said again. Whither shall 2.Re.v.c
I go? He aunswered: Unto Hebron. And
so Dauid wēt thither with his.ii. wiues,
Ahinoam the Iesrahelite, and Abigail
Nabals wife the Carmelite. And the mē
that were with him, did Dauid carye vp
also, euery man with his housholde. And
they dwelte in the townes of Hebron.
And the mē of Iuda came, and there they
annoynted Dauid king ouer the house of
Iuda. And they tolde Dauid, saying: It
1.Re.xxxi c. is * the men of Iabes in Gilead that bu-
ried Saul. And Dauid sent messengers
B vnto the men of Iabes in Gilead, and
sayde vnto them: blessed are ye vnto the
Lorde, that ye haue shewed suche kynd-
nesse vnto your Lorde Saul, and haue
buried him. And nowe the Lorde shewe
mercy and truth vnto you. And I wil do
you also suche kyndesse as ye haue done
in this thing. Therfore now let your hā-
des be strong, and playe ye the men: For
your master Saul is dead. And they that
are of the house of Iuda haue annointed
me kyng ouer them. But Abner the sonne
of Ner that was captaine of Saul hoste
toke Isboseth the sonne of Saul, and
broughte hym to Mahanaim, and made
C him king ouer Gilead, and ouer the Assu-
rites, and ouer Iesrahel, Ephraim, Ben
Iamin, and ouer al Israel. And Isboseth
Saules sonne was fourty yere olde whē
he began to raign ouer Israel, and rayg-
ned two yere. But the house of Iuda fo-
1.Re.v.a lowed Dauid. * And the time which Da-
uid reigned in Hebron ouer the house of
Iuda, was seuen yere and sixe monethes.
And Abner the sonne af Ner, and the ser-
uauntes of Isboseth the sonne of Saul
went out of Mahanaim, to Gibeon.
And Ioab the sonne of Zaruia and the
seruauntes of Dauid wente oute, and
met them by the poole of Gibeon.
And they sate downe, the one on the one
side of the poole, and the other on the o-
ther syde. And Abner sayde to Ioab: lette
the yong men arise, and playe before vs.
And Ioab sayde: Let them aryse. Then
there arose and went ouer, twelue of
D Ben Iamin by numbre, whiche pertay-
ned to Isboseth the sonne of Saul, and
twelue of the seruauntes of Dauid.
And euery one caught hys felowe (that
came agaynste hym) by the head, & thrust
hys swearde in his side, and so they fell
downe together. Wherfore the place was
called: The felde of the mighty. And it is
in Gibeon: And there began an exceding
cruell battaile that same daye. For Ab-
ner and the men of Israel, fell before the
seruauntes of Dauid. And there were
three sones of Zaruiah there: Ioab, Abi-
sai, & Asahel: And Asahel was as light of
fote as a wilde roo: and Asahel folowed
after Abner, and * turned neither to the Ge.xxiiii
righte hand nor to the lefte, from Abner. f.
Then Abner loked behynd him, and said:
arte thou Asahel? He aunswered: yea, that
I am. Abner sayed: turne thee eyther to
the ryghte hande or to the lefte, and catch E
one of the yong menne, and take thee his
weapons. But Asahel would not depart
from him. And Abner sayed agayne to
Asahel: departe fro me. Wherefore should
I smite thee to the grounde, and not bee
hable to hold vp my face to Ioab thy bro-
ther? Howbeit, when he would in no wise
departe, Abner with the hynder ende of
the speare, smote hym vnder * the shorte ii.Re.xx.
ribbes, that the speare came out behinde c.
him: that he fell downe in the same place,
and dyed there. And as many as came to
the place where Asahel fell downe & died, F
stode still. Ioab also and Abisai folowed
Abner. And the sunne went downe, when
they were come to the hill Ama that lieth
before Giah, by the waye that goeth tho-
rowe the wildernesse of Gibeon.
And the children of Ben Iamin gathe-
red themselues together on an heape, to
Abner, and stode on the toppe of an hill.
Then Abner called to Ioab, and sayde:
shall the swearde deuoure still for euer?
knowest thou not, that it will be bitter-
nesse in the latter ende? how long shall it
bee, or thou byd the people returne from
folowyng their brethren? And Ioab said:
as truely as God liueth, yf thou haddest G
not spoken in the morning, the people had
been departed euerye one from persecu-
tyng hys brother. And so * Ioab blewe a 2.Re.xx.g
trompet, and all the people stode still, and
pursued after Israell nomore, neyther
foughte they any more.
And Abner and his men walked all that
night thorow the plaine, and wente ouer
Iordan, and passed thorow al Bethhoron
till they came to Mahanaim. And Ioab
returned from persecuting Abner. And
whē he had gathered al ÿ people together
there lacked of Dauids seruauntes nine-
tene men, and Ashel. But the seruaūtes

of

of Dauid had slaine of Ben Iamin, and
of Abners men, thre hundred & threscore
men. And thei toke vp Asahel, and buried
him in ÿ sepulchre of his father in Beth-
lehem. And Ioab and his men wente all
night, vntil the dauning of the daye, and
came to Hebron.

The.iii.Chapter.

Abner cometh to Dauid, and bringeth him hys wife Michol. Ioab killeth Abner.

A There was long warre betwene
the house of Saul, and the hou-
se of Dauid. But Dauid waxed
stronger, and stronger, and the
house of Saul waxed weaker & weaker.
i.Par.iii c. *And vnto Dauid were (sixe) children
borne in Hebrō: his eldest sonne also was
Ammon, of Ahinoam the Iezrahelite: the
second, Cheleab of Abigail ÿ wife of Na-
bal the Carmelite: the third Absalom, the
sonne of Maachah the daughter of Thal-
mai, ÿ king of Gessur: the fourth, Adonai
the sonne of Hagith: the fifth, Sephatia
the sonne of Abital: the sixth, Iethreā, by
Egla Dauids wife. These were borne to
Dauid in Hebron. And it fortuned, that
while there was warre betwene ÿ house
of Saul, and the house of Dauid, Abner
B helde vp the house of Saul. And Saul
had a cōcubine named Rizpa, the daugh-
ter of Ahia. And Isboseth sayd to Abner:
Wherfore hast thou gone into my fathers
concubine? Then was Abner very wroth
for the wordes of Isboseth, and sayd: Am
i.Re.xvii c. I not a * dogges head, whiche against e
Iuda do shew mercye this daye vnto the
house of Saule thy father, and to his bre-
thren and frēdes, and haue not deliuered
thee into the hande of Dauid? & thou fin-
dest a faulte in me this daye for this wo-
Ruth.i.c. man? *So and so do God to Abner. For
as the Lorde hathe sworne to Dauid, so
will I be on his side, to bring the king-
dome from the house of Saule, that the
C throne of Dauid may bee stablished ouer
Israel, and ouer Iuda, euē from Dan to
Beersaba. And he coulde geue Abner ne-
uer a worde to answer, because he feared
him. And Abner sēte messēgers to Dauid
secretly, saying: Whose is ÿ lande? Make
a bonde with me, and behold, mine hande
is with thee, to bring al Israel vnto thee.
He said: It is good that I make a bonde
with thee. But one thig I require of thee,
that thou see not my face except thou first
D bring Michol Sauls daughter whē thou
commest to see me.
And Dauid sent messengers to Isboseth
Sauls sonne, saying: * deliuer me my i.Re. g.
wife Michol, whiche I maried with * an i.Reg. xviii.g.
hundred foreskinnes of the Philistines.
And Isboseth sent, and toke her from her
husband * Paltiel the sonne of Lais. And i.Re. g.
her husband went with her and came we-
ping behinde her, till they came to Bahu-
rim. Then said Abner vnto him: goe and
returne. And he returned. And Abner
hadde communication with the elders of
Israell, saying: ye soughte for Dauid in
times paste, that he might be your kyng.
Now then do it: for the Lord hath said of
Dauid. By the hand of my seruaunt Da-
uid I will saue my people Israel oute of
the handes of the Philistines, and out of
the hand of al their enemies. And Abner
spake in the eares of Ben Iamin, and
wente to tel in the eares of Dauid in He-
bron, all that Israel was contente with,
and the whole house of Ben Iamin. And
so Abner came to Dauid to Hebron, ha-
uing twentye men with him, and Dauid
made him and the men that wer with him
a feast. And Abner sayde vnto Dauid: I E
will vp and goe gather al Israel vnto my
lord the king that they may make an ap-
pointmēt with thee, and that thou mayest
commaunde all, as thine hert desireth.
And when Dauid had let Abner departe,
he went in peace. And behold, the seruaū-
tes of Dauid and Ioab came from cha-
sing the robbers, and broughte a greate
pray with thē. But Abner was not with
Dauid in Hebron: for he had sente him a-
waye to departe in peace. When Ioab &
all the host that was with him wer come,
men tolde Ioab, saying: Abner the sonne
of Ner came to the king, and he hath sent
him away, that he is gone in peace.
Then Ioab came to the king, and sayde:
what haste thou done? Beholde, Abner
came vnto thee, and why hast thou sent
him awaye, that he should escape quite?
Thou knowest Abner the sonne of Ner,
for he came to disceiue thee, and to know
thy outgoing and ingoing, and to know
all that thou doest. And when Ioab was
come out from Dauid, he sente messen-
gers after Abner whiche brought him a-
gaine from the wel of Sira vnknowing
to Dauid. And when Abner was come a-
gaine to Hebron, Ioab toke him asyde in
the gate * to speake wyth hym secretely, Iud.iii.c
and smote hym vnder the shorte ribbes:
that he dyed: for the bloud of Asahell hys
brother. And when afterwarde it came
to Dauids eare, he sayed: I and my king- F
dom

XUM

dom are giltlesse before the lorde for euer
concerning the bloud of Abner the sonne of
Ner. Let the bloud remaine on the head of
Joab, and on al his fathers house, that the
house of Joab be neuer without one or
other that hath running issues or leprie, &
that leaneth on a staffe, and that doeth fal
on the sweard, and lacketh bread. And the
cause why Joab and Abisai slew Abner,
was, that Abner had *slaine their brother
ij.Re.ii.f Asahel at Gibeon in battaile. And Dauid
sayd to Joab, and to al the people that wer
with him. * Rent your clothes, & put on
ij.Re.i.b. sackecloth, & mourne before Abner. And
king Dauid himselfe folowed the corse.
And whe thei buried Abner in Hebro, the
king lift vp his voice, and wept, beside the
sepulchre of Abner, & so dyd al the people.
And the king lamented ouer Abner, and
said: dyed Abner as a fole dieth? thy han-
des wer not bound, nor thy feete brought
into cheines; but as a man falleth before
wicked childre, so fellest thou. And al they
that wer of the people wept yet more ouer
him. And when al the people came to eate
G meate with Dauid, while it was yet day,
Dauid sware, saying: So and so doe God
to me, if I taste bread, or ought els til the
sunne be down. And the people wist it, &
it pleased the. And whatsoeuer the kyng
did, it pleased al the people. For all the peo-
ple and al Israel vnderstod that day, how
that it was not the kinges dede that Ab-
ner the sonne of Ner was slaine. And the
king said vnto his seruauntes: knowe ye
not, how that there is a lord and a great
ma fallen this daye in Israel? And I am
this day tendre and annointed king. And
these men the sones of Zaruia be to hard
for me. The lord reward the doer of euill
according to his wickednesse.

The.iiii.Chapter.

Baanah and Rechab slaye Isboseth the sonne of Saul.

A When Sauls sonne heard that Ab-
ner was dead in Hebron, his ha-
des were feble, & all the Israeli-
tes wer afrayed: & Sauls sonne
had two men that wer captaines ouer the soul-
diors, the one called Baanah, & the other
Rechab, the sonnes of Rimmon a Bero-
thite of the children of Ben Jamin: for
Beroth was reckened to Ben Jamin.
B And those Berothites fled to Gitthaim, &
ij.Re.ix.b soiourned there vntil the same time. * And
Jonathas Sauls sonne had a sonne that
was lame on his fete. And he was .v. yere
olde when the tidinges came of Saul and
Jonathas out of Jesrahel. And his nurse
toke him vp, and fled awaye. And as she
made hast to flee, the childe fel, and began
to halte, & his name was Miphiboseth.
And the sonnes of Rimmon the Berothite,
Rechab and Baanah went, & came in the
heate of the day to the house of Isboseth,
C whiche slepte on a bed at noone. (And the
woman that was the keper of the dore and clensed
the wheate was a slepe.) And they came into
the middes of the house as though they
woulde haue feched wheate: & Rechab &
Baanah his brother smote him vnder the
shorte ribbes, & fled. For when they came
into the house, he slept on his bed in hys
resting chambre: and they smote him, and
slew him, and beheded him, and toke his
head, and gatte them awaye thorowe the
plaine al the night: And they brought the
head of Isboseth vnto Dauid, to Hebron
and sayed to the king: Beholde, there is
the head of Isboseth Sauls sonne, thine
enemie which soughte after thy life. And
the Lord hath auenged my lord the king
this daye, of Saul and of his sede.
D And Dauid answered Rechab and Baa-
nah his brother, the sonnes of Rimmon
the Berothite, and saied vnto them: * as i.Regum xxvii.d.
surely as the Lorde liueth, whiche hath
deliuered my soule oute of al aduersities,
when one * told me, and sayed that Saul ij.Reg.i.c
was dead, thinking to haue brought good
tidinges, I caught him, and slewe hym in
Ziklag: which thought that I would haue
geuen hym a rewarde for his tidinges
bringing. How much more when wicked
men haue slaine a righteous person, in
his own house, and vpon his bed? Shall
I not require his bloud of your hande, &
take you from the earth? And Dauid co-
maunded his yong men, & they slew them
and cutte of their handes and feete, and
hanged them vp ouer the poole in Hebro.
But they toke the head of Isboseth, and
buried it in the sepulchre of * Abner in ij.Re.iii.f
Hebron.

¶The .v. Chapter.

Dauid is yet agayne annointed kyng, and taketh the arke from Syon.

A Then came al the tribes of Israell
* to Dauid vnto Hebron, and i.Par.x.
saied: Beholde: we are of thy
bone & of thy flesh. And in tyme
past when Saul was our king, thou le-
dest Israel in & out. And the lord hath said
to thee: thou shalt fede my people Israel,
and thou shalt be a captaine ouer Israel.

And so al the elders of Israel, came to the
1.Re.ii.c * king to Hebrō. And king Dauid made
a couenaunte with thē in Hebron before
the lord. And they annointed Dauid king
ouer Israel. Dauid was thirtie yere olde
when he began to raigne, and he raigned
fourtye yere. In Hebrō he raigned ouer
Juda seuen yere, and sixe monethes. And
in Jerusalem he raigned thirty and three
yeares ouer all Israell and Juda. The
king also and his men went to Jerusalē
vnto ẏ Jebusites, the inhabitours of the
B lande, Whiche spake vnto Dauid, saying:
excepte thou take awaye the blynde and
the lame, thou shalte not come in hither.
For they saied: Thou art not able to come
in hither. Neuerthelesse, Dauid toke the
strong hold of Sion. The same is the ci-
tie of Dauid. And Dauid saide the same
day: whosoeuer smiteth ẏ Jebusites, and
getteth vp to the gutters of the houses &
smiteth the lame and blynd that hate Da-
Le.xxi.b. uids soule: * Wherfore they said: the blind
and the lame shal not come into the house.
And so Dauid dwelt in the towre, and cal-
led it the citie of Dauid, and builte round
about it from Millo inward. And Dauid
prospered and grewe, and the Lord God
of hostes was with him. And Hiram king
C of Tire sente messengers to Dauid, and
Cedar trees, and Carpenters, and Masōs
for walles: and they builte Dauid an hou-
se. And Dauid perceiued, that the Lorde
had stablished him king ouer Israel, and
that he had exalted his kingdom for his
people Israels sake. And Dauid toke him
moe concubines and wiues out of Jeru-
salem, after he was come from Hebron,
and moe sonnes and daughters were yet
1 Par.iii borne to Dauid* And these be the names
of the sonnes that wer borne vnto him in
Jerusalem. Sammua, Sobab, Nathan,
and Salomon. Jibhar also, and Elisua,
Nepheg, and Japhia, Elisama, Eliada, &
Eliphelet. But whē ẏ Philistines heard
that they hadde annointed Dauid kyng
ouer Israel, they came all vp to seke Da-
uid. And as soone as Dauid heard of it,
he gate him to an holde. And when the
Philistines came they layed them along
in the valley of Raphaim.
1.Re.xxiii.a. * And Dauid asked counsaile of the lord,
saying: Shal I go vp to the Philistines?
ii Re.ii a wilt thou deliuer thē into myne handes?
And the Lord answered vnto Dauid: goe
vp, for I wil doubtelesse deliuer the Phi-
listines into thyne handes. And Dauid
D came to the plaine of Perazim, and smote
them there, and said: the Lorde hath deui-
ded myne enemies asondre before me, as
waters be deuided asondre. And therfore
the name of the place was called: The
playne of Perazim. And there they lefte
their images, and Dauid & his men toke
them vp. And the Philistines came yet a-
gaine, and layed themselues in the valley
of Rephaim. And when Dauid asked at
the Lord: (Shall I goe vp againste the Philisti-
nes? and wilte thou deliuer them into my handes?)
He answered: Thou shalt not goe vp, but
compasse them on the backside, and come
vpō thē ouer against the pearetrees. And
when thou hearest the noyse of a thyng
going in the top of the peretrees, then re-
moue. For then shal the lord go out before
thee, to smite the host of the Philistines.
And Dauid did as the lord had commaū-
ded him, and smote the Philistines from
Gibea vntil thou come to Gazer.

The .vi. Chapter.

The arke is brought furth of the house of Abi-
nadab. Uza is stryken and dieth Dauid daunceth
before it & is therfore despised of his wife Michol.

AGaine, Dauid gathered toge-
ther all the chosen men of Is- A
rael, euen thirty thousand and
arose and went with al ẏ folke
that were with him of the mē
of Juda, to fet away from thence the arke
of God, whose name is called, the name
of the Lord of hostes that dwelleth vpon
it, betwene the Cherubins. And they put
the Arke of God vpon a newe carte, and
brought it out *of the house of Abinadab ii.Re.vi a.
that was at Gibea. And Uza and Ahio
the sonnes of Abinadab draue the newe
carte. And when they broughte it oute of
ẏ house of Abinadab that was at Gibea
with the arke of God: Ahio wente before
the arke. And Dauid and all the house of
Israel played before the Lorde in sondry
instrumentes made of Cedre wood, with
harpes, psalteries, tymbrels, fedels, and
symbals.
And when they came to Nachons thres- B
shyng flore: Uza put his hand to the arke
of god, and helde it, for the oxen stombled.
And the Lord was wroth with Uza, and
God smote him in the same place for hys
faulte, and there he dyed before the arke
of god: And Dauid was displeased, bee-
cause the Lord had smitten Uza. And the
name of the place was called Perez: The
renting of Uza, vntil this daye. And Da-
uid was thē afrayed of the lord, and saide:
how shal the arke of the lord come to me?

And

And so Dauid woulde not bring the arke
of the lord vnto him into ỳ citie of Dauid.
But Dauid caried it into the house of O-
beth Edom a Gethite. And the arke of the
Par. xvi. a. lord continued in the house of * Obeth E-
dom the Gethite, thre monethes: and the
lord blessed Obeth Edom, & all his hous-
hold. And one told king Dauid howe that
the lorde had blessed ỳ house of Obeth E-
dom and al that perteined vnto him, bee-
cause of the arke of god. And Dauid went
C & brought the arke of god from the house
of Obeth Edom, into the citie of Dauid
with gladnesse. (And there were with Dauid se-
uen sortes of dauncers and calues for sacrifice.)
And when they that bare the arke of the
lord had gone .vi. spaces, he offred an oxe
and a fat shepe. And Dauid (played on harpe
stringes and) daunced before the lorde with
al his might, & was girded with a linnen
Ephod. So Dauid and all the house of
Israel, broughte the arke (of the couenaunt)
of the Lorde, with shouting and trompet
blowing. And it fortuned, that as the arke
of the lord came into the citie of Dauid.
Michol Sauls daughter loked thorowe
a windowe, and sawe king Dauid spring &
daūce before the lord: and she despised him
in her herte. And when they brought in ỳ
arke of the lord, they set it in his place, euē
in the middes of ỳ tabernacle that Dauid
hadde pitched for it. And Dauid offred
burntoffringes and peaceoffringes before
the lord. And as sone as Dauid had made
an end of offring burntoffringes & peace-
offringes, he blessed ỳ people in the name
of the Lord of hostes, and gaue among al
the folke, euen among ỳ whole multitude
of Israel, as well to the women as men,
to euery one a cake of bread, and a pece of
flesh, and a flacket of drinke. And so al the
people departed euery one to his house.
Then Dauid returned to blesse his hou-
shold, and Michol the daughter of Saul
D came out to mete Dauid, and said: O how
glorious was the king of Israel this day
whiche was vncouered to daye, in ỳ eyes
of the maydens of his seruauntes, as yf it
had bene a lighte brayned felow vncoue-
red? And Dauid said vnto Michol: I
thought to daunce before the lord, whiche
chose me rather than thy father, and al his
kin, and commaūded me to bee ruler ouer
all the people of the lord, euē ouer Israel.
And therfore wil I play, before the lorde.
And wil be yet more vile than so, & wil be
meke in mine own sight: and of the veray
same mayde seruauntes, which thou hast
spoken of, shal I be had in honour. Ther-
fore Michol the daughter of Saul hadde
no childe, vnto the day of her death.

The .vii. Chapter.

Dauid would builde god an house, but is forbid-
den of God.

IT fortuned, that as the kyng A
satte in his house (after that
the lord had geuen him reste
round about from al his ene-
mies) he said vnto Nathā the
prophet: behold, I dwel now
in an house of Cedar trees: but the arke
of god dwelleth within the curtaine. And
Nathan said vnto the king: go, and do all
that is in thine heart, for the lorde is with
thee. And it fortuned the same night, that
the worde of the lord came vnto Nathan,
saying: go, and tell my seruaunt Dauid,
thus saith the lord: shalt thou build me an
house to dwell in? For I haue not dwelte
in any house since ỳ time that I broughte
the children of Israel out of Egipte vnto
this daye: but haue walked in a tent and
tabernacle. In all the places wherein I
haue walked with all the children of Is-
rael, spake I one worde with any of the
tribes of Israel (since I commaunded the
iudges to fede my people Israel) saying:
why builde ye not me an house of Cedar
trees? Now therfore, so saye vnto my ser-
uaunt Dauid: thus saith the Lord of hos- B
tes. * I toke thee from the shepe cote (as i. Re. xvi.
thou waste folowyng shepe) ỳ thou migh- c.
test be ruler ouer my people Israel.
And I was with thee in al that thou we-
test to, & haue destroyed al thine enemies
out of thy sight, & haue made thee a great
name, like vnto the name of the great mē
that are in the world. And therfore I will
appoint a place for my people Israel: and
wil plant it, that they may dwel in a place
of their own, and moue nomore, neyther
shal wycked people trouble thē any more
as they did at the begynning, since ỳ time
that I set iudges ouer my people Israel.
And I will geue thee reste from all thyne
enemies. And the Lorde telleth thee, that
he wil make thee an house. And when thy
dayes be fulfilled, thou shalte slepe with
thy fathers, and I will set vp thy seede af-
ter thee, which shall procede out of thy bo-
dy, & will stablish hys kingdome. * He shal 2. Re. v. a.
builde an house for my name, and I wyll Psalme
stablish the seat of his kyngdome for euer. cxxxii. b.
* I will be his father, and he shall be my Heb. i. b.
sonne: * if he sinne I will chasten him with 3. Re. xi. c / Psa. 89. d

suche a rodde as men bee chastened with
and with suche plages as the children of
men be plaged with. But my mercye shall
C not departe away from hym, as I toke it
from Saul, whom I put downe beefore
thee. And thine house & thy kingdom shall
Je. xxxiii. b. endure without end after thee. * and thy
seate shalbe stablished for euer. According
to all these wordes, & according to al this
vision, did Nathan speake vnto Dauid.
Then went Dauid in, & sette him downe
before the lord, and saide: what am I. O
Lord god? & what is my house, that thou
shouldeste haue broughte me thys farre
forth? And this was yet a small thing in
thy sight, O lord god, but thou haste spokē
also of thy seruauntes house for a greate
while to come: For this is the vse of man,
O lord god. And what cā Dauid say more
vnto thee? for thou, lord god knowest thy
seruaunt. Euen for thy wordes sake, and
according to thine owne heart haste thou
done all these great thinges, to make thē
knowē vnto thy seruaunt. Wherfore thou
arte great, O lord God: for there is none
Deu. vii. c. like thee: * neither is there any God saue
thou, according to al that we haue hearde
Deu. iiii. a. with oure eares. * And what one people
in the yearth is lyke thy people Israel?
whose god went and delivered them, that
they might be his people, & that he might
make him a name, and to shew great and
D terrible thinges in the earth, for thy peo-
Ex. xiiii. d. ple * whiche thou redemest to thee out of
Egipte? euen the people with their gods.
For thou hast ordeyned thy people Israel
to be thy people for euer. And thou Lorde
art become their God: And nowe (Lorde
God) the worde that thou hast spoken cō-
cerning thy seruaunt and his house, make
it good for euer, and do as thou hast sayd.
For so shall thy name be magnified for e-
uer, of mē that shal say: the lord of hostes
is the God of Israel, and the house of thy
seruaunte shall bee stablished before thee.
For thou O Lorde of hostes, God of Is-
rael, hast told in the eare of thy seruaunt,
saying: I will build thee an house.
And therefore hath thy seruaunt found
in his hert, to pray this praier vnto thee.
De. xxxii. f. * Therefore nowe Lorde God, thou art
god, and thy wordes must be true, thou ẏ
hast told this goodnesse vnto thy seruaūt.
And nowe goe to and blesse the house of
thy seruaunt, that it maye continue for e-
uer before thee: for thou Lorde god haste
spoken it, and with thy blessing shall the
house of thy seruaunte be blessed for euer.

The. viii. Chapter.

David ouercometh the Philistines.

After this it fortuned, ẏ Da-
uid smote the Philistines, and A
subdued thē, & tooke the bridle
of bondage out of the hand of
ẏ Philistines. * And he smote
the Moabites, and measured thē with a Nu. xxiiii. c.
line, & cast them down to the ground. Euē
with two lines measured he them whome
he slewe, and the length of one line saued
he aliue. And so beecame the Moabites
Dauids seruauntes, and payed tribute.
Dauid smote also Hadarezer the sonne of
Rehob king of Zoba, as he wente to reco-
uer his border at the riuer Pherat. And
Dauid toke a thousand and seuen hūdred
horsemen of his host, & .xx. thousand fote- B
men, & cut of the hose of all his charethor-
ses, reseruing only one hundred charets.
And whē the Sirians of Damascon came
to succor Hadarezer king of Zoba, Dauid
slew of ẏ Sirians two & twenty thousād
men, and put souldyars in Siria Damas-
con. And the Sirians became seruauntes
to Dauid, paying tribute. And thus the
lord saued Dauid, in al that he wēt vnto.
And Dauid toke the shieldes of gold that
belonged to the seruaūtes of Hadarezer,
and brought them to Jerusalē. And oute
of Beta, & Berothai (cities of Hadarezer)
did Dauid bring exceading muche brasse:
(wherof Salomon made al the brasen vessel in the
Temple, and the brasen lauatorie, and the piller,
and the aulter.) * When Thoi king of Ha- C
math heard how Dauid had smittē al the 1 Par. xviii.
host of Hadarezer, he sent Jorā his sonne
vnto king Dauid, to salute him wẏ peace &
to blesse him, because he had fought agaīst
Hadarezer, and beaten him: for Thoi had
great warre wẏ Hadarezer: which (Jorā)
brought with him vessels of siluer, vessels
of golde, & vessels of brasse. Whiche brasse
king Dauid did dedicate vnto the Lorde.
with the siluer and golde that he had con-
secra-

secrated of nations, which he subdued: of
Siria, of the Moabites, and of ẏ children
of Ammon, of the Philistines, and of Ha-
D malek, & of the spoile of Hadarezer sonne
of Rehob king of Zoba. And Dauid gatte
him a name after that he returned, & had
smiten of ẏ Sirians in the valley of Salt.
Pa.xviii. a. eyghtene thousand men. *And he put ke-
pers in Edō: euē thorowout al Edom put
he souldiers, & all they of Edom became
Dauids seruaūtes. And ẏ lord kepte Da-
uid whatsoeuer he toke in hād. And Da-
uid raigned ouer al Israel, and executed
right & iustice vnto all his people. And *
ii.Re.xx.c Joab the sonne of Zaruia was ouer the
host, & Jehosaphat ẏ sōne of Ahilud was
recorder. And Sadok ẏ son of Ahitob, &
Ahimelech the sōne of Abiathar were the
Priestes, & Saraia was the scribe. And
Banaiahu ẏ sonne of Jehoiada was ouer
the Crethites & the Phelethites: and Da-
uids sonnes were chiefe rulers.

The .ix. Chapter.

Dauid restoreth al the fieldes of Saul, to Miphi-
boseth the sonne of Jonathas.

A And Dauid said: is ther yet any mā
left of ẏ house of Saul: For I will
shewe hī mercy for Jonathas sake.
And there was of ẏ houshold of Saul, a
seruaunt whose name was Ziba: & when
they had called hī vnto Dauid, ẏ king said
vnto him: art ẏ Ziba: He said: Thy seruaūt
is he. And the King said: remaineth there
yet any mā of ẏ house of Saul, whome I
may shew ẏ mercy of God vpō: Ziba aun-
ii.Re.iiii. b. swered the king: * Jonathas hath yet a
sonne which is lame of his fete. The king
said vnto him: wher is he: Ziba said vnto
the King: behold, he is in ẏ house of Ma-
chir ẏ sonne of Amiel of Lodeber. Then
king Dauid sent, & fet him oute of ẏ house
B of Machir the sōne of Amiel out of Lode-
ber. Now whē Miphiboseth ẏ sōne of Jo-
nathas, the sōne of Saul, was come vnto
Dauid, he fel on his face, & did reuerence.
And ẏ king said: Miphiboseth: He answe-
red: Behold thy seruaūt. Dauid said vnto
him: feare not, for I wil surely shewe thee
kyndnesse, for Jonathas thy fathers sake
& will restore thee all the fieldes of Saul
thy father, & thou shalt eat bread on mine
C own table cōtinually. And he bowed him
selfe, & said: What is thy seruaūt that thou
shouldest vouchsafe to looke vpon suche a
dead dogge as I am: Then the King cal-
led vnto ziba Sauls yōg man, & said vn-
to him: I haue geuen vnto thy maisters
sonne, al that pertained to Saul, & to all
his house. See therfore ẏ thou & thy son-
nes, & thy seruaūtes til the lande, & bring
in, that *thy maisters sōne may haue fode Micha.
to eat. But Miphiboseth thy maisters son
shal eat bread alway vpon my table. For
Ziba had fiftene sonnes, & twenty seruaū-
tes. Then said ziba vnto the King: Accor-
ding to all that my lord the king hath cō-
maūded his seruaūt, so shall thy seruaunt
do. Wel (said the King,) Miphiboseth shall D
eat vpon my table, as one of the kynges
sonnes. Miphiboseth had a sonne ẏ was
yong, named Micha, & all that dwelled in
the house of ziba were seruauntes vnto
Miphiboseth. And Miphiboseth dwelt in
Jerusalem, for he did eate euer at the kin-
ges table: * & was lame on both his fete. ii.Re.iiii. b.

¶ The .x. Chapter.

The messengers of Dauid are vilaynously en-
treated of the Kyng of Moab.

It happened after this, that ẏ A
king of the children of Am-
mon died, & Hanon his sonne
raygned in his steade. Then
said Dauid: I wil shew kind-
nesse vnto Hanon the sōne of
Nahas, as his father shewed kyndnesse
vnto me. And Dauid sent to comfort him
by ẏ hand of his seruaūtes, ouer (ẏ death of)
his father. And Dauids seruantes came
into the land of the childrē of Ammō, and
the lordes of ẏ childrē of Ammō said vnto
Hanon their lord: thinkest thou that Da-
uid doth honour thy father, that he hath
sent conforters to thee: Hath not Dauid
rather sente his seruauntes vnto the, to
searche the citie, & to spye it out, & to ouer-
throw it: Wherefore Hanon toke Dauids
seruauntes, & shaued of the halfe of euery
mās beard, & cut of their garmētes in the
middle, euē hard to ẏ buttockes of them, &
sent them away. When they tolde it vnto
Dauid, he sent to mete them (for they wer
men exceedingly ashamed) & the king said:
tarye at Jericho vntill your beardes bee
growen, & thē returne. And whē the chil-
dren of Ammō saw, that they stāke in the B
sight of Dauid, they sent & hired the Si-
rians of the house of Rehob, & the Siriās
of zoba, twentye thousande fotemen, & of
king Maacha a thousād men, & of Istob,
xii. thousand men. And whē Dauid heard
of it, he sent Joab & all the hoste of strong
men. And the children of Ammon came
out, & waged battaile at the entring in of
the gate. and the Sirians of Zoba, of Re-
hob, Istob, and Maacah were by them
selues in the fielde. Whē Joab sawe that

 the

the fronte of the battail was against him,
before & after, he chose of al the fresh yõg
men of Israel, & put them in aray against
the Sirians. And the rest of the people he
delivered into the hand of Abisai his bro-
ther, that he might put thẽ in aray agaĩst
the children of Ammon. And he said: if the
Sirians be stronger than I, thou shalte
help me. But if the children of Ammon be
to strong for thee, I will cõme & succoure
C thee. Therfore quite thee like a man, and
let vs stand stiffe for oure people, and for
the cities of our God. And the Lorde doe
that which is good in his owne eies. And
Joab proceded forth, and the people that
was with him to fight with the Sirians.
But they fled before him. And when the
children of Ammõ saw that the Sirians
were fled, thẽ fled they also before Abisai,
& entered into the citie. And so Joab re-
turned from the children of Ammon, and
came to Jerusalem. And when the Siri-
ans sawe that they were put to the worse
before Israel, they gathered thẽ together
and Hadarezer sent, and brought out the
Sirians that were beyond the river. And
they came with their armye, and Sobah
the captaine of the hoste of Hadarezer
went before them.

And when it was shewed David, he ga-
D thered all Israell together, & passed ouer
Jordan & came to Helam: And y Siriãs
set them selues in aray against David, &
fought with him: & the Sirians fled bee-
fore Israel. And David destroyed. vii. hũ-
dred charettes of the Siriãs, and fourty
thousand horsemẽ, and smote Sobah the
captaine of their hoste, whiche also dyed
there. And when al the kinges (that were
seruauntes to Hadarezer) sawe that they
were put to the worse before Israel, they
made peace with them, and serued them.
And so the Sirians feared to helpe the
children of Ammon any more.

The. xi. Chapter.

The aduoutrye of David with Bethsabe, the
wife of Vrias.

A AND it came to passe that (af-
ter the yere was expired) in
the time when kinges vse to
go forth to battaile, David
sent Joab & hys seruauntes
1.Pa.xx.a with him, & al Israel, which *destroyed y
children of Ammon, and besieged Raba.
But David taried stil at Jerusalem. And
it chaũced in an euening, that David aro-
se out of his bed, and walked vpon y rofe
of the kinges palace: and from the rofe he
sawe a woman *washyng her selfe: and Cant.
the woman was very beautiful to loke v-
pon. And he sente to enquire what womã
it should be, saying: is it not Bethsabe the
daughter of Eliam, and wife to Vrias y
Hethite? And David sent messengers, &
fet her. And she came in vnto him, * & he Leui.xv.c.
lay with her. And (immediatly) she was pu-
rified from her vnclennesse, and returned
vnto her house. And the woman cõceiued,
and sente and told David, and said: I am
with childe. And David sente to Joab
(saying,) send me Vrias the Hethite. And
Joab sent Vrias to David. And when B
Vrias was come vnto him, David de-
maunded of him, howe Joab dyd, & howe
the people fared, & how the men of warre
prospered. And David said to Vrias: goe
downe to thine house, and wash thy feete.
And Vrias departed oute of the kynges
palace, and there folowed him a seruice
from the kinges table. But Vrias slepte
at the doore of the kinges palace, with all
the seruauntes of his lorde, and went not
downe to his house. Which when they had
tolde David, (saying: Vrias went not
downe into his house.) David sayd vnto
Vrias: Camest thou not frõ thy iourney?
why diddest thou not goe down thẽ vnto
thine house? Vrias answered David.
The arke, & Israel, & Juda, dwel in paui-
liõs: & my lord Joab, & the seruauntes of
my lord, lye vpon the flat earth: & shall I
then go into myne house, to eate & drinke,
& lye with my wife? * By thy life, & by the 1.Re.xiii.c.
life of thy soule, I will not do this thing.
And David said vnto Vrias. * tarye here Ju.xix.a.
this daye also, and to morowe I will let C
the depart. And so Vrias abode in Jeru-
salẽ that day, and the morow. And when
David had called him, he did eate & drink
before him, and he made him dronke. And
at euen he wente out to lye on his couche
with the seruauntes of his lord, but went
not downe to his house. On the morowe
David wrote a letter to Joab & sent it by
the hãd of Vrias. And he wrote thus in y
letter, saying: put Vrias in y forefront of
the sharper battaile, & come ye backe from
him, that he may be smytten, and dye. So
when Joab besieged the citie, he assigned
Vrias vnto a place, where he wiste that
strong men were. And the men of y citie
came out, & fought with Joab. And there
were certaine ouerthrowen of the people
and of the seruauntes of David, & Vrias
the Hithite died also.

Then Joab sent, & tolde David all the
thin-

thinges concerning the warre, and charged the messenger, saying: whē thou haste made an ende of telling the matters of warre vnto the kyng, yf he beginne to fume, and say vnto thee: Wherfore approched ye so nye vnto the citie, when ye dyd fight? wyst ye not that they would hurle & shote from the wall? Who smote Abime-
D lech sone of Jerobosheth? Did not a wo-
Jud.ix.g man caste a piece of a milstone vpon him from of the wall, and he dyed in Thebes? Why went you nie the wall? Thē say thou thy seruaunte Urias the Hethite is dead also. So the messenger went, & came and shewed Dauid al that Joab had sent him for: & the messenger said vnto Dauid: the men preuailed against vs, & came out vnto vs into the fielde, and we (with violence) stacke vnto thē, euen vnto the entring of ÿ gate. And the shoters shot frō the walles vpō thy seruauntes, and some of the kinges seruauntes be dead. And thy seruaunt Urias ÿ Hethite is dead also. And Dauid said vnto the messēger: thus shalt thou say vnto Joab: let not ÿ thing troble the. For (the chaunce of warre is diuers, and) the sweard deuoureth one as wel as another: make thy battaile more strong against ÿ citie to ouerthrow it, & see ÿ thou courage Joab. And whē ÿ wife of Urias heard that her husbande was dead, she mourned for him. And whē the mournig was past, Dauid sent & fet her to his house and she became his wife, and bare him a sonne. But this thing that Dauid dyd, displeased the Lord.

The.xii.Chapter.

Dauid is reproued for the slaughter of Urias. The childe conceiued in aduoutry dieth. After it is Salomon borne.

A And the lord sent Nathā vnto Dauid. And he came vnto him & tolde him, there wer two men in one citie, ÿ one riche & the other pore: ÿ riche mā had exceading many shepe & oxē. But the poore had nothing, saue one litle shepe which he had boughte, & norished vp. And it grew vp w him & with his childrē also, and did eate of his owne meate, & drake of his owne cup, & slept in his bosome, & was vnto him as his daughter. And there came a strāger vnto ÿ riche mā, And he could not finde in his hert to take of hys
B owne shepe, & of his own oxen to dresse for the straūger ÿ was come vnto him. But toke ÿ poore mans shepe, & dressed it for ÿ man ÿ was come to him. And Dauid was exceading wroth with ÿ man, and sayd to Nathan: as surely as the Lord liueth, the man ÿ hath done this thing * is the childe of death. He shall restore the lābe * foure folde, because he dyd this thing, & had no pitie. (ii Re.xx f / Ex.xxii.a) And Nathā said to Dauid: thou art the man. Thus saith ÿ lord God of Israel, * I annointed thee king ouer Israel, and I rid thee out of the hand of Saul, (i.Re.xvi.c.) I gaue thee thy maisters house, and thy maisters wiues into thy bosome, & gaue thee the house of Israel & of Juda, & might (if that had bene to litle) haue geuē thee so muche more. Wherfore thē hast thou despised the cōmaundement of the lord to do wickednesse in his sight: thou hast killed Urias ÿ Hethite with the sweard, & hast taken hys wife to thy wife, & haste slaine hym with the sweard of the childrē of Ammon.

C Now therfore the sweard shal neuer depart frō thine house because thou hast despised me, & taken the wife of Urias ÿ Hethite to be thy wife. Wherfore thus sayth the Lord: beholde, I will stirre vp euill against thee, euē out of thine owne house, & will * take thy wiues before thine eyes, & geue thē vnto thy neighbour, & he shal lie with thy wiues in the sight of the sunne. (De.xviii c.) For thou diddest it secretely. But I will
D do this thing before al Israel, & in ÿ open sūne light. And Dauid said vnto Nathā. (Ec.xlvii. a.) * I haue sinned against the Lorde. And Nathan said vnto Dauid: the Lorde also hath put away thy sinne, thou shalte not dye. Howbeit, because in doing this dede, thou hast geuen ÿ enemyes of the Lord a cause to raile, the child that is borne vnto the, shal surely die. And Nathan departed vnto his house. And the Lorde stroke the childe ÿ Urias wife bare vnto Dauid, & it sickened sore. Dauid therfore besought God for ÿ childe, & fasted, and went in, & lay all night vpon the earth. And ÿ elders of his house arose, & went to him to take him vp from the yearth. But he woulde not, neither dyd he eate meate with them.
E And it happened the seuēth daye, that the childe died. And the seruauntes of Dauid durst not tell him that ÿ childe was dead. For they said: beholde, while ÿ childe was yet aliue, we spake vnto him, & he woulde not hearkē vnto our voice. How wil he the vexe him selfe, if we tell him ÿ the childe is dead? But Dauid seyng his seruauntes whysperyng, perceiued that the childe was dead. And Dauid said vnto his seruaūtes: is ÿ child dead? They said: yea. And Dauid arose from the earth, & washed & annoynted him selfe, & chaunged his apparel, and came

XUM

came into the house of the lord, & worship-
ped, & afterward came to his own house,
and bad that they should set bread before
F him, and he dyd eate. Then saide his ser-
uaũtes vnto him: what thing is this that
thou hast done? Thou diddest fast & wepe
for the childe, while it was aliue: & assone
as it was dead, thou dyddeste rise vp, and
eate meate. He said: while ẏ child was yet
aliue, I fasted, and wepte: For this I
thought: who can tell, whether God will
haue mercye on me, that the childe maye
liue? * But nowe seyng it is dead, wher-
Eclesia. xxxviii.d. fore should I fast? can I bring him again
any more? I shal go to him, rather than he
shall come againe to me. And Dauid con-
Peacea-ble. forted Bethsabe his wife, and wẽt in vn-
to her, & lay with her, & she bare a sonne,
Math.i.a i.Par.iii b. and called his name * Salomon, and the
Lord loued him. And he sent by the hande
Beloued of ẏ lord. of Nathã the prophete, & called his name
* Jedidia, of the lordes behalfe. Joab
G fought against Raba the citie of the chil-
drẽ of Ammon, & toke the citie of ẏ king-
dom. And Joab sente messengers to Da-
uid, saying: I haue made assault to Raba,
and haue taken the citie of waters. Now
therfore gather ẏ rest of the people toge-
ther, & besiege ẏ citie that thou maist take
it, lest I take it, and it be called after my
name. And Dauid gathered al the people
i.Par.xx b. together, & went against Raba, & besieged
it, and gat it. * And he toke their kinges
crowne frõ of his head, whiche weyed an
C. weyght of golde, & in it were precious
stones. And it was set on Dauids head: &
he brought out the spoile of ẏ citie in exce-
ding great aboundaunce. And he caried
out the people that was therin, & put thẽ
vpon sawes, & vpõ yron harowes, & vpon
axes of yron, and thust them into the tyle
kell. Thus dyd he with al the cities of the
children of Ammon. And so Dauid and
all the people returned vnto Jerusalem.

The.xiii.Chapter.

Amnon Dauids sonne defileth his sister Tha-
mar. Absalom therfore killeth Amnon.

A After this, it chaunced that Absalõ
the sõne of Dauid had a faire sister,
named Thamar, whom Amnõ the
sõne of Dauid loued: And he was so sore
vexed, that he fell sicke for the loue of his
sister Thamar: for she was a virgin, & he
thought it hard for him, to haue his pur-
pose of her. But Amnon had a frende cal-
led Jonadab, ẏ sõne of Simeah Dauids
brother: & Jonadab was a very wise mã.
And he sayd vnto him: howe cometh it, ẏ
thou being the kinges sonne art thus cõ-
sumed euery daye? Wilt thou not tell mee?
Amnon aunswered him: I loue Thamar
my brother Absaloms sister. Jonadab
said vnto him: laye thee down on thy bed,
and make thy selfe sicke. And when thy
father is come to see thee, saye vnto him:
Oh, let my sister Thamar come, and geue
me meate, & dresse it in my sighte, that I B
may see it, and eate it of her hand. And so
Amnon laye down, & made him self sicke.
And when the king was come to see him,
Amnon sayde vnto him: Oh, let Thamar
my sister come, and make me a couple of
fritters in my syght, that I maye eate of
her hand. Thẽ Dauid sent home to Tha-
mar, saying: go nowe to thy brother Am-
nons house, & dresse him meate. So Tha-
mar went to her brother Amnõs house, &
he was layed downe. And she toke floure
and mad paste, and dressed fritters in hys
sight, & dyd bake them, & toke a platter, &
poured thẽ out before hym: but he woulde
not eate. And Amnon saide: Haue out all
men fro me. And thei went al out frõ him.
And Amnon said vnto Thamar: bring ẏ C
meate into ẏ chamber, that I may eate of
thine hande. And Thamar toke the frit-
ters, which she had made, & brought them
into the chamber to Amnon her brother.
And when she had set them before him to
eate, he toke her, and said vnto her: come
lye with me my sister. And she answered
him: naye my brother, do not force me, for
there hath no such thing be done in Jsra-
el: doe not thou this abhomination. For
whither shall I bee able to goe with my
shame? And thou shalte bee as one of the
fooles in Jsrael. O speake vnto the kyng,
and he shall not denie me vnto thee.
Howbeit he would not hearken vnto her
voice, but tooke her, and * forced her, and Genesi. xxxiiii.
lay with her. And then Amnon hated her Le. xviii. a.
exceadingly: so that the hate wherewith
he hated her, was greater than the loue
with which he before loued her. And Am-
nõ said vnto her: vp, and geat thee hence.
She aunswered him: thou haste no cause.
This euil that thou puttest me awaye, is
greater than the other, ẏ thou diddest vn-
to me. Neuerthelesse, he would not heare D
her, but called his boye that serued hym,
& said: put away this woman fro me, and
bolt the dore after her. And she had a kir-
tle of diuers colours vpon her: for with
such were the kinges daughters (ẏ were
virgins) apparelled. Then hys seruaunte
brought her out, and locked the dore after
her.

her. And Thamar toke and put asshes on
her head; ⁊ rent her gaie kirtle that was
on her, and layed her hand on her head, ⁊
so went: ⁊ as she went, cried. And Absalō
her brother said vnto her: hath Amnō thy
brother been with thee? Now yet be still
my sister: he is thy brother. Let not this
thing greue thine heart. And so Thamar
remained desolate in her brother Absa-
loms house. But when king Dauid heard
of al these thinges: he was very wrothe.
(And he would not vexe the spirite of Amnon hys
sōne for he loued hi, because he was his first borne.)
E And Absalom said vnto his brother Am-
non neither good nor bad. Howbeit, Ab-
salom hated Amnon, because he had for-
ced his sister Thamar. And it happened
Ge.xxxi.c after two yeare, that Absolom had * she-
…xxxviii.c pesherers in the plain of Hazor, beside the
tribe of Ephraim, and bad all the kinges
sonnes, and came to the king and said: be-
hold, thy seruaunte hath shepesherers, let
the king with his seruauntes come to thy
seruaunt: The king answered Absalom:
nay my sonne. We will not go all, nor bee
chargeable vnto thee. And Absalom laye
sore vpon him: howbeit, he would not go,
but blessed him. Then sayde Absalom: Yf
thou wilt not come, then let my brother
Amnon go with vs. And the king answe-
red him: What nedeth it, that he go with
thee? But Absalom made suche instaunce,
that he let Amnon ⁊ all the kinges chil-
dren go with him. Now had Absalom cō-
maūded his yongmen saying: marke whē
Amnons hert is mery with wine, ⁊ when
I bid you smite Amnō, then kil him, and
feare not: haue not I bidden you? be bold
therfore, ⁊ playe the men. And the young
F mē of Absalom did vnto Amnon, euen as
Absalō had cōmaunded. And all ẏ kinges
sonnes arose, ⁊ euery mā gat him vp vpō
his mule, ⁊ fled. And it fortuned, ẏ while
they wer yet in the way, tidinges came to
Dauid, saying: Absalō hath slaine all the
kinges sonnes, ⁊ there is none left aliue.
i. Re.i.b. Thē Dauid arose, ⁊ * tare his garmētes
and.iii.f. ⁊ lay along on ẏ earth, ⁊ al his seruaūtes
stode by with their clothes rent. And Io-
nadab the sōne of Simeah Dauids bro-
ther, answered ⁊ said: let not my lord sup-
pose ẏ they haue slaine all ẏ yongmen the
kinges sōnes, saue Amnon onely is dead.
For ẏ hath ben determined in Absaloms
mind, since he forced his sister Thamar.
Now therfore let not my lord ẏ king take
the thing so greuously, to think that al the
kinges sōnes are dead, saue Amnō onely
is dead. But Absalom fled. And the yong-
man ẏ kept the watche lift vp his eyes, ⁊
loked. And behold, there came much peo-
ple by a way, a long by the hinder part on
an hilles side. And Ionadab saide vnto ẏ
king: behold, ẏ kinges sōnes cōme. As thy G
seruaunt said, so it is. And as soone as he
had lefte speaking: behold, the kinges sō-
nes came, and lift vp their voices, ⁊ wept.
The king also ⁊ all his seruauntes wept
exceedingly. But Absalom escaped ⁊ went
to Thalmai the sonne of Amihur king of
Gesur. And Dauid mourned for his sōne
euery day. And so Absalom escaped ⁊ wēt
to Gesur, and was there thre yeres. And
king Dauid desired to go forth vnto Ab-
salom: For where as Amnon was dead,
he was comforted ouer him.

The.xiiii. Chapter.

By the wisedom of the woman of Thekoā, Ab-
salom is called againe.

IOab the sōne of Zaruia per-
ceiued, that the Kinges heart A
was toward Absalō, ⁊ he sent
to Thekoa, ⁊ fet thēce a wyse
womā, ⁊ said vnto her: fayne
thy self to be a mourner, and
put on mourning apparel. And annointe
not thy self wt oile. But be as a woman ẏ
had lōg time mourned for some dead bo-
dy. And come to ẏ king, ⁊ speake of thys
maner vnto him. And so Ioab taught her
what she should say. And whē the womā
of Thekoa had fallen on her face to the
groūd, ⁊ done obeisaūce, she said vnto the B
king: helpe me, O king. The king said vn-
to her: what aileth thee? She āswered: I
am a widdow, ⁊ my husbād is dead. And
thy hādmayde had two sōnes, ⁊ they two
fought together in ẏ field (where was no
mā to go betwene thē) but ẏ one smot the
other, ⁊ slew him. And beholde, ẏ whole
kinred is risen against thine hādmayde, ⁊
they said: * deliuer vs him, that smote his De.xix.c
brother: ẏ we may kil him, for the soule of
his

his brother whom he slewe. We will de-
stroy the heire also. And so they shall quen-
che my sparkle which is left, that he shall
stirre vp (to my husbād) neither name nor
issue vpon ȳ earth. And the king said vnto
the womā: go home to thine house, I will
C geue a charge for thee. And the woman
of Thekoa sayd vnto the kyng: My lord,
O kyng, this trespasse be on me, and on
my fathers house, and the king and hys
seate be giltlesse. And the king saide: yf
any man say ought vnto thee: bring hym
to me, and he shal hurt the nomore. Then
sayd she: Let the king remembre his lord
God, that the auēger of the bloud gather
not on heapes together to destroye, and
that they slaye not my sonne. And he
answered: as sure as the Lorde liueth,
1.Re.xiiii g. * there shal not one heere of thy sonne fal
to the earth. The woman saide: let thine
handmaide speake one word more wt my
lord the king. And he said: say on. The wo-
man said: wherfore then hast thou deter-
D mined suche a thing against the people of
God? For ȳ king doeth speake this thing
as one which is fautye, that he should not
fet home again his banished. For we must
nedes dye, and perishe as water spilte on
the ground, which can not be gathered vp
again. Nether doth God spare any soule.
Let the King therefore find the meanes,
that his bannished be not vtterly expelled
from him. Nowe therefore I am come, to
speake of this thing vnto the King my
lord. For they that be of that people haue
feared me. And thy handmayde said. Now
wil I speake vnto the king, peraduēture
the king will perfourme the request of his
handmayde. And the king shall heare his
handmayde, to deliuer her out of the hād
of the man that would haue destroied me,
and also my sonne, out of the enheritāce
of God. And thine handmayde saide: the
E worde of my Lord the King shall now be
comfortable. For my Lord the King is as
an aungel of God in hearing of good and
bad: therfore ȳ lord thy God be with thee.
Then the king aunswered, and said vnto
the womā: hide not fro me (I pray thee) ȳ
thing that I shal aske thee: And ȳ woman
said: let my lord ȳ king now say on. And ȳ
King said: Is not the hand of Joab with
thee in al this matter? The woman aun-
2.Re.xi.b swered, & said: * as sure as thi soule liueth
my lord king there is els no man (on the
right hand nor on the left) but as my lord
the King hath spoken, thy seruaunt Joab
he bad me: & he put al these wordes in the
mouth of thine handmaide. For to the in-
tent that I should alter my cōmunicatiō,
hath thy seruaunt Joab done this thing.
And my Lord is wise euen as an aungell
of God, to vnderstāde al thinges that are
in the earth. And ȳ king said vnto Joab:
beholde, I am contente to do this thing. F
Goe and fet home the childe Absalom a-
gaine. And Joab fell to the grounde on
his face, and bowed him selfe, and blessed
the King. And Joab saide: nowe thy ser-
uaunt knoweth, that I haue found grace
in thy sight (my Lord O King) in that the
king hath fulfilled the request of his ser-
uaunte. And so Joab arose, and went to
Gesur, and brought Absalō to Jerusalē.
And the King saide: let him turne to hys
owne house, & not see my face. And so Ab-
salō returned to his owne house, and saw
not the kinges face. But in al Israel ther
was not so goodly a man as Absalom, for
he was very beutyful: in so much that frō
the soule of his foote to the toppe of his
head, there was no blemishe in him. And
when he shaued his head (for at euerye
yeares ende he shaued it, because ȳ heere
was heauy on him, and must nedes shaue
it) the heere of his head weyed two hun-
dred sicles after the Kinges weyghte.
And this Absalom had three sones borne
him, and one daughter named Thamar: G
which was a faire woman to looke vpon.
So Absalom dwelte two yeare in Jeru-
salem, and saw not the Kinges face.
Therfore Absalom sent for Joab, to haue
sente him to the King. But he woulde not
come to him. And when he sente againe,
he would not come. Therfore he said vn-
to his seruauntes: beholde, Joab hath a
parcell of land fast by my place, and hath
barly therein: Goe, and set it on fire.
And Absoloms seruauntes set it on fire.
(And Joabs seruaunts came with their garmentes
rent, and said: Absaloms seruaūtes haue burnt the
piece of land with fire.) Thē Joab arose, and
came to Absolom vnto his house, and said
vnto him: wherefore haue thy seruauntes
burnte my fielde with fire?
And Absolom answered Joab: behold, I
sent for thee, desiring thee to come, becau-
se I would haue sente to thee king, for to
say: wherfore am I come from Gesur? It
had been better for me to haue been there
stil. Now therfore would I se the kinges
face. And if there be any trespasse in me,
kil ȳ me. And so Joab came to the king, &
told him: which when he had sent for Ab-
salom, he came to the King, and fell to the
ground

ground on his face before hym. And the
kyng kyssed Absalom.

The.xv.Chapter.

Absalom maketh insurrection against his father. Dauid is faine to flee for feare of him.

After this it fortuned, that
A Absalom gat him charettes
and horses, and fiftye men to
runne before him. And he a-
rose vp early in the morning,
and stode in the place of the entring in of
the gate. And euerye man that had any
matter, and came to the kyng for iudge-
ment, him dyd Absalom cal vnto him, and
saide: of what citie art thou? He aunswe-
red, thy seruaunt is of one of the tribes of
Israel. And Absalom said vnto him: see,
thy matter is good & righteous, but there
is no man deputed of the kyng to heare
the. Absalom sayd moreouer: Oh that I
were made iudge in the land, that euery
man which hath any plea & matter in the
law, might come to me, & that I might do
him iustice? And when any man came nie
to him, & dyd him obeisaunce, he put forth
his hād and toke him to him, & kissed him.
B And on this maner did Absalom to al Is-
rael, that came to the king for iudgement:
and he stale the heartes of the men of Is-
rael. And after fourty yeares it fortuned,
that Absalom sayd vnto the kyng: let me
go now to Hebron, & paye my vow which
ii.Re.xv. c. I haue vowed vnto the Lord, for thy ser-
uaunt vowed a vowe * (when I was in
Gesur, in the land of Siria) saying: yf the
Lord shall bring me againe to Ierusalē,
I will serue the Lord. And the kyng sayd
vnto him: go in peace. And so he arose, &
went to Hebron.
But Absalom sent spies thorowout all
the tribes of Israel, saying: as soone as ye
heare the voice of the trompette blow, ye
shal say: Absalom raigneth king in Hebrō.
And with Absalom went two hūdred mē
out of Ierusalē, that wer called. And they
C went with pure heartes, not knowing of
any thing. And Absalō sent also for Ahi-
thophel the Gilonite Dauids coūsaller, y
he should come out of his citie Gilo, while
he offred sacrifices. And there was
wroughte strong treason. For the people
wēt & increased with Absalō in multitude.
And there came a messenger to Dauid, &
said: the heartes of the men of Israel are
turned after Absalō. And Dauid said vn-
to al his seruaūtes that were with him at
Ierusalē: vp, that we may be gone, for we
shal not els escape from Absalom. Make
spede, to departe, least he come sodaynly
& catche vs, & bring some myschiefe vpon
vs, & smite the citie with the edge of the
swearde. And the kinges seruaūtes sayd
vnto him: behold, thy seruaūtes are ready
to do what soeuer my lord the kyng shall
appointe. And the king & al his houshold,
departed on fote. And he left behind him D
* ten concubines to kepe the house. And ii.Re.xvi
so the kyng & all the people went out on b.
fote, & taried in a place that was farre of. and xx.a.
And all his seruauntes went about him.
And al y Cerethites, & all the Phelethi-
tes, & al the Gethites (myghtie men of warre)
(euen sixe hundred men which were come
on fote frō Geth) went before the kyng. ii.Regū.
Then said the king to * Ithai y Gethite: xviii, b,
wherfore cōmest thou with vs? Returne
& abide with y king, for thou art a straū-
ger, & art remoued frō thine owne place.
Thou camest but yesterdaye, and should
I disquiet thee to daye to goe with vs?
I will goe whither I can. Therefore
returne thou, and carye againe thy bre-
thren. Mercy and truthe (shal the Lord shew
vnto thee.) And Ithai answered the king,
and said: as truely as God liueth, and as
my lord the king liueth, in what place my
Lord the king shal be, whether in death
or life, euen there also will thy seruaunte
be. And Dauid the king saide to Ithai:
come thē, and goe forewarde. And Ithai y
Gethite went forth, and all his men, and
all the children that were with hym. And
all the countrey wept with a loude voice,
and so dyd all the people that went forth.
The kyng also him selfe passed ouer the E
brooke Kydron. And all the people wente
towarde the way that leadeth to the wil-
dernesse. And Sadok and all the Leui-
tes were with him, and bare the Arke of
the appointement of God. And there they
set down the arke of God. And Abiathar
went vp, vntill the people were all come
ouer, out of the citie. And the kyng sayde
vnto Sadok: Carye the arke of God a-
gaine into the citie. Yf I shal find fauour
in the eyes of the Lord, he will bring me
again, & shew me both it and the Taber-
nacle thereof. But and yf the Lorde thus
say: I haue no lust vnto thee, behold, here
am I: let hym do with me, what semeth
good in his eyes.
The kyng sayde also vnto Sadok the F
Priest: Art not thou a * seare? Returne into ii.Re.ix,
the citie in peace: & take your two sonnes b,
with you, Ahimaaz thy sonne, and Iona-
thas the sōne of Abiathar. Beholde, I wil

tarry in the fieldes of the wildernesse, vn-
til there come some worde frõ you to bee
tolde me. Sadok therfore & Abiathar ca-
ried the Arke of God againe to Jerusalẽ,
and they taried there. And Dauid wentẽ
vpon mount Oliuete, & wept as he went
& had his head couered, & went barefoote.
And al the people that was with him had
euery man his head couered, and as they
wẽt vp, they wept also. And one told Da-
uid saying: Ahithophel is one of thẽ that
haue conspired with Absalom. And Da-
uid saide: O Lorde turne the counsaile of
Ahithophel into foolishnesse.
G When Dauid was come to the top of the
mount, he worshipped God: & behold, Hu-
sai ye Arachite came against him with his
coate torne, & hauing earth vpõ his head.
Unto whom Dauid said: if thou go with
me, thou shalt be a burthen vnto me. But
if thou returne to the citie, and saye vnto
Absalom: I wil be thy seruaunt. O king:
(as I haue this long bene thy fathers ser-
uaũt, so am I now thy seruaunt) ye mayest
i. Re. xvii a.b.c. for my sake destroy the counsail of * Ahi-
thophel. And thou haste there with thee,
Sadok and Abiathar the Priestes, vnto
whom thou shalt shewe al that thou canst
heare out of ye kynges house. And behold,
they haue there with thẽ their two sõnes:
Ahimaaz Sadoks sonne, and Jonathas
Abiathars sonne: by them also shal ye sẽd
ii Re. xvii b. me al that ye can heare. And so * Husai
Dauids frende gat him to the citie. And
Absalom also entred into Jerusalem.

The .xvi. Chapter.

Ziba bringing presentes to Dauid, doeth falsely accuse Miphiboseth. Semei curseth Dauid, & hurleth stones at him. Absalom (by the counsaile of Ahithophel) lieth with his fathers concubines.

A And when Dauid was a little
past the top of the hil, beholde,
Ziba the seruaunt of Miphibo-
seth came to mete him, with a
couple of asses sadled, & vpon
thẽ two hũdred loaues, and one hundred
bũches of reysinges, & an hundred frai-
les of dryed figges, and a bottell of wyne.
And the kyng saide vnto Ziba: what mea-
nest thou with these? And Ziba said: They
be asses for the kings houshold to ride on,
& bread & fruite for the yong men to eate:
& wine, that suche as be faint in the wil-
dernesse may drinke. And the kyng sayd:
where is thy masters sonne? Ziba answe-
red vnto the King: beholde, he tarieth still
at Jerusalẽ. For he said: this day shall the
house of Israel restore me the kingdom of
my father: Thẽ said the king to Ziba: be-
hold, thine are al ye pertained vnto * Mi- ii. Re. xix
phiboseth. And Ziba saide: I do homage to
thee: I besech thee, that I may find grace
in thy sighte, my Lorde, O kyng.
And whẽ king Dauid came to Bahurim, B
beholde, thence came out a mã of ye kynred
of the house of Saul, named * Semei, the ii. Re. xix
sonne of Gera & he came out cursing. And
he cast stones at Dauid, & at al ye seruãtes
of king Dauid. And all the people also, &
al the mẽ of warre wer on his right hand,
& on his left. And thus said * Semei whẽ iii. Re. ii
he cursed: come forthe, come forth ye blud-
shedder, & thou man of Belial. The Lord
hath brought vpon thee all the bloud of ye
house of Saul, in whose steade thou hast
raigned, and the Lord hath deliuered the
kingdom into ye hand of Absalõ thy sonne.
And beholde, thou art come to thy mischefe
because thou art a bloudshedder.
Thẽ said Abisai the sonne of Zaruia vnto C
the king: why doeth this dead dogge curse
my lord the king? let me go now & take of
ye head of him. And ye king said: what haue
I to do with you, ye sonnes of Zaruia? let
him curse: for ye lord hath bidden him curse
Dauid. Who dare then say: wherfore hast
thou done so? And Dauid said to Abisai, &
to al his seruaũtes: behold my sõne which
came of myne owne body, seeketh my life,
How much more thẽ may this sõne of Je-
mini do it? Suffre him to curse, * for ye lord iii. Re. ii b.
hath biddẽ him: hapily the lord wil loke on
my weping eyes & wretchednesse, & do me
good for his cursing this day. And as Da-
uid and his men went by the way, Semei
went along on the hilles side ouer against
him, & cursed as he went, & threw stones
at him: & cast dust. And ye king & all ye wer
wt him came werye, & refreshed thẽ selues
* there. And Absalõ & al the people of the At Bahurim
men of Israel came to Jerusalem, and A-
hithophel was with him. And as sone as D
Husai ye Arachite, Dauids frẽd was come
vnto Absalom, he said vnto him: God saue
the king, God saue the kyng. And Absalõ
saide again to Husai: is this the kindnesse
thou owest to thy frende? Why wentest
thou not with him? Husai aunswered vn-
to Absalom: nay not so, but whom the lord
and this people and all the men of Israel
chose: his will I bee, and with him will I
dwel. Moreouer, vnto whom shall I doe
seruice, but euen to his sonne? And as I
was a seruaunte beefore with thy father,
euen so shall I bee with thee.
Thẽ spake Absalom to Ahithophel: geue
coun-

counsaile what is best for vs to doe. And
Ahithophel said vnto Absalom: geat thee
in vnto thy fathers * concubines, whiche
he hath left to kepe the house. And all Is-
rael shal heare, that thou arte caste out of
B thy father: then shal the handes of al that
are with thee be strong. And so they pit-
ched Absalom a tente vpon the toppe of ẏ
house. And he wente in vnto his fathers
cōcubines in the sight of al Israel. And ẏ
cōusel of Ahithophel which he cōusailed in
those daies, was as a man had asked cōū-
sail of god: euē so was al ẏ cōusail of Ahi-
thophel, both w Dauid and with Absalō.

The. xvii. Chapter.

Ahithophel seeyng his counsell disalowed of
Husai, and forsaken, hangeth himselfe.

A Hithophel said vnto Absalō:
A let me chose out now twelue
thousand men. And I wil vp
and folow after Dauid thys
night. And I wil come vpon
him while he is wery & weake handed, &
wil feare him: And all the people that are
with him shal flee. And so I will smite the
king only, & wil bring again al the people
vnto thee, euē as easily as if I would brīg
any other thing. And when I haue slaine
the man whom thou sekest, all the people
shal haue rest. And ẏ saying pleased Absa-
lō wel, & al the elders of Israel. Thē saide
Absalō: cal also Husai the Archite, & let vs
heare his cōsaile. Whē Husai was come
to Absalō, Absalō spake vnto him, saying:
Ahithophel hath geuen such cōūsel: Shall
we doe after his saying, or notel thou.
B Husai answered vnto Absalō: the cōūsaile
that Ahithophel hath geuen, is not good
at this time. For (saide Husai) ẏ knowest
thy father, & his men, howe that they bee
strōg. And thei be chafed in their mindes,
and are euen as a * beare robbed of her
whelpes in the fielde. Thy father is a mā
also practised in warre, and maketh no
tarying with the people. Beholde, he lur-
keth nowe in some caue, or in some other,
(strong place.) And though some of hys
men be ouerthrowē at the first brunt, yet
they that heare it, wil saye: The people ẏ
folow Absalom be put to the worse. And
the best men thou haste, whose hertes are
as ẏ hertes of lions, shall shrinke therat.
For al Israel knoweth, that thy father is
a mightye man: and they whiche be with
C him, are all men of warre. Therefore my
cōūsail is, that all Israel be gathered vn-
to thee, from Dan to Beerseba (whyche
are as the sande of the sea in numbre) and
that thou go to battail in thine owne per-
son. For so shal we come vpon him in one
place or other, where we shall finde him,
and we will fall vpon him euen as thicke
as the dewe falleth on the grounde. And
of all the men that are with him, we shall
not leaue him on. Moreouer, if he be got-
ten into a town, thē shal al the men of Is-
rael bring ropes to that citie, and we will
drawe it into the riuer, vntill there be not
one stone founde there. And Absalom & al
the mē of Israel said: the counsaill of Hu-
sai ẏ Archite, is better thā the counsaill of D
Ahithophel. * For it was euen the lordes
determination to destroye the good coun-
saill of Ahithophel, that ẏ lord might brīg
euil vpō Absalom. Thē said * Husai vnto
Sadok and Abiathar the priestes: of this
and that maner did Ahithophel and the
elders of Israel counsaill Absalom. And
thus and thus haue I counsailled. Nowe
therfore sende quickely, and shew Dauid,
saying: tary not al night in the feldes of ẏ
wildernesse, but geate thee ouer, least the
king be deuoured, and all the people that
are with him. Now Jonathas and Ahi-
maaz abode by the well Rogel: (for they
might not bee sene to come into the citie.)
And a wenche went, and tolde them. And
they went and shewed king Dauid. Ne-
uerthelesse, a lad saw them, and tolde it to
Absalom. But they went both of them a- E
waye quickly, and came to a mans house
in Bahurim, which had a wel in his yard,
into the whiche they went downe. And a
womā toke and spred a couerlet ouer the
welles mouth, and strawed fourmenty
corne theron. And the thing was not espi-
ed. And when Absalōs seruaūtes came to
the wife, to the house, they said: Where is
Ahimaaz and Jonathas? The womā an-
swered them: they be gone ouer the litle
broke of water. And whē they had sought
thē, & could not find thē, they retourned to
Jerusalē. And as sone as thei wer depar-
ted, the other came out of the well, & went
& told king Dauid, and said vnto him: vp,
and get you quickely ouer the water, for
suche counsaill hath Ahithophel geuen a-
gainst you. Then Dauid arose, and all the
people that were with him, and they were
come ouer Jordā by that it was day: so ẏ
there lacked not one of thē, that was not
come ouer Jordan. And whē Ahithophell
saw, that his cōūsail was not folowed, he
sadled his asse, & arose, & gat him home to
his own house, & to his own citie, and put
his houshold in order, & hanged him self, &

died: & was buried in the sepulchre of hys
father. Then Dauid came to Mahenaim.
And Absalom passed ouer Jordan, he and
al the mē of Israel with him. And Absalō
made Amasa captaine of ỷ host in ỷ stede
of Joab, which Amasa was a mans sōne
named Jethra, an Israelite, that went in-
to Abigail the daughter of Nahas, sister,
to Zaruia, Joabs mother. So Israel and
Absalom pitched in the land of Gilead.
G And whē Dauid was come to Mahana-
ii.Re.xi.a im, Sobi the sōne of Nahas out of *Rab-
ba the citie of the children of Ammon, and
Machir the sonne of Ammiel oute of Lo-
deber, and * Berzelai the Gileadite out of
2.Re.xix.f. Roglim brought beds, basens, erthen ves-
3.Re.ii.b sels, wheat & barly, floure, & parched corne,
beanes, rice, otemele, hony, butter, shepe,
and chese of kyne, for Dauid and all the
people that were with him, to eate. For
thei saied: the people is hungry, wery, and
thirsty in the wildernesse.

¶The .xviii. Chapter.

Absalom is ouercome in battaile. He hangeth by the heare in an oke. He is killed and put in a ditche. Dauid is so sorowful for the death of Absalom, that he wepeth.

A AND Dauid numbred the people
that were with him, and set cap-
taines of thousandes and of hun-
dreds ouer thē. And Dauid sent forth the
third part of the people vnder the hand of
Joab, and an other part vnder the hande
of Abisai the sonne of Zaruia Joabs bro-
ther, and the other thirde part vnder the
hand of Ithai the Gethite. And the kyng
said vnto the people: I wil go with you al-
so. And the people aunswered: Thou shalt
not go forth: for if we flee, our aduersaries
wyl not care for vs: neither shall they re-
garde vs though halfe of vs were slayne:
but thou art worth .x. M. of vs: Wherfore
it is better, that thou succour vs out of the
citie. And the king said vnto thē: What se-
meth you best, that will I do. And ỷ king
stode by the gate side, and all the people
came oute by hundrethes and by thousan-
des. And the king commaūded Joab and
B Abisai and * Ithai, saying: entreat the
2.Re.xvi.b. yong man Absalom gently for my sake.
And al the people heard that the king ga-
ue all the captaines charge concerning
Absalom. And so the people went out into
the fielde against Israel, and the battaile
was in the woode of Ephraim, where the
people of Israel wer put to the worse be-
fore the seruauntes of Dauid, and there
was a great slaughter that daye, euen of
xx. M. men. For ỷ fielde was fought there
in diuers places, al abrode vpon the earth.
And the wood deuoured mo people that
day thā did the sweard. And Absalō came
before the seruauntes of Dauid, ryding
vpon a mule, whiche caried him vnder the
thicke boughes of a great oke. And hys
head was caught of the oke, and he was
lift vp betwene heauen and earth: and the
mule that was vnder him went his way.
And one that sawe it tolde Joab, saying:
Behold, I saw Absalom hang in an Oke. C
& Joab said vnto the man that tolde him:
yf thou diddest see him, why diddeste not
thou there smite him to the grounde, and
I woulde haue geuen thee .x. sicles of sil-
uer, and a girdle. The man said vnto Jo-
ab: though thou wouldest laye a .M. sicles
of siluer in mine hande, yet woulde I not
stretch out mine hand against the kinges
sonne. For we heard with our eares, whē
the king charged thee, and Abisai, & Ithai
saying: Beware, that none touche ỷ yong
man Absalom. Moreouer, if I had done
it, I should haue done against mine owne
life: for there is no matter hidde from the
king: yea, and thou thy self wouldest haue
bene against me. Then said Joab: I may
not stande thus taryng with thee.
And he toke thre speares in his hand, and
thrust them thorowe Absalom, while he
was yet aliue on the body of the tre. And
ten seruauntes that bare Joabs weapōs,
turned and smote Absalō, and slew him.
And when Joab blew the trōpet, the peo-
ple returned from folowing Israell. For
Joab spared the people. And they toke D
Absalom, and caste him into a great pit in
the wood, and layed a mighty great heape
of stones vpō him. And all Israell fled to
their tentes. And this Absalō yet in hys
life time * toke counsaill, and reared vp a i.Re.xv.c
piller, which is in kīges dale. For he saied
I haue no sōne. And therfore, to kepe my
name in remembraunce do I it. And he
called the piller after his owne name.
And it is called vnto this day: Absaloms
piller. Then said Ahimaaz the sonne of
Sadok: let me runne now, and beare the
king tidinges howe that the Lorde hath
iudged him quite out of ỷ hand of his ene-
mies. And Joab said vnto him: thou arte
no man to beare good tidinges to daye:
thou shalt beare tidinges an other tyme,
but to day thou shalt beare none: because
the kinges sonne is dead. Thē saide Joab
to Chusi: go, and tel the kyng, what thou
hast sene. And Chusi bowed himself vnto E
Joab,

Joab, and ranne. Then saide Ahimaaz the
sonne of Sadok againe to Joab: come
what come will, let me also runne after
Chusi. And Joab saide: Wherefore wilt þ
runne my sonne? seyng that for the tidin-
ges thou shalt haue no reward: wel (sayde
he) come what wil, let me runne. He sayd
vnto him, runne. Thē Ahimaaz ranne by
the plaine way, and came before Chusi.
And Dauid sat betwene the two gates.
And the watcheman went vp to the roofe
F ouer the gate vnto the wall, and lifte vp
his eyes, and saw: and behold, there came
a man running alone. And the watchemā
cried, and tolde the kyng. And the kyng
said: if he be alone, there is good tidinges
in his mouth. And he came, and drew nie.
And the watcheman saw another manne
running, and he called vnto the porter,
and saied: beholde, there cōmeth an other
man running alone. And the king sayde:
he is also a tidinges bringer. And the
watchman said: me thinketh the running
of the formost is like the running of Ahi-
maaz the sonne of Sadok. The king said
he is a good man, and cōmeth with good
tidinges. And Ahimaaz called, and sayde
vnto the king: good tidinges, and he fell
down flat to þ earth vpon his face before
the king, and saied: blessed be the lord thy
god, which hath shut vp the men that lifte
vp their hands against my lord the king.
And the king saied: is the yong man Ab-
salom safe? Ahimaaz answered: whē Joab
sente (Chusi) the kynges seruaunt, & me
thy seruaunte, I sawe much ado: But I
wot not what it was. And the king sayed
vnto him: turne, and stande here. And he
turned, and stode still. And behold, Chusi
G came also, and sayed: Good tidinges my
Lorde the kyng, for the Lord hath quitte
thee this daye out of the hande of al them
that rose against thee. And the king saide
vnto Chusi: Is the yong man Absalom
safe? Chusi answered: The enemies of my
Lorde the king, and all that ryse agaynste
thee, to do thee hurte, be as that yong mā
is. And the king was moued, and wente
vp to a chambre ouer the gate and wept.
And as he wente, thus he saied: O my
sonne Absalō, my sonne, my sonne Absa-
lom, woulde god I had died for thee: O
Absalom my sonne, my sonne.

The .xix. Chapter.

Dauid is restored to his kingdome and brought againe to Jerusalem.

AND it was tolde Joab: Be- A
hold, the king mourneth and
wepeth for Absalom. And the
victorie of that day was tur-
ned into mourning vnto all
the people. For the people heard saye that
day how the kyng sorowed for his sonne.
And the people stale away that daye from
going into the citie, as people confounded
do steale away when they flee in battaile.
But the king hid his face, and cried with a
loud voice: O my sonne Absalom, O Ab-
salom my sonne, my sone. And Joab came
into the house to the king, and sayed: thou
haste shamed this daye the faces of all thy
seruauntes, whiche this daye haue saued
thy life, and the liues of thy sonnes and of
thy daughters, and þ liues of thy wiues,
and of thy concubines, in that thou louest
thine enemies, and hatest thy frendes.
For thou hast declared this day, that thou
regardest neither thy lordes nor seruaun-
tes. And this daye I doe perceiue, that yf B
Absalom had liued, and all we had dyed
this day, that had pleased the well. Nowe
therfore, vp and come out, & speake kinde-
ly vnto thy seruauntes: For I sweare by
the Lord, except thou come out, there will
not tarry one man with thee this nighte.
And that wil be worse vnto thee, than all
the euil þ fell on thee from thy youth vn-
to this houre: Then the king arose, and
sat down in the gate. And they tolde vnto
all the people, saying: Beholde, the kyng
doeth sit in the gate. And all the people
came before the king: But Israel fled e-
uery mā to his tent. And it fortuned, that
all the people wer at strife thorowout all
the tribes of Israell, saying: the king sa-
ued vs oute of the hand of oure enemies,
he deliuered vs oute of the hande of the
Philistines, and nowe he is fled oute of
the land for Absalom. But Absalom whō
we anointed ouer vs, is dead in battaile.
Therfore why are ye so still, that ye bring C
not the kyng agayne? And kyng Dauid
sente to Sadok and Abiathar þ priestes,
saying: speake vnto the elders of Juda
and saye: why are ye behinde to bring the
kyng again to his house, seyng that suche
tidinges is come from all Israel vnto the
kyng, euen to his house? (For the kyng hadde
said. Thus shall ye saye vnto the people of Juda.)
Ye are my brethren, my bones and my
fleshe: wherefore then are ye the laste that
bring the king home againe?
And saye ye to Amasa: art thou not of my
bone and of my fleshe? God do so and so to

me, yf thou be not captaine of the hoste to me for euer in the roume of Joab. And he bowed the hertes of all the men of Juda, euen as the heart of one man: so that thei sent this worde to the king: Returne thou with all thy seruauntes. So the king returned, and came to Jordan. And Juda came to Gilgal, for to goe downe to mete the kyng, and to conuey him ouer Jordã.

ii. Re. xvi. b. And Simei *the sonne of Gera, the sõne of Jemini, whiche was of Bahurim, hasted and came with the menne of Juda to mete kyng Dauid: and there wer a thousande men of Ben Jamin with him, and

ii Re. xvi. a. * Ziba the seruaunt of the house of Saul and his .xv. sonnes and twentie seruauntes with him. And they went quickelye ouer Jordan before the king. And there wente ouer a boate that caried ouer the kynges housholde, and they did him pleasure. And Simei the sonne of Gera fell before the kyng (as he was come ouer

D Jordan) and sayed vnto him: let not my Lorde impute wickednesse vnto me, nor remembre the thinges that thy seruaunt dyd wickedly (when my Lorde the kyng departed out of Jerusalem) that the king should take it to heart. For thy seruaunt doth know, how that I haue done amisse. And therefore beholde, I am the first this daye of all the house of Joseph, that am come to goe downe, to mete my Lord the king. But Abisai the sonne of Zeruia answered, and said: shall not Simei die for this, because he cursed the Lordes anointed? And Dauid sayed: what matter is betwene you and me, ye sonnes of Zeruia? For this daye ye be aduersaries vnto me. Shall there any man dye this day in Israel? Do not I know, that I am this day king ouer Israel? And therfore the kyng sayed vnto Simei: thou shalt not die, and

E the king sware vnto him. And Miphiboseth the sonne of Saul came also to mete the kig, and had neither washed his fete, nor shauen his bearde, nor washed hys clothes from the time the kyng departed, vntill he came againe in peace.

And it fortuned that when he was come to Jerusalem, and met the kyng, the king said vnto him: wherfore wentest not thou with me Miphiboseth? He answered: my Lord, O king, my seruaunt deceiued me. For thy seruaunt sayde: I woulde haue mine asse sadled to ryde theron, for to goe to the king, because thy seruaunt is lame. And Ziba hath falsely reported of thy seruaunt vnto my Lorde the kyng.

And my Lord the king is as an angell of God: doe therefore what semeth good in thine eyes. For all my fathers house were but dead menne before my Lord the king and yet diddeste thou put thy seruaunte among them that dyd eate at thine owne table. What right therfore haue I yet, to crye any more vnto the king. And ye king sayde vnto him: why speakest thou yet in thine owne cause? (It is determined that) I haue said: thou and Ziba deuide the landes betwene you. And Miphiboseth sayd vnto the king: yea, let him take all: forsomuche as my Lorde the king is come againe in peace vnto his owne house.

And Berselai the Giliadite came downe F from Roglim, and wente ouer Jordan with the king, to conuey him ouer Jordã. Berselai was a very aged man, euẽ foure score yere olde, and prouided the kyng of sustenaunce, while he lay at Mahanaim: for he was a man of veri great substance. And the King said vnto Berselai: come thou with me, and I will feede the with me in Jerusalem. And *Berselai said vnto the kyng: I am thus olde, and how am iii. Re. ii. b. I hable to goe vp with ye kyng vnto Jerusalem? I am this daye foure score yere olde: and can I discerne betwene good and euill? Hath they seruaunt any tast in that he eateth or drynketh? Can he heare any more the voice of singing menne and women: Wherefore then shoulde thy seruaunte be yet a burthen vnto my Lorde the king? Thy seruaũt will go a litle way ouer Jordan with the king, and why will the king recompence it me with such a reward? O let thy seruaunt turne backe againe, that I maye dye in mine owne citie, and (be buried) in the graue of my father and of my mother: Beholde, here is thy seruaunt Chimeam, let him goe with my Lorde the king, and doe to him what shall please thee.

And the king answered: Chimeam shall goe with me. And I will doe to him that G thou shalt be content with. And whatsoeuer thou shalte require of me, that same wil I do for thee. And al the people went ouer Jordan. And when the kyng was come ouer Jordã, he kissed Berselai, and blessed him, and he wente backe agayne vnto his owne place. And then the kyng went to Gilgal, and Chimeam went with him, and so did al the people of Juda, and brought ouer the king, and there wer but halfe the men of Israel.

And behold, all the men of Israel came to the

the king, & saide vnto him: why haue our
brethrẽ the men of Juda stolẽ thee away,
& haue brought the king & his housholde,
& al Dauids men with him ouer Jordan?
And all the men of Juda aunswered ỹ mẽ
of Israel: the king is nere of kyn to vs:
wherfore be ye angry for ỹ matter? think
ye that we eate of the kinges coast, or that
we take vs anye giftes? And the men of
Israel answered the mẽ of Juda, & sayde:
we haue ten partes in ỹ king, & haue ther-
to more right to Dauid than ye. Why thẽ
did ye dispise vs, ỹ our aduise shoulde not
be first had, in restoring our king againe?
And ỹ wordes of the men of Juda were
fearcer thã the words of the mẽ of Israel.

The..xx.Chapter.

Seba the sonne of Bichri raiseth Israel against David, Joab killeth Amasa traiterously. The head of Seba is deliuered to Joab. Dauids receiuers are numbred.

A W Hen ther came thether a
certaine mã of Belial (na-
med Seba, the son of Bi-
chri, a man of Jemini) he
blew a trompet, & said: we
haue no parte in Dauid,
nether haue we inherita-
unce in ỹ son of Isai, let the men of Israel
depart vnto their tẽtes. And so euery mã
of Israel wẽt frõ Dauid, & folowed Se-
ba the son of Bichri. But the mẽ of Juda
claue fast vnto their king frõ Jordã vnto
Jerusalẽ. And Dauid came to his house
ii.Re.15.b. to Jerusalẽ, & toke the ten womẽ his cõ-
cubines, that he had left behind hi to kepe
and.xvi.d the house, & put thẽ in warde & fed thẽ: but
lay no more with thẽ. And so they wer in-
closed vnto the daye of their death, liuing
in wydowhode.
B Then said the king vnto Amasa: call me
the men of Juda together against ỹ third
day, and be thou here also. And so Amasa
went to gather the mẽ of Juda together:
but taried lõger thã the time which he had
appointed him. And Dauid said to Abisai:
now shal Seba the sonne of Bichri do vs
more harme, thã did Absalom. Take thou
therefore thy lordes seruauntes & folowe
after him, leste he get him walled cities, & C
escape vs. And there went out after him
Joabs mẽ, & the Crethites & the Phele-
thites, and al the mightiest men. And they
departed out of Jerusalem to folow after
Seba the sonne of Bichri. And whẽ they
were at the great stone in Gibeõ, Amasa
went before thẽ. And Joabs garmẽt (that
he had about him) was girded vnto him,
& he had girded theron a knife: which was
girded fast to his loines in such a sheeth,
that (as he wẽt) it fel somtimes oute. And
Joab said to Amasa: art thou in health my
brother? And Joab toke Amasa by ỹ chin Pro.27.a
with ỹ right hãd to *kisse him. But Ama-
sa toke no hede to ỹ knife that was in Jo-
abs hãd, for therwith he smote him *in the ii.Re.ii.f
shorte ribbes, & shed out his bowels to the
groũd, & thrust at him no more, & he died.
And Joab, & Abisai his brother folowed
after Seba the son of Bichri: & on of Jo- D
abs men stode by him, & said: he that bea-
reth any fauour to Joab or good will to
Dauid, let him go after Joab. And Ama-
sa lay walowed in bloud in the middes of
the way. And there was a mã, which whẽ
he saw * that al ỹ people stode stil, he row- 2.Re.ii.g
led Amasa out of the way into the felde, &
cast a cloth vpon him, because he saw that
euery one that came stode stil by him. And
assone as he was tõbled out of ỹ waye, al
the people wẽt after Joab, to folow after
Seba the sonne of Bichri. And he went
thorow al the tribes of Israel vnto Abel, E
& Bethmaacha, & al the places of Barim.
And thei gathered together, & went after
him. And they came, & besieged him in A-
bel, & in Bethmaacha. And they cast vp a
bãke agaist ỹ citie ỹ stode in the valley. Al
the people that was with Joab, thrust at ỹ
wal to ouerthrow it. Thẽ cried a wise wo-
mã out of the citie, heare, heare, bid Joab
come hither that I may speake with him.
Whẽ Joab was come vnto her, the womã
said: arte ỹ Joab? he answered: I am he.
She said vnto him: heare the wordes of
thine handmaid. And he answered: I do F
heare: & she said again. They spake in the
olde time, saying: mẽ must aske peace first,
how much rather shuld thei so do to Abel?
For so haue they continued (hitherto:) I
am one of thẽ, that are peaceable & faith-
ful in Israel: & ỹ goest about to destroye a
citie, & a mother in Israel. Why wilt thou

deuoure the inheritaunce of the Lorde?
And Joab answered, & said: God forbid,
God forbid it me, ÿ J shuld either deuour
or destroy. The matter is not so: but a mã
G of mount Ephraim (Seba ÿ sõne of Bichri
by name) hath lift vp his hãd against the
king, euen against Dauid. Deliuer vs hi
only, & J wil depart frõ the citie. And the
woman said vnto Joab: Beholde, his head
shalbe throwen to thee ouer the wal. And
then the womã went vnto all the people
with her wisedom. And they smote of the
head of Seba the son of Bichri, & caste it
ii.Re.ii g. out to Joab * And he blewe a trompet, &
they scattred frõ the citie, euery mã to his
tente. And Joab returned to Jerusalem
vnto the king. Joab was ouer al ÿ host of
Jsrael. And Banaia the son of Jehoiada
was ouer the Crethites, & Phelethites.
And Adurã was ouer ÿ tribute. And Je-
hosaphat the sonne of Ahilud was recor-
der. Seua was scribe. And Sadok and
Abiathar were the priestes. And Jra the
Jarite was Dauids priest.

The.xxi.Chapter.

Thre deare yeres. The vengeaunce of the sinnes of Saul lighteth on his.vii. sonnes which are hanged. Foure great battailes which Dauid had agaist the Philistines.

A] THen there fell an hunger in the
dayes of Dauid, thre yeares
together. And Dauid inquired
of the lord. And the lord answe-
red: it is for Saule, & the house of bloud
i.Re.xxii g. because he slew the * Gibaonites. And
the king called ÿ Gibaonites, & sayd vnto
Jos.ix.c. thẽ: (Now the Gibaonites wer not of the
* childrẽ of Jsrael, but a remnaũte of the
Amorites, & the children of Jsraell sware
vnto thẽ: And Saule sought to slay them
for a zele that he had to the childrẽ of Js-
rael & of Juda.) Wherfore Dauid sayde
vnto thẽ: what shal J do for you, & wher-
with shal J make the attonemẽt ÿ ye may
blesse the inheritaunce of the lord? The
Gibaonites answered him: We wil haue
no siluer nor golde, of Saul, nor of hys
house: neither is it our minde ÿ ÿ shuldest
kil any mã in Jsrael. He said: what say ye
then ÿ J shal do for you? They aunswered
the king: the man ÿ consumed vs, & ima-
gined to bring vs to nought, him will we
destroy, ÿ nought of him cõtinue in any of
the coastes of Jsrael. Let seuen mẽ of his
sõnes be deliuered vnto vs, and we will
hang thẽ vp vnto the Lord, in Gibeah of
Saul, whom the Lord dyd chose. And the
king sayd: J will gyue them you. But the
king had compassion on Miphiboseth the
son of Jonathas, the son of Saul, becau-
se of the lords othe, that was betwene thẽ
euẽ betwene Dauid & Jonathas the son
of Saul. But he toke the two sonnes of
Rizpa the daughter of Aiia (whõ she bare
vnto Saule) euen Armoni & Miphibo-
seth, & the fiue sõnes of Michol (ÿ daugh-
ter of Saule) whõe she bare to Adriel the
son of Berselai, the Meholathite. And he
deliuered thẽ vnto ÿ hãdes of ÿ Gibaoni-
tes, which hãged them in the hil before ÿ
lord. And they fel al seuen together, & wer
slaine in the dayes of haruest: euen in the
first dayes, and in the beginning of barly
haruest. And Rizpa the daughter of Aiia
toke sackecloth, & hanged it vp for thẽ v-
põ the rocke, euen from the beginning of
haruest, vntil raine dropped vpon thẽ out
of heauẽ: & suffered neither ÿ birdes of the
aire to fal on them by day, nor beastes of
the felde by night. And it was told Dauid
what Rizpa the daughter of Aiia the cõ-
cubine of Saul had done: & Dauid went
& toke the bones of Saul, & of Jonathas
his son from the men of Jabes in Gilead
(which had stollen them frõ the strete of C
Bethsan, where the Philistines had han-
ged thẽ, when the Philistines had slayne
Saul in Gilboa.) And he brought thence
the bones of Saul, & the bones of Jona-
thas his son, & they toke vp the bones of
them that were hanged. And ÿ bones of
Saul, & Jonathas his son, buried thei in
the countrey of Ben Jamin in Zela, in ÿ
sepulchre of Cis his father. And whẽ thei
had perfourmed al ÿ the king cõmaũded,
God was then at one with the lande.
Jt fortuned, that the Philistines had yet
war again with Jsrael. And Dauid went
downe, & his seruauntes w. him, & fought
against the Philistins. And Dauid wax-
ed fainty, & Jesby of Nob, one of the son-
nes of ÿ giaũtes (the yrõ of whose speare
wayed thre hundred sicles, & he being gir- D
ded with a new swearde) thought to haue i.Re.xxi c.
slaine Dauid. * But Abisai the sonne of
Zaruia succoured him, & smote the Philis-
tine, & killed him. Then the seruaũtes of
Dauid sware vnto hi, saying: Thou shalt
go no more out w. vs to battaile that thou
quenche not ÿ light of Jsrael. And yet af-
ter this, there was a battaile with ÿ Phi-
listines at Nob, & then Sibbechai ÿ Hu-
sathite slue Saph, which was one of the
sõnes of the giaũtes. And there was yet
an other battaile in * Nob w. the Phili- i.Par.xx
stines, wher Elhanã the sõ of Jaare, Or- a.
gin,

gin, a Bethlehemite slue one Goliath a
Gethite: the staffe of whose speare was as
great as a weuers cloth beame. And there
was yet an other battaile in Geth, where
was a man of great statute, ⁊ had on eue-
ry hand. vi. fingers, and on euery fote. vi.
toes. xxiiii. in al. And was borne also of ỹ
kinred of the giauntes in Geth. And whẽ
he defied Israel, Jonathas the sonne of
Simea the brother of Dauid slue hym.
These foure giaũtes were borne in Geth
and fel into the hand of Dauid, and into
the handes of his seruauntes.

The. xxii. Chapter.

The song of Dauid for his deliueraunce from
his enemyes.

AND Dauid spake the wordes of his
song vnto the Lord, what time the
A Lord had deliuered him oute of the
hande of all his enemyes, and oute of the
hand of Saul. And he saide: the Lorde is
my rocke and my castel, and my deliuerer.
God is my strength, in him wil I trust: he
is my shield, and the horne of my saluatiõ:
my worship ⁊ my refuge: my sauioure, ỹ
Ps. xviii. a. shalt saue me frõ wrong. * I will cal on ỹ
Lord which is prayse worthy, ⁊ so shal I
be saued from mine enemies. For the cor-
ruptions of death closed me about: ỹ flou-
des of Belial put me in feare. The sor-
owes of hel compassed me aboute: ỹ snares
of death ouertoke me. In my tribulation
wil I cal vpõ the Lord, ⁊ crye to my God.
And he shal heare my voice oute of his tẽ-
ple, and my crie shal enter into his eares.
The earth trẽbled ⁊ quaked: ỹ foũdatiõs
of heuẽ moued, ⁊ shuke, whẽ he was ãgry.
Smoke wẽt vp in his wrath, ⁊ cõsuming
B fire out of his mouth, coles were kyndled
therof. And he bowed heuẽ, ⁊ came down
and there was darkenesse vnder his fete.
And he sat vpõ Cherub, ⁊ dyd fly, he was
sene caried vpõ the wynges of the wynde.
He made darkenesse a tabernacle rounde
about him, wt waters gathered together
in thicke cloudes. Thorow the brightnesse
of his presence were ỹ fire coales kindled.
God thondred from heauen, ⁊ he that is
most hie, doth put out his voice. He shot a-
rowes, ⁊ scatered them: he hurled lighte-
ning, ⁊ ouerthrew thẽ. The flowinges of
the sea appeared, ⁊ the foundations of the
world wer sene, by ỹ reason of ỹ rebuking
of the Lorde, ⁊ thorow the blasting of the
breath of his nostrelles. He shal sende frõ
heauen, ⁊ fet me, he shall plucke me out of
many waters. He shall deliuer me frõ my
mighty aduersary, ⁊ from mine enemies,
for they are to strõg for me. Whẽ they had
ouertaken me in the day of my calamite,
the Lorde stayed me vp. For he broughte
me oute into roumth, he deliuered me, be-
cause he hadde a loue vnto me. C
* The Lord wil rewarde me according to Rom. ii. b
my righteousnesse: according to the pure-
nesse of my hãdes wil he recompence me.
For I haue kept the wayes of the Lord, ⁊
done no wickednesse against my God. For
al his lawes are in my sight, and his sta-
tutes wil not I put away frõ me. In hys
sight also haue I bene vndefiled, ⁊ haue
kept me fro mine owne iniquitie.
And the Lord did to me againe, according
to my righteousnesse, euen after my pure-
nesse in his eye sight. With the godly thou
shalt be godly, ⁊ with the man that is vn-
corrupte, thou shalt be vncorrupt. With ỹ
pure thou shalt be pure, ⁊ with ỹ froward
thou shalt be froward. And the poore peo-
ple that are in aduersity, thou shalt helpe.
And on the proude shalt thou caste thine
eyes. Thou arte my light O Lord: ỹ Lord
shal light my darkenesse. For wt thy helpe
I will runne thorow an host of men, ⁊ in
my God wil I spring ouer a wall. God is
vncorrupte in his waye: the worde of the
lord is tryed in the fire: he is the defender
of all them that trust in him. For who is a
God saue the Lord: and who is mightie,
saue our God: God strengtheth me with
power, and ryddeth the waye in battaile
cleare before me. He maketh my fete lyke D
hartes fete, and setteth me faste vpon my Ps. 144. a
hye holde. * He teacheth my handes to
fyght, that euẽ a bow of steele is to weake
for myne armes. Thou haste gyuẽ me the
shield of thy saluation, ⁊ with thy louing
mekenesse thou doest multiplie me. Thou
shalt make me space to walke in, and my
legges shal not faile me. I will folow vpõ
mine enemies, ⁊ destroy them, and turne
not againe vntil I haue consumed them.
I will waste them, and smyte them, that
they shal not be able to arise: yea, they shal
fal vnder my fete. Thou hast girded me
about with might to battaile and thẽ that
arose against me, hast thou subdued vn-
der me. And thou madest myne enemies,
(and them that hated me) to turne theyr
backes to me, that I might destroy them.
They loke for helpe, but there is none to
saue them: Yea, euen vnto the Lorde doe
they crie, but he heareth them not. I will
beate thẽ as smal as the dust of the earth:
I wil stãpe them as the dirte of the strete,
and will spread them abroad. Thou shalte

deliuer me from the dissention of my peo-
ple: thou shalte kepe me to be a head ouer
nations: the people whiche I knew not,
shal serue me. Straunge children dissēble
with me: At the hearing of the eare they
obey me. Straunge children wil shrincke
away, & they shalbe smitten with feare, in
their priuy chābre. God is aliue, & blessed
be my maker: magnified be God, my most
strong saluation. It is God that auēgeth
me, & bryngeth downe the people vnder
me. He deliuereth me from mine enemies,
thou also shalte lift me vp on hie frō them
that rise against me, thou shalt deliuer me
from the wicked men. And therfore I wil
praise the (O Lord) among the nations, &
wil sing vnto thy name. Which sheweth
great saluatiō for his king, & dealeth mer-
cifully with his annointed: euē with Da-
uid, and with his sede euermore.

The. xxiii. Chapter.

The last communication of Dauid, and the des-
A cription of the mighty men to him belonging.

These be the last sayings of Da-
uid. Dauid the son of Isai said:
And ẏ man (which was made,
the annoynted of ẏ God of Ja-
cob, and the noble Psalmiste of Israell)
said: the spirite of the Lord spake by me, &
his worde was in my tong. The God of
Israel spake of me, euen the most mighty
of Israel, saide: he that beareth rule ouer
men, ought to rule iustely in the feare of
God. And as the morning light whē the
Sunne is vp, a morning in which are no
cloudes to lette the brightnesse, & as the
ii. Re. vii. e grasse of the earth is by the vertue of the
raine: Shal not my house be so with god?
* For he hath made wt me an euerlasting
couenaūt, parfite and sure in all pointes:
and this is truly al my healthe, and all
my desire, that it growe, but not as gras-
se. But the vngodlye manne of Beliall
shalbe as a thorne cleane plucked vp,
which can not be taken with hādes: But
the mā that shal touche thē, must haue irō,
i. Pa. xi. b. or a longe helue. * Or elles must they be
burnt with fire in the same place.

These be the names of the mightye men
whom Dauid had: one that sat in the seat
B of wisedō, being chiefest amōg thre, plea-
saunt was he, & strōg, he slue. viii. hūdred
at one time. After him was Eliazar ẏ son
of Dodi, the sonne of Ahohi, one of ẏ thre
worthies with Dauid, whiche defied the
Philistines that were there gathered to-
gether to battel: when the men of Israell
were gone vp. He arose, & laied on ẏ Phi-
listines vntil his hand was wery, & claue
vnto ẏ sweard. And the Lord gaue great
victory the same day. And ẏ people (which
had fled) returned, & went after him to rūne
to the spoile. After him was Samma the
sonne of Age the Hararite: & the Philisti-
nes gathered together beside a towne.
(Where was a parcel of land ful of ryce) &
the people fled from the Philistines. But
he stode in the myddes of the ground, and
defended it, & slue the Philistines. And ẏ
Lord gaue great victorie. * These thre i. Par. b.
(which were of ẏ thirty chiefe captaines)
went down to Dauid in the haruest time C
vnto ẏ caue of Adullam, & the host of the
Philistines abode in ẏ valley of giaūtes.
And Dauid was thē in an holde. And the
souldiors of ẏ Philistines were in Beth-
lehē. And Dauid lōged & said: Oh, that I
had of the water ẏ is in ẏ well by the gate
of Bethlehem, for to drinke. And the thre
mighty brake thorow the host of the Phi-
listines, & fet water out of ẏ well of Beth-
lehē ẏ was by the gate, & toke & brought
it to Dauid. Neuerthelesse he would not
drinke therof, but offred it vnto the lord,
& said: Lord forbid ẏ I shuld do so. Is not
this the bloud of the mē ẏ went in ieoper-
dy of their liues? & therfore he woulde not
drinke it. And these thinges did these thre
mighty mē. * Abisai ẏ brother of Joab, ẏ i. Par. b.
son of Zeruiah, was chefe among ẏ three
& he lift vp his speare against thre hun-
dred, & slue thē, & had the name amōg the
thre. For he was nobler mā thē the thre, &
was their captaine. Howbeit he atteined
not vnto (the first) thre. But Banaiahu ẏ
son of Jehoiada, (the son of a mighty mā)
valiaūt in actes, of Kabzeel slue two strōg
liōs, euē liōs of Moab. He wēt down al-
so, & slue a liō in a pit in time of snow. And
he slue an Egiptian a goodly bygge man,
which had a speare in his hād. But he wēt
down to him wt a staffe, & plucked ẏ speare
out of the Egiptiās hād, & slue him wt his
own speare. These thinges did Banaia-
hu the son of Jehoiada, & had the name
amōg the thre worthies. He was honora-
ble among thirtye, but he atteined not to
ẏ (first) thre. And Dauid made him of hys D
councel. Asahel the brother of Joab also
was one of the thirty. Then Elhanā the
son of Dodo of Bethlehē: Sāma the Ha-
ronite: Elica the Harodite: Helez ẏ Pal-
tite: Ira ẏ son of Akes the Thekoite: Ab-
iezer of Anathoth, Meobnai ẏ Husathite:
Zelmō an Ahohite: Mahari, ẏ Netopha-
tite:

tite: Heleb the son of Baanaah an Neto-
phatite: Ithai the son of Ribai out of a hil
of the childrē of Beiamin: Banaiahu the
Phiratonite: Hedai of the riuer of Gaas:
Abialbō the Arbathite: Asmaueth a Bar-
humite: Eliaba a Saalbonite: & the son-
nes of Iasen: Iasen: Ionathas, Sāma ẏ
Hararite. Ahian the son of Sarar an Ha-
rarite. Eliphelet the son of Aasbai, the son
of a Maachathite: Eliā the son of Ahitho-
phel the Gilonite: Hezrai the Carmelite,
Paarai the Arbite: Igal ẏ son of Nathan
of Zoba: Bani the Gadite: Zelec an Amo-
nite: Naharai a Berothite, whiche was ẏ
harnesbearer of Ioab the son of Zeruia:
Ira the Iethrite: Gareb ẏ Iethrite: Uzia
the Hethite, thirty and seuen in all.

The .xxiiii. Chapter.

Dauid causeth the people to be numbred, and therfore is Israel plaged with pestilence so that in thre dayes there dyed .lxx. thousande.

A And again, ẏ lord was wroth
against Israel, and he moued
Dauid against thē, in that he
Chro.xxi.b said: ✚ go & nūbre Israel and
Iuda. For ẏ king said to Io-
ab the captaine of his host: go thou abrode
now, thorowout all the tribes of Israell,
euē frō Dan to Beer Seba, & numbre ye
the people, that I may know the numbre
of thē. And Ioab said vnto the king: I be-
seche the Lord thy God, to make thy peo-
ple as many mo as they be: yea, and hun-
dred times so many mo, & that the eyes of
my lord the king maye se them. And what
is the cause that my lorde the king hath a
luste to this thing? Notwithstanding the
kinges word preuailed against Ioab, and
against the captaines of the hoste.
And Ioab & the captaines of the host, wēt
out from the presence of the king, to num-
B bre the people of Israell. And they passed
ouer Iordan, and pitched in Aroer on the
right side of the citie ẏ lieth in the middes
of the valley of Gad ouer against Iazer.
And thē they came to Gilead, & to the ne-
ther lād, where was a new habitatiō, and
frō thence they came to Dan Iaan about
to Sidon, & came to the strong holde of
Tire, & to al the cities of the Heuites & of
the Cananites, and then went out to the
South of Iuda euē to Beerseba. And so,
when they had bene abroad thorow out al
the lande, they returned to Ierusalem a-
gaine, after the ende of nyne monethes &
twenty dayes. And Ioab deliuered vp the
nūbre & sūme of ẏ people vnto ẏ king. And
there were in Israel eight hūdred thou-
sand mē of might ẏ drew sweardes. And ẏ
men of Iuda were fiue hūdred thousande
men. And Dauids hert smote him, after ẏ
he had nūbred the people. And Dauid said
vnto the lord: I haue sinned exceedingly in
ẏ I haue done. And now lord take awaye
the trespace of thy seruaunte, for I haue
done very foolishly. And whē Dauid was
vp in a morning, ẏ word of the Lord came
vnto ẏ prophet Gad, Dauids sear, saying:
go & say vnto Dauid, thus saieth the lord:
I offre the thre thinges, chose the which of C
them I shall do vnto thee. So Gad came
to Dauid, & shewed him, & said vnto him.
Wilt thou haue seuen yeres hōger to come
in thy lande, or wilt thou flee thre mone-
thes before thine enemies, they folowing
thee, or ẏ there be thre dayes pestilēce in
thy lande? Now therfore aduise thee, & see
what answere I shal geue to him that sēt
me. And Dauid said vnto Gad: I am in
extreme trouble. ✚ We will nowe into the Eccl.ii.c
hand of the Lord, for much is his mercye,
& let me not fal into the hāde of man. And
so the lord sent a pestilence in Israel from
the morning vnto the time appointed.
And there died of the people from Dan to
Beerseba, seuenty thousād men. And whē
the angel stretched out his hande vpō Ie-
rusalē to destroy it, the lord had cōpassion
to do ẏ euell, & saide to the angel ẏ destroi-
ed the people: it is now sufficiēt, hold thine
hande. And the angel of the lorde was by
the threshing place of Arefna the Iebu-
site. And Dauid spake to the lord (whē he
sawe the angel that smote the people) and
said: lo, it is I that haue sinned, & I that
haue done wickedly, But these shepe, what
haue they done? let thine hande (I praye
thee) be against me, & against my fathers
house. And Gad came the same day to Da-
uid, & said vnto him: go vp an rear an al-
tare vnto the lord in the threshing flowre
of Arefna ẏ Iebusite. And Dauid (accor-
ding to the saying of Gad) went vp, as the
Lord commaunded. And Arefna loked, &
saw the king and his seruauntes coming
towarde him. And Arefna went out: and
bowed him self before the king, flat on his
face vpon the grounde, and Arefna sayd:
wherfore is my lord the king come to his D
seruaūte? Dauid answered: to by the thre-
shing floore of thee: and to make an altar
vnto the Lorde, that the plage maye cease
from the people.
And Arefna said vnto Dauid: let my lorde
ẏ king take & offre what semeth him good
in his eyes: Behold, here be oxē for burnte

 sacri-

sacrifice, & sleades, & the other instrumen-
tes of the oxen for wood. All these thinges
dyd Arefua geue vnto the king, and saied
moreouer vnto ẏ king: the lorde thy God
accepte thee. And the king saied vnto A-
refna: not so but I will bye it of thee at a
price, & wil not offre sacrifice vnto ẏ Lord
my god of that which doth cost me nothig.
And so Dauid bought the threshing flour
& the oxẽ for fifty sicles of siluer. And Da-
uid built there an aultare vnto the Lord,
and offred burnt sacrifices, & peaceoffrin-
ges. And so the Lord was intreated for ẏ
land. And ẏ plage ceased from Israel.

¶ The ende of the seconde boke of Sa-
muel: otherwise called the seconde
boke of the Kynges.

The thirde booke of the Kinges after the rekening of ẏ Latinistes: which .iii. boke & the fourthe also, is but one with the Hebrues.

¶ The firste Chapter.

The yong virgin Abisag kepeth Dauid in his extreme age. Adonia occupieth the realme vnwitting to his father. Salomon is anointed king and so Adonia getteth him awaye.

A AND king Dauid was olde, &
striken in yeres: so that when
they couered him with clothes
he caught no heate: wherfore
his seruauntes said vnto him:
let there bee sought for my Lord the kyng
a yong mayden, to stande before the king,
and to cherishe him. And let her lye in thy
bosome, that my Lord the king may gette
heate. And so they soughte for a faire da-
mosel thorowout al the coastes of Israel,
& foũd one Abisag a Sunamite, & brought
her to ẏ king. And ẏ damosell was excea-
ding faire, & cherished the king and minis-
tred to him. But the king knew her not.
And Adonia the sonne of Hagith exalted
him self, saying: I wil be king: And he gat
him charrettes & horsemen, & fifty menne
to rũne before him. And his father would
not displease him at any time, nor saide so
much to him, as, why doest ẏ so? And he
was a goodly man & his mother bare him
nexte after Absalõ. And he toke cõusel at
Joab the son of Zeruia, & at Abiathar the
priest. And they helped Adonia. But Sa-
dok the prieste, Banaiahu the son of Je- B
hoiada, Nathã the prophet, Simei & Rei,
& al ẏ men of might which were with Da-
uid, fauoured not Adonia. And Adonia
sacrificed shepe & oxen, & fat catel, by the
stone of Zoheleth, which is fast by ẏ well Jo[illegible]
of Rogel, & called al his brethrẽ ẏ kinges b.
sonnes, & the men of Juda ẏ kinges ser-
uaũtes. But Nathan the Prophet, & Ba-
naiahu, & the other mighty men, & Salo-
mõ his brother he called not. Wherefore
Nathan spake vnto Bethsabe the mother
of Salomon, saying: hast thou not hearde
how that Adonia the son of Hagith doth
raigne, & Dauid our lord knoweth it not?
Now therfore come, & I wil giue ẏ coũcel
how to saue thine owne life, & ẏ life of thy
sõn Salomon. Go & get thee in vnto king
Dauid, & say vnto hĩ: diddest not thou (my
lord O king) sweare vnto thy hãdmayde
saying? Salomon thy son shall raigne af-
ter me, & he shal sit vpon my seate: why is
thẽ Adonia king? Behold, while thou yet
talkest there with the king, I wil come in
after thee, & confirme thy wordes.
And Bethsabe went in vnto the king into C
the chãber. And the king was very olde,
& Abisag the Sunamite ministred vnto ẏ
kĩg. And Bethsabe stouped & made obei-
saũce vnto ẏ king. And ẏ king said: what
is ẏ matter? She answered him: my lord,
thou swarest by ẏ lord thy god vnto thine
hãdmaide? Salomon thy sõn shall raigne
after me, & he shal sit vpon my seate. And
behold, now is Adonia king, & my lorde ẏ
king wotteth not of it. And he hath offred
oxẽ, fat cattel, & many shepe, & hath called
all the sonnes of the king, & Abiathar the
priest, & Joab the captaine of the hoste.
But Salomon thy seruaunt hath he not
biddẽ. And now my lord (O king) ẏ eyes
of al Israel waite on thee, that ẏ shuldest
tel thẽ, who ought to sit on the seat of my
lord the king after him. For els when my
lord the king shall slepe wᵗ his fathers, I
and my sonne Salomon shalbe sinners.
And while she yet talked with the kyng,

Nathan the prophet came also. And they told the king saying: beholde, here cometh Nathā ẏ prophet. And when he was come in to the king, he made obeisaūce before ẏ king vpon his face on the groūd, & Nathā said: My lord (O king) hast ẏ said, Adonia shal raigne after me, & he shal sit vpon my seate: For he is gone down this day, and
D hath slaine many oxen, & fat shepe, & hath called al the kynges sonnes, & the captaines of the host, & Abiathar the priest. And behold they eate & drink before him, & say: God saue king Adonia. But me thy seruaūt, and Sadok the priest, & Banaiahu the son of Jehoiada, & thy seruaūt Salomō hath he not called. Is this thing done of my lord ẏ king, & thou hast not shewed it vnto thy seruaūt, who should syt on the seate of my lord the king after him? Then king Dauid answered, and said: call, me Bethsabe. And she came into the kynges presence, & stode before him. And the king sware, saying: As truely as the lord liueth (that hath ryd my soule out of al aduersitye) euē as I sware vnto thee by the lord God of Israel, saying: Salomō thy sonne shal raigne after me, & he shall syt vpō my seate for me, so will I do this daye. Then Bethsabe bowed on her face to ẏ earth, & did reuerence vnto the king, & said: I pray God that my lord king Dauid maye lyue euer. And king Dauid said: cal me Sadok the priest, & Nathā the prophet, & Banaia-
E hu ẏ sōne of Jehoiada. And they came before ẏ king. The king also said vnto them, take wt you the seruauntes of your lord, & set Salomō my son vpon mine own mule & cary him downe to Gihon. And let Sadok ẏ priest, & Nathā the prophet annoint him there, king ouer Israel. And blow ye with trōpettes, & say: god saue king Salomō. And thē come vp after him, that he may come & sit vpon my seat. For he shall be king in my stead. And I wil cōmaunde hī to be captaine ouer Israel, & Juda. And Banaiahu the son of Jehoiada answered the king, & said: Amē, I pray God ẏ lorde God of my lord the king, say so to. And as God hath bene wt my lord the king, euen so be with Salomon also, & make his seat greater, thā the seate of my lord king Dauid hath bene. And so Sadok the priest, & Nathan the prophet, & Banaiahu the son of Jehoiada, & the Crethites, & Phelethites went down, & set Salomō vpon king
F Dauids Mule, & brought him to Gihon. And Sadok the prieste toke an horne of oile out of the tabernacle, & anointed Salomō. And all they of the people blew trōpettes, and said: God saue king Salomō, And all the people came vp after him, pyping with pipes, & reioycyng greatly, so ẏ the earth rang with the sounde of them. And Adonia, & al the gestes ẏ he had called vnto hī, heard it, euē as they had made an ende of eatīg. And when Joab heard ẏ soūde of ẏ trōpet, he said: howe happeneth it ẏ there is suche a noise in the citie? And as he yet spake: behold, Jonathas the son of Abiathar the priest, came. And Adonia said vnto him: come in, for ẏ arte a baliaūt mā, & bringest good tidinges. And Jonathas answered & said to Adonia: Verely our lord king Dauid hath made Salomō king. And ẏ king hath set wt him, Sadok the priest, & Nathā the prophet, & Banaiahu the son of Jehoiada & the Crethites, &
the Phelethites, & they haue set him vpon G
the kinges mule. And Sadok the priest, & Nathā the prophet, haue anointed him king in Gihō. And they came vp again, & reioyced, ẏ the citie did soūd again. And ẏ is the noise ẏ ye haue hearde. And Salomō sitteth on the seate of the kingdō. And
moreouer the kinges seruauntes came to I
blesse our lord kīg Dauid, saying: thy God make the name of Salomō more honorable than thy name, & make his seate greater thā thy seate. And the king bowed hym self vpon the bed. And thus said the king: Blessed be the lord God of Israel: whiche hath made one to sit on my seate this day, mine eye seynge it. And all the gestes that were with Adonia were afraied, & rose vp, & went euery mā his way. And Adonia fearing ẏ presence of Salomon arose, & went (into ẏ tabernacle of the lord,) & caught hold on the hornes of the altare. And one tolde Salomon, saying: Behold, Adonia
doth feare king Salomon: for he hath * Ex. xxi. b
caught holde on the hornes of the altare, saying: let king Salomō sweare vnto me this day that he wil not slay his seruaunt with the swearde. And Salomon saied, if he wil be a childe of vertue, there shall not an heare of him fal to the earth: But & yf wickednes be foūd in hī, he shal dy. And so king Salomō sent, & thei brought hī from the altare. And he came & dyd obeysaunce vnto king Salomon. And Salomō saide vnto him, get thee to thine house.

The. ii. Chapter.

Dauid dieth, Adonia requireth to haue Abisag to his concubine, and therfore Salomon commaūdeth to slay him. Abiathar is put from his priesthod. Simei and Joab are slaine.

The

A The dayes of Dauid drewe nye
that he should dye, & he charged
Salomon his sonne, saying: I
go ẏ way of al the world, & *be
Josu.i.b. e.xxiii.b. thou strong therfore, & shew thy self a mã.
Deu.31.f kepe thou the watch of the lord thy God.
that thou walke in his wayes, & kepe his
statutes, & his preceptes, his iudgemẽtes,
& his testimonies, euen as it is written in
the lawe of Moses: that ẏ mayest prosper
in al that thou doest, & in euery thing that
thou medlest withal. That the Lorde also
may make good his word which he spake
vnto me, saying: yf thy children take hede
to their waye, that they walke before me
in trueth, with al their heartes, & with all
1.Re.ix.b their soules, *then shalt thou not be with-
ii.Re.iii c. out a man on the seate of Israel. * Mo-
reouer, thou wotest, how Joab the sõne of
and.xx.c. Zeruia serued me, & what he did to ẏ two
captaines of ẏ hostes of Israel: vnto Ab-
ner the son of Ner, & vnto Amasa ẏ son of
Jether, whõ he slue, & shed bloud in time
of peace (euẽ as it had bene in war) & put
the bloud of warre vpon his girdle ẏ was
about his loynes, & in his shoes that were
on his fete. Deale with him therefore ac-
cording to thy wisedom, and bring not his
B hore head downe to the graue in peace.
ii.Re.19.f * But shew kindnesse vnto the sonnes of
Berselai the Gileadite, that they may eat
at thy table. For they came to me, when I
2.Re.xvi. b. fled from Absalom thy brother.
* And behold, thou hast with the Simei
the son of Gera, the son of Jemini, of Ba-
hurim, whiche cursed me with an horrible
curse in the day when I went to Maha-
nai. But he came to mete me at Jordane,
and I sware to him by the lord, saying: I
wil not slay the with the sweard: but thou
shalt not counte him as vngilty. For thou
art a man of wisedom, and knowest what
ẏ oughtest to do vnto him. His hore head
shalt thou bring to the graue with bloud.
Act.ii.c. And so * Dauid slept with his fathers, &
was buryed in the citie of Dauid. And the
dayes which Dauid raigned vpõ Israel,
were forty yeres: seuen yeres raygned he
in Hebrõ: and thirty & thre yeres raygned
C he in Jerusalẽ. * Thẽ sat Salomõ vpon
1.Par.29 f. the seate of Dauid his father, & his kyng-
dõ was stablished mightily. And Adonia
the son of Hagith came to Bethsabe ẏ mo-
2.Re.xvi. d. ther of Salomõ. And she said: * Comest ẏ
peaceably? And he saied peaceably. He said
moreouer: I haue somwhat to saye vnto
thee. She said: say on. And he saied, thou
knowest that the kingdome was mine, &
that al Israel set their faces on me that I
should raigne, howbeit the kingdõ is tur-
ned away, & geuen to my brother, for it is
appointed him of ẏ lord: and now I aske a
petitiõ of thee: deny me not. And she sayde
vnto him: say on. And he said: Speak, I
pray thee, vnto Salomon the king, for he
wil not say thee nay, that he geue me Abi-
sag ẏ Sunamite to wife. And Bethsabe
said: wel, I will speake for thee vnto the
king. Bethsabe therfore went vnto kyng D
Salomõ, to speake vnto him for Adonia.
And ẏ king rose vp to mete her, & bowed
him self vnto her, & sat him down on hys
seate. And there was a seate set for ẏ kin-
gs mother, & she sat on his right side. Thẽ
she said: I desire a litle petition of thee, I
pray ẏ saye me not nay. And ẏ king sayed
vnto her: Aske on my mother, for I will
not say ẏ nay. She said: let Abisag ẏ Su-
namite be geuen to Adonia thy brother to
wife. And king Salomõ answered & said
vnto his mother: why doest ẏ aske Abisag
ẏ Sunamite for Adonia? ask for hi ẏ kig-
dom also: for he is mine elder brother, and
hath for him Abiathar ẏ priest, & Joab the
son of Zeruia. Thẽ king Salomon sware
by ẏ lord, saying: god do so, & so to me, if A-
donia hath not spokẽ this word agaiſt his
own life. Now therfore as truly as ẏ lord
liueth, which hath ordeined me, and sette
me on ẏ seat of Dauid my father, & made
me an house, as he promised, Adonia shal
die this day. And king Salomõ sent by ẏ
hand of Banaiahu the son of Jehoiada, &
he smote him ẏ he died. And vnto Abia-
that the priest, said the king: get ẏ to Ana- C
toth vnto thine own feldes: For thou arte
worthi of death: but I wil not at this time
kil ẏ, because ẏ barest the arke of the lorde
God before Dauid my father, & because ẏ
hast suffered w my father in all his afflic-
tiõs. And so Salomõ put away Abiathar
frõ being priest vnto the lord: ẏ he myght
fulfil the wordes of ẏ lord which he spake
ouer the house of Eli in Silo. Thẽ tidin-
ges came also to Joab: for Joab had tur-
ned after Adonia though he turned not
after Absalõ. And Joab fled vnto the ta-
bernacle of ẏ lord & caught hold on ẏ hor-
nes of the altare. And it was tolde king
Salomõ, how ẏ Joab fled vnto the taber-
nacle of the lord, & stode by the altare. Thẽ
Salomon sent Banaiahu the son of Je-
hoiada, saying: go and fal vpon him. And
Banaiahu came to the Tabernacle of the
lord, & said vnto him. Thus saied the kig.
come out. And he saide: naye, but I will
dye

dye euen here. And Banaiahu broughte
the king worde againe, saying: thus saide
Joab, and thus he answered me.
f And the king sayed. Do euen as he hath
said, smite him, & burie him, that ẏ mayest
take away ẏ bloud which Joab shed cau-
seles, from me, & from the house of my fa-
ther. And the lord shal bring his bloude v-
pon his owne head, for he smote two men
rightwiser & better thā he, and slue them
with the swearde, my father Dauid not
knowing therof: euen Abner the sonne of
Ner, captaine of the hoste of Israell, and
Amasa the sōne of Jether captaine of the
hoste of Juda. Their bloud shal therfore
returne vpon ẏ head of Joab, & on ẏ head
of his sede for euer. But vpon Dauid, and
vpō his sede, & vpon his house, & vpō his
seat, shal there be peace for euer of ẏ lorde.
So Banaiahu ẏ son of Jehoiada wēt vp,
and smote him, & slue him, & buried him in
his owne house in the wildernesse. And the
king put Banaiahu ẏ sonne of Jehoiada
in his rowme ouer the host, & put Sadok
the priest in the roume of Abiathar.
And the king sent and called Simei. and
said vnto him: builde ẏ an house in Jeru-
salē, & dwel there: & se ẏ thou go not forth
thēce any whether: For be thou sure, ẏ the
day that thou goest out, and passest ouer ẏ
riuer of Cedron, thou shalt dye that day,
& thy bloud shalbe vpon thine owen head.
And Simei said vnto the king: This is a
good thing: as my lord the king hath said,
so wil his seruaunt do. And Simei dwelt
in Jerusalē many a day. And it chaunced
after thre yeres, that two of ẏ seruaūtes
of Simei ranne away vnto Achis, sonne
of Maacha king of Geth. And they tolde
Simei, saying: behold, thy seruauntes be
in Geth. And Simei stode vp, and sadled
his Asse, and gat him to Geth to Achis, to
seke his seruaūtes, & returned, & brought
his seruauntes again from Geth.
G And it was tolde Salomō, how ẏ Simei
had gone from Jerusalem to Geth, & was
come again. And the king sent and called
Semei, & said vnto hi: Did I not charge
thee by the Lord, with an othe, & testified
vnto thee, saying: Be sure, that whenso
euer thou goest oute, & walkest abroade
any whither, thou shalte dye the deathe?
And thou saidest vnto me: it is good tidin-
ges that I haue heard. Why thē hast thou
not kepte the othe of the Lord, & the com-
maundement that I charged thee withal?
2.Re.xvi. b. The king said moreouer to Simei: *thou
remēbrest al the wickednesse, which thine
heart knoweth that thou diddest to Dauid
my father. The Lord also shall bring thy
wickednesse vpon thine own head: & king
Salomō shal be blessed, & the seat of Da-
uid stablished before the lord for euer. So
the king commaunded Banaiahu the son
of Jehoiada: which went out & smote him
that he died. And the kingdome was sta-
blished in the hande of Salomon.

The.iii.Chapter.

Salomon taketh Pharaos daughter to wife. The Lorde appeareth to him and geueth him wisdom. The pleating of the two harlottes who should owe the liuing childe. And Salomons sentence therein.

Salomō made affinitie with Pha- A
rao king of Egipte, & toke Pha-
raos daughter, & brought her in-
to the citie of Dauid, vntil he had
made an ende of building his own house,
and the house of the Lord and the wall of
Jerusalem rounde about. Onely the peo-
ple sacrificed in aulters made on hilles,
bicause there was no house builte vnto ẏ
name of the Lord, vntil those dayes. And
Salomō loued the Lord, & walked in the
ordinaūces of Dauid his father, saue only
that he sacrified and offered incense vpon
aulters in hilles.
* And the king went to Gibeon, to offer 2.Pa.i.a.
there, for that was a special offerig place.
And a thousand burnt offerings did Sa-
lomon offer vpon that aulter: & in Gibeon
ẏ lord appeared to Salomon in a dreame
by nighte. And God saide: aske what thou
wilt that I maye geue it thee. And Salo-
mon saide: thou hast shewed vnto thy ser-
uaūt Dauid my father great mercy, when
he walked before the in truthe & righte-
ousnesse & in plainesse of heart with thee.
And thou haste kepte for him this greate
mercy, that thou hast geuen him a sonne,
to sitte on his seate: as it is come to passe
this daye. * And nowe, O Lord my God, ii.Re.i.c.
it is thou ẏ hast made thy seruaunte king b
in steade of Dauid my father. * And I Sap.ix.a
am but young, and wote not howe to goe
out and in. And thy seruaunt is in ẏ mid-
dest of thy people, which thou hast chosen.
And verely the people are so manie that
they can not be tolde nor nūbred for mul-
titude. * Geue therfore vnto thy seruaūte Sap.
an vnderstanding heart, to iudge thy peo-
ple, that I maye discerne betwene good
and badde. For who is able to iudge this,
so mighty a people?

And this pleased the Lorde wel, that Sa-
lomon had desired this thing. And God
said vnto him because thou hast asked this
C thing, and hast not asked long life, neither
hast asked riches, nor ẏ soule of thine ene-
myes, but hast asked vnderstanding and
discretion in iudgement. Beholde, I haue
done accordyng to thy petitiō. For I haue
geuē thee a wise and vnderstādyng heart,
so that there was none lyke thee before
thee, neither after the shall any erise lyke
vnto thee. And I haue also geuē thee, that
whiche thou hast not asked, euen riches &
honoure, so that there shalbe no king lyke
vnto the all thy dayes. And if thou wilte
walke in my wayes, to kepe myne ordi-
3. Re. xv. a. naunces and my cōmaundementes, as
thy father Dauid dyd walke, I will leng-
then thy dayes. When Salomon awoke,
1. Par. 1. b beholde, it was a dreame. * And he came
to Ierusalem and stode before the arke of
the testament of the Lorde, and offered
burnt offeringes and peace offeringes, &
made a feast to all his seruauntes.
Then came there two women, that were
harlottes, vnto the king, & stode before
him. And the one womā said: Oh my lord,
I and this woman dwell in one house.
And I was deliuered of a childe with her
in the house. And the third day after that
I was deliuered, she was deliuered also:
and we were together, and no straunger
with vs in the house, saue we two.
And this wiues childe died in the nighte,
for she smothered it. And she rose at myd-
nighte, and toke my sonne from my syde,
while thine handmayde slepte, and layde
it in her bosome, and put her dead child in
my bosome. And when I rose vp to geue
my childe sucke, behold, it was dead. But
when I had loked vpō it in the mornyng,
beholde, it was not my sonne, whiche I
dyd beare.
The other woman saide: it is not so: but
D my sonne liueth, & thy sonne is dead. And
she saide againe: No, but thy sōne is dead
& my sonne is aliue. And thus thy pleated
before the king. Then sayde the king: the
one sayeth, this that is aliue is my sonne,
and the dead is thine. And ẏ other saieth
nay: but thy son is dead, & the liuing child
is mine. And the king saide: bring me a
swearde. And they brought out a swearde
before the king. And the king saide: De-
uide the liuing childe in two, & geue ẏ one
halfe to the one, & the other to the other.
Thē spake the woman whose the liuing
childe was, vnto ẏ king: For her bowells
yerned vpō her son, & said: I beseche thee
my lord, geue her the liuing childe, and in
nowyse slay it. But the other said, let it be
neither mine nor thine, but deuide it. The
the king aunswered, & said: geue her the
liuing childe, & slaye it not: for she is the
mother thereof. And all they of Israell
heard of the iudgemēt which the king had
iudged, & feared ẏ king: for they saw that
the wysedome of God was in him to doe
iustice.

The. iiii. Chapter.

The princes and rulers vnder Salomon. The purueyaunce for his vitailes. The numbre of hys horses, and of his Parables.

AND so kyng Salomon was A
king ouer al Israel. And these
were his lordes. Azariahu the
sonne of Sadok the prieste,
Elihoreph & Ahiah the sonnes
of Sisa, scribes. Iehosaphat the sonne of
Ahilud, the recorder. Banaiahu the sonne
of Iehoiada was ouer the hoste. Sa-
dok and Abiathar were the priestes. And
Azariahu the sonne of Nathan was ouer
the officers. And Zabud the sonne of Na-
than was a priest, the kinges companion.
And Abisar stewarde of housholde. And
* Adoniram the sōne of Abda, was ouer 3. Re.
the tributes.
And Salomon had twelue officers ouer
all Israel, which prouided vitailes for the
kyng and his housholde: eche manne hys
moneth in a yeare, made prouision for ne-
cessarie thinges. And these are their na-
mes: the sōne of Hur in mounte Ephraim:
the sōne of Dekar in Makaz & in Saal-
bin and Bethsames, Elon & Bethanan:
the sonne of Hesed in Aruboth, to whom
perteined Socho and all the lande of He-
pher: the sonne of Abinadab in all the re-
gion of Dor, whiche hadde Tapheth the
daughter of Salomō to wife. Baana the B
sonne of Ahilud was ouer Thaanach and
Magiddo, and ouer all Bethsan, whiche
is by Zarthana beneath Iezraell, from
Bethsan, to the plaine of Mehola, euen
vnto the place that is ouer against Iech-
meam: the sonne of Gaber had Ramoth
Gilead, and hys were the townes of
Iair: the sonne of Manasse, whiche are
in Gilead, and vnder hym was the regiō
of Argob, whyche is in Basan three score
greate cities wyth walles and barres of
brasse.
Ahinadab the sonne of Hiddo had Mahe-
naim. Ahimaaz was in Nephthalim, & he
toke

toke Basmath the daughter of Salomon
to wife. Baana the sonne of Husai was in
Aser and in Aloth. Iehosaphat the sonne
of Paruah was in Isachar. Semei the sō
of Ela was in Ben Iamin. Gaber ẏ sone
of Urye was in the countrey of Gilead, ẏ
land of Sehon king of the Amorites, and
of Og king of Basan, and was officer a-
lone in the lande. And Iuda and Israell
were many, euen as the sand of the sea in
numbre, eating and drinckyng and ma-
C king mery. * And Salomō raigned ouer
all kingdomes, from the * riuer vnto the
lande of the Philistines: euen vnto the
border of Egipte: and they broughte pre-
sentes, and serued Salomō all the dayes
of his lyfe.
And Salomons bread for one daye, was
thirty quarters of manchet floure, & thre
score quarters of meale: Tenne stalled o-
xen, and twenty out of the pastures, & an
hundred shepe, beside hartes, buckes and
wilde goates, and capons. For he ruled
in al the region on the other side Eupra-
tes, from Thiphsah to * Asa, ouer all the
kinges on the other side the riuer. And he
had peace with al his seruauntes on eue-
ry side. And Iuda & Israell dwelte with-
out feare, euery man vnder his vine, and
vnder his figge tre, from Dan to Berse-
ba, all the dayes of Salomon. And Sa-
D lomon * hadde fourtye thousande stalles
of horses for charettes, and twelue thou-
sand horsemen. And the officers prouided
vitaile for king Salomon, and for al that
came out of any place to king Salomons
table, euery man his moneth so that there
lacked nothing. Barlye also and strawe
for the horses and mules, broughte they
vnto the place where the officers wer, eue-
ry man in his office.
* And God gaue Salomon wisdome and
vnderstanding exceading muche, and a
large heart, euē as the sand that is on the
sea shore and Salomons wysdom excel-
led the wisedome of all the children of the
east countrey, & all the wysdom of Egipt.
For he was wiser than al men, yea, than
Ethan the Ezrahite, & Heman, Chalcol, &
Darda the sōnes of Mahol. And his na-
me was spoken of thorow out all nations
on euery side. And Salomon spake thre
thousand Prouerbes. And his sōges wer
a thousand & fiue. And he spake of trees,
euen from the Cedar tre that groweth in
Libanō, vnto the Isope that springeth
out of the wall. He spake also of beastes,
of foules, of wormes, and of fyshes. And
there came of al natiōs to heare ẏ wisdom
of Salomon, and from all kynges of the
earth, which hadde heard of his wisdom.

The. v. Chapter.

Kyng Hyram sendeth Cedar tymbre to the building of the temple. The discription of the workes.

And Hiram king of Tire sent
his seruauntes vnto Salo- A
mon, for he had hearde, that
they had anointed him king
in the rowme of his father.
* For Hiram was euer a louer of Dauid.
* And Salomon sent to Hiram, saying:
thou knowest * howe that Dauid my fa- a.
ther, coulde not builde an house vnto the
name of the Lorde hys God, for the war-
res, which were about him on euery side,
vntill the Lorde putte them vnder the so-
les of his fete. But nowe the Lorde my
God hath geuē me reste on euery syde, so
that there is neither aduersary, nor anye
euill plague. And beholde, * I am deter- d.
mined to builde an house vnto the name
of the Lorde my God, as the Lorde spake
vnto Dauid my father, saying: thy sonne
whome I will set vppon thy seat for thee,
he shall builde an house vnto my name. B
Now therfore, commaund thou that they
hewe me Cedar trees oute of Libanon.
And my seruauntes shall be with thine,
and vnto thee will I geue the hier for thy
seruanntes, according to all suche thinges
as thou shalte appointe: for thou knowest
that there are not among vs, that can skil
to hewe tymbre, like vnto the Sidones.
When Hiram hearde the wordes of Sa-
lomon, he reioyced greatly, and said: Bles-
sed be the Lord this day, whiche hath ge-
uen vnto Dauid a wise sonne ouer thys
mighty people. And Hiram sente to Sa-
lomon, saying: I haue considered the thin-
ges, which thou sentest to me for, and will
accomplish all thy desire, concerning tym- C
bre of Cedar trees and Firre. My ser-
uauntes shall bring theym from Libanon
to

to the sea. And I wil conuey them by ship,
vnto the place that thou shalt shew me, &
wil cause them to be discharged there, and
thou shalt receaue thẽ. And thou shalt do
me a pleasure again, if thou minister fode
for mine house. And so Hirã gaue Salo-
mon Cedar trees, & Firre t.ees, accordig
to al his desire. And Salomon gaue Hirã
twenty thousand quarters of wheate for
foode to his houshold, and twenty buttes
of pure oile. Thus muche gaue Salomon
to Hiram yeare by yeare.
And the Lorde gaue Salomon wisdom
as he promised him, And there was peace
betwene Hyram and Salomon, and they
two wer confederate together. And king
D Salomon raised a summe out of al Isra-
ell. And the summe was thirtie thousande
men, whom he sent to Libanon, ten thou-
sand a moneth by course, so that whẽ they
had bene one moneth in Libanon, they a-
bode two monethes at home.
ii.Pa.iii. a And *Adoniram was ouer the summe.
And Salomon had thre score & ten thou-
sande that bare burthens, & foure score
thousand masons in the mountaines: be-
sides the lordes, whome Salomõ appoin-
ted to ouersee the worke, euen thre thou-
sand and thre hundred, whiche ruled the
people (and them) that wroughte in the
worke. And the king commaunded them
to bring great stones, free stones & hewed
stones for the foũdation of the house. And
Salomõs masõs, & the masons of Hirã,
did hewe thẽ with ỹ workemen of the cor-
ners. And so they prepared both tymbre &
stones for the building of the house.

The. vi. Chapter.

Howe and when the temple was builded.

A And it came to passe, that in the
foure hundred and foure score
yeare (after the children of Is-
rael were come out of the land
2.Pa.iii.c of Egypte) and * in the fourth
yeare of ỹ raigne of Salomon vpon Isra-
ell, and in the moneth Ziffe, whiche is the
Acte.7.f. second moneth * he beganne to builde the
house of the Lorde. And the house, whiche
Salomon builte for the Lord, was thre
John.x.e score cubites long, & twenty cubites broad
Act.iii.b. and. xxx. cubites hye. And *he made a por-
and.v.c. che before the bodye of the temple, whiche
was twentie cubites long, after the brea-
dth of the house, and tenne cubites broad
euen in the forefront of the house. And in
the house he made windowes broye with-
out and narow wythin.
And in the wal of the house, he made chã-
bers round about, (euen in the walles of
the house) rounde aboute the temple and
the quere, and made sides rounde aboute.
The nethermoste chambre was fiue cubi-
tes broade, and the middle, was syxe cubi-
tes broad: ỹ thirde was. vii. cubites broad.
For without in the wall of the house, he
layed beames rounde about, that the bea-
mes of the chambres would not be faste-
ned in the walles of the house. And the
house was builte of stone, made parfite al-
readye before it was broughte thither, so
that there was neyther hammer nor axe,
eyther any tole of yron hearde in the hou-
se, whyle it was in buildyng.
The dore of the middle chambre was in B
the right side of the house: and men went
vp with wyndyng steares into the middle
chambre, and oute of the middle, into the
thirde. And so he builte the house, and fi-
nished it, & roufte it with beames of Ce-
dar tymber. And then he builte chambers
to all the temple of fiue cubites heigth, &
they were ioyned to the house with bea-
mes of Cedar.
And the worde of the Lord came to Sa-
lomon, saying: concerning the house, whi-
che thou arte in building, yf thou wilte
walke in mine ordinaunces, and execute
my lawes, and kepe all my commaunde-
mentes, to walke in thẽ: then wil I make
good vnto thee, my promise, * whiche I [illegible]
promised Dauid thy father. * And I will [illegible]
dwel among the children of Israel, & will
not forsake my people Israel. Salomon
therefore builte the house, and finished it,
and siled the walles of the house within
with bordes of Cedar tre: euen from the
pauement of the house vnto the roofe dyd
he sile the walles of it within, with Cedar
tre, and borded the flore of the house with
planckes of firre.
And he siled twenty cubites in the sides
of the quere of the temple, both floore and C
walles, with bordes of Cedar, and dressed
it within in the secrete place of the tẽple,
euen in the most holy. And the first house,
that is to saye, the body of the tẽple with-
oute was fourtye cubites long. And the
Cedar of the house within was karued in
knoppes, & grauen with floures, and all
was Cedar tibre, so ỹ no stone was sene.
And the quere that was within ỹ temple
he prepared to set there the arke of the ap-
pointment of the lord. And the quere be-
fore was. xx. cubites lõg. xx. cubites in bre-
dth &. xx. cubites in heygth. And he siled
it with pure gold, & borded the alter with
Cedar.

Cedar. And Salomon also siled ÿ house within, with pure gold. And he made golden barres run along the quere, which he had couered with gold. And ÿ hole house, he ouerlaid with gold, vntil he had ended it. And the aulter that was in the quere, he ouerlaid with gold also.

And within the quere, he made two *Cherubins of oliue tree, x.cubites hye. Fiue cubites long was a wing of the one Cherub, and.v.cubites long was a wing of the other Cherub: so ÿ from the vtmost part of one wing vnto the vttermost part of the other, were.x.cubites. And ÿ other Cherub was.x.cubites hie also: so ÿ both the Cherubs were of one measure & one sise: For the heigth of the one Cherub was.x.cubits, and so was it of the other. And he put the Cherubs within ÿ inner house.*And the Cherubs stretched oute their winges, so that the one wing of the one touched the one wall, & the one wing of the other touched the other wall. And the other two wynges of them touched one another in the middes of the house. And he ouerlaid the Cherubs with gold. And in al the wals of the house round about, he made figures of carued and spled work: as namely pictures of Cherubs and Palme trees, and grauen floures, both within in the quere, and without in the temple. And the flooꝛe of the house he couered with golde, both within in the quere, and without in the temple. And in the entring of the quere he made two dores of olyue tree: And both the vpper and the two syde postes were.v.square. The two dooꝛes also were of oliue tree, and he graued them with grauing of Cherubs, and paulme trees: and grauen flowers, & couered them with golde, and layed thyn plates of golde vpon the Cherubs and Paulme trees. And in like maner did he in the dooꝛe of the temple, sauing that the postes were of oliue tree, foure square. The two dooꝛes were of fyꝛre tree, and either doꝛe with two folding leaues: he graued theron Cherubs, Paulme trees, and floures, couered them w gold, which was layd thyn vpon the carued worke.

And he built the inner court with thꝛee rowes of hewed stone, and one rowe of Cedar wood.

In the fourth yere was the foundation of the house of the Loꝛd layed: euen in the Moneth Zif: And in the leueth yeare, in the Moneth Bull (which is the eyght moneth) was ÿ house ful finished thꝛough out al the partes therof, accoꝛding to all the fashion of it, and so was he.vii.yeare in building it.

¶The.vii.Chapter.

The building of the house of Salomon. The house of Pharaos daughter. The fourme of the pillers of bꝛasse, of the bꝛasen sea.&c.

But Salomō was building his A
owne house thirten yere, and finished it all. And he built the house in the wood of Libanon, an hundꝛed cubites long, and fifty cubites bꝛoade, and thirty cubites hye. And (it stode) vpon foure rowes of Cedar pillars, and Cedar beames were laied vpon the pillers. And the roofe was Cedar aboue vpon the beames that lay on the pillers, euen.xlv.beames in.xv. rowes. And there were wyndowes in thꝛee rowes, and ÿ wyndowes were one against another thꝛee folde. And the dooꝛes with the syde postes, and the vpper postes, wer foure square, and had wyndowes one against an other thꝛee folde.

And he made a poꝛche by the pyllers (that bare vp the house) fifty cubites lōg, and thirty cubites bꝛode, and that poꝛche was befoꝛe those, and the other pillers. Foꝛ there was a thicke tre set befoꝛe thē. Then he made a poꝛche to sit and iudge in, siled with Cedar thꝛoughout all the pauements. And hys owne house (that he kept residēce in: and that was in another court without the poꝛche) was made of ÿ same worke. And then Salomon made an house foꝛ Pharaos daughter * (whō 3.Kin.iii.
he had taken to wyfe) lyke vnto the fashion of that poꝛche. a.

And all these were of the best stones, B
hewed after a measure, and sawed wyth sawes, within and without, from the foūdation vnto the beames (that lay aboue after the measure) and euē so on the outside toward the great court. And the foūdation was layd vpon rich stones, and ÿ very great stones, whereof some were.x. cubits, and some.viii.cubites. And aboue were good stones, squared after a certain rule, & couered with Cedar. And ÿ great court rounde about was with thꝛe rowes of hewed stones, & one row of Cedar plākes, after the maner of ÿ inner court of ÿ house of the Loꝛd, & of the poꝛche of ÿ temple.*And king Salomō sent, and set one 2.Pa.ii.a
Hyꝛam out of Tyꝛe, a wydowes sone of ÿ tribe of Nephthalim, his father being a mā of Tyꝛe. Which Hirā was a craftesmā Ex.xxxi.
in bꝛasse,*ful of wisdō, & vnderstādīg & a.

conning:to worke al maner of worke in
brasse. And he came to king Salomon,
and wrought al his worke. For he cast *
Jere.lii.e i.Parali. xviii.b 3.Kin.xx.b c — two pillers of brasse, of eightene cubites
hie a pece, & a stringe of twelue cubites
did compasse eyther of them about. And
he made two head peces of molten brasse
(after the fashion of a crown)to set on the
tops of the pillers. The heyght of the one
heade pece conteined.v.cubites, and the
height of the other head pece conteined.v
cubites also:He made also net worke, and
garlandes of chaine worke vpõ the head
peces that were on the top of the pillers,
C euen.vii.(rowes)vpon the one headpece
and.vii.on the other. And so he made the
pillers, and two rowes rounde about, in
the one wrethen worke to couer ẏ head-
peces that were vpon the Pomgranates
And thus did he also for the other head
pece. And the head peces that were on ẏ
tops of the pillers couered he aboue, with
a curious worke of roses toward ẏ pa-
lace by the space of foure cubites. Like-
wise vnder the head peces in those two
pillers beneth, ouer against the myddes,
and before the net worke: and vpon the
second head pece there were two hundred
Põgranates in two rowes round about
And he set vp the pillers in the porche of
the temple. And when he had set vp the
right piller, he called the name thereof*
Joachin: and when he had set vp the left
D piller, he called the name therof * Boaz.
Stedfastnesse. Stregth — And in the top of the pillers was a worke
of roses, and so was the workemanshyp
of the pillers finished.

And he made a molten lauatory, x.cu-
bites wyde from brym to brym, round in
compasse, & v.cubites hye. And a string
of thirtie cubites did compasse it about, &
vnder the brym of it there were knoppes
round about, x.in one cubite: and they cõ-
passed the lauatory round about. And ẏ
knoppes were cast with it, in two rowes
when it was cast. And it stode on twelue
oxen: of which three loked towarde the
North, three towarde the West, three to-
warde the South, and three toward the
East, and the lauatory stode vpon them,
and all their hinder partes were inward.
It was an hande breadth thycke, & the
brim wrought like the brim of a cup with
floures of lilies. And it conteined two
thousande Battes.

And he made.x.sockets of brasse, foure
cubites long, and foure cubites broade a
pece, and three cubites hie, and the worke
of the sockets was on this maner: There E
had sides, & the sydes were betwene the
ledges. And on the sydes that were be-
twene the ledges, were Lyons, Oxen, &
Cherubs. And likewise vpõ the ledges ẏ
were aboue: & beneath ẏ Lions & oxen,
were certaine additions made of thyn
worke. And vnder euery socket were foure
brasen wheles. & bordes of brasse. And in
the foure corners therof, were vndersetters
(vnder the lauatory)cast eche ouer a-
gainst his felow.

And the stalke of the lauatory was in
ẏ middle of it, (where it is sene on the out syde)
one cubite hye, and a cubite and an halfe
rounde, and in the height of it wer grauẽ
workes whose sydes were made foure
square, & not round. And vnder the sydes
were foure wheles, & the Axeltrees ioy-
ned fast to the bottome. And the heyght
of euery whele was a cubite and a halfe.
And the workmanship of ẏ wheles was
like the worke of a charet whele. And the
axeltrees, ẏ nauels, spokes & shaftes wer
al moltẽ. And there were foure vnderset-
ters in ẏ foure corners of one socket: & the
vndersetters were of ẏ very bottom self.
And in the height of ẏ bottom was there
a rounde cõpasse of halfe a cubite hye: and
in ẏ heyght of ẏ bottome, there proceded
both ledges & sydes out of the same. For
in the bordes of the ledges, & on ẏ sydes
he had grauẽ pictures of Cherubins. Li-
ons & Paulmetrees, one by another roũd
about. Thus made he the.x.sockets after
thys maner: And they had al one fashiõ of F
casting, one measure, and one syse. Then
made he.x.lauers of brasse, one lauer cõ-
teining foure Battes: & one lauer was
foure cubites, & vpõ euery one of ẏ.x.soc-
kets, he put one lauer. And he put.v.of
those sockets on the right syde of ẏ house
and the other.v. on the left. And he set the
lauatory on the right side of ẏ house east-
warde, and towarde the south.

And Hyram made pottes, shouels and
basyns, and so finished al the worke that
he made kyng Salomon for the house of
the Lord: that is to say, two pillers, and
two rounde headpeces, that wer to be set
on the tops of the two pyllers. Two net
workes to couer the two rounde head-
peces, set vpõ the tops of the pillers, and
foure hundred Pomgranates for ẏ two
net works(euen two rowes of Pomgra-
nates in one net worke)to couer the two
head peces ẏ were to be set on ẏ toppes of
ẏ pillers: and the.x.sockets, and.x.lauers
on

on the backets. The lauatory, and .xii. oxē
under it: and pottes, shouels and basens.
And al these vessels, which Hyram made
to king Salomō for the house of the lord
were of bryght brasse. In yͤ plain of Jor-
dan did the king cast them: Euen in the
thicke clay betwene Socoth & Zarthan.
And Salomō left al yͤ vessels unwaied,
bicause they wer so exceading many, nei-
ther foūd they out the weight of yͤ brasse.
6 And so Salomō made al the vessels that
perteined unto the house of the Lord: the
golden aulter, and the goldē table wher-
on the shewbread was: And .v. candelstic-
kes for the right syde, and .v. for the left,
before the quere of pure golde: with flou-
res, lampes, and snoffers of golde: and
boules, flat peces, basins, spones, & ma-
sures of pure gold, & hyndges made he of
gold both for the dores of yͤ quere (yͤ place
most holy) & for the dores of yͤ temple also
And so was ended all the worke yͤ kyng
Salomon made for the house of the lord.
pa.iiii. And * Salomon brought in the thyngs,
which Dauid hys father had dedicated:
euen the siluer, golde, and vessels, and
layed them up among the treasures of the
house of the Lord.

The .viii. Chapter.

The Arke is borne into the temple. A cloude fil-
leth the temple. The temple is blessed.

1 pa.v.a. THen * Salomō gathered
together yͤ Elders of Js-
raell, al the heades of the
trybes, (and them yͤ were
captaines among the fa-
thers of the childrē of Js-
raell) unto hym in Jeru-
kin.vi salem, yͤ they might bryng up the Arke of
the appointment of the Lord, * out of the
citie of Dauid, which is Sion. And al the
men of Israel assembled unto king Sa-
lomō, to the feast yͤ falleth in the moneth
Ethanim, which is the seuenth moneth.
And al the elders of Israel were come, &
the Priestes toke up the Arke. They bare
the Arke of the Lord, into the tabernacle
of witnesse: and al the holy vessels yͤ were
in the tabernacle, those did the Pryestes
and Leuites beare. And king Salomon
and al the congregation of Israell, that
were assembled unto hym (and wēt with
hym before the Arke) dyd offer shepe and
oxen, that could not be told nor numbred
for multitude.

And so the Priestes brought the Arke
of the appointment of the Lord unto hys
place: Euen in the quere of the tēple, and
place most holy, under the wynges of the
Cherubs. For the Cherubs stretched out
their winges ouer yͤ place of yͤ Arke, and
couered both it, and also yͤ staues therof a
hye upon it. And they drew out yͤ staues,
that the endes of thē might appeare out
of the holy place win the quere, but they
were not sene without. And there they
haue bene unto this day, & there was no-
thing in the Arke, * saue the two tables of
stone, which Moses put there at Horeb, B
in the which (tables) the Lord made an Deu.x.a.
appointment with the children of Israel
when he brought them out of the land of
Egipt.

And it fortuned yͤ when the Priestes
were come out of the holy place, the cloud
filled the house of the Lord, yͤ the Prie-
stes could not stand & minister, bicause of
the cloude, for the glory of the Lord had
filled the house of the Lord. Then spake Le.xvi.a.
Salomon: the Lord * sayd that he would
dwel in the darke cloud. I haue built thee
an house to dwel in, an habitatiō for thee
to abide in for euer. And the kyng turned
hys face, & blessed al the congregation of
Israell, & al the congregation of Israell
stode stil, and he sayd: Blessed be the lord
God of Israell, which spake with hys
mouth unto Dauid my father, * & hath 2.kin.vii
with his hande fulfilled it, saying: Since c.
the day yͤ I brought my people Israell ii.par.vi.
out of Egipt, I chose no citie of al the tri- a.
bes of Israel, to build an house yͤ mi name
might be therin: But I haue chosē * Da- 2.kin.xvi.
uid, to be ruler ouer my people Israell. a.
And it was in the heart of Dauid my fa-
ther to builde an house for the name of yͤ
Lord God of Israel. And the Lord sayd
unto Dauid my father: Wheras it was
in thine heart to builde an house unto my
name, thou dydst wel, yͤ thou wast so min-
ded: Neuerthelesse, thou shalt not buylde
the house, but thy sonne yͤ shal come out
of thy loynes shal buylde the house unto
my name. And the Lord hath made good
hys worde yͤ he spake. And I am ryse up C
in the rowm of Dauid my father, and sit
on the seate of Israel, as the lord promi-
sed & haue built an house for the name of
the Lord God of Israel. And I haue pre-
pared therin a place for the Arke, wher-
in is the couenaūt of the Lord, which he
made with our fathers, whē he brought
them out of the land of Egipt. Salomon
stode before the aulter of the Lord in the
syght of all the congregation of Israell, &
stretched out hys handes toward heauē,

ii. Para. vi. b. and sayd: ✶ Lord God of Israell, there is
no God like thee in heauen aboue, or in
the earth beneth, thou ỳ kepest couenaunt
and mercy for thy seruauntes ỳ walke be-
fore thee with al their heart: thou ỳ haste
kept wyth thy seruaunt Dauid my father
that thou promysedst hym. Thou spakest
also with thy mouth, and hast fulfilled it
with thyne hande, as it is come to passe
thys day. Therfore, now lord God of Is-
raell, kepe with thy seruaunt Dauid my fa-
ther, that thou promysedst hym, saying: *
ii. Kin. vii c. Thou shalt not be without a man in my
syght to syt on the seate of Israell: so that
thy children take hede to their way, that
they walke before me, as thou hast wal-
ked in my syght. And now (O God) of Is-
rael, let thy word be verified, which thou
spakest vnto thy seruaunt Dauid my fa-
ther.

Wil God in dede dwel on the earth? Be-
hold, * ỳ heauens, & the heauēs of al hea-
uens are not able to cōteine thee: and how
Esa. lxvi. a. should then this house do it, that I haue
Act. vii. f. builded? Haue thou therfore respect vnto
the praier of thy seruaunt, and to his sup-
plication (O Lord my God) to heare the
voice and praier before thee this day, that
thine eyes may be open towarde this
house, night and day, euen towarde thys
Deu. xii. c. place (of which thou hast said: * My name
shalbe there.) That thou mayest hearken
vnto the praier, which thy seruaunt prai-
eth in this place: And rewarde thou the
supplicatiō of thy seruaunt and of thy
people Israel, when they pray in thys
place: And heare ỳ in heauen thy dwel-
ling place, & when ỳ hearest, haue mercy.
ii. Para. vi. b. * If any man trespasse against his neigh-
bour, and there goe an othe betwene thē,
and the one cōpel the other, & come swea-
ring before thine aulter in thys house,
then hearken ỳ in heauen, & worke, and
iudge thy seruauntes, ỳ thou cōdemne the
vngodly to bring his way vpō his head,
and iustifie ỳ righteous, to geue him ac-
D cording to his righteousnesse. * Whē thy
Deu. xxx. a. people Israel be put to the worsse before
the enemy, bicause they haue sinned a-
gainst thee, and afterwarde turne again
to thee, and knowledge vnto thy name, &
pray, and make supplicatiō vnto thee in
this house: then heare ỳ in heauen, to be
mercifull vnto the sinne of thy people Is-
rael, and bring them again into the land,
which thou gauest vnto their fathers.
iii. King. xvii. a. * If heauen be shut vp, and there be no
raine bicause they haue sinned against
thee: yet if they pray in this place, and
knowledge vnto thy name, and turne fro
their sinne, through thy scourging of thē:
thē heare ỳ in heauē, & be mercyfull (vnto
the synnes,) of thy seruauntes, & of thy peo-
ple Israel, ỳ thou shew them a good way
to walke in, & geue raine vpō the lande, ỳ
thou hast geuē to thy people to enherite.
If there be in the lande dearth, or pesty-
lence, drouth, blasting, greshopper, or ca-
terpiller, or if their enemy besiege thē in
the lande of their cities, or whatsoeuer
plage or sickenesse chaunce: * then what
praiers and supplicatiō so euer be made
of any man of al thy people Israel, which
shal knowledge euery man the plague of
his own heart, & stretch forth his handes
toward this house. Heare ỳ then in hea-
uen, euē in thy dwelling place, & be mer-
ciful, and worke, & geue euery mā accor-
ding to his wayes, (euen as ỳ that on-
ly knowest his heart, for thou onely kno-
west the heartes of al the children of mē)
that they may feare thee as long as they
liue in the lande, which ỳ gauest vnto our
fathers. And likewise, if a straunger that
is not of thy people Israell, * come out of
a farre countrey for thy names sake, (for
they shall heare of thy great name, and of
thy mighty hande, and of thy stretched out C
arme, & shal come and pray in this house.
Therfore, heare ỳ in heauē thy dwelling
place, and do all that the straunger calleth
to thee for, that al natiōs of the earth may
know thy name, and feare thee, as do thy
people Israell: and that they may knowe
that thy name is called vpō in this house,
which I haue built.

If thy people go out to battaile agaist
their enemies, whither soeuer thou shalt
sende them, and shall pray vnto thee (O
Lord) * toward the way of the citie, which
thou hast chosen, and towarde the house
that I haue built for thy name: (heare ỳ
in heauen their praier and supplication,
and iudge their cause.)

If they sinne against thee, * (for ther is i. Ioh. i.
no man ỳ sinneth not) and thou be angry
with them, and deliuer them into ỳ hand
of their enemies, so that they cary them
away prisoners vnto the lande of their
enemies, either farre or neare, yet if they
turne againe vnto their heartes in the
land (to the which they be caried captiue)
and returne and pray vnto thee in ỳ land
of their enemies, saying: we haue sinned,
we haue done wickedly, and haue cōmit-
ted vngodlinesse, & so turne againe vnto
thee

thee with all their heart, & al their soule,
in the lande of their enemies (which led
them away captiue) and pray vnto thee,
toward the way of their land, which thou
gauest vnto their fathers, and towarde
the citie, which thou hast chosen, and to-
warde the house which I haue built for
Gen.ix.b. thy name: then heare thou theyr * prayer
and supplication in heauen thy dwellyng
place, and iudge their cause: & be mercy-
ful vnto thy people ye haue sinned against
thee, and vnto all their iniquities (wher-
by they haue done wickedly against thee)
and get thou then the fauoure of those,
which led them away captiue, yt they may
haue compassiō on them. For they be thy
people, & thyne enheritaunce, which thou
F broughtest out of Egipt, euen from the
mydst of the fornace of yrō. And let thine
eyes be open vnto the prayer of thy ser-
uaunt, and vnto the prayer of thy people
Israel, * to hearken vnto thē, in al yt they
i.Ch.i.b cal for vnto thee. For thou dydst seperate
them frō among al ye nations of the earth
(to be thine own enheritaunce (as thou
saydest by the hande of Moses thy ser-
uaunt, when thou broughtest our fathers
* out of Egipt, O Lord God.
Exo.xix. a. * And when Salomon had made an end
ii.Par. of praying al thys prayer & supplication
vii.a. vnto the Lord, he arose from before the
aulter of the Lord, and from knelyng on
hys knees, and from stretching of hys
handes vp to heauen, & stode and blessed
al the congregatiō of Israel with a loude
voyce, saying: Blessed be the Lord that
hath geuen rest vnto hys people Israel,
according to all that he promysed: * there
iii.Reg. hath not fayled one worde of al the good
iii.d. promise which he promised by the hande
of Moses hys seruaunt. The Lord our
God be with vs, as he was wyth our fa-
thers, & forsake vs not neither leaue vs:
but yt we may bow our heartes vnto him
that we may walke in al hys wayes, and
kepe hys commaundementes, his statutes
and his lawes, which he commaūded our
fathers. And these my wordes, which I
haue prayed before the Lord, be nye vn-
to the Lord our God, day and night that
he defende the cause of hys seruaunt, and
the cause of his people Israel (what thīg
soeuer chaunce at any tyme) that al nati-
ons of the earth may know that the Lord
is God, & none but he. Let your heart
therfore be perfyt with the lord our god
that ye walke in his statutes & kepe hys
commaundementes, as thys day.

And the kyng and al Israell with hym, G
offred offringes before the Lord. * And ii. Para.
Salomon offred a sacrifice of peace of- vii.a.
fringes vnto the Lord, and he offred vn-
to the Lord .xxii. M. oxen, & an hundred &
twenty. M. shepe: And so the kyng & all
the children of Israel dedicated the house
of the Lord. The same day dyd the kyng
halow the myddle of the court, that was
before the house of the Lord: for there he
offred burntofferinges, meatoffrynges, &
the fat of the peaceoffrynges: bicause the
brasen aulter that was before the Lord:
was to litle to receiue the burnt offrings
meatoffrings, and the fat of the peaceof-
fringes.

And Salomon helde yt same tyme an
hye feast & all Israell with him, a very
great congregation, euen frō the entring
in of Hemath vnto the riuer of Egipt, be-
fore the Lord our God, * vii. dayes, and
vii. daies, euen .xiiii. dayes. And ye .viii. De ii.xvi
day he sent the people away. And they c.
blessed the king, and went vnto their tē-
tes ioyous, and with glad heart, bicause
of all the goodnesse yt the Lord had done
for Dauid his seruaunt, and for Israell
his people.

The .ix. Chapter.

The Lord appeareth the second time to Salo-
mon. Salomon geueth townes to Hiram. The Ca-
nanites become tributaries. He sendeth shippes for
golde. He buildeth many cities.

AND whē Salomō had * fi- A
nished ye buildīg of ye house ii. Para.
of ye Lord, & the kinges pa- vii.c.
lace, & al that he had in his
minde, & was appointed to
make: the Lord appeared
vnto him againe, as he appeared vnto
him at Gibeō. And the lord said vnto him
I haue heard thy praier, & thy intercessiō
that yu hast made before me: for I haue ha-
lowed this house (which yu hast builte) to
put my name there for euer, & mine eies,
& my heart shalbe ther perpetually. And
if yu wilt walke before me (as Dauid thy
father walked, in purenesse of heart, & in
righteousnesse) to do al yt I haue cōmaū-
ded thee, & wilt kepe my statutes, & my
lawes, then wil I stablish the seate of thy
kingdom vpon Israel for euer, as I pro-
mised to Dauid thy father, sayīg: * Thou
shalt not be without a man vpon ye seate iii. King.
of Israel. But & if ye & your childrē turne ii.a.
away from me, & will not kepe my com- B
maundementes, & my statutes (which I
haue set before you) but go & serue other
gods, & worship thē: thē wil I wede Isra-

 ell

el out of the lande, which I haue geuen
them: And this house which I haue halo-
wed *for my name, will I cast out of my
4. Kinge xxi. a. sight. And Israel shalbe a prouerbe, and
a fable among al nations. And this house
Je. vii. b. shalbe taken away: so that euery one that
passeth by it, shalbe astonied, & shal hisse,
and they shal say: *why hath the lord don
De. xxix. d thus vnto this lande, and to thys house?
And they shal answere: bicause they for-
Je. xxii. b &c. sake the Lord their God, whiche brought
their fathers out of ẏ lād of Egipt, & haue
taken holde vpon other Gods, and haue
worshipped them, and serued them: there-
fore hath ẏ Lord brought vpō thē al this
2 Pa. viij c euil. *And it fortuned, ẏ at the ende of. xx
yeres, Salomō finished ẏ building of the
two houses, ẏ is to wete, ẏ house of ẏ lord
and ẏ kinges palace. And Hirā the kyng
of Tyre brought Salomō timber of Ce-
dar, & fyrretrees, golde, & whatsoeuer he
desired. And Salomon againe gaue Hy-
rā, twenty cities in the lande of Galile.
And *Hiram came out from Tire to see
3 Kin. v. b the cities which Salomon had geuē him,
C and they pleased him not. And he sayde:
what cities are these, which ẏ hast geuen
me, my brother? & he called them ẏ lād of
Cabul vnto thys day. And Hirā sent the
king. vi. score hundred weighte of golde.
And this is the sum, which king Salomō
raysed for a tribute when he builded the
house of the Lord, and his own house, &
Millo, and the wal of Jerusalem, & Ha-
zoer, & Megeddo, & Gazar. For Pharao
king of Egipt went vp, & toke Gazar, &
burnt it wt fier, & slue ẏ Cananites that
dwelt in ẏ citie, & gaue it for a presēt vn-
to his daughter, Salomons wife. And
Salomō built Gazar & Bethhoron the
nether: & Baalah, & Thamar in the wil-
dernesse, & in the lād: & al the treasure ci-
ties ẏ Salomō had, (and wer vnwalled, those
he made strong) & cities for his charets, &
cities for his horsemen, & all ẏ Salomon
desired, & would build in Jerusalē, in Li-
banon, & in al the lande of his dominion.
And al ẏ people ẏ wer left of ẏ Amorites
Hethites, Pheresites, Heuites, & Jebusi-
tes, (which wer not of ẏ childrē of Isra-
el) their childrē ẏ wer left after thē in ẏ lād
whō ẏ childrē of Israel also wer not able
to destroy: Those did Salomō compel to
bring tribute vnto this day. But of the
childrē of Israel did Salomō *make no
bōdmē. But they wer mē of warr, his mi-
Le. xxv. f nisters, his lordes, his captaines, and ru-
lers of his charrets, & his horsemē. And
these were the lordes, ẏ wer set ouer Sa- D
lomōs workes euē. v. hūdred were they &
fiftie, & they ruled the people ẏ wrought ẏ
worke. And Pharaos daughter came vp
out of the citie of Dauid vnto the house
which Salomō had built for her. And thē
did he also builde Millo. And thrice a yere
did Salomō offer burnt offrings & peace
offrings vpō the aulter which he built vn-
to the Lord: And he burnt incēse vpō the
aulter that was before the Lord, & so he
finished the house. And king Salomon
made a nauy of shippes in Azion Gaber,
which is beside Eloth, & the brincke of the
red sea, in the lād of Edō. And Hirā sente
by ship also of his seruaūts that wer ship-
mē, & had knowledge of ẏ sea, wt the ser-
uaūts of Salomō. And they came to O-
phir, and fet from thence one & twenty
score hundred weight of gold, & brought
it to king Salomon.

The. x. Chapter.

The Quene of Saba commeth to heare the wis-
dome of Salomō, whose royaltie is here described.

AND the *quene of Saba I
hearing the fame of Salo- Math. xii
mō (cōcerning the name of b.
the Lorde) came to proue 2. Par. ix.
him with hard questions. a.
And she came to Jerusalē
with a very great traine: with Camels
that bare swete odours, and golde excee-
ding much, and precious stones. And she
came to Salomon, & cōmuned with him
of al that was in her heart. And Salomō
declared vnto her, al her questiōs, so that
there was not one thing hid frō the king,
which he expoūded not vnto her. And the
quene of Saba cōsidered all Salomons
wisdom, and the house that he had buil-
ded, and the meate of his table, and the
sitting of his seruauntes, the order of hys
ministers, and their apparel, his drinke, &
his burnt sacrifices that he offred in the
house of the Lord, and she was astonied.
And she sayd vnto ẏ king. It was a true
worde that I heard in mine owne lād of B
thy sayings, and of thy wisdom. Howbeit
I beleued it not til I came, and saw it wt
mine eies. And behold the one halfe was
not told me: for thy wisdō and prosperitie
exceadeth the fame which I heard of the.
Happy are thy mē: & happy are these thy
seruaūtes, which stād euer before the, and
heare thy wisdō. Blessed be the Lord thy
God, which loued thee, to set thee on the
seate of Israel, bicause the lord loued Is-
rael for euer, and made the king to do e-
quitie and righteousnesse. And she gaue
the

the king. vi. score hũdreth weight of gold
and of swete odours exceadingmuch, and
precious stones. Ther came no more such
aboũdaũce of swete odours, as ẏ Quene
of Saba gaue to king Salomõ. The na-
..ix.c uy also of ẏ *ships of Hiram (that caryed
golde frõ Ophir) brought likewise great
plẽty of Almuge tree, & precious stones.
And the king made of the Almuge trees,
pillers for the house of ẏ Lord, & for the
kĩges palace, & made harpes, & psalteries
for singers. There came no more such
Almuge trees, nor were any more sene
unto this day. And king Salomon gaue
unto ẏ Quene of Saba according to all
her desire whatsoeuer she asked: besydes
that he gaue her of a free wil wᵗ his own
hand. And so she returned unto her own
countrey, both she, and her seruauntes.
The weight of gold ẏ came to Salomon
C in one yere, was. vi. hũdred, thre score, &
vi. talẽts of gold, besides ẏ he had of chap
mẽ, & of marchaũtes, & of poticaries, & of
al the kinges of Araby, & of ẏ Lordes of
the coũtry. And king Salomõ made two
hũdred bouckelers of beatẽ gold, vi. hun-
dred sicles of gold wẽt to a bouckler. And
he made thre hũdred shildes of beatẽ gold
thre poũde of gold wẽt to one shilde, & the
..kin.vii. a. king put thẽ in ẏ *house of ẏ wood of Li-
banõ. And ẏ king made a great seate of
yuery, & couered it with ẏ best golde. And
the seate had. vi. steps. And ẏ top of ẏ seate
was round behinde, & there werepomels
on either side on the place of the seat, and
two Liõs stode beside the pomels. And
there stode. xii. Liõs on the steps. vi. on a
side. There was none like (worke) sent in
De.xvii. a. any kingdom. * And al king Salomons
drinking vessels wer of gold, & likewise
al the vessels of the house of wood of Li-
banõ, were of pure golde. And as for sil-
uer, it was nothing worth in the daies of
Salomõ. For the kynges nauy of shyps,
went on the sea unto Tharsis, wᵗ the na-
uy of Hirams ships, euẽ once in thre yere
wẽt the nauy to Tharsis, & brought gold
and siluer, Elephãtes teeth, apes & pecoc-
ii.Pa.i.c kes. * And so king Salomon exceaded al
the kinges of the earth both in riches, and
in wisdome. And al the world resorted to
Salomõ, to heare his wisdom, which god
had put in hys heart. And brought hym e-
uery man his present, vessels of siluer, &
vessels of gold, raimẽt, harnesse, & swete
odours, & horses, & mules, yere by yere.
And Salomõ gathered together charets
and horsemẽ, & he had a. M. and. iiii. hun-
dred charets, and. xii. M. horsemẽ, whom
he bestowed in the charet cities, & with ẏ
king at Jerusalẽ. * And the kyng made
siluer in Jerusalẽ as plẽteous as stones ii.Pa.i.d
and Cedar as plenteous as the wyld fig
trees ẏ grow aboundantly in the feldes.
The bringing of horses also out of Egipt
and the collectiõ of the wares: did ẏ kings
marchaunts take again, & solde the stuffe
for a price. A charet came up out of Egipt
for. vi. C. sicles of siluer: ẏ is, one horse for
an C. & l. And euẽ so for al the kinges of ẏ
Hethites and for the kinges of Siria, did
they bryng thẽ out, through their handes.

The. xi. Chapter.

Salomon hath. vii. hundred quenes, and three hundred cõcubines, which bring hym to Idolatrye. His aduersaryes rebel against hym. He dyeth.

BUt king * Salomon lo- A
ued many outlandish we- 3. Kin. iii. a.
men: and the daughter of
Pharao: and women of
the Moabites, Ammo-
nites, Edomites, Zidoni-
tes, and Hethites. Wher-
as yet (concerning these nations) the lord
sayd unto the children of Israell: * come Exodus.
not ye at them, nor let them come at you. xxxiiii. b.
Els wil thei turne your hearts after their
Gods. Neuerthelesse, Salomõ claue un-
to them in loue. * And he had. vii. hundred
quenes, & three hundred cõcubins, & hys De. xvii
wiues turned away his hart. For it came b.
to passe, whẽ Salomõ was old, his wiues
turned his heart after other Gods: & hys
heart was not perfit with the lord his god
as was the heart of Dauid his father: for
Salomon folowed Astaroth the God of
the Zidons, & Milcom the abhominatiõ of B
the Ammonites. And Salomõ wrought
wickednesse in the sight of the lord, & fo-
lowed not the lord perfectly, as did Dauid
his father. For thẽ did Salomõ builde an
hye place for Chamos the abhominatiõ of
Moab, in the hill ẏ is before Jerusalẽ, &
unto Moloch the abhominatiõ of the chil-
drẽ of Ammõ. And likewise did he for all
his outlãdish wiues, which burnt incẽse,
and offred unto their gods. And the Lord
was angry wᵗ Salomõ, bicause his heart
was turned frõ the lord god of Israell, * 3. Kin. iii.
which had appeared unto him twice, and a.
gaue him a charge (cõcerning this thing) and. ix. a.
that he shuld not folow other Gods. But
he kept not ẏ, which the Lord cõmaunded
him: wherfore the lord said unto Salomõ
forasmuch as this is done of thee, & thou
hast not kept mine appointmẽt, & my sta-

tutes (which I commaunde thee,) I will
rent the kingdom frõ thee, & wil geue it to
thy seruaunt. Notwistãding in thy daies,
I wil not do it, bicause of Dauid thy fa-
ther, but will take it frõ ẏ hande of thy
sonne. Howbeit I wil not take away al ẏ
kingdom: But wil geue one tribe to thy
sõne, bicause of Dauid my seruaunt, and
bicause of Jerusalẽ which I haue chosen.
And the Lord stired vp an aduersary vn-
C to Salomon: euen one Hadad an Edo-
mite, of the kinges sede, which was in E-
dom. For when Dauid was in Edom, &
Joab the captaine of the host was gone
vp to bury them ẏ were slaine, he smote al
the men childrẽ in Edõ. For six monethes
did Joab remaine there, & al Israell, till
he had destroied al the men children in E-
dom. And this Hadad fled, & certain other
Edomites of his seruauntes with him, to
come into Egipt, Hadad being yet a litle
childe. And they arose out of Madiã, and
came to Parã, & toke men with them out
of Paran, & came to Egipt vnto Pharao
king of Egipt, which gaue him an house,
and appointed him vitailes, & gaue hym
lãd. And Hadad gat great fauour in the
D sight of Pharao, so ẏ he gaue him to wife
the sister of his own wife, euen ẏ sister of
Thahpenes, ẏ Quene. And the sister of
Thahpenes bare him Genubath his sõn,
whom Thahpenes norished in Pharaos
house. And Genubath was of Pharaos
houshold amõg ẏ sõnes of Pharao. And
whẽ Hadad heard in Egipt, ẏ Dauid was
layd to slepe w his fathers, & ẏ Joab the
captaine of ẏ host was dead also, he said to
Pharao: let me departe, ẏ I may goe to
mine own countrey. Pharao sayde vnto
him: what hast ẏ lacked here w me, ẏ thou
wouldest thus go to thine own countrey?
He answered, nothing: howbeit let me go.
And God stired him vp another aduersa-
ry, one Rezõ ẏ sõne of Eliada, which fled
from his Lord Hodadezer king of Zoba.
And he gathered mẽ vnto him, & became
captaine ouer ẏ cõpany, whẽ Dauid slue
E thẽ. And they wẽt to Damasco, & dwelt
there, & reigned in Damasco. Therefore
was he an aduersary to Israel al ẏ daies
of Salomon. And this was the mischief,
in ẏ Hadad did abhorre Israel & reigned
ouer Siria. And Jeroboã ẏ sõne of Ne-
bat an Ephrathite of Zareda (whose mo-
ther was called Zaruah, which was a wid
dow, & he Salomõs seruaũt) lift vp hys
hãd against ẏ king. But this was ẏ cause
that he lift vp his hande against the king:

Salomõ built Mello, & mended ẏ broken
places of the citie of Dauid his father.
And this felow Jeroboam was a man of
warre. And Salomõ saw ẏ yong man ẏ
he was able to doe the worke, he made
him ruler ouer al ẏ charges of ẏ house of
Joseph. And it chaunced at ẏ ceason, that
Jeroboã went out of Jerusalem, and the
Prophet Ahiah ẏ Silonite met him by ẏ
way, hauing a new mantell on him, and
they two were alone in the field. Ahiah
caught ẏ new mãtel ẏ was on him, & rent
it in .xii. peces, & sayd to Jeroboã: take the
x. peces. For thus sayth the Lord God of
Israel: beholde, I wil rent the kingdome
out of the hãdes of Salomõ & wil geue .x.
F tribes to thee, & he shal haue one, for my
seruaunt Dauids sake, & for Jerusalem 2.Par. c.
the citie which I haue chosen out of al the
tribes of Israel: bicause they haue forsa-
ken me, & haue worshipped vnto Astha-
roth ẏ God of the Zidõs, & Chamos the
God of the Moabites, & Milcom the god
of the children of Ammõ, & haue not wal-
ked in my wayes (to fulfill my pleasure,
my statutes, & my lawes) as dyd Dauid
his father. I wil not take the whole king-
dom out of hys hãd: but I will make him
chief al his life lõg, for Dauid my seruaũ-
tes sake, whõ I chose: bicause he kept my
cõmaũdemẽts, & mi statutes. But I wil 2.Reg.vii.
take ẏ kingdom out of his sõnes hand, & c.
wil geue it vnto thee, euẽ .x. tribes of it, & Psalme
vnto his sõne wil I geue one tribe ẏ Da- cxxxi.
uid my seruaũt may haue a light alwaye
before me in Jerusalẽ, ẏ city which I haue
chosẽ me, to put my name there. And I
wil take thee, & ẏ shalt reigne according
to al ẏ thi soule desireth, & shalt be kig ouer
Israel. And if ẏ herken vnto al ẏ I com-
maũd the, & wilt walk in my waies, & do
that is right in my sight, ẏ thou kepe my
statutes, and my commaundementes (as G
Dauid my seruaunt did) then wil I be w
thee, & builde thee a sure house ẏ shal cõ-
tinue, as I built for my seruaunt Dauid,
and wil geue Israel vnto thee. And I wil
for this offẽce (which Salomõ hath com-
mitted) vexe ẏ sede of Dauid, but not for
euer. Salomõ sought therfore to kill Je-
roboã, & Jeroboã arose & fled into Egipte
vnto Sisak kig of Egipt, & cõtinued there
in Egipt vnto ẏ death of Salomon. The
rest of ẏ wordes ẏcõcerne Salomõ, & al ẏ
he did, & his wisdom: are they not written
in ẏ boke of ẏ wordes of Salomon? The
time ẏ Salomõ reigned in Jerusalẽ vpõ
al Israel, was fourty yere. And Salomõ
slept, & he layed hym with hys fathers, &
was

was buried in ẏ city of Dauid his father &
Rehoboam his son reigned in his stede.

The twelfth Chapter.

The kyngdome is deuided, Rehoboam raygneth
ouer two tribes, and Jeroboam ouer ten. Aduram
is stoned. Jeroboam maketh golden calues.

I AND Rehoboam wente to
...x.a. Sichē: for all Israell were
come to Sichē, to make hī
king. And Jeroboã the son
of Nebat (which was yet in
...xii. Egipt) heard of it: for he
fled to Egipt frō the presence of king Sa-
lomon, & dwelt in Egipt. So they sente &
called him & Jeroboã and all the congre-
gation of Israel came, & spake vnto Re-
hoboam, saying: thy father made our yoke
greuous, now therfore, make thou ẏ gre-
uous seruice of thy father, & his sore yoke
which he put vppon vs, lighter, & we wyll
serue thee. And he said vnto thē depart yet
for the space of three daies, & then come a-
gain to me, and the people departed.
B And king Rehoboam toke counsel with
the olde men ẏ stode before Salomon his
father, while he yet liued, & said: what coū
sel geue ye, ẏ I may haue matter to aun-
swer this people? And they said vnto him:
yf thou be a seruant vnto this people this
day & folowe their mindes, and aunswer
them, & speak kinde wordes to them: they
wil be thy seruantes for euer. But he for-
soke the counsel that the olde men had ge-
uen him, and called vnto his counsel yong
men, that were growen vp with him, and
waited on him. And he said vnto them:
what counsel geue ye, ẏ we may aunswer
this people? for they haue cōmuned with
me, saying: make the yoke whiche thy fa-
ther did put vpon vs, lighter: And ẏ yong
men that wer growen vp with him spake
vnto him, saying. Thus shalt thou speake
vnto this people (ẏ haue said vnto the: thy
father made our yoke heauye, but make
thou it vs lighter.) Euen thus shalt thou
C saye vnto them: My litle finger shall bee
waightier than my father was in ẏ loy-
nes. And now wheras my father did lade
you, & put a greuous yoke vpō you, I will
make it heuier. My father also corrected
you with scourges, but I will chastise you
with scorpions. And so Jeroboam and all
the people came to Rehoboã the third day
as the king had appointed, saying: com to
me again ẏ third day. And the king answe
red the people chorlishly, and left the olde
mens counsel (that they gaue him) & spake
to thē after ẏ counsel of the yong men say-
ing: My father made your yoke greuous
& I wil make it greuouser. My father al-
so chastised you with whippes, but I wyl
chastice you with scorpions. And the king
hearkned not vnto the people: for it was
the ordinaunce of God, ẏ he might perfourme his saying, which the Lord spake 3. Kin. xi. f
by Ahia the Silonite vnto Jeroboã the
son of Nebat. And so when all Israel saw
that the king regarded them not, ẏ people D
answered the king with these wordes say- 2. Kin. xx.
ing: *what portion haue we in Dauid? we a
haue no enheritaūce in ẏ son of Isai. *To 2. Pa. x. d.
your tēts, O Israel, now se to thine own
house Dauid. And so Israel departed vn-
to their tentes. Howbeit ouer the children
of Israel whiche dwelt in ẏ citie of Juda,
did Rehoboã reigne stil. The king Reho-
boam sēt Adurã the receiuer of ẏ tribute.
And al thei of Israel stoned him to death:
But king Rehoboam made spede to get
him vp to his charet, & to flie to Jerusalē.
And they of Israell rebelled againste the
house of Dauid, vnto this day. And when E
al Israel heard ẏ Jeroboam was come a-
gain, they sent & called him vnto the mul-
titude, & made him king ouer all Israel &
there was no tribe that folowed ẏ house
of Dauid, but Juda only. *And whē Re- 2. Pa. xi. a
hoboam was come to Jerusalē, he gathe-
red al the house of Juda with the tribe of
BenJamin, an. C. lxxx. M. of chosen men
(whiche were good warriors) to fyghte a-
gainst the house of Israell, & to bring the
kingdom again to Rehoboam the son of
Salomon. And the word of god came vn- F
to Semaia the man of god, saying: speak
vnto Rehoboam the son of Salomō king
of Juda, & vnto al the house of Juda and
BenJamin, & to the remnant of the peo-
ple saying: Thus saith ẏ lord: Ye shal not
go vp: nor yet fight against your brethren
the children of Israel, returne euery man
to his house, for this thing is my doyng.
They hearkned therefore to the worde of
the Lorde, and returned to depart, accor-
ding to the worde of the lord. Thē Jero-
boam built Sichem in mount Ephraim, &
dwelt therin. And went from thence, & Iu. viii. d
built Penuel.
And Jeroboam thought in his hearte:
nowe shall the kingdome returne to the
house of Dauid. For yf this people goe vp
and doe sacrifice in the house of the Lord
at Jerusalem, then shall the heart of this
people tourne agayne vnto theyr Lorde
Rehoboam king of Juda: and so shal they
kyl me, and go again to Rehoboam king

Tobi.i.a. of Juda. * Wherupō the king toke coūsell
Ec.xlviii.d. & made two calues of golde, & saide vnto
them. It is much for you to go vp to Jeru-
Ex.xxxii.d. salem. * Behold, O Israell: these are thy
Ex.xxxii.a. gods, which brought you out of the lande
of Egipt. And he set the one in Bethell, &
the other set he in Dan. And this thyng
turned to sin, for the people went (bicause
G of the one as far as Dan. And he made an
Nu.iii.a 3.Kin.xvii g house of hilaulters, * & made priestes of y
lowest of the people, which wer not of the
sonnes of Leui. And Jeroboam made a
feast y .xv. day of the .viii. moneth, like vn-
to the feast y is in Juda, & offered on the
aulter. And so did he in Bethel, to offer vn
to the calues y he made. And he put in Be
thel the priestes of the hilaulters, whiche
he made. And he offred burnt offryngs v-
pon the aulter, which he had made in Be-
thel, the .xv. day of the .viii. moneth: euē in
the moneth which he had imagined of his
own heart: and made a solemne feast vnto
the children of Israel, and offered vppon
the aulter, and burnt incense.

The .xiii. Chapter.

Jeroboam doyng sacrifice vnto the calues, is re-
prehended of the Prophete. His hande drieth vp,
while he putteth it out against the prophete. The
prophete is killed and buried.

A And behold, ther came a mā
of god oute of Juda (by the
word of the lord) vnto Be-
thell, & Jeroboā stode by y
aulter to put incense. And
he cryed againste the aulter
in the word of the Lord & sayd: O aulter,
aulter, thus saith the lord: Behold, a chyld
shalbe borne vnto y house of Dauid, (Jo-
sia by name) and vppon thee shall he offer
the priestes of the hil aulters that burnte
incense vpon thee, & mens bones shalbee
burnt vpon thee. And he gaue a token the
same tyme saying: this is the token, that
the lord hath spoken it. Behold the aulter
B shal rent, and the ashes y are vpon it, shal
fall out. And when the kyng heard y say-
ing of the man of god (which had cryed a-
gainst the aulter in Bethel) he stretched
out his hand from the aulter, saying: hold
hym. And his hand which he put forth a-
gainst him, dryed vp, and he could not pul
it in againe to him: the aulter also claue a
sunder, and the ashes fell out from y aul-
ter, according to the token which the man
of god had geuen by the word of the lord.
Nu.xxi.b And the king answered and sayde vnto
Ac.viii.e. the man of god. * Oh pray vnto the lorde
Ep.viii b thy god, & make intercession for me, y my
hand may be restored to me again. And y
man of God besought the Lorde, and the
kinges hand was restored again, and be-
came as it was afore. And the kyng sayde
vnto the man of god, come home with me
that thou mayest dine, and I wil geue the
a reward. And the man of god said vnto y
king: if thou wouldest geue me half thyne
house, I wil not go in with thee: neyther
wyll I eate bread or drinke water in this
place. For so was it charged me, thorowe
the word of the lord, saying: eate no bread
nor drink water, nor turne agayn by the
same way y thou camest. And so he went
another way, & returned not by the waye C
that he came to Bethel. And there dwelte
an olde prophete in Bethel, & his sonnes
came and tolde hym all the workes, that
the man of god had done that day in Be-
thel, and the wordes which he had spoken
vnto the kyng told they their father also.
And their father saide vnto them: what
way went he? And his sonnes shewed him
what waye the man of god went, whiche
came from Juda. And he sayde vnto hys
sonnes, saddle me the asse. Whiche when
they had sadled he gat him vp theron, and
went after the man of god, and found him
sittyng vnder a tree. And he sayde vnto
hym: art thou the man of God that camest
from Juda? and he said: I am. He said vn-
to him: come home with me, & eate bread.
He aunswered: I may not retourne with D
thee, to go in with thee, neyther wil I eat
bread or drinke water with thee in this
place. For it was said to me in the worde
of the lord. Thou shalt eate no bread, nor
drinke water there, nor turne again to go
by the way that thou camest. He said vnto
him: I am a prophete also as wel as thou
and an engel spake vnto me in the name
of the lorde, saying: bryng him again with
thee into thine owne house, that he maye
eate bread and drinke water. And he lyed
vnto him. And so he went again with him
and did eate bread in his house and drank
water. And it fortuned that as they sat at E
the table, the word of the lord came vnto
the prophet, that brought him again. And
he cryed vnto the mā of god y came from
Juda, saying: thus sayeth the lord, because
thou hast disobeyed the mouth of the lord,
and hast not kepte the commaundemente
which the lorde thy god cōmaunded thee,
but camest backe agayne, and haste eaten
bread and dronke water, in the place, con-
cernyng the whiche the Lorde dyd saye
vnto thee: Thou shalt eate no breade nor
drinke water, thy carkasse shall not come
vnto the sepulchre of thy fathers.

And so it came to passe ÿ when he had eate
bread & dronk, the prophet which brought
him again sadled him an asse. And whē he
iii. xx. was gone * a lion met him by the waye, &
slue him, & his carkasse was cast in ÿ way
& the asse stode thereby, & the lion stode by
the corse also. And men ÿ passed by, sawe
F the carkasse cast in the waye, and the lyon
standing therby, & they came and told it in
the town where the olde prophete dwelte.
And whē the propher ÿ brought him back
again frō the way heard therof, he saide: it
is the mā of god. He was disobedient vnto
the word of the lord, & therfore the Lorde
hath deliuered him vnto the lion, whiche
hath rent him & slain him according to the
word of the lord which he spake vnto him.
And he spake to his sonnes, saying: saddle
me an asse, & so they did. And he went and
found his body cast in the way, & the asse
& the lion stode by the corse. And the lyon
had not eaten the carkasse, nor hurte the
asse: and the prophete toke vp the body of
the mā of god, & layd it vpon the asse, and
brought it again: & the olde prophet came
to the citie to lamente & to bury him. And
G he layd his body in his own graue, & they
lamented ouer hym. (Alas my brother.)
And when he had buried him, he spake to
his sonnes, saying: When I am dead, see ÿ
ye bury me in the sepulchre wherin the mā
of god is buried: lay my bones besides his
4. Kinge bones. * For the saying whiche he cryed
xxiii. b. at the word of the lord against the aulter
in Bethel (and against al the houses of hil
aulters which are in the cities of Samaria)
shal come to passe. Howbeit for al that
Jeroboam conuerted not frō his wicked
way: but turned backe & made the lowest
of the people priestes of the hylaulters.
And who so pleased him, he filled his hād
& became priest of the hilaulters. And this
thyng turned to syn vnto the house of Je-
roboam, euen to destroy him, and to bring
him to nought from the face of the earth.

The .xiiii. Chapter.

Jeroboams wife asketh counsayl of Ahia ÿ prophet Jeroboā dyeth. Sisak kinge of Egipt robbeth the house of the Lorde. Rehoboam dieth, and Abiā succedeth in his rowme.

A AT that time Abia the son of Jero-
boam fel sick. And Jeroboam sayd
vnto his wife: vp (I pray thee) and
disguise thy self that thou be not knowen
to be the wyfe of Jeroboam, and get thee
1. Kin. xi. f to Silo. For there is Ahia the Prophete
which told me * that I should be kyng o-
uer this people. And take with thee tenne
loues, and cracknels and a cruse of honye
and go to him that he may tell thee what
shal become of the child. And Jeroboams
wife did so: and arose and went to Silo &
came to the house of Ahia. But Ahia could
not see for his eyes were waxen dim for
age. And the lord said vnto Ahia: beholde
the wife of Jeroboam commeth to aske a
thing of thee for her sonne, for he is sicke.
But thus shalt thou say vnto her: and whē
she came in: she fained her self to bee ano-
ther woman. But when Ahia heard the
sound of her feete as she came in at ÿ dore
he saide: come in thou wife of Jeroboam,
why fainest thou thy self so, to be another?
I am sēt to thee to shew the heuy thynges.
Go tel Jeroboam, thus saith the lord god
of Israel. (It repenteth me) forasmuch as 3. Kin. xii. f
* I exalted thee from among the people,
and made thee prince ouer my people Is-
rael: I did rent the kingdom awaye from
the house of Dauid, and gaue it thee: Ne-
uerthelesse, thou hast not bene as my ser-
uant Dauid, which kepte my cōmaunde-
ments, & folowed me with al his heart, to
do that which is right in mine eyes: but
hast done euil aboue all that were before
thee: for thou hast gone & made thee other
goddes, & molten ymages to prouoke me,
& hast cast me behynde thy backe: therfore
behold, I wyll bryng euill vpon the house
of Jeroboam and will roote out from Je-
roboam euen him ÿ * pisseth againste the 1. Kin. xv
wal, and him that is in prison, and forsa- b.
ken in Israel, and wil take away the re- C
nant of the house of Jeroboam, as a man
taketh awaye dong, tyll he hath caryed
out al. * Whosoeuer (of Jeroboams house)
dye in the towne, hym shal the dogs eate, 3. Kin. xvi
and hym that dyeth in the fielde, shall the g
foules of the aire eate: for the lorde hathe
said it. Up therfore, and get thee to thyne
house. Beholde whē thy fote entreth into ÿ
city, ÿ child shal die. And al they of Israell
shal mourn for hi, & bury hi: for he only of
Jeroboā shal com to the sepulchre, because D
in him there is founde goodnesse toward
the lord god of Israel in the house of Je-
roboam. Moreouer, the lorde shall styrre
him vp a kyng ouer Israel whiche shall
destroy the house of Jeroboam in ÿ daye.
But what is it now? For the lord shall
smite Israel, as when a rede is shaken in
ÿ water, & he shal wede Israel out of this
good lād (which he gaue to their fathers)
& shal scatter thē beyond the riuer, bicause
they haue made them groues, & angred
the Lorde. And he shall geue Israel vp,
because

because of ÿ synnes of Jeroboam, which
dyd synne, & made Israel to synne. And
Jeroboās wife arose, & departed, & came
E to Thirzah, and when she came to ÿ thres-
holde of the dore, the chyld was dead. And
al Israel buried him, and lamented hym,
accordyng to the woord of the lord, which
he spake by the hand of his seruaunt Ahia
the prophete. And the rest of the woordes
that concerne Jeroboam, how he warred
and how he reigned: Beholde thei are wri-
ten in the booke of the Chronicles of the
kings of Israel. And ÿ dayes which Jero-
boam reigned wer. xxii. yere. And whē he
was laid a slepe with his fathers, Nadab
his son reygned in his stede.

Rehoboam the son of Salomon reig-
ned in Juda, and Rehoboam was one &
forty yere olde when he began to reigne,
and he reigned seuentene yere in Jerusa-
lem (the citie whiche the Lorde dyd chose
out of all the tribes of Israell, to put hys
name ther.) His mothers name was Na-
ama an Ammonite. And Juda wrought
wickednesse in the sight of the Lord, and
angred him in mo thinges than theyr fa-
thers did in their sinnes whiche they syn-
ned. For they also made them hilaulters,
ymages and groues on euerye hye
hil, & vnder euery thicke tree. And there
was a stewes of male children in the lād,
& they did accordyng to al the abhomina-
tions of the nations whiche the Lord cast
oute before the children of Israel. And it
fortuned, that in the fifte yere of kyng
Rehoboam: Sisack king of Egipte came
vp against Jerusalem, and toke away the
treasures of the house of the Lorde, & the
treasures of the kinges house, and spoiled
all that was to be had. And he toke away
G the shieldes of golde * whiche Salomon
iii.kin.x. had made. In whose stede king Rehoboā
made brasen shields, and committed them
vnto the handes of the keping of the cap-
tains of the gard, which waited at ÿ dore
of the kings house. And whē the king wēt
into the house of the lord, they of ÿ garde
bare them, & brought them again into the
garde chamber. The rest of the wordes ÿ
concerne Rehoboam, and all that he dyd,
are they not written in the booke of the
Chronicles of the kings of Juda? And
there was war betwene Rehoboam & Je-
roboā al their liues. And Rehoboam slept
with his fathers & was buried beside his
fathers in the city of Dauid. His mothers
name was Naama an Ammonite. And
Abiam his sonne reigned in his stede.

The. xv. Chapter.

Wicked Abiam reygned ouer Juda, and ryghteous Asa succedeth in his rowme. The battail betwene Asa and Baasa. Jehosaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa killeth Nadab.

IN the. xviii. yere of king A
* Jeroboam the sonne of ii.par.xiii.a.
Nabat reigned Abiam o-
uer Juda. Thre yere rei-
ned he in Jerusalem, and
his mothers name was
Maacha, the daughter of
Abisalō. And he walked in all the synnes
of his father whiche he had doone before
hym: and his heart was not perfect wyth
the Lord his God * as the heart of Dauid iii.kin.xi.
his father. Neuerthelesse, for Dauids sake c
dyd the lord his god geue him a lyghte in
Jerusalem, that he set vp his sonne after
hym, and to stablish Jerusalem: because
Dauid did that which was ryghte in the
sight of the lord and turned from nothing
that he commaunded him all the daies of
his life * saue onely in the matter of Uri-
as the Hethite. And there was warre be- ii.kin.xi.
twene Rehoboam & Jeroboam as long a
as they liued. The rest of the wordes that B
concerne Abiam, and all that he dyd, are
they not written in the booke of the Chro-
nicles of the kinges of Juda? And there
was warre betwene Abiam & Jeroboam.
And Abiam slept with his fathers: & they
buried him in the citye of Dauid. And Asa ii.par.
his sonne reigned in his stede: * In the. xx xiiii.a.
yere of Jeroboam king of Israel reigned
Asa ouer Juda. xli. yere reigned he in Je-
rusalem, & his mothers name was Maa-
cha, the daughter of Abisalom. And Asa
dyd that semed ryghte in the eyes of the
Lorde, as did Dauid his father. * And he iii.kin.
toke away ÿ whorekepers out of the land xxii.g
& put away al ÿ abhominable idols ÿ his
father had made. And he put down Ma-
acha * his mother frō bering rule, bicause ii.par.xv.
she had made images in groues. And Asa
destroyed her images, & burnte thē by the
broke

broke Cedrō. But the hilaulters were not
put down. Neuerthelesse Asaes hart was
perfect wyth þ lord al his dayes. He brought
in the holy vessels of his father (& that he
had dedicate) vnto the house of the Lord:
gold & siluer, & iewels. And ther was war
betwene Asa & Baasa king of Israell all
their daies. *And Baasa king of Israell
went vp against Iuda, and builte Rama,
so that he would let none goe out or in, to
Asa king of Iuda. Then Asa toke all the
golde & siluer that was lefte in the trea-
D sures of the house of the Lorde, and the
treasures of the kinges house, and deliue-
red them vnto the handes of his seruants
and Asa sent them to *Benhadad the son
of Tabrimon the sonne of Hezion king
of Siria (that dwelt at Damasco) say-
ing: there is a bond betwene thee and me,
betwene my father and thy father. And
beholde, I haue sent vnto thee a presente
of siluer and gold, that thou come & break
the bond that thou hast with Baasa king
of Israel, that he may depart fro me. So
Benhadad hearkned vnto king Asa, and
sent the captains of the hostes (whiche he
had) against the cities of Israell. & smote
E Iiō & Dan, & Abell, Beth, Maacha & all
the region of Cenereth, with al the lande
of Nepthali. And whē Baasa heard ther-
of he left building of Rama, and dwelt in
Thirza. Thē king Asa made a proclama-
tion throughout all Iuda, þ none shoulde
be excused. And so they toke the stones of
Ramah, & the timber (wherewith Baasa
had builded) & king Asa built with them þ
hil of Beniamin at Mispa. The remnant
of al the wordes þ concerne Asa, & all hys
might & all that he dyd, & the cities which
he builded, are they not written in þ boke
of the Chronicles of the kinges of Iuda?
F Neuerthelesse, in his olde age he was dis-
eased in his fete. And Asa slepte with hys
fathers, & was buried besides his fathers
in the city of Dauid his father. And *Ie-
hosaphat his son reigned in his stede. And
Nadab the son of Ieroboā begā to reign
vpon Israel the seconde yere of Asa kyng
of Iuda & reigned vpon Israel two yere.
And he did euyl in the sight of the Lorde,
walking in the way of his father, & in his
sin wherwith he made Israel sin. And Ba-
asa þ son of Ahia (which was of the house
of Isachar) cōspired against him, & Baa-
sa smote him at Gibbethō which is a citye
of þ Philistines, for Nadab and al Israel
laid siege to Gibbethō. Euen in þ .iii. yere
of Asa kyng of Iuda, did Baasa slay hym
& reigned in his stede. * And it fortuned þ G
when he was king, he smote al þ house of 3. Kin. xiiij
Ieroboā & left him nought þ brethed, vn- a.
til he had put him cleane out, according to
þ saying of the lord which he spake by his
seruant Ahia the Silonite: because of the
sinnes of Ieroboā wherwith he synned, &
made Israel sin, when he wt his prouoca-
tion angred the lorde god of Israel. The
rest of the wordes þ concerne Nadab and
all that he did, are they not written in the
boke of the Chronicles of the kings of Is-
rael? And there was war betwene Asa &
Baasa king of Israel al theyr dayes.

So in the third yere of Asa king of Iu-
da, begā Baasa the son of Ahia to reygne
ouer al Israel in Thirza .xxiiii. yere. And
he did þ which is euill in the sighte of the
lord, walking in the way of Ieroboam, &
in his sin, which made Israel to sin.

The .xvi. Chapter.

Iehu prophecieth against Baasa, whom Ela suc-
cedeth, Zimry killeth his maister Ela, and destroy-
eth the house of Baasa. Ahab succedeth Amri, and
taketh to wife wicked Iesabell.

THen the word of the lorde A
came to Iehu the son of
Hanani againste Baasa,
saying: for as much as I
exalted thee out of þ dust
& made the captayn ouer
my people Israel, & thou
hast walked in the way of Ieroboam, and
hast made my people Israell to sin, to an-
ger me with their sinnes: Beholde, I wyll
roote out the posteritie of Baasa and the
posteritie of his house, and wyll make his
house like the house of Ieroboam the son 3. Kin. xiiii
of Nabat. * That mā of Baasa which dy- c. 4. xxi. f.
eth in the city, him shall the dogges eate: &
þ mā of him which dieth in the fields, shal
the foules of the ayre eate. The rest of the
wordes þ concerne Baasa & what he did,
& his power, are they not written in the B
boke of the Chronicles of the kings of Is-
rael? And so Baasa slept with his fathers
& was buried in Thirza. And Ela his son
reigned in his stede. And by the hand of þ
prophet Iehu the son of Hanani, came the
word of the lord against Baasa, & against
his house and against al the wickednesse
þ he did in the sight of the lord (in angring
him with the worke of his owne handes)
that he shoulde bee like the house of Iero-
boam, and because he killed him: (That is to
saye: Iehu the sonne of Hanani the Prophet.)
The .xxvi. yere of Asa kyng of Iuda begā
Ela the son of Baasa to reygne ouer Is-
rael in Thirza, two yere. And his seruant

Zimry

Zimri, (which was captain of half his cha
rets) conspired against hym, as he was in
Thirza drinking: & was drõkẽ in ẏ house
of Arza stewarde of his house in Thirza.
And Zimri came & smote him, & killed him
in ẏ .xxvii. yere of Asa kĩg of Juda, & reig-
ned in his stede. And it fortuned ẏ whẽ he
C was king, * & sat on his seat, he slewe all
Ex.xxi.b. the house of Baasa, not leauing thereof
i.Kin.ii.b one to pisse against a wal: Yea, he slew his
kinsfolkes & frendes also. And thus dyd
Zimri destroy all the house of Baasa, ac-
cordyng to the worde of the lord, which he
spake against Baasa by the hande of Je-
hu the Prophet, for all the synnes of Ba-
asa and sinnes of Ela his son, which they
synned & made Israell to syn & anger the
Lorde God of Israel with their vanities.
The reste of the wordes that concerne E-
la, and all that he dyd: are they not wryt-
ten in the boke of the Chronycles of the
kynges of Israell?

In the seuen and twentye yere of Asa
D kyng of Juda, dyd Zimry reygne seuen
dayes in Thirza, and the people was then
in the hoste besieging Gebbethon, a cytye
of the Philistines. And the people of the
hoste heard one saye: Zimry hath conspy-
red and slain the king: wherfore, all they
of Israell made Amri (the captayn of the
hoste) kyng ouer Israel that same day, e-
uen in the hoste. And Amri departed vp
from Gibbethon, and al Israel with him
& they besieged Thirza, and when Zimri
sawe, that the citie must nedes be takẽ, he
went into ẏ palace of the kynges house, &
burnt hymself and the kinges house with
fyer, & so dyed for his synnes whyche he
sinned, in doing that whiche is euil in the
sight of the lord, & in walking in the waye
of Jeroboã & in his sinnes whiche he dyd
and in that he made Israell to sin.

The rest of the woordes that concerne
E Zimry, & the treason that he wrought, are
they not written in the boke of the Chro-
nicles of ẏ kinges of Israell? Then were
the people of Israel deuided into two par-
tes, for half of the people folowed Thibni
the sonne of Ginath, makyng hym kyng,
and the other halfe folowed Amry. But ẏ
people that folowed Amry preuayled a-
gainst the people that folowed Thibni the
son of Ginath. And so Thibni died, & Am-
ry reygned. In the .xxxi. yere of Asa king
of Juda began Amry to reygne ouer Is-
rael .xii. yere. Sixe yere reygned he in
Thirza. He bought the hyl Schomron of
one Schemar for .ii. C. talentes of siluer,
and built in the hil, & called the name of ẏ
citie, which he built after ẏ name of Sche-
mar, whiche had bene owner of the hyll,
Schomron. But Amry wrought ẏ which
was euyl in the eyes of the lorde, and dyd
worse than all they ẏ wer before him. For
he walked in al the way of Jeroboam the
son of Nabat & in his sinnes ẏ made Is- F
rael sin: to anger the lorde god of Israel
with their vanities. The rest of ẏ wordes
ẏ concerne Amry, & al that he did, and his
strength ẏ he shewed: are they not wryt-
ten in the booke of the Chronicles of the
kyngs of Israel? And so Amry slept wyth
his fathers, & was buried in Schomron,
and Ahab his son reygned in his stede.

In the eyght and thirtye yeare of Asa
kyng of Juda, began Ahab the sonne of
Amry to reygne ouer Israell: & the same
Ahab the son of Amry reygned ouer Is-
rael in Samaria .xxii. yere. And Ahab the G
son of Amry did euill in the syghte of the
lord aboue al that wer before hym. For it
semed vnto him but a light thing to walk
in the sinnes of Jeroboam the son of Na-
bat. He toke Jezabel also the daughter of
Ethbaal king of the Sidonites to wyfe,
and * wente & serued Baal and worshyp-
ped him. And he reared vp an aulter for
Baal in the temple of Baal, which he had
buylded in Schomron. And Ahab made
groues, & proceded further in angryng
the Lord god of Israel, than al the kings
of Israel that wer before hym.

In his daies did Hiel of Bethel buylde
Jericho. And it * cost him Abiram his el-
dest son when he layd the foundation and
his yongest son Segub, when he sette vp
the gates, accordyng vnto the word of the
Lord * which he spake by Josua the sõne
of Nun.

The .xvii. Chapter.

Elias is norished and fed of rauens, and af-
ter is sent to Zarphat (other wise called Sarepha)
to a woman whose chylde he raysed to lyfe.

AND Elia ẏ Thesbit (whi- A
che was of the inhabitors
of Gilead) saide vnto A-
hab: * As truelye as the
lord god of Israel liueth,
before whom I stande, *
there shalbe neither dew
nor rain these yeres, but accordyng to my
word. And the word of the Lord came vn-
to him saying: get thee hence and tourne
the Eastward, & hyde thy self in the broke
Cherith, ẏ is it that lieth before Jordan.
Thou shalt drinke of the riuer, and I
haue

haue commaunded the rauens to fede the
there. And so he went, and dyd accordyng
vnto the worde of the Lorde. For he went
and dwelt by the broke Cherith that is
before Jordan. And the rauens broughte
him bread and fleshe in the morning, and
likewise bread and fleshe in the euenyng,
B and he dranke of the broke. And it chaun-
ced after a while, that the broke dryed vp,
because there fell no raine vpon ẏ earth.
And the word of the lord came vnto him
saying: *vp, & get thee to Sarphath, which
is in Sidon, & dwel there. Beholde, I haue
commaunded a widdow there to sustayne
thee. So he arose and went to Sarphath.
And when he came to the gate of the city,
the widow was there gathering of stickes.
And he called to her, and sayd: fet me I
pray the a litle water in a vessel, ẏ I may
drink. And as she was going to fette it, he
cryed after her, and said: bryng me I pray
thee a morsell of bread also in thine hand.
She sayd: as truely as the lorde thy God
liueth, I haue no bread ready, but euen an
handful of meale in a barell, & a litle oyle
in a cruse. And beholde, I am gatheryng
two stickes for to goe in, and dresse it for
me and my sonne that we may eate & die.
C And Elia said vnto her: feare not, come
and doe as thou haste saide, but make me
therof a litle cake firste of all: and bring it
vnto me, and afterward make for the, and
thy son. For thus sayeth the Lord God of
Israel: the meale in the barel shal not bee
wasted: neither shal the oile in the cruse be
diminished, vntyll the Lorde haue sente
rayne vpon the earth. And she went, and
dyd as Elia saide. And she and he, and her
house dyd eat a good space, and the meale
wasted not out of the barel, neither was
the oyle spente out of the cruse, accordyng
to the worde of the Lorde, which he spake
by the hande of Elia.
D And after these thinges it happened ẏ
the son of the wife of the house fell sycke.
And his sycknesse was so sore, that there
was no breath left in him. And she sayde
vnto Elia: what haue I to do with thee,
O thou man of god: arte thou come vnto
me, to call my sin again to remembraunce
and to slay my sonne? He sayde vnto her:
geue me thy son, and he toke hym oute of
her lappe, and caried him vp into a lofte,
where he abode, and layde hym vpon hys
owne bed, and called vnto the Lorde, and
said: O lorde my god, haste thou punyshed
also this widowe (with whom I dwell as
a straunger) and haste slayne her sonne.
*And he stretched himself vpon the child — 4 Kin. iiij c.
thre times, and called vnto the Lord, and
sayd: O Lord my God, lette this childes — Acte xx. c
soule come into hym again. And the lorde
hearde the voice of Elia, & the soule of the
child, came in to him again, & he reuiued.
And Elia toke the boy, and brought hym
down out of the chaumber into the house,
and deliuered hym vnto his mother, and
Elia sayd: Beholde, thy sonne liueth. And
the woman said vnto Elia: Now I know
that thou art a man of God, and that the
woorde of the Lorde in thy mouthe is
true.

The .xviii. Chapter.

Elia is sent to Ahab. Obadia, otherwise called Abdia, hideth an hundred prophetes. Elia killeth all Baals prophetes, and afterwarde obtaineth raine.

After processe of manye
dayes the woorde of the — A
Lorde came to Elia in ẏ
thirde yeare, saying: goe
shewe thy selfe vnto A-
hab, and I * wyll sende — Deu. xi. b
rayn vpon the earth. And — Jaco. v. c.
Elia went to shewe hymselfe vnto Ahab,
and there was a greate famyshemente in
Schomron. And Ahab called Obadia,
which was the gouernour of his house, &
Obadia feared god greatly. For whē Je-
zabel destroyed the prophetes of the lord,
he toke an hundred prophetes and hydde
them, fifty men in one caue, & fifty in ano-
ther, and prouided bread and water for
them. And Ahab sayd vnto Obadia: go in-
to the lande, vnto al the fountains of wa-
ter, and vnto al the brookes, if happily we
may find grasse to saue the horses and the
mules, and that we destroy not some of ẏ
beastes. And so they deuyded the land be-
twene them to walke throughe it. Ahab
wente one way by hymselfe, and Obadia
went another way by hymself.
And it chaunced, ẏ as Obadia was in
the

B the way, Elia met him. And Obadia knew hym: and fell on his face, and sayd: art not thou my lord Elia? And he answered him I am he. Go, and tell thy lord: behold, Elia is here. And he said: what haue I synned, that thou wouldest deliuer thy seruant into the hande of Ahab to slaye me? As truely as the lord thy god liueth, there is no nation or kingdome, whither my lorde hath not sente to seke thee. And whẽ they said: he is not there, he tooke an othe of the kingdom and nation, when he foũd thee not. And now thou sayest: go and tel thy lord that Elia is here. And as sone as I am gone from thee, the spirit of ẏ lorde shall cary thee into some place that I doe not know, and so when I come and tel Ahab, and he cannot finde thee, he shall slay

C me. But I thy seruaunte feare the Lorde from my youth vp. Was it not tolde my Lorde, what I did when Jesabell slew ẏ Prophetes of the Lorde, how I hidde an hundred men of the Lordes Prophetes, fiftie mẽ in one caue, and fiftie in another, and prouided them of bread and water? And now thou saiest: go thou now & shew thy lord, behold, Elia is here, that he maie slaie me.

And Elia said: as truelye as the Lord of hostes lyueth, before whom I stande, I wil shew my selfe vnto him this daie. So Obadia went to mete Ahab, and told him And Ahab went to mete Elia. And it fortuned, that when Ahab sawe Elia, he said vnto him: arte thou he that troubleth Israel? He aunswered: it is not I that haue troubled Israel, but thou and thy fathers house; in that ye haue forsakẽ the cõmaũdements of the lorde, and thou haste folowed Baal. Now therfore sende & gather to me al Israel vnto mount Carmel, and the prophetes of Baal, *foure hundred & fiftie, and the Prophets of the Idols groues, foure hundred, whiche eate of Jezabels table. So Ahab sent vnto all ẏ children of Israell: & gathered the Prophets together vnto mount Carmel.

3.Kin.xvij a.

D

And Elia came vnto al the people and said: how long halte ye betwene two opinions? If the Lord be God folow him: but if Baal be he, then go after him. And the people answered him not a woord. Then said Elia vnto the people againe: I onely remaine a Prophet of the Lord: But Baals Prophets, are foure hundred & fiftye. Let them therefore geue vs two oxen, & let them chose the one, and cut him in peces, and lay him on wood, and put no fier vnder, and I wil dresse the other oxe, and laye him on woode, and will put no fyre vnder. And call ye on the name of your God, & I wil cal on the name of ẏ Lorde: and then the god that answereth by fyre, let him be god.

E

*And al the people answered and saide: it is well spoken. And Elia saide vnto the Prophetes of Baal: chose you an oxe, and dresse him first, (for ye are many) and call on the name of youre goddes, but put no fier vnder. And they tooke the one oxe ẏ he did geue them and they dressed it, and called on the name of Baal, from morning to noone, saying: O Baal heare vs. But there was no voyce for one to aunswer. And they lept vpon the aulter ẏ they had made. And at noone it fortuned that Elia mocked them and said: crie loude, for he is a God, peraduenture he is talking or occupied (in folowig of his enemies) or is in his iourney, or happyly he slepeth, and must be awaked with your crie. And they cried loude, and cutte themselues as their maner was, with kniues and launcers, til the bloude folowed on them. And it chaũced, that when midday was passed, they prophecied vntil the time of the euenyng sacrifice. But there was neither voice nor one to aunswere, nor anye that regarded them.

And Elia said vnto all the folke: come to me. And all the people came to him. And he repaired the aulter of the Lorde ẏ was broken. *And Elia tooke twelue stones, accordyng to the number of ẏ .xii. tribes of the sonnes of Jacob, (vnto whõ the worde of the Lord came) saying: *Israel shalbe thy name. And with ẏ stones he made an aulter in the name of the lord. And he made a ditche rounde aboute the aulter, as brode as two forowes of ẏ corn field. And he put the woode in order, and hewed the oxe in peces, and laied him on ẏ wood and said, fil foure barrels with water, and powre it on the burnt sacrifyce, & on the wood. And he saide, doe so againe. And they did so the second time. And he saide againe, dooe it the thirde time. And they did it yet the third time. And ẏ water ran rounde about the aulter: he filled the pit with water also.

And it fortuned whẽ ẏ time came (wherin the burnt sacrifice of the euening vsed to be offred) Elia the Prophete came, and sayde: Lord God of Abraham, Isaac, and of Israell, it shall bee knowen this daye, that thou art the God of Israell, and that

I

I am thy seruaunt, and ỷ I haue done all
these thinges at thy commaundement.
Heare me (O Lord) heare me, ỷ this peo-
ple may know ỷ thou art the Lord God,
and ỷ thou hast turned their heart againe
now at the last. * And the fyre of the lord
Iam.v.b. Eccle. xlviii.a. ii.Par.vii.a. fel, and consumed the burnt sacrifice, the
wood, the stones and the dust, and lycked
vp the water ỷ was in the pit. And when
al the people saw it, they fel on their faces
G and sayd: the Lord he is God: the Lord he
is God. And Elia sayd vnto them: take
the Prophetes of Baal, and let not one of
them escape. And they toke them, & Elia
brought them to the broke Kison, and slue
them there. And Elia sayd vnto Ahab:
Get thee vp, and eate & drinke, for there
is a sounde of much raine. And so Ahab
went vp to eate and to drynke, and Elia
went vp to the top of Carmel. And he
layd himselfe flat vpon the earth, and put
his face betwene his knees, & sayd vnto
his seruaũt: go vp (I pray thee) & loke to-
warde the way of the sea. And he wẽt vp
and loked, & sayd: there is nothing. And
he sayd: goe againe, vii. times. And it for-
tuned, that at the seueth time, he sayd: be-
hold, there ariseth a litle cloude of the sea
like a mannes hande. He sayd: Goe, and
say vnto Ahab: Make fast thy charet, and
get thee downe, that the raine stop thee
not. And it came to passe, ỷ in ỷ meane
while, the heauen was blacke with clou-
des and winde, and there was a great
rain. And Ahab gat vp, and came to Iez-
raell. And the hande of the Lord was on
Elia, and he girded vp his loines, and
ran before Ahab, till he came to Iezrael.

The.xix.Chapter.

Elia flying from Iezabell, is nourished of the Angel of god, and is commaunded to annoint Azael, Iehu, and Eliseus, whom the Hebrewes call Elisa.

A And Ahab tolde Iezabell,
al that Elia had done, and
howe he had slaine all the
Prophetes wt the sweard.
Then Iezabell sente a
messenger vnto Elia, say
ing: * so and so let the Gods do to me,
iii.king. xxi.b. if I make not thy soule, like one of theirs
by to morow this tyme. When he saw
that, he arose, and went for his life, and
came to Bersaba in Iuda, and left his
seruaunt there. But he hymselfe went a
dayes iourney into the wildernesse and
came, and sat down vnder a Iuniper
tree, and desired for hys soule, ỷ he might
dye, & sayd: * it is now ynough (O Lord) Ion.iiii.c.
take my soule, for I am not better thã my
fathers.
And as he lay and slept vnder the Iu-
niper tree: behold, an Angel touched him, B
and sayd vnto him: vp, and eate. And whẽ
he loked about hym: behold, there was a
lofe of broyled bread and a vessel of wa-
ter at his head. And he dyd eate & drinke
and layd hym down againe to slepe. And
the Angell of the Lord came againe the
seconde tyme, and touched hym, and sayd
vp & eate, for thou hast yet a great iour-
ney. And he arose, & dyd eate & drynke, &
walked in the strength of ỷ meate * four- Exodu. xxxiiii.d.
tie dayes & fourtie nightes, euẽ vnto Ho- Math.iiii.b.
reb ỷ moũt of God. Whẽ he came thyther
vnto a caue, he lodged therein all night.
And behold, the worde of the Lord came
to hym, and sayd vnto hym: what doest ỷ
here Elia? And he answered. I haue bene
gelous for the Lord God of hostes sake.
For the children of Israel haue forsaken
thy couenaunt, * broken down thine aul- Rom.xi.a.
ters, and slaine thy Prophetes wyth the
sweard, and I only am left, and thei seke C
my lyfe to take it away. And he sayd
come out, and stande vpon the mount be-
fore the Lord. And beholde, * the Lorde
went vp, & a mightie strong winde ỷ rent Eccle. xlviii.a.
the mountaines, & brake ỷ rockes before
the Lord. But the Lord was not in the
winde. And after ỷ winde came an earth-
quake. But the lord was not in ỷ earth-
quake. And after the earthquake came
fier: but the Lord was not in the fyer.
And after the fier came a smal stil voyce.
And when Elia heard it, he couered hys
face wt hys mantel, & went out, and stode
in the entring in of the caue: and behold,
there came a voice vnto him, & sayd: what
doest thou here Elia? And he answered: I
haue bene gelous for the Lord god of ho-
stes sake, bicause the children of Israell
haue forsaken thy couenaunt, cast down
thine aulters, and slaine thy Prophetes
with the sweard, and I only am left, and
they seke my lyfe to take it away. And the
Lord sayd vnto him: Go & turne thy way
to the wildernesse vnto Damasco, ỷ thou
mayest annoint * Hazael king ouer Siria iiii.Kin. viii.a.
And * Iehu the sone of Nimsi shalt thou iiii.Kin. ix.b.
annoint king ouer Israel. And Elisa the
sonne of Saphat of Abel Mehola shalt Elisa is other-
ỷ anoint to be a Prophete in thy roume. wise called Eliseus.
And it shal come to passe, that who so esca-
peth the sweard of Hazael, him shal Iehu
slay: and if any man escape the sweard of D

Rom.xi.a. Jehu, him shal Elisa put to death. And
therto * I haue left me .vii. M. in Israel
of which neuer mā bowed hys knees vn-
to Baal, nor kissed him with his mouthe.
So he departed thence, and founde Eli-
sa the sonne of Saphat plowing, and ha-
uing .xii. yoke of oxen before him, and he
with the .xii. And Elia went by him, and
cast his mantel vpon hym. And he left the
Lu.ix.g. oxen, and ran after Elia, and sayd: let *
me I pray thee, kisse my father, and my
mother, and then I wil folow thee. He
sayd vnto hym: go backe againe, for what
is it that I haue done to thee? And when
he went backe again from him, he toke a
couple of oxen, and slew them, and dressed
the flesh with the instrumentes of yͤ oxen,
and gaue vnto the people, and they dyd
eate. And then he arose, and went after
Elia, and ministred vnto hym.

The .xx. Chapter.

The first and seconde tyme, that Samaria was besieged of Benhadad king of Siria.

A AND Benhadad the king
of Siria gathered al hys
host together, hauing
.xxxii. kings with him, and
horses, and charets: and
went vp, ⁊ besieged Sa-
maria, ⁊ warred against
it. And he sent messengers to Ahab kyng
of Israel, into the citie, ⁊ sayd vnto him:
Thus sayth Benhadad: Thy syluer and
thy golde is mine, and the fayrest of thy
wiues, and of thy children be mine. And
the king of Israel answered, and sayde:
My Lord king according to thy saying,
I am thine, and al that I haue.
And when the messengers came again
they sayd: thus sayth Benhadad: For as-
much as I haue sent vnto thee, saying:
thou shalt deliuer me thy siluer and thy
golde, ⁊ thy wyues, ⁊ thy children: I wyl
therfore sende my seruauntes vnto thee to
morow this time: ⁊ they shal search thine
house, ⁊ the houses of thy seruaunts. And
whatsoeuer is pleasaunt in thyne eyes,
they shal take it in their handes, ⁊ bryng
it away. Then the king of Israel sent for
al the elders of the land, ⁊ sayd: take hede
I pray you, ⁊ see how this felow goeth a-
bout mischief. For he sent vnto me for my
wiues, for my children, for my siluer, ⁊ for
my golde: ⁊ I denied him not. And all the
elders, and al the people sayd: herken not
vnto hym, nor consent.
B Wherfore he sayd vnto the messengers
of Benhadad: tel my Lord the kyng, all
that thou didst sende for, to thy seruaunt
at the first time yͤ I wil do, but this thing
I may not do. And the messēgers depar-
ted, and brought answere againe. And
Benhadad sent vnto him againe, ⁊ sayd:
Thus and thus do the Gods to me, if the
dust of Samaria be ynough for all the
people that folow me, to take euery man
an handful. And the king of Israell an-
swered, and sayd: tel him: let not him that
putteth on his harnesse boast himselfe, as
he that putteth it of. And it fortuned, that
when Benhadad heard that tidinges, as
he was with the kinges drinking within
the pauilions, he sayd vnto his seruaunts
put on your harnesse, and they set them-
selues in aray against the citie.
And behold, there came a Prophet vn- C
to Ahab king of Israell, saying: thus say-
eth the lord. Hast thou sene al this great
multitude? Behold, I will deliuer it into
thine hand this day, and thou shalt know
that I am the Lord. And Ahab sayd: by
whom? He sayd: Thus sayeth the Lorde:
Euen by the seruauntes of yͤ gouernours
of the shyres. He sayd againe: Who shall
order the battel? And he answered: thou.
Then he numbred the seruauntes of the
gouernours of the shyres, and they were
two hundred and two and thirtie. And
after them also, he numbred all yͤ people,
all the children of Israell, euen .vii. M.
And they went out at noone: But Behā-
dad did drynke til he was dronken in the
pauilions, both he and the kinges: Euen
two and thirtie kinges, that holpe hym.
And the seruauntes of the gouernoures
of the shires went out first.
And Benhadad sent out, and they
shewed him, saying: there are men come
out of Samaria. He sayd: Whether they
be come out for peace, take them alyue: or
whether they be come out to fight, take
them yet aliue. And so those yong men
of the gouernours of the shyres came out
of the citie, and the host after them, ⁊ they
slew euery one his enemy yͭ came in hys
way. And the Sirians fled, and they D
of Israel folowed after them. And Ben-
hadad the king of Siria escaped on an
horse with his horsemen. And the king of
Israell went out, ⁊ smote the horses and
charets, and with a great slaughter slew
he the Sirians.
And there came a Prophet to yͤ king of
Israel, and sayd vnto him: goe forth, and
play the man, be wise, and take hede what
thou doest: for when yͤ yere is gone about
the

the king of Siria will come vp againste thee. And the seruauntes of the king of Siria said vnto him: The Gods of the hils are their Gods, and therefore they had the better of vs: But let vs fight against them in the plaine, and for what ye wil, we shall haue the better of them. And this do, take the kinges away euery man out of his place, and put Dukes in their rowmes. And do thou number thee an host, like the host ẏ thou hast lost, suche horses, and such charets, & we will fight against them in the plaine, and thou shalt see vs get the better of them. And he herkened vnto their voice, and did euen so.

C And it fortuned, ẏ after the yere was gone about, Benhadad numbred the Sirians, and went vp to Aphek to fight against Israel. And the children of Israell were numbred, and with their whole nūber went they against them, and the children of Israel pitched before them, like two litle flockes of kiddes: but the Sirians filled the countrey: And there came a man of God, and sayd vnto the king of Israel: thus sayeth the Lord: Bicause the Sirians haue sayd: The Lord is but god of the hils, and not God of the valleyes: therfore, wil I deliuer al this great multitude into thine hande, and ye shal know that I am the lord. And they pitched one ouer against the other. vii. dayes, and it came to passe that in the seuenth day the battell was ioyned. And the children of Israell slue of the Sirians an hundred M. fote men in one day. But the rest fled to Aphek into ẏ citie. And there fel a wall vpon. xxvii. M. of the men that wer left. But Bēhadad fled, and came into the citie, from chamber to chamber.

F And his seruauntes sayd vnto hym: beholde, we haue heard say, that the kynges of the house of Israel are mercifull kynges. We wil therfore put sackcloth about our loines, and ropes about our neckes, and go out to the king of Israel: if happily he wil saue thy life. And so they girded sackcloth about their loines, & put ropes about their heades, and came to the king of Israel, and sayd: Thy seruaunt Benhadad sayth: I pray thee let me liue. He sayd: is he yet alyue? He is my brother. And they toke that worde for good lucke, and hastyly caught it out of his mouth, & sayd: yea, thy brother Benhadad. He said goe, bring him hither. And Benhadad came out vnto him, and he caused him to come vp into ẏ charet. And he sayd vnto him: the cities which my father toke from thy father, I wil restore againe. And thou shalt make streates for thee in Damasco, as my father did in Samaria. And I wil make an appointment with thee, & sende thee away. And so he made an appointment with him, and sent him away.

And there was a certaine mā of ẏ children of the Prophetes, which sayd vnto his neighbour in the worde of the Lord: smite me, I pray thee. And the mā would not smite him. Then sayd he vnto him: bicause thou hast not herkened vnto ẏ voice of the Lord: Beholde, as sone as thou art departed fro me, a Liō shal slay thee. And it came to passe, ẏ as sone as he was departed from him, a * Lion founde him, & G
slew hym. Then he founde another man, iii. King. xiii. c.
and sayd: smite me I pray thee. And the man smote him, so ẏ in smiting he wounded him. So the Prophet went forth, and wayted for the king by the way, and put himselfe out of knowledge with ashes, which he layd vpon hys face. And when the kyng came by, he cryed vnto the king and sayd: Thy seruaunt went out in the middes of the battel: & behold, there went away a man, whom another mā brought vnto me, & sayd: kepe thys man. And if he be missed or lost, thy life shal goe for hys, or els thou shalt pay a talēt of siluer. And as thy seruaunt had here and there to do, he was gone. And the kyng of Israell sayd vnto him: euen so shal thy iudgemēt be, as thou hast defined it thy selfe.

And he hasted, and toke ẏ ashes, away from his face: & the kyng of Israel knew hym that he was of the Prophetes: and he sayd vnto hym: Thus sayth the Lord: bicause thou hast let goe a man that is in my curse, thy life shal goe for his lyfe: and thy people for hys people. And the kyng of Israel went to his house, waywarde & in displeasure, and came to Samaria.

¶ The. xxi. Chapter.

Jezabell commaundeth to kill Naboth, for the vineyarde that he refused to sel to Ahab. Heliah reproueth Ahab, and he repenteth.

After these things it chaūced ẏ Naboth ẏ Jezraelite had a vineyard in Jezraell, hard by ẏ palace of Ahab king of Samaria. A
And Ahab spake vnto Naboth, saying: * Geue i. Kinge. viii. e.

 me

me thy vineyard, that I may make me a
garden of herbes therof, bicause it lieth
so nie mine house: and I wil geue thee for
it a better vineyard than it is: or rather if
it please thee, I wil geue thee, the worth
of it in mony. And Naboth said to Ahab
the Lord forbid that fro me, ŷ I should
geue the enheritaunce of my father vnto
thee.

B And Ahab came into his house heuy &
euil apayed, bicause of the worde whiche
Naboth the Jezraelite had spokē to him,
for he had said: I wil not geue the the en-
heritaunce of my fathers. And he laid him
down vpon his bed, and turned away his
face (to the wall) and would eate no bread.
But Jezabel his wife came to him, and
said vnto him: why is thy spirite so way-
warde, that thou eatest no bread? And he
said vnto her: For I spake vnto Naboth
the Jezrahelite, and said vnto him: Geue
me thy vineyarde for monye, or els if it
please thee, I wil geue the an other vine-
yard for it. And he answered: I will not
geue thee my vineyard.

C And Jezabel his wife sayd vnto hym:
doest thou thus gouerne the kingdom of
Israel? vp, and eate bread, and set thine
heart at rest. I wil geue thee ŷ vineyard
of Naboth the Jezrahelite. And so she
wrote a letter in Ahabs name, & sealed it
with his seale, & sent the letter vnto the
elders, & to the nobles that were in hys
citie dwelling ŵ Naboth. And she wrote
in the letter, saying: proclaime a fast, and
set Naboth on hie among the people, and
set two vnthriftes before him, to beare
(false) witnesse against him, saying: thou
didst blaspheme God & the king. And thē
cary him out, and stone him to death.

D And the men of his citie, that is to say:
which dwelt in his citie, did as Jezabell
had sent vnto them: and as it was wryt-
ten in the letter, which she had sent vnto
them. They proclaimed fasting, and set
Naboth among the chiefe of the people,
and there came in two men (the children
of Belial) and sat before him. And the two
vnthrifty persons witnessed against Na-
both in the presence of the people, saying:
Naboth did blaspheme God & the king.*
Act. vii. And they caried him out of the citie, and
E stoned him with stones, ŷ he died. And
then they sent to Jezabel, saying: Naboth
is stoned to death. And it fortuned, when
Jezabel heard that Naboth was stoned
to death, she sayd to Ahab: vp, and take
possession of the vineyard of Naboth the
Jezrahelite, which he denied to geue thee
for mony, for Naboth is not aliue, but
dead. And when Ahab heard ŷ Naboth
was dead, he stode vp to goe down to the
vineyard of Naboth the Jezrahelite, and
to take possession of it.

And the worde of the Lord came vnto
Elia the Thesbite, saying: vp, & go down
to mete Ahab king of Israel, which is in
Samaria. For loe, he is gone down to ŷ
vineyard of Naboth to take possessiō of
it. And therfore shalt thou say vnto hym:
thus sayth the Lord: hast thou killed, and
gotten possession? And thou shalt speake
vnto him, saying: Thus sayth the Lord:
*in the place where dogges licked the f
bloud of Naboth, shal dogges licke euen
thy bloud also. And Ahab said to Elia: hast
thou founde me, O thou mine enemy? he
answered: I haue founde thee: for thou
art euen solde to work wickednesse in the
sight of the Lord. Beholde, I will bring
euil vpon thee, and wil make cleane rid-
daunce of thy posteritie, and wil * destroy
from Ahab, euen him that maketh water h
against the wall, and him that is shut vp
and left behinde in Israell, and wil make
thine house like the house of Jeroboam ŷ
sone of Nebat, and like the house of Ba-
esa the sonne of Ahia, for the prouocatiō
wherwith thou hast prouoked, and made
Israell to sinne.

And of Jezabel spake the Lord, saying G
*dogges shal eate Jezabel, in the posses-
sion of Jezrahel.* And he ŷ dyeth of A-
hab in the town, him shal dogges eate: &
he that dieth in the fieldes, hym shall the
foules of the ayre eate. But there was
none like Ahab, which did euen sell hym
selfe, to worke wickednesse in the syghte
of the Lord: & that bicause Jezabell hys
wife pricked hym forward. He did excea-
ding abhominably, in folowing foule I-
dols, according to all thinges as did the
Ammorites, * whom the Lord cast oute
before the children of Israel.

And it fortuned, that whē Ahab heard
those wordes, * he rent hys clothes, & put Gene. xxxvii.
sackcloth about his flesh, and fasted, and
lay in sackcloth, and went bare fote. And
the worde of the Lord, came to Elia the
Thesbite, saying: Seest thou how Ahab
hūbleth himself before me? Bicause he so
submitteth himselfe before me, I wil not
brig that euil in his daies: but in his son-
nes daies, wil I bring euil vpō his house.
And they continued three yere without
warre betwene Siria and Israell.

The.xxii. Chapter.

Foure hundred false Prophetes do counsaile Ahab & Iehosaphat to warre against Ramoth. Only Micheas prophecieth the truth, for which he is smitten and put in Prison. Of Ahazia, otherwise called Ochosias.

A AND * in the third yere did
Iehosaphat ỹ king of Iu-
da, come down to the king
of Israel. And the king of
Israel said vnto his seruaun
tes, know ye not, that Ra-
moth in Gilead is ours? And we sit still,
and take it not out of the hande of ỹ king
of Siria. And he sayd vnto Iehosaphat:
Wilt ỹ come with me to battaile against
Ramoth in Gilead? And Iehosaphat said
vnto the king of Israell: * I will be as
thou art, and my people shalbe as thine, &
my horses as thine.
And Iehosaphat sayd vnto the king
of Israel: *aske counsel, I pray thee at ỹ
worde of ỹ Lord to day. And then ỹ king
of Israel gathered the Prophetes toge-
ther, vpon a .iiii. hundred men, & sayd vn-
to them: shal I go against Ramoth in Gi-
lead to battaile, or shal I let it alone? And
B they sayd go vp: for the Lord shal deliuer
it into the hande of the king. And Ieho-
saphat sayd: is ther here neuer a Prophet
of the Lord more, ỹ we might enquire of
him? And the king of Israel said vnto Ie-
hosaphat: There is yet one man (Michea
the sonne of Iimla) by whō we may aske
counsel of the Lord. But I hate him, for
he doth not prophecie good vnto me, but
euil. And Iehosaphat sayd: let not ỹ king
say so. Then the king of Israel called a
chamberlaine, and sayd: fet Michea the
sonne of Iimla hither at once.
And the king of Israell & Iehosaphat
the king of Iuda sate either in hys seate:
and their apparel on thē, in a voide place
beside the entring in of the gate of Sa-
maria, and al the Prophetes prophecyed
before them. And Zedekia, the sonne of
Canaana, made hornes of yron, & sayde:
thus sayth the Lord: with these hornes
shalt thou push the Sirians, vntill thou
haue made an ende of them. And all the
Prophetes prophecied euen so, saying: go
vp to Ramoth in Gilead and prosper, for
the Lord shall deliuer it into the kynges
hande.
And the messenger ỹ was gone to call
C Michea, spake vnto him, saying: Beholde,
the wordes of ỹ Prophets speake good vn-
to ỹ king w one mouth: let thy word ther
fore (I pray the) be like ỹ worde of euery
one of the, to speake ỹ which is good. And
Michea said: as truly as the Lord liueth,
whatsoeuer the Lord sayth vnto me, that
will I speake. And so he came to the king:
and the king sayd vnto him: Michea,
ought we to go against Ramoth in Gile-
ad to battail: or to be stil? He answered vn
to him: *goe, & prosper, the Lord shal de- ii. Paral.
liuer it into the hand of the king. And the xviii.
king sayd vnto him: So & so many times a.b.c.
do I charge thee, ỹ thou tell me nothing,
but ỹ which is true in ỹ name of the lord.
He sayd: I saw al them of Israell scat-
tered vpon the hils, as shepe ỹ haue not a
shepeheard. And the lord sayd: these haue
no maister, let euery man returne to his
house in peace. And the kyng of Israell
sayd vnto Iehosaphat: did I not tell thee D
that he would prophecy no good vnto me
but euil? And he sayd againe: heare thou
therfore the worde of the Lord. I saw the
Lord sit on hys seate, and all the host of
heauen stode about hym on his right hād,
and on his left. And the lord sayd: * Who ii. pa. xviii
shal persuade Ahab ỹ he may goe and fal b.
at Ramoth in Gilead? And one sayd on
this maner, and another on that. And
there came forth a certaine spirit, & stode
before the Lord, & sayd: I will perswade
him. And ỹ lord sayd vnto him: wherwith?
And he sayd: I will goe out, and be a false
spirite in the mouth of al hys Prophetes.
He sayd: thou shalt perswade hym, and
preuaile, goe forth then, and do euen so.
Now therfore behold, *the lord hath put Iere. xxiiii. e.
a lying spirite in the mouth of all these
thy Prophetes, & the Lord hath spoken
euil toward thee.
But Zedekia ỹ sonne of Canaana went
to, and smote Michea on the cheke, and
sayd: when went the spirite of the Lorde
fro me, to speake vnto thee? And Michea
sayd: behold, thou shalt see in ỹ day, when
thou shalt goe from chamber to chamber
to hide thee. And the king of Israel said:
Take Michea, & cary hym vnto Amon ỹ
gouernoure of the citie, & vnto Ioas the
kynges sonne, and say, thus sayth ỹ king:
Put this felow in the prison house, and
fede hym with bread of affliction, & with
water of trouble, vntill I returne in
peace. And Michea sayd: If thou returne
in peace, the Lord hath not spoken by me.
And he sayd: herken you people euery one
of you.
E And so the king of Israel and Iehosa-
phat the kyng of Iuda went vp to Ra-

 moth

moth in Gilead. And the king of Israell
sayd to Jehosaphat, chaunge thee when
thou goest to warre: and put on thyne ap-
parel. And the king of Israell chaunged
himselfe, & went to battaile. But ye kyng
of Siria cōmaunded the. xxxii. captaines
(that had rule ouer his charets) saying:
fight neither with small nor great, saue
onely against the king of Israell. And
when the captaines of the charets sawe
Jehosaphat, they sayd: surely it is ye kyng
of Israel, and they turned to fight against
him: And Jehosaphat cryed. And so it
came to passe, that when the captaines of
the charets saw that he was not the king
of Israel, they turned backe from him.

And a certaine man drew a bow igno-
rauntly, and (by chaunce) smote the king of
Israel betwene the ribbes and his har-
nesse. Wherfore he said vnto the driuer of
his charets: turne thine hande, and cary
me out of ye host, for I am (sore) hurt. And
the battaille encreased that day, and the
king stode still in his charet against the
Sirians, and died at euen. And the bloud
ran out of the wound into the middest of
the charet. And there went a proclamati-
on throughout the host, about the going
down of the sunne, saying: euery man to
his citie, and to his own countrey. And so
the king of Israell died: and they came to
Samaria, and buried him there. And
one washed the charet in ye poole of Sa-
3. Kin. xxi f. maria, * and the dogges licked vp hys
bloud (and harlots washed by the pooles
side) according vnto the worde of the lord
which he spake.

The rest of the wordes that concerne
F Ahab, and all that he did, and the yuery
house which he made, and al ye cities that
he builded, are they not written in the
boke of the Chronicles of the kynges of
Israell? And so Ahab slept with his fa-
thers: and Ahazia his sonne reigned in
his stede.

* Jehosaphat the sonne of Aza began
ii. Pa. xx b to raigne vpon Juda in the fourth yeare
of Ahab king of Israell: and Jehosaphat
was. xxxv. yeare olde, when he began to
reigne, and reigned. xxv. yere in Jerusa-
lem. His mothers name was Azuba the
daughter of Silhi. And he walked in all
the wayes of Asa his father, and bowed
not there from: but did that which was
right in the eyes of the Lord. Neuerthe-
lesse, the hill aulters were not taken out
of the way: for the people offered, and
burnt incense yet in the hill aulters. And

Jehosaphat made peace with the king of
Israel.

* The rest of the wordes that concerne
Jehosaphat, and the might that he vsed
and how he warred: are they not written
in the boke of the Chronicles of ye kinges
of Juda? And the remnaunt of the sinnes
of the males which remained in ye dayes
of his father, he put cleane out of ye lande.
There was then no king made in Edom.
And Jehosaphat made. x. shippes in the
sea, to come through Tharsis to Ophir
for golde, but they went not, for the ship-
pes brake at Ezion Gaber. Then sayde
Ahaza the sonne of Ahab vnto Jehosaphat:
let my seruauntes goe with thy seruaun-
tes in the shippes. But Jehosaphat
would not. And Jehosaphat did slepe w
hys fathers, and was buried wyth hys
father in the citie of Dauid his father.
And Jehoram hys sonne reigned in hys
steade. Ahazia the sonne of Ahab began
to reigne ouer Israell in Samaria, the
xvii. yeare of Jehosaphat king of Juda,
and reigned two yeres ouer Israel. But
he did euill in the sight of the Lord, and
walked in the way of his father, and in ye
way of his mother, and in the way of Je-
roboam the sonne of Nebat, which made
Israell to sinne. For he serued Baal, and
worshipped him, and prouoked the Lorde
God of Israel vnto wrath, according vn-
to al that his father had done.

The ende of the third boke of the kinges, after the rekening of the Latinistes: which the Hebrues call the fyrste boke of the kinges.

The fourth boke of the kinges after the Latinistes: which boke and the three together, is but one with the Hebrues.

The first Chapter.

The captaines ouer fiftie with their souldiors are burnt with fier from heauen, by the prayer of Elia. Ahazia is reproued of Elia and dyeth: and Jehoram his brother succedeth hym.

And

from

I And Moab did wickedly
against Israell after the
death of Ahab. And Aha
zia fell through a lattesse
windowe of his vpper
chamber that he had in
Samaria, and while he
was in his sickenesse, he sent messengers
and sayd vnto them: goe, and enquire of
Belzebub the God of Ekron, whether I
shal recouer of thys my disease. But the
Angell of the Lord spake vnto Elia the
Thesbite: aryse, and go vp against the
messengers of the king of Samaria, and
say vnto them: is there not a god in Isra-
el, that ye go to aske counsaile at Belze-
bub the God of Ekron? Wherefore, thus
sayeth y Lord: thou shalt not come down
from the bed on which thou art gone vp,
but shalt dy y death. And Elia departed.
And when the messengers turned backe
B againe vnto him: he sayd vnto them: why
are ye now come? They answered him:
there came a man vp against vs, & sayde
vnto vs: go, & turne againe vnto the king
that sent you, & say vnto hym: thus sayth
the Lord. Is there not a God in Israell,
that thou sendest to enquire of Belzebub
the God of Ekron? Therfore thou shalt
not come down from the bed on whyche
thou art gone vp, but shalt dye the death.
And he sayd vnto them: what maner of
man was y which came vp in your way,
and tolde you these wordes? And they an-
Zac.iii.b swered him: it was an heary man, * and
girde with a girdle of lether about hys
loynes. And he sayd: it is Elia the Thes-
bite.
C Then the king sent vnto him a captain
ouer. l. (with his. l. men) and beholde, he
sat on the top of an hill. And he spake vn-
to him: thou man of God, the king hath
sayd: come down. Elia answered, & sayde
to the captaine ouer the. l. if I be a mã of
God, fyre come down from heauen, and
Lu.ix.g. consume thee and thy. l. * And ther came
fire of God, and consumed hym and hys
l. And the kyng went agayne, & sent him
another captayne ouer. l, with his. l. And
he answered, and sayd vnto him: O man
of God, thus hath the kyng sayd, make
hast, and come down: Elia answered, and
sayd vnto them. If I be a man of God,
fyre come down from heauen, & consume
thee and thy. l. And there came fire of god
down from heauen, and consumed hym &
his. l.
And the king went againe, and sent the D
third captaine ouer. l. with his. l. men. And
the thirde captaine ouer. l. went vp, and
came, and fel on his knees before Elia, &
besought him, and sayd vnto hym: O mã
of God, let my lyfe, and the life of the. l.
thy seruauntes, be precious in thy syght.
Beholde, there came fyre down from hea-
uen, and burnt vp the two fore captaines
ouer. l. with their fifties: therefore let my
life now be precious in thy sight. And the
Angel of the Lord sayd vnto Elia: goe
down with hym, and be not afrayd of him
And he arose, and went down with hym
vnto the kyng.
And he sayd vnto him: thus sayeth the E
Lord: forasmuch as thou hast sent messẽ-
gers to aske counsayle at Beelzebub the
God of Ekron, as though there had ben
no God in Israell, whose worde y migh-
test seke after: therefore y shalte not come
down of the bed on which thou art gone
vp, but shalt dye the death. And so he died
according to the worde of the lord which
Elia had spokẽ. And Jehoram (his brother)
began to raigne in hys steade, in the se-
conde yeare of Jehoram the sonne of Je-
hosaphat kyng of Juda, bicause he had no
sonne. The rest of the wordes that con-
cerne Ahazia, what thinges that he did,
are they not wrytten in the booke of the
Chronicles of the kinges of Israell?

¶ The second Chapter.

Elia deuideth the waters with his mantel. He is taken vp into heauen. The bitter and venemous waters are healed. The children that mocke Eliseus (otherwise called Elisa) are rent in peces.

And it chaũced, that A
when the * Lorde Gen.v.c
would take vp Elia
into heauen by a
whirle winde: Elia
went wt Elisa, from
Gilgal, & Elia sayd
to Elisa: tary here
I pray the, for y lord
hath sent me to Bethell. Elisa sayd vnto i.Kinges
hym: * as surely as the Lord liueth, and xx.viii.b.

as thy soule liueth, I wil not leaue thee.
And they came down to Bethell, and the
children of the Prophets that wet at Be-
thel, came out to Elisa, and sayd vnto him
knowest thou not, how that the Lord wil
take away thy master from thy head this
day? He said: I know it also: hold ye your
peace.
And Elia sayd vnto him: Elisa, tary
here I pray thee, for the Lorde hath sent
me to Iericho. He sayd: as surely as the
Lord lyueth, and as surely as thy soule
liueth, I wil not leaue thee: and so they
came to Iericho. And the children of the
Prophetes that were at Iericho came to
Elisa, and sayd vnto him: knowest thou
not, that the Lord wil take away thy ma-
ster from thine head this day? He answe-
red: I know it also: holde ye your peace.
And Elia sayd vnto him: tary I pray thee
here, for the Lord hath sent me to Iordã.
He sayd: as surely as the Lord liueth, and
as thy soule liueth, I will not leaue thee.
And so they two went together. And fifty
men of the sonnes of ye Prophetes came
and stode on the other syde a farr of, and
they two stode by Iordan.
And Elia toke his mantel, and wrapt
B it together, and smote the waters, and
they were deuided, part the one way, and
part the other: so that they two went ouer
through the dry lande. And it fortuned,
that assone as they were ouer, Elia sayde
vnto Elisa: aske what I shall do for thee,
yere I be taken away frõ thee. And Eli-
sa sayd: I pray thee, let thy spirite be dou-
ble vpon me. And he sayd: thou hast as-
ked an hard thing? Neuerthelesse, if thou
see me when I am taken away frõ thee,
thou shalt haue it so: if thou do not, it shal
not be. And it fortuned, that as they went
walking and talking: beholde, there ap-
Ec.xlviij. peared a charet of fier, and horses of fier
a. and parted them both a sonder. * And E-
lia went vp through the whyrle wynde
into heauen. And Elisa sawe, and cryed:
O my father, O my father, the charet of
Israell, and the horsemen therof, and he
saw hym nomore: and he toke hys owne
clothes, and rent them in two peces.
C He toke vp also the mãtel of Elia that
fell from hym, and went backe againe, &
stode by Iordans syde, and toke the mã-
tell of Elia (that fell from him,) and smote
the waters (and they parted not a sonder) & he
sayd: where is the lord God of Elia, and
he himselfe? And when he had smitten the
waters, they parted thys way and that
way: and Elisa went ouer. And when the
children of the Prophetes which were at
Iericho saw him from a farre, they sayd:
the spirite of Elia doth rest on Elisa, and
they came to mete hym, and fell to the
grounde before him, and sayd vnto hym:
See, there be with thy seruauntes fiftye
strong men, let them go, and seke thy ma-
ster: happely the spirit of the Lorde hath
taken hym vp, and cast hym vpon some
mountaine, or into some valley. And he
sayd: ye shall sende none. And when they
lay vpon him til he was ashamed, he said:
Sende. They sent therfore fiftie men,
which sought him three dayes, but found
him not. And when they came againe to
hym, which taried at Iericho, he said vn-
to them: did not I say vnto you, that ye
should not goe? And the men of the citie D
sayd vnto Elisa: beholde syr, the dwelling
of this citie is pleasaunt, as thou thy selfe
seest: But the water is nought, and the
groũde barren. He sayd: Bryng me a new
cruse & put salt therin. And they broughte
it to him. And he went vnto the spring of
the waters, and cast the salt in thyther,
and sayd: thus sayth the Lorde: I haue
healed this water: there shall not come
henceforth either death, or barrennesse.
So the waters were healed vntyll thys
day, according to the saying of Eliseus
which he spake.
And he went vp from thence vnto Be-
thell. And as he was going vp the waye,
there came litle children out of the citie,
and mocked him, and said vnto him: Goe
vp thou baulde head, go vp thou baulde
head. And he turned backe, and loked on
them, and cursed them in the name of the
Lord. And there came two she beares
out of the wood, and tare .xlii. children of
them. And he went from thẽce to mounte
Carmell, and frõ thence he turned again
to Samaria.

¶ The third Chapter.

The kinges of Israell, Iuda and Edom, lacke
water, which they obteine through the praier of E-
liseus. The king of Moab fighteth against Israell.

IEhoram the sonne of Ahab A
began to reigne vpon Isra-
ell in Samaria, the .xviii.
yere of Iehosaphat king of
Iuda, and reigned twelue
yeares. And he wrought euil in ye sight of
the lord, but not like his father and lyke
hys

his mother;for he put awaye the ymages
of Baal that hys father had made. Ne-
uerthelesse, he cleaued vnto the sinnes of
Jeroboam, the sonne of Nebat (whyche
made Israell to synne) and departed not
there from.

And Mesa king of Moab was a Lorde
of shepe, and rendred vnto the kyng of
Israell an hundred thousande lambes,
and an hundred thousand Rammes with
the wolle. But when Ahab was dead, it
fortuned that the kyng of Moab rebelled
agaynst the kyng of Israell. And Kyng
Jehoram went out of Samaria the same
season, and numbred all Israell and went
and sente to Jehosaphat the kyng of Ju-
da, saying: the kyng of Moab hath offen-
ded agaynst me, wylt thou come with me
against Moab to battayle? He aunswe-
red: I wyll come vp: for as I am so arte
thou: and as my people be, so are thy peo-
ple: and thy horses as myne. And he
sayde: What way shall we goe vp? And he
answered: The way through the wilder-
nesse of Edom.

B And so the king of Israel tooke hys
iourney and the king of Juda, & the king
of Edom. And when they had compas-
sed the waye seuen dayes, they hadde no
water for the hoste, and for the cattell
that folowed them. And the kyng of
Israell sayde: Alas, the Lorde hath cal-
led these thre kynges together, to deliuer
them ouer into the hande of Moab. But
3.Ki.xxii. Jehosaphat sayde: * is there not here a
b Prophete of the Lorde, that we may en-
quier of the Lord by hym? And one of the
king of Israels seruauntes aunswered,
and sayde: Here is Elisa the sonne of Sa-
phat, whiche powred water on the hands
of Elia. And Jehosaphat sayde: Is not
the woorde of the Lorde with hym? And
so the kyng of Israell, and Jehosaphat,
and the kyng of Edom, wente downe to
hym.

And Elisa sayde vnto the kyng of Is-
raell: what haue I to do with thee? Geat
thee to the prophetes of thy father, and to
the prophetes of thy mother. And ye kyng
of Israel sayde vnto hym: Oh, naye. For
the Lorde hath called these three kynges
together to deliuer them into the hande
C of Moab. And Elisa sayde: as sure as the
Lorde of hostes lyueth (in whose syghte
I stande) and it were not, that I regarde
the presence of Jehosaphat the kyng of
Juda, I would not looke towarde thee,
nor yet see thee.

But nowe bryng me a mynstrel. And
when the mynstrell played, the hande of
the Lorde came vpon hym. And he sayde:
thus sayth the Lorde: Make this playne
grounde full of ditches. For thus saith the
Lorde, ye shall see neyther wynde nor
raine, and yet the broke shalbe filled with
water, that ye maye drinke, bothe ye and
your beastes, and your cattel. And this is
yet but a small thyng in the syghte of the
lord: forasmuch as he wil geue ouer ye Mo-
abites also into your handes. And ye shal
smite euery strong towne, & euery goodly
citye, and shall fell euery pleasaunte tree,
and stoppe euerye well of water, & marre
euery good plat of grounde with stones.
And in the mornyng when the meate of-
feryng was offered: it fortuned that there
came water by the way from Edom, and
the countrey was fylled with water.

And when al the Moabites heard that
the kynges were come vp to fight against
them, they gathered al together, from the
yongest that was able to put on harnesse
and so vpwarde, and stode in the border of
the lande.

And they were vp early in ye mornyng, D
and the sunne shone vpon the water, that
the Moabites sawe the water a farre of,
as red as bloude, and they sayde: thys is
the bloude of slaughter: the kynges are
slaine; & one hath smitten another. Now
therefore Moab, geate thee to the spoyle.
And when they came to the hoste of Is-
raell, the Israelites stoode vp, and smote
the Moabites, so that they fledde before
them, but they folowed vppon them, and
smote Moab. And they ouerthrew the ci-
tyes: and on euery parcell of good lande,
caste euerye manne his stone, and fylled
it, and they stopt all the welles of water,
and felled all the good trees. Onely in the
citye of Bricke, left they the stones there-
of: howbeit they wente aboute it wyth
slinges and smote it.

And when the kyng of Moab sawe
that the battayle was sore agaynste hym,
he tooke with hym seuen hundred menne
that drewe the sweard, to haue gone tho-
rowe, euen vnto the kyng of Edom, but
they coulde not. And then he tooke hys el-
dest sonne (that shoulde haue reygned in
his stede) and offered hym for a burnte of-
feryng vppon the wall. And there was
greate indignation agaynst Israell, and
they departed from hym, and returned to
theyr owne lande.

The fourth Chapter.

God geueth a certayne poore woman oyle and
floure by Heliseus. Heliseus (whom the text calleth
Elisa) obteyneth of God a childe for his hostesse,
whiche dyeth, and is after raysed to lyfe. He maketh
swete the pottage, and multiplieth the loaues.

A AND there cried a certain
woman of the wiues of ye
prophets vnto Elisa, say-
ing: thy seruaunt my hus-
bande is dead, and thou
knowest that thy seruant
did feare the Lorde. And
the creditoure is come to fette my twoo
sonnes to be his bondmen. Elisa said vn-
to her: tell me what I shall doe for thee?
what hast thou in thine house? She sayd:
thine handmaid hath nothing at al in the
house, saue a pitcher wt oyle. He sayde vn-
to her: Goe and borowe vessell for thee, of
them that are withoute, euen of all thy
neyghbours, emptie vessels, and that not
a fewe. And when thou art come in, thou
shalt shut the dore after thee and after thy
B sonnes, and powre oute into all those
vessels, and set asyde that whiche is full.
And so the woman wente from hym, &
shut the dore after her, & after her sonnes.
And they brought to her, and she powred
oute. And it came to passe, that when the
vessels were full, she sayde vnto her sonne
bring me yet a vessel. And he said vnto her
I haue no mo. And the oyle ceased. Then
she came and told the man of god. And he
saide: goe and sell the oyle, and paye them
that thou art in dette vnto, but liue thou
and thy children of the rest.
And it fell on a daye, that Elisa came
to Sunem, where was a greate woman
that toke him in for to eate breade. And
so it came to passe, that from that tyme
foorth (as ofte as he came that waye) he
turned in thither to eate breade. And she
sayde vnto her husbande: Beholde, I per-
ceiue that this is an holye manne of God
that commeth so oft by our place. Let vs
make hym a chamber (I pray thee) wyth
walles, and let vs set him ther a bed, and
a table, and a stoole, and a candlestycke,
that he maye tourne in thyther when he
C commeth to vs.
And it fortuned on a daye, that he came
thither: and turned into the chamber, and
lay therin, & sayd to Gehezi his seruaunt:
call this Sunamite. And when he called
her, she presented her self before him. And
agayne he sayde vnto hym. Tell her: be-
holde, thou hast been carefull for vs, and
haste made all this prouision, what shall
we nowe doe for thee? wouldest thou bee
spoken for to the kyng, or to the captayne
of the hoste? She aunswered: I dwell a-
mong myne owne people. And he saide a-
gayne: what is to be done for her? Gehezi
answered: Uerely she hath no childe, and
her husbande is olde. And he said: call her.
And when he had called her, she stoode in
the dore. And he said *by suche a time and Ge.18 b
assoone as the fruite can lyue, thou shalte
embrace a sonne. And she sayde: Oh, naye Ma.4.a
my Lord, thou manne of God, doe not lie
vnto thy handmaide. And the wyfe con-
ceyued, and bare a sonne that same season
that Eliseus had saide vnto her, assone as
the fruite coulde haue lyfe. And when the
childe was growen: it fell on a daye, that D
he went out to his father, and to the rea-
pers. And he sayde to his father: my head,
my head. And he saide to a lad: Cary him
to his mother. And when he had taken
him, and broughte him to his mother, he
sat on her knees till noone, and then died.
And she went vp, and laid him on the bed
of the mã of God, and shut the dore about
hym, and wente oute, and called vnto her
husband, and saide: sende with me (I pray
thee) one of the yong men, and one of ye
asses. For I wil runne to the man of god
and come agayn. And he sayde: wherefore
wilte thou goe to him, seing that to daye
is neither new moone nor Sabboth daie?
She answered: for health. Then she sad-
led an asse, and sayd to her seruaunte: lead
awaye the asse, and make her not to goe
slowly, (bicause I ride vpon her) but whe
I bid thee.
And so she went, and came vnto the mã
of god to mount Carmel. And it fortuned
that when the man of God saw her farre
of, he saide to Gehezi his seruaunte: Be- E
holde, yonder is the Sunamyte, Runne
therfore to mete her, and say vnto her: Is
all well with thee, and with thy husbande
and with the lad? And she answered: Al is
wel. And when she came to the mã of god
vp to the hill, she caught hym by the feete.
But Gehezi wente to her, to thruste her
away. And the man of God sayde: let her
alone, for her soule is vexed within her,
and the Lord hath hid it fro me, and hath
not tolde it me. Then she saide: did I de-
syer a sonne of my Lorde? dyd I not re-
quier thee, that thou shouldest not deceiue
me.

Then

Then sayde he to Gehezi: girde vp thy
loynes, and take my staffe in thyne hande
and goe thy waye. * If thou meete anye
man, salute him not. And if any salute the,
aunswere hym not agayne. And lay my
staffe vpon the face of the chylde. And the
mother of the chylde said: as sure as the
Lorde lyueth, and thy soule liueth, I wyll
not leaue thee. And he arose and folowed
her. Gehezi wente before them, and layed
the staffe vpon the face of the childe. But
there was neyther voyce nor any felyng:
wherefore he went agayn to mete hym, &
tolde him, saying: the chylde is not awa-
F ked.
And when Elisa was come into the
house: Beholde, the childe was dead, and
layed vpon his bed. He wente in therfore,
and shut the dore to the lad and hym, and
prayed vnto the Lorde, and wente vp,
and laye vppon the ladde, and putte his
mouth on his mouth, and his eyes vppon
his eyes, & his handes vppon his handes:
and when he so laie vppon the childe, the
fleshe of the childe waxed warme. And he
wente agayne, and walked once vp and
down in the house, and then went vp and
layed hymselfe vpon him again. And then
the childe gasped seuen times and opened
his eyes. And he called Gehezi and sayd:
Cal for this Sunamite. So he called her.
Whiche when she was come in vnto hym,
he said vnto her: Take thy sonne. Ther-
fore she wente in and fell at his fete, and
G bowed her self to the ground, and toke vp
her sonne, and went out. Elisa came a-
gayne to Gilgall, and there was a dearth
in the lande, and the chyldren of the Pro-
phetes dwelt with him. And he sayde vn-
to his seruant, Set a great pot on the fier
and make pottage for the chyldren of the
Prophets. And one went out into ẏ field,
to gather hearbes, and founde (as it were)
a wylde vyne, and gathered therof wilde
Coloquintidas his lappe full, and came
and shred them into the potte of pottage:
for they knew it not. So they powred out
for the menne to eat. And it fortuned that
when they tasted of the pottage, they cried
out, and said: O thou man of God, there is
death in the pot: and they coulde not eate
therof. But he sayd: bryng meale. And he
cast it into the pot, and sayde: Fill for the
people that they maye eate: & there was
no more harme in the pot.
There came a man from Baal Sali-
sa and broughte the manne of God bread
of the first fruites, euen twenty loaues of
barley, and newe corne, whyche was yet
in his bagges, and he said: geue vnto the
people, that they may eate. And his mi-
nister aunswered: why, shal I set this be-
fore an hundred men? He sayde agayne,
geue it vnto the people that they maye Joh. vi. a.
eate. For thus sayeth the Lorde: they
shall eate, and there shalbe left ouer. And
so he did sette it before them, and they dyd
eate, and left ouer, according to the word
of the Lorde.

The fifth Chapter.

Naaman the Sirian is healed of the leprosy. Gehezi is stricken with a leprousy, because he toke money and rayment of Naaman.

Naaman, captayn of ẏ host A
of the king of Siria, was
a great man, and honou-
rable in the sighte of hys
maister, because that by
him the lorde had geuen
health vnto Siria. He al-
so was a mightie man, and expert in war,
but he was a leper. And the Sirians had
gone out by companies, & had broughte
out of the countrey of Israel a litle maid,
and she was with Naamans wife. And
she sayd vnto her Lady: I would to God
my Lorde were with the Prophete that
is in Samaria: for he would deliuer him
of his leprousy. And he went in, and tolde
his Lorde, saying: thus and thus sayd the
mayde that is of the lande of Israel.
And the king of Siria sayde: Come B
and enter in, and I will sende a letter vn-
to the kyng of Israell. And he came, and
tooke with him ten talentes of siluer, and
vii. thousande peces of gold, & ten change
of raimentes, and broughte the letter to
the king of Israel conteyning this tenour:
Now when this letter is come vnto thee,
beholde, I haue sent there with Naaman
my seruaunt to thee, that thou maiest ryd
hym of his leprousy. And it fortuned, that
when the king of Israel had red ẏ letter,
he rent his clothes, and said: * am I God, De. xxxii. f.
that I should slay and make aliue? For he
dothe sende to me, that I shoulde delyuer
a man from his leprousy. Wherfore consi-
der (I praye you) and see howe he seketh
a quarell against me. Whiche when Elisa
the man of God had heard howe that the
kyng of Israell had rent his clothes, he
sent vnto the kyng, saying: wherfore hast
thou rent thy clothes? Let him come now
to

to me, and he shall knowe that there is a Prophete in Israel.

C And so Naaman came with his horses and with his charrettes, and stoode at the dore of the house of Elisa. And Elisa sent a messanger vnto hym, saying: goe and washe thee in Jordan .vii. times, and thy fleshe shall come agayne to thee, and thou shalt bee cleansed. But Naaman was wrothe and wente awaye, and sayde: Beholde, I thought with my selfe, he would surely come oute, and stande and call on the name of the Lorde his God, and put his hande on the place, that he myghte heale the Leprousie. Are not Abana and Pharphar riuers of Damasco, better thã all the waters of Israell? If I washe me also in them, shall I not be cleansed? And so he turned him and departed wyth dyspleasure. And his seruauntes came, and commoned with him, and sayde: father, if the Prophete had bidden thee doe some greate thyng, oughtest thou not to haue done it? Howe much rather then, when he saith to thee: washe and bee cleane? Then went he downe and washed hymselfe .vii. tymes in Jordan, accordyng to the saying of the manne of God: and his fleshe chaunged, lyke vnto the fleshe of a lytle

D childe, + and he was cleansed.

Lu.iiii.e. And he turned agayne to the manne of GOD, he and all his companye, and stode before hym and sayde: Beholde, I knowe nowe that there is no God in all the worlde, but in Israell. Now therfore take a blessing of thy seruaunte. But he

3.Kin.xvii.a sayde: + as surely as the Lorde liueth (before whom I stande) I wil receiue none. And when the other woulde haue constrayned hym to receiue it, he would not. And Naaman sayde: (euen as thou wilt: but I beseche thee,) shall there not bee geuen to thy seruaunte, as muche of this earth as two mules maye beare. For thy seruaunte wyll henceforth offer neyther burnte sacrifyce nor offeryng vnto anye other God saue vnto the Lord. But herin, the Lorde be mercyfull vnto thy seruaunte, that when my maister goeth into the house of Rimmon, and doeth worshyppe there, and leaneth on mine hande,

E and I also worshyp in the house of Rimmon: (When I doe worshyppe, I saye) in the house of Rimmon, the Lorde be mercifull vnto thy seruaunte because of thys thing. Unto whom he sayde: goe in peace. And when he was departed from hym, as it were a furlong of grounde, Gehezi the seruaunte of Elisa the man of God sayde: Beholde, my mayster hath spared Naaman this Sirian, that he woulde not receyue of his hande those thynges, that he offred. As surely as the Lorde liueth, I wyll runne after hym, and take somewhat of hym. And so Gehezi folowed Naaman. And when Naaman sawe hym running after hym, he lighte downe from the charret to mete hym, and sayde: *is al well? He aunswered: All is well.

B Behold, my maister hath sent me, saying: Se, there be come to me, euen now from mount Ephraim, two yong menne of the children of the Prophetes: geue them I praye thee, one talente of syluer, and two chaunge of garmentes. And Naaman said: with a good will. Take two talentes: and he compelled hym to bynde two talentes of siluer in two bagges, with two chaunge of garmentes, and layde them vppon two of his seruauntes, to beare them before hym. And when he came into a secrete place, he tooke them from their hande, and bestowed it in the house, and the men were let go, and they departed. But he went in, and stode before hys

G master. And Elisa saide vnto him: whence commeste thou Gehezi? He sayde: thy seruaunte wente no whyther. But he sayde vnto hym: wente not myne hearte wyth thee when the man tourned agayne from his charret to meete thee? Is it nowe a tyme to receyue money, to receyue garmentes, Olyue trees, vyneyardes, shepe, and oxen, mẽ seruauntes, and maide seruauntes. The leprousy therfore of Naaman shall cleaue vnto thee, and vnto thy seede for euer. *And he wente oute from his presence a lepre, as white as snow.

The .vi. Chapter.

Eliseus maketh yron to swimme aboue the water. The Sirians besiege Israel, so that two women agree together to eate their own children.

A The chyldren of the Prophetes saide vnto Elisa: Behold, ẏ place wher we dwel with thee is to lytle for vs. We will therefore go vnto Jordan, and take thence euery man a beam and buylde vs a place to dwell in. And he aunswered goe. And one sayde: be contente (I praye thee) and come wyth thy seruauntes. And he aunswered, I wyll come: and so he wente with them. And when they came to Jordane, they cutte downe woode. But it fortuned, that

that as one was felling downe of a tree, the axe head fell into the water. And he cryed and sayde: alas maister it was lent me. And the man of God sayde: where fel it? And he shewed him the place. And he cut downe a sticke, and caste it in thither, and immediately the yron dyd swymme. Therefore sayde he: take it vp. And he stretched out his hande and toke it vp.

B But the Kyng of Siria warred agaynst Israell and toke counsayle wyth his seruauntes, and sayde: In ponder secret place shalbe my remainyng. And the manne of God sente vnto the King of Israel, saying. Beware that thou goe not ouer to suche a place, for there the Syrians are lurkyng. Therefore the Kyng of Israell sente to the place which the man of GOD tolde hym and warned hym of, and saued hymselfe from it, not once, nor twyce.

C And the heart of the Kyng of Siria was troubled for thys thyng, and he called for his seruantes, and said vnto them: Will ye not shewe me whiche of our men (betrayeth me) to ye kyng of Israel? And one of hys seruauntes sayde: none my Lorde, O kyng, but Elisa the Prophete, that is in Israell telleth the Kyng of Israell, yea euen the wordes that thou spakest in thy priuye chamber. He sayde: goe and espye where he is, that I maye sende and fette hym. And one tolde hym, saying: beholde, he is in Dothan. Therefore sente he thither horses and charrettes, and a mighty hoste. And they came by nyght, and compassed the citie about.

And when the seruant of the man of God rose vp earelye to goe oute: beholde: there was an hoste rounde aboute the towne with horses and charrettes. And hys seruaunte sayde vnto hym: Alas master what shall we doe? He aunswered: * feare not, for they that be with vs, are mo than they that be with them. And Elisa

D prayed, and sayd: Lord (I beseche thee) open his eyes that he may see. And the Lorde opened the eyes of the yong man. And beholde, the mountayne was full of horses and charrettes of fyer rounde about Elisa. And when they came down to hym, Elisa prared vnto the Lord, and sayde: Smite this people (I praye thee) * with blindnes. And he smote them wyth blindenesse according to the desier of Elisa. And Elisa sayde vnto them: this is not the way, neither is this the towne: folow me, & I wyll bring you to the man whom ye seke. But he led them to Samaria.

E And it fortuned, that when they were come to Samaria, Elisa sayde: Lorde, open theyr eyes, that they maie see. And the Lorde opened theyr eyes, and they sawe. And beholde, they wer in the middest of Samaria. And the Kyng of Israell sayde vnto Elisa when he sawe them. My father, shall I smyte them? And he answered, thou shalt not smite them. But smyte those that thou haste taken wyth thine owne swearde, and with thine owne bowe. But rather sette bread & water before them, that they may eate and drinke, and go to their maister. And he prepared a greate refection for them. And whe they had eaten & dronke, he sente them away: and they went to theyr master. And so the souldyors of Siria came no more into ye lande of Israel.

After this it chaunced that Benhadad king of Siria gathered all his hoste, and wente vp, and besieged Samaria. But

F there was a greate dearthe in Samaria: and beholde, they besieged it, vntil an asses head (was solde) for foure score syluer pence: and the fourth parte of a cabbe of doues dong: for fyue sicles. And as the kyng of Israell was goyng vppon the wall, there cryed a woman vnto him, saying: helpe, my Lorde, O kyng. He sayde: yf the Lorde doe not succoure thee, wherwith can I helpe thee? with the barne, or with the vynepresse? And the Kyng sayde vnto her: what wylte thou? She aunswered: yonder woman sayde vnto me: bryng thy sonne, that we maye eate hym to day and we wyll eate myne to morow. * And so we dressed my sonne, and dyd eate hym. L e. xxvi. d Deuter xxviii. f.

G And I sayd to her the other daye: bring thy sonne that we maye eate him, and she hath hid her son. And it came to passe that when the kyng heard the wordes of the woman, he rent his clothes, & went vpon the wall. And the people loked & beholde, he had sackclothe vnder vppon his fleshe. Then he sayd: * God doe so and so to me, if the head of Elisa the sonne of Saphat shall stande on hym this daye. But Elisa 3 Reg. xix. a. sat in his house, & the elders satte by him, and the kyng sent a man before him. But yer the messanger came to hym, he sayde to the elders: haue ye not seen howe that the sonne of this murtherer hath sente to take awaye mine heade? bee circumspecte when the messanger commeth, and shutte the doore, and holde hym at the doore: is not

not the sounde of his masters fete behind
hym? Whyle he yet talked with them: be-
holde, the messenger came downe vnto
hym, and sayde: beholde: thys euyll is of
the lorde, and what more shall I loke for
of the lorde?

The seuenth Chapter.

Elisa prophecieth plenteousnesse of vittailes and
other thinges to Samaria. The Sirians runne a-
way and haue no man folowing them. The Lorde
that would not beleue the worde of Elisa is troden
to death.

A Then Elisa said: heare ye yͤ
worde of the lorde: thus
saith the lord: * to morow
iiii.kyn. vii.d this time shall a bushel of
fine floure be solde for a
sicle, and two bushels of
barley for a sicle, in yͤ gate
of Samaria. Then a certayne Lorde (on
whose hande the king leaned) aunswered
the man of God, and sayde: beholde, yf the
Lorde would make windowes in heauē,
might this saying come to passe? He said:
beholde, thou shalt see it with thyne eyes,
but shalt not eate therof.

And there were foure leperous menne
at the entryng in of yͤ gate. And they sayd
one to another, why sitte we here vntyl
we dye? If we say we wyl enter into the
citie: behold, the dearth is in the citye, and
we shal dye therin. And if we sit styl here,
we dye also. Nowe therefore come, and
let vs fal vpon the hoste of the Sirians:
yf they saue our liues, we shall lyue: yf
they kil vs then are we dead. And so they
arose in the nyghte, to goe to the hoste of
the Sirians. And when they were come
to the vtmoste part of the hoste of Siria,
behold, there was no man there. For the
Lorde had made the hoste of the Sirians
B * to heare a noyse of charrettes, and a
Mac. v.a. noyse of horses, and the noyse of a greate
Esa. xiii.a hoste. In so muche that they sayde one to
another. Loe, the kyng of Israel hath hy-
red agaynst vs the kinges of yͤ Hethites,
and the kynges of the Egiptians to come
vpon vs. Wherfore they arose, and fled in
the night, and left their tentes, theyr hor-
ses and their asses, and the fielde whiche
thei had pitched, euen as it was, and fled
for theyr liues. And when these lepers
came to the edge of the hoste, they wente
into a tente and dyd eate and drinke, and
caried thence siluer and gold & rayment,
and wente and hyd it: came agayne and
entred into another tent, & caryed thence
also, and went and hyd it.

Then sayd one to another: We doe not
well this daye, forasmuche as it is a daye
to bring good tidynges, and we holde our
peace. Yf we tary tyll the day lyght, some
mischiefe will come vpon vs. Now there-
fore come, that we maye goe, and tell the
kynges housholde. And so they came, and
called vnto the porter of the citye, and
tolde them, saying: we came to the paui-
lions of the Sirians and see, there was
no man there, neither voyce of manne, but
horses and asses tyed, and the tentes were
euen as they were wont to be.

And so the mā called vpon the porters, C
and they tolde the kynges house within.
And the kyng arose in the nyghte, and
sayde vnto his seruauntes. I wyll shewe
you nowe, what the Sirians haue doone
vnto vs. They know that we be hungry,
and therefore are they gone out of the pa-
uilions, to hyde themselues in the fyelde,
saying: when they come oute of the citye,
we shall catche them alyue, and geate in-
to the citie. And one of his seruauntes
aunswered, and sayde: Let men take (I
praye you) fyue of the horses that remayn
and are left in the multitude. Behold,
they are euen as all the multitude of Is-
raell that are left in the citie: beholde (I
say) they are euen as al the multitude of yͤ
Israelites that are consumed, and we wil
sende and see. They tooke therefore the
horses of two charrettes, and the kyng
sent after the hostes of the Sirians, say-
ing: go and see. And they went after them
euen vnto Jordan, and loe, all the waye
was full of clothes and vessellès whiche
the Sirians had cast from them in theyr
haste.

And the messengers returned, and told
the king. And the people wente oute, and D
spoiled the tentes of the Sirians. And so
it came to passe, yͭ a bushell of fyne floure
was solde for a sicle, and two bushels of
barley for a sicle * according to the worde
of the Lorde. And the king appointed the
Lorde, on whose hande he leaned, to bee
at the gate. And the people trode vpō hym
in the gate, and he dyed, accordyng to the
worde of the man of God, whiche he sayd
when the kyng came downe to hym. And
so came the thing to passe, that the man of
God had spoken to the kyng, saying: two
bushels of barley for a sicle: & a bushell of
fine floure for another shalbe to morowe
this time in the gate of Samaria. Wher-
vnto

vnto that lord answered the man of god, and saide: yea and if the lorde made wyndowes in heauen, might it come to passe? And he said: Beholde, thou shalt see it with thine eyes, and shalt not eate therof. And euen so chaunced it vnto him, for the people trode vpon him in the gate, & he died.

The eight Chapter.

Elisa prophecieth vnto the Sunamite the dearth of seuen yere. After the death of Benhadad reigneth Hazael in Siria. Jehoram the sonne of Jehosaphat reigneth in Juda. Edom falleth from Juda, Ohosiah succedeth Jehoram.

A 4. Kinge iiii. a.
Then spake *Elisa vnto ẏ woman (whose son he had restored to life again) saying: vp and goe, thou and thine house, and soiourne wher soeuer thou canst: for the lorde hath called for a dearth, and the same shall come vppon the land seuen yeres. And the woman arose, & did after the saying of the man of God & went, both she and her housholde, and soiourned in the land of the Philistines. vii yere. And at the seuen yeres ende it fortuned that the woman came again out of ẏ land of the Philistines, and went oute to call vpō the king for her house and for her land. And the king talked with Gehezi ẏ
B seruant of the man of God, saying: tell me (I pray thee) all the great dedes that Elisa hath done. He tolde ẏ King, how he had restored a dead man to life again: but in ẏ meane time the woman (whose sonne he had raysed vp againe) cried to the Kyng for her house and for her land. And Gehezi said: My Lord O King, this is the woman, and this is her sonne whom Elisa raised vp againe. And when the King asked the woman, she tolde him. And so the King deliuered her a chamberlayne, saying: restore thou vnto her all ẏ are hers, and all the fruites of the fyelde synce the day that she left the land, vntil this time.
iii. rix. f And *Elisa came to Damascon, and Ben-
C hadad the king of Siria was sycke. And one tolde him, saying: The man of GOD is come hither. And the kyng sayde vnto
3. Kinge. xiiii. a Hazael: *take a presente in thyne hande, and goe mete the man of GOD, that thou mayest aske the Lorde by him, whyther I shall recouer of this disease. And so Hazael wente to meete him, and tooke the presente with him, and of euery good thyng of Damascon. euen as muche as fourty camelles coulde beare, and came and presented hymselfe before hym, and said: Thy sonne Benhadad King of Syria hath sente me to thee, saying: shall I recouer of this disease.
D
And Elisa sayd vnto hym: go and say vnto hym: thou shalt recouer, howbeit, the Lorde hath shewed me, that he shall surely die. And he looked aside, and was ashamed, and the man of God wept. And Hazaell sayde, why wepeth my Lorde?

He aunswered: for I knowe the euyll thynges that thou shalt do vnto the chyldren of Israell: for theyr strong cityes shalte thou sette on fier, and theyr yong menne shalte thou staye with the sweard, and shalte dashe out the braines of theyr sucking children, and al to teare their women with childe.

But Hazaell sayde: what, is thy seruaunt a dog, that I should doe this great thing? And Elisa aunswered: the Lorde hath shewed me that thou shalt be Kyng of Siria. And so he departed from Elisa, and came to his maister, which sayde to hym: what sayd Elisa to thee? He aunswered, he tolde me that thou shouldest recouer. And on the morowe it fortuned, that he toke a thicke clothe, and dipte it in water, and spred it on his face, and he died: and Hazaell reygned in hys stede.

The fifth yere of Jehoram the sonne of Ahab King of Israell, Jehosaphat being also King of Juda, Jehoram the son of Jehosaphat King of Juda beganne to
reigne *two and thirety yere olde was he, 2. Para. xxi a.
when he began to reigne: and he reygned eight yere in Jerusalem. And he walked in the waies of ẏ kinges of Israel, as they that were of the house of Ahab, for the daughter of Ahab was his wyfe: and he did euill in the sight of the Lorde. And
the Lorde would not destroye Juda, and 2. Kin. vii c.
that because of Dauid his seruaunte *as he promysed hym to geue hym alwaye a light amonges his children.
E
*In those daies Edom did wickedlye 1. Kinge. viii c.
when he was vnder the hande of Ju-
da. For they made them a Kyng of theyr 3. Kinge. xxii. g
own. So Jehoram wente to Zair, he and 2. Para. xxi a
all his charrettes with hym. And he arose by nighte, and smote the Edomites, which cōpassed him in with the captaynes of his charrettes, and the people fled into their tentes. But Edom rebelled, so that he would not be vnder the hande of Juda vnto

vnto this daye. And then Lobnah began to be disobedient euen that same time.

F The reste of the wordes that concerne Jozam and all that he dyd, are they not wrytten in the boke of the Chronycles of the kynges of Juda? And Jozam rested with his fathers, and was buried besyde his fathers in the citie of Dauid. And *Ahaziahu his sonne reigned in his stede. In the twelfth yere of Jozam the sonne of Ahab king of Israel, dyd Ahaziahu the son of Jehoram kyng of Juda, begynne to reigne. Two and twentye yere olde was Ahaziahu when he began to reygne: & he reygned one yere in Jerusalem, and hys mothers name was Athaliahu ye daughter of Omry king of Israell. But he walked in the waye of the house of Ahab, and dyd euill in the syght of the Lorde, euen as did the house of Ahab. For he was the

ii para. xxii.a

G son in law of the house of Ahab.

And he went with Jozam the sonne of Ahab to warre agaynst Hazaell kyng of Siria in Ramoth Gilead, and the Syryans wounded Jozam. And *king Jozam went backe againe to be healed in Jezraell of the woundes whiche the Sirians had geuen him at Ramoth, whẽ he fought against Hazael king of Siria. And Ahaziahu the sonne of Jehoram kyng of Juda, went down to see Jozam the sonne of Ahab in Jezrael, because he was sicke there.

iiii. kyn. ix.c.

The ninth Chapter.

Jehu is made kyng of Israel, and killeth Jehoram the king therof: and Ahasiahu, otherwise called Ochosias the kyng of Juda also, and causeth Jesabel to be cast downe oute of a window, and the dogges eate her.

A AND Elisa the Prophete called one of the chyldren of the Prophetes, & sayde vnto hym: *girde vp thy loines, and take this boxe of oyle in thy hande, and geat thee to Ramoth in Gilead. And when thou commest thither, loke where is Jehu the sõne of Jehosaphat, the sõne of Nimsi, and goe to hym, and make hym aryse vp from among hys brethren, and cary hym to a secrete chamber. Then take the boxe of oyle, & powre it on his head and saye: thus sayeth the Lorde: I haue annoynted thee to be kyng ouer Israell. And then open the dore, and flee without any taryng. And so the seruaunte of the Prophete gate hym to Ramoth Gilead, and when he came in, beholde, the captayns of the hoste were syttyng together. And he sayd: I haue an erande to thee, O captaine. And Jehu said vnto whiche of all vs? He saide: to thee, O captayn. And he arose, and went into the house.

iiii. kyn. iiii.e.

And he powred the oyle on his heade, B and sayd vnto hym, thus sayeth the Lord God of Israel: *I haue annointed thee to be kyng ouer the people of the Lorde, euen ouer Israell. Thou shalte smite the house of Ahab thy mayster, that I maye auenge the bloude of my seruauntes the Prophetes, and the bloude of all the seruauntes of the lord, of the hande of Jezabel, for the whole house of Ahab shall bee destroyed, & *I will destroy from Ahab, euen him ye maketh watch against ye wall, and hym that is prisoned and forsaken in Israell: and I wyll make the house of Ahab like the house of Jeroboam the sõne of Nabat, and like the house of Baasa the sonne of Ahia. And as for Jezabel, *the dogges shall eate her in the fielde of Jezrael, and there shall be none to burye her. And he opened the dore and fled.

iii. kyng. xix.c · iii. kyng. xxi.d · iii. kyn. xxi.f

Jehu came out to the seruaunts of his Lorde, and one sayd vnto him: is all welle? Wherefore came this mad felow to thee? C And he sayde vnto them: ye know what maner of man it is, and what his communication is. They sayde vnto hym agayn: it is not so, tell vs. He said: thus and thus spake he to me, saying: Thus sayeth the Lorde: I haue annointed thee to be king ouer Israel. Then thei beside the horology hasted, and toke euery manne his garmẽt, and put it vnder hym, and blew with trompettes, saying: Jehu is king. And so Jehu the sonne of Jehosaphat the son of Nimsi, conspired againste Jozam. Jozam kept Ramoth Gilead, he and al Israel, because of Hazael king of Siria: and *kyng Jozam returned to bee healed in Jezrael of the wounds which the Sirians had geuen hym, when he fought with Hazael king of Siria.

iiii. kyn. viii.g

And Jehu sayd: if it be youre myndes, D then let no man depart and escape out of the citie, to goe and tel in Jezrael. So Jehu gat vp into a charret, and went to Jezraell where Jozam laye, and Ahaziahu kyng of Juda was come downe thyther to see Jozam. And the watcheman that stode on the towre in Jezraell, spyed the company of Jehu as he came, and sayd: I see a company. And Jehoram sayde: take a horseman and sẽd to mete them, that he may

may se whether it be peace. And so ther
went one on horsebacke to mete him, and
said: thus saith the king: is it peace? and
Jehu said: what hast thou to do wt peace?
turne thee behinde me. And the watche-
man tolde, saying: the messenger came to
them, but he commeth not againe.
C Then he sent out an other on horse
backe, which came to them, and said: thus
saith the king: is it peace? Jehu answered
what hast thou to doe with peace? turne
thee behinde me. And the watcheman
tolde, saying: he came to them also, and
commeth not againe: and the driuing is
like the driuing of Jehu the sone of Nim-
si: for he driueth ye charet as he wer mad.
And Jehoram sayd: make ready, and the
charet was made ready. And Jehoram
king of Israel, and Ahaziahu king of Iu-
da went out either of them in hys charet,
against Jehu, and met him in the forlong
of Naboth the Jezraelite. And it fortu-
ned, that when Jehoram saw Jehu, he
said: is it peace Jehu? He answered: What
peace should there be, so long as the
whoredomes of thy mother Jezabel, and
her witchecraftes are so great? And Je-
horam turned his handes and fled, & said
to Ahaziahu: there is falshed, O Ahazia-
hu. And Jehu toke a bowe in his handes,
and smote Jehoram betwene the armes,
and the arowe wente through his heart.
And he fel down flat in his charet. Then
sayd Jehu to Bidkar a captaine: take him
and cast him in the plot of groūde of Na-
both the Jezraelite. For I remēber that
when I and thou rode together in a cha-
ret after Ahab his father, the Lord layed
this heauy burthen vpon him. I haue
sene yesterday the bloud of Naboth, and
the bloud of his sonnes, said the Lorde: &
F I wil quite it thee in this grounde: sayth
the Lord. Now therfore take hym and
cast him in the plot of grounde, according
to the worde of the Lord. But when Aha-
ziahu the king of Iuda saw this, he fled
by the way of the garden house. And Je-
hu folowed after him, and said smite him,
also in the charet: (and they smot hym) in his
charet at the going vp to Gur by Jibleā,
and he fled to Magiddo, and there dyed.
And his seruauntes caried him in a cha-
ret to Jerusalem, and buried him there in
his Sepulchre with his fathers, in the ci-
tie of Dauid. And in the .xi. yere of Jorā
the sonne of Ahab, began Ahaziahu to
reigne ouer Juda. And when Jehu was
come to Jezrael, Jezabel heard of it, and
starched her face, and tyred her head, and
loked out at a window. And as Jehu en-
tred at the gate, she sayd: had Zimri peace
which slew his master? And he lift vp hys
eyes to the window, and sayd: who is of G
my syde, who? And there loked out to him
two or three chamberlaines, and he said
throwe her down. So they threwe her
down, and her bloud dashed towarde the
wall, and towarde the horses, and he
trode her vnder fote.
And when he was come in, he did eate
and drinke, and said: goe & visite I praye
you, yonder cursed creature, and bury her
for *she is a kinges daughter. And so 3. Kin. xvi g.
when they came to bury her, they founde
no more of her than the skul and the fete,
and the palmes of her handes. Wherfore
they came againe and tolde him. And he
sayd: this is the worde of the Lord, which
he spake by the hande of hys seruaunte
Elia the Thesbite, saying: * in the fielde
of Jezrael shal dogs eate the flesh of Je- 3. Kin. xxi f.
zabel. And so the carkas of Jezabel was
euen as dung vpon the earth in the field
of Jezrael, so that no man might say: this
was Jezabel.

The tenth Chapter.

Jehu causeth the .lxx. sonnes of Ahab to be slaine and after that .xlii. of his brethren. He fyndeth a meane also to kil all the Priestes of Baal. After his death his sonne reigneth in his steade.

AHab had .lxx. sōnes in Sa- D
maria. And Jehu wrote let- Jo. viii. g
ters, and sent to Samaria
vnto the rulers of Jezrael to
the elders, & to thē yt brought
vp Ahabs children, saying: Nowe when
this letter commeth to you, ye yt haue with
you your maisters sonnes, ye haue wyth
you both charets and horses: a strong ci-
tie haue ye also, & harnesse: looke which
of your masters sonnes is best, and moste
mete, & set him on his fathers seate, and
fight for your Lordes house. But they
were exceadingly afrayd, & sayd: see, two
kynges wer not able to stand before him
how shal we thē be able to stande? And he
that was gouernoure of Ahabs house, & B
he yt ruled the citie, the elders also, & the
tutours sent to Jehu, saying: we are thy
seruauntes, & wil doe all that thou shalte
byd vs: we wil make no man king, there-
fore doe thou what semeth good in thine
eies. Then he wrote another letter to

B them, saying: if ye be mine, and will hearken vnto my voice, then take the heades of the men that are your masters sonnes, and come to me to Jezraell by to morow this time. And the kinges sonnes were .lxx. persons, and they wer with the great men of the citie, which brought them vp: and when the letter came to them, they toke the kinges children and slew them, euen .lxx. persons, and layed their heades in baskets, and sent thẽ vnto him to Jezrael. And there came a messenger and tolde him, saying: they haue brought the heades of the kinges sonnes. And he said let them lay them on two heapes in the entring in of the gate, vntill ẏ morning.
And when it was day he went out, and
C stode, and said to al ẏ folke: ye be righteous. Beholde, I conspired against my master, & slewe him. But who slew al these: Learne here, that there shal fal vnto the earth nothing of the worde of the Lorde which he spake concerning the house of Ahab. For the lord hath brought to passe the thinges that he spake by the hande of his seruaunt * Elia. And so Jehu slew al
3.Re.xxi.f. that remained of the house of Ahab in Jezrael, and al that were great with him and his kinsfolkes and Priestes, so that he let nothing of him remaine. And he arose and departed, and came to Samaria. And when Jehu was in the way to ẏ house where the shepeheardes did sheare their shepe, he met with the brethren of Ahaziahu king of Juda, and sayd: what are ye? They answered: the brethren of Ahaziahu are we, and go down to salute the children of the king and of ẏ Quene. And he said: take them aliue. Whõ when they had taken them aliue, they slew thẽ at the well which was beside the house where the shepe are shoren, euen .xlii. mẽ, neither left he any of them.

And when he was departed thence, he
D met with Jehonadab the sonne of * Re-
Ie.xxv.a chab cõming against him. And he blessed him, & sayd to him: is thine heart right, as my hart is true with thine? And Jehonadab answered: yea ẏ it is. (If it be saith he) then geue me thine hand. And when he had geuen him his hand, he toke him vp to him in the charet, & sayd: come with me and see the zeale ẏ I haue for the Lorde, and so they made him ride in his charet. And when he came to Samaria, he slew al that remained vnto Ahab in Samaria, till he had wiped him out, accordig to ẏ saying of the Lord which he spake to Elia. And Jehu gathered all the people together, and sayd vnto them: * Ahab serued Baal a litle: but Jehu shal serue him more. Now therfore call vnto me all the Prophetes of Baal, al such as serue him and al his Priestes, and let none be lacking. For I haue a great Sacrifice to do to Baal, and therfore whosoeuer is missed he shall not liue. But Jehu did it for a subtiltie, to thintẽt that he might destroy the seruauntes of Baal. And Jehu sayd: proclaime an holy conuocation for Baal. And Jehu sent vnto all Israel, and al the seruauntes of Baal came, that there was
E
not a man left behind that came not. And they came into the house of Baal, and the house of Baal was full from one ende to another.

And he sayd to him that was the keper of the vestery: bring forth garmentes for al the seruaũtes of Baal. And he brought them out garmentes. And when Jehu went with Jehonadab the sonne of Rechab into the house of Baal, he sayd vnto the seruauntes of Baal: search and loke that there be here with you none of the seruauntes of the Lord, but the seruauntes of Baal only. And when they went in to offer Sacrifice and burnt offring, Jehu appointed eightie men without, and sayd: If any of the men whom I haue brought vnder your handes, escape, he that letteth him goe, shal dye for hym.

And it fortuned, that assone as he had made an ende of offering the burnt Sacrifice, Jehu sayd to the men of warr, and to the captaines: go in and slay them, let none come out. And they smote them wt the edge of the sweard. And the men of warre and the captaines cast them out, & went vnto the citie of the tẽple of Baal, and fet the ymages out of the temple of Baal, and burnt them. And they brake ẏ ymage of Baal, and brake the house of Baal, and made a draft house of it vnto this day. And so Jehu destroied Baal out of Israell. But from the sinnes of Jeroboam the sonne of Nebat, whiche made Israell to sinne, Jehu departed not, neither frõ folowing of thẽ (neither forsoke he) the golden calues that were in Bethell & in Dan.

And the Lord sayd vnto Jehu: bicause thou hast done right well in bringing to passe the thing that is right in mine eyes and hast done vnto the house of Ahab according to all thinges that are in myne heart, therefore shall * thy children vnto 4.Re.xv.c
the

the fourth generation, sit on the seate of
Israel. But Jehu cared not for this, to
walke in the law of the Lord God of Is-
rael with al his hart, for he departed not
from the sinnes of Jeroboã, which made
Israel to sinne.
C In those daies the Lord began to cut
Israel short: * and Hazaell smote them in
al the coastes of Israel, from Jordã East-
ward, euen al the land of Gilead, the Ga-
dites, the Rubenites, and them ẏ wer of
Manasses, frõ Aroer vnto the riuer Ar-
non: euen Gilead and Basan. The rest of
the wordes that concerne Jehu, and all ẏ
he did, and al his power: are they not writ-
ten in the boke of the Chronicles of the
kinges of Israel. And Jehu slept wt hys
fathers, and they buried him in Sama-
ria, and Jehoahaz his sonne reigned in
his steade. And the time that Jehu reig-
ned vpon Israel in Samaria, is. xxviii.
yeares.

The eleuenth Chapter.

Athalia putteth to death al the kinges sonnes ex-
cept Jehoaz the sonne of Ohoziah, which is hydden
and after her death is made king.

A AND Athalia ẏ mo-
ther of Ahaziahu
when she saw that
her sõne was dead,
she arose, & destroi-
ed al ẏ kinges sede.
But Jehosaba the
daughter of king
Joram, and sister to
Ahaziahu, toke Joaz the sonne of Ahazi-
ahu, and stale him frõ among the kinges
sonnes that were slaine, and his nourse
with him, out of a sleping chamber, and
hid him from Athalia, that he was not
slaine. And he was with her hid in the
house of the Lord. vi. yere. And Athalia
did reigne ouer the lande.
And the. vii. yere Jehoiada sent and fet
the rulers ouer the hũdreds, with the cap-
taines, & them of the garde, & toke them
to him in ẏ house of the Lord, & made a
bonde with them, & toke an othe of them
in ẏ house of the Lord, & shewed them the
kinges sonne. And he commaunded them
saying: this is it ẏ ye must do: one thirde
part of you, whose dutie is to come on the
Sabboth day, shal kepe the watch of the
kings house. And an other third part shal B
kepe the gate of Sur: and an other thirde
part shal kepe the gate which is behinde
them of the garde: and so shal ye kepe the
watche of the house of Messah: and two
partes of you, that is, all ẏ goe out on the
Sabboth day, shal kepe the watche of the
house of the Lord about the king, and ye
shall compasse the king rounde about, and
euery man shal haue his weapon in hys
hande, and whoso commeth within the
raunges, let him be slaine. And see that
ye be with the king, as he goeth out & in.
And the captaines ouer the hundredes ii. Parali. xxiii. a
did according to all thinges that * Jehoi-
ada the Priest commaunded, & they toke
euery man his men that were to come in
on the Sabboth day, with them ẏ should
go out on the Sabboth, and came to Je-
hoiada the Priest. And to the captaines
ouer hundredes did the Priestes geue kĩg
Dauids speares and shieldes that wer in
the Temple. And they of the garde stode
and euery man had his weapon in hys
hande rounde about the king, from the
right corner of the temple to the left, alõg
by the aulter & the tẽple. And he brought
out the kinges sonne, and put the crown C
vpon him, & deliuered him * the witnesse, De. xvii. d
and made him king, and annointed him.
And they clapt their handes, and sayde:
God saue the king. * And when Athalia ii. Parali. xxiii. b
heard the noise of the running of the peo-
ple, she came to the people into the Tem-
ple of the Lord. And when she loked, be-
hold: the king stode by a piller, as ẏ ma-
ner was, and the singers and the trõpet-
ters by the king, and all the people of the
lande reioyced, and blew with trompets.
And Athalia rent her clothes and cryed,
treason, treasõ. But Jehoiada the Priest
commaunded the captaines of the hun-
dredes that had the rule of the host, and
sayd vnto them: haue her out without the
temple, that she may be within the raun-
ges, and if any folow her, kil him with the
sweard: for the Priest had sayd: she maye
not be slaine in the house of the Lorde.
And they layed handes on her til she came
into the way, by the which the horses wer

into the kinges palace, and there was she
slaine.
D ✱And Jehoiada made a bonde be-
ii. Parali. xxiii.c twene the Lord and the kyng, & the peo-
ple, that they should be the lordes people:
and also betwene the kyng and the peo-
ple. And al the people of the lande went
into the house of Baal, and destroyed it,
hys aulters also, and hys ymages brake
they down lustely, and slew Mathan the
Priest of Baal before the aulters. And
the Priest set watche ouer the house of ye
Lord: and toke the rulers ouer hũdredes
the captaines, and them of the garde, and
al the people of ye land. And they brought
the kyng from the house of the Lord, and
came by the way of the gate of them of
the gard, to the kynges palace. And he sat
hym down on the seate of the kynges.
And al the people of the lande reioyced, &
the citie was in quiet. And they slew A-
thalia with the sweard beside ye kynges
palace. Seuen yere olde was Jehoas
when he began to raigne.

¶The twelfth Chapter.

Jehoas maketh prouision for the repayryng of the temple, he is killed by two of his seruauntes, & Amaziahu reigneth in his steade.

A And he began to reigne in
the .vii. yere of Jehu. xl. yere
reigned he in Jerusalem, &
his mothers name was Ze-
biah of Beer Seba. And he
did that which was good in
the sight of the Lord, as long as Jehoia-
da the Priest enformed him. But the hil-
aulters wer not taken away, for the peo-
ple offred & burnt incense yet vpon the
hilaulters. And Jehoas sayd to the Prie-
stes: al ye siluer of ye dedicate thinges ye be
brought to the house of the Lord in cur-
raunt mony, ye is to say, the mony ye euery
mã is set at, and al the money that euery
man wt a willing heart geueth and brin-
geth into the house of the Lord, let the
Priestes take it to thẽ: euery man of hys
acquaintaunce, to repaire the broken pla-
ces of the house, wheresoeuer any decaye
is foũde. And so it came to passe, ye vnto ye
xxiii. yere of king Jehoas, the Priestes
had mẽded nothing ye was decayed in the
temple. Then king Jehoas called for Je-
B hoiada the bishop, & the Priestes, & sayde
vnto thẽ: why repaire ye not the broken
places of the tẽple? Now therfore, see that
ye receiue no more mony of your acquai-
taunce, except ye deliuer it to repaire the
temple withall. And the Priestes consen-
ted to receiue no more mony of the people
except to repayre the decayed places of ye
temple.
But Jehoiada the Prieste toke a
chest, and bored an hole in the lyd of it,
and set it beside the aulter on the ryght
syde, as euery mã commeth into the tem-
ple of the Lord. And the Priestes ye kepte
the vessels, put therin all the money that
was brought into the house of the Lord.
And it fortuned, that when they saw ther
was much mony in the chest, ✱ the kinges 4.Re.
Scribe and the hye Priest came vp, and C
tolde the mony that was founde in the
house of the Lord, and put it into a bagge
And they gaue the money sealed into the
handes of them that executed the worke,
and that had the ouersight of the house of
the Lord: and they brought it out to the
carpenters and builders (that wroughte
vpon the house of the Lord) and to masõs
and hewers of stone. And they bought
timber and frestone, to repayre the decay
in the house of the Lord, and to all that
went out to mende the temple: howbeit
there was not made for the house of the
Lord, bowles of siluer, instrumentes of
musike, basons, trompets, or any vessels
of golde, or vessels of syluer, of the money
that was brought into the house of the
Lord. But they gaue that to the work-
men, and repaired therewith the house
of the Lord. Moreouer, they rekened not
with the men, into whose handes they de-
liuered ye mony to be bestowed on worke-
men: for they did their businesse faithful-
ly. Howbeit, trespasse money, and synne
mony was not brought into the house of
the Lord, for it was the Priestes. D
Then came Hazaell kyng of Syria
vp, and fought against Geth and toke
it, and Hazaell set hys face to goe vp to
Jerusalem. And Jehoas kyng of Juda
toke al the halowed thinges that Jehosa- 4.Re. b
phat, Jehoram, and Haziahu his fathers
kynges of Juda, had dedicate, and that
he himselfe had dedicated, and all the
golde that was founde in the treasures of
the house of the Lord, and in the kinges
house, and sent it to Hazaell kyng of
Syria, and so he departed from Jeru-
salem.
The remnaunt of the wordes that con-
cerne Jehoas, and all ye he dyd: are they
not written in ye boke of the Chronicles
of

of the kinges of Juda. And his own ser-
uauntes arose and wrought treason, &
slew Jehoas in the house of Millo, when
he came down to Silla. Jozaber ye sonne
of Semeath, and Jehozabad the sõne of
Somer, his seruauntes smote him, & he
died. And they buried him wt his fathers
in the citie of Dauid. And Amaziahu his
sonne reigned in his steade.

The.xiii.Chapter.

Jehoahaz the sõne of Jehu, is delivered into the handes of the Sirians, and dyeth. Joas his sonne reigneth in his steade. Elisa dyeth.

A In the.xxiii. yere of Joas
the sonne of Ahaziahu
king of Juda, Jehoahaz
the sonne of Jehu began
to reigne ouer Israell in
Samaria.xvii.yere. And
he wrought yt which was
euil in the sight of the lord, and folowed
the sinnes of Jeroboam the sonne of Ne-
bat, which made Israell to sinne, & depar-
ted not therfrom. And the Lord was an-
gry with Israel, and deliuered them into
the hand of Hazael king of Siria, and in
to the hand of Benhadad the sõne of Ha-
zael, al their dayes.

And Jehoahaz besought the Lord, and
B the Lord heard him. For he considered ye
trouble of Israell, wherwith the kyng of
Siria troubled them. And the Lord gaue
Israel a deliuerer, so that they went oute
from vnder the subiection of the Siriãs.
And the children of Israell dwelt in their
tentes as before time. Neuerthelesse, they
departed not frõ the synnes of the house
of Jeroboam which made Israel synne,
but walked in them.

And there remained an idolls groue
still also in Samaria. Neither did he
leaue of the people to Jehoahaz, but.l.
horsmen.x.charets, & x.M.fotemẽ: *for
4.ki.viii b the king of Siria destroied them, & made
the lyke threshed dust. The rest of the
words yt cõcerne Jehoahaz & al yt he did,
& his power: are they not writtẽ in ye boke
of the Chronicles of the kinges of Isra-
el: And Jehoahaz slept with his fathers,
and they buried him in Samaria, & Jo-
as his sonne reigned in hys steade. In ye
xxxvii.yere of Joas king of Juda began
Jehoas the sonne of Jehoahaz to reigne
ouer Israel in Samaria.xvi.yeare, and
did that which is euil in the sighte of the
Lord, and departed not from al the sinnes
of Jeroboam the sonne of Nebat (yt made
Israell synne) for he walked therin.

The remnaunt of the wordes that con- C
cerne Joas and al that he did, and his po-
wer wherwith he fought against Ama-
ziahu king of Juda: are they not written
in the Chronicle booke of the kinges
of Israel? And Joas slept with his fa-
thers, and Jeroboam sat vpon his seate.
And Joas was buried in Samaria a-
mong the kinges of Israel. When Elisa
was fallen sicke of his sickenesse (wherof
he dyed) Joas the king of Israel came
down vnto hym, & wept before hym, and
sayd: *O my father, my father: the charet 4.ki.ii.c.
of Israel, and the horsemen of the same.
Elisa sayd vnto him: take bow & arowes.
And he toke vnto him bow and arowes.
And he sayd to ye king of Israel: put thine
hande vpon the bow, and he put his hand
vpon it. And Elisa put his handes vpon
the kinges hande, and sayd: open a wyn-
dow eastwarde: and when he had opened
it, Elisa sayd: shote, and he shot. And he
sayd: the arrowe of health of the Lorde,
and the arrow of health against Siria:
for thou shalt smite Siria in Aphek, tyll
thou haue made an ende of them.

And he sayd: take the arrowes: and he D
toke them. And he sayd vnto the kyng of
Israel: smite the grounde: and he smote
thryce, and ceased. And the man of God
was angry with him, & sayd: thou shoul-
dest haue smittẽ.v.or.vi.times (or.vii.times)
and then thou haddest smitten Siria, till
thou hadst made an ende of them: where
now thou shalt smite Siria, but thryce.
And so Elisa died, and they buryed hym:
and the souldiours of ye Moabites came
into the lande the same yere. And it chaũ-
ced as some of them were burying a mã,
and spied the souldiors, they cast the mã
into the sepulchre of Elisa. And when the
mã was rolled down, and touched the bo-
dy of Elisa, *he reuiued, and stode vp on Ec.xlviii
hys fete. a.

But Hazael vexed Israel all the dayes C
of Jehoahaz. And the Lord had mercy on
them, and pitied thẽ: and had respect vn-
to them, bicause of his appointment made
with Abraham, Isaac, and Jacob: and
would not destroye them, neither cast he
them from hym as yet. So Hazaell the
kyng of Siria dyed: and Benhadad hys
sonne raigned in hys steade. And Jehoas
the sonne of Jehoahaz went againe: and
toke out of the hande of Benhadad the

sonne of Hazael, the cities which he had taken away out of the hande of Jehoahaz his father, in warr: for thre times did Joas beate him, and restored the cities vnto Israel againe.

The. xiiii. Chapter.

Amaziahu the king of Juda putteth to death the manquellers of his father, and after smyteth Edō. Joas dyeth, and Jeroboam his sonne succedeth in his rowme, and after him reigneth Zachariah. Amazia is killed in Lachis, and Azaria reigneth in his steade.

A
2 Pa.xxv a
The. ii. yere of Joas, sonne of Jehoahaz king of Israel, reigned Amaziahu the sonne of Joas king of Juda: *he was. xxv. yere olde when he began to reigne, and reigned. xxix. yere in Jerusalem, & his mothers name was Jehoadan, of Jerusalem. And he did that which is good in the sight of the Lord, yet not like Dauid his father, but did according to al thinges as Joas hys father did. Neither were the hilaulters taken away. For as yet the people did sacrifice, & burnt incense on the hilaulters.
4.Re.xii. And assone as the kingdom was setteled in hys hande: * it came it passe ẏ he slew his seruauntes which had killed the king
B his father.

But the children of those murtherers he slew not, accordig vnto it that is written in the boke of the law of Moses, wherin the Lord commaunded, saying: *
De.xxiiii b let not the fathers die for the childrē, nor
2 Pa.xxv a let the children be slaine for the fathers:
Je.xxxi.e But let euery man be put to death for his owne synne. He slew of Edom in the
Ez.xviii. e salt valey * ten thousande, and toke the castell on the rocke in the same battell, &
2 Pa.xxv e called the name of it Joktheel vnto thys day.

Then Amaziahu sent messengers to
C Jehoas the sonne of Jehoahaz sonne of Jehu kyng of Israell, saying: come: let vs see eche other. And Jehoas the kyng of Israell sent to Amaziahu kyng of Juda,
Jud.ix.c saying: * did not a thistle that is in Liba-
4.Es.iiii b. non, send to a Cedar tree that is in Libanon, saying: geue thy daughter to my sonne to wife: And the wilde beast that was in Libanon, went and trode down the thistle. Thou hast smittē Edom, thine heart hath made thee proude. Enioy this glory: and tary at home. Why doest thou prouoke to mischiefe, that thou shouldest be ouerthrowen, and Juda with thee: But Amaziahu would not heare. And Jehoas kyng of Israell went vp: and he and Amaziahu kyng of Juda saw eyther other D
at Bethsames which is in Juda. And Juda was put to the worse before Israell, & they fled euery man to their tentes. And Jehoas kyng of Israell toke Amaziahu kyng of Juda, the sonne of Jehoas the sonne of Ahaziahu, at Bethsames, and came to Jerusalem and brake downe the wal of Jerusalem, from the gate of Ephraim to the corner gate. iiii. hundred cubites. And he toke al the golde and siluer, and al the vessels that were founde in the house of the Lord, and in the treasures of the kynges house, and the children toke he to be hys wardes, and returned to Samaria againe.

The rest of the Actes of Jehoas which he dyd, and hys power, and howe he fought with Amaziahu kyng of Juda, are they not written in the Chronycle boke of the kynges of Israel: And Jehoas slept with his fathers, and was buryed at Samaria, among the kynges of Israell: and Jeroboam hys sonne reigned in hys steade.

Amaziahu the sonne of Joas kyng of Juda, lyued after the death of Jehoas E
sonne of Jehoahaz kyng of Israell. xv. yere. And the remnaunt of the wordes that concerne Amaziahu, are they not written in the boke of the Chronicles of the kynges of Juda: But they conspired treason against hym in Jerusalem: and when he fled to Lachis, they sent after him to Lachis, and slewe hym there. And they brought hym on horses: and he was buryed at Jerusalem wyth hys fathers, in the citie of Dauid. * And al the people of Juda toke Azaria, which was xvi. yere olde, and made hym kyng for his father Amaziahu. He built * Elath, and brought it againe to Juda, after that the kyng was layde to rest with his fathers.

In the. xv. yere of Amaziahu ẏ sonne of Joas kyng of Juda, was Jeroboam the sonne of Joas made kyng ouer Israell in Samaria, and reigned. xli. yere, and wrought that which was euill in the syght of the Lord. Neither turned he F
away from all the synnes of Jeroboam the sonne of Nebat, whiche made Israell to synne. He restored the coaste of Israell from the entering of Hemath,

vnto the sea of the wildernesse according
to the worde of the Lord God of Israell,
which he spake by the hãd of his seruaũt*
Jonas the sonne of Amithai ẏ Prophet,
which was of Geth Hepher . For the
Lord saw how that the afflictiõ of Isra-
ell was exceading bitter, in somuch ẏ the
prysoned and the forsakẽ were at an end.
G And there was none to helpe Israell. *
And the Lord sayd not, that he would put
out the name of Israell frõ vnder heauẽ,
but he helped them by the hande of Jero-
boam the sonne of Joas.

The rest of the wordes that concerne
Jeroboam, and all that he dyd, and hys
strength, which he executed in ẏ warres,
and how he restored Damasco and He-
math, to Juda in Israell : are they not
written in the boke of the Chronicles of
the kynges of Israel? And Jeroboã slept
with hys fathers, euen with the kinges of
Israel: and Zacharia hys sonne reigned
in hys steade.

¶ The.xv.Chapter.

Azaria the king of Juda becommeth a leper. Of
Jothan, Sallum, Menahem, Pekahia, Uriah, Jo-
tham, and Ahaz.

A IN the.xxvii. yeare of Jero-
boam king of Israell, began
Azaria sonne of Amazia, king
of Juda to reigne . Sixtene
yere old was he whẽ he was
made kyng : & he reigned.lii.
yere in Jerusalem, & his mothers name
was Jecholiahu of Jerusalẽ. And he did
that which was righte in the sight of the
Lord, according to al thinges as did hys
father Amaziahu, saue ẏ the hillaulters
were not put away: for ẏ people offered, &
burned incense stil on ẏ hilaulters. And ẏ
B Lord smote ẏ king, & he was a leper vnto
the day of his death, * & dwelt in a seue-
ral house at libertie: & Jothã the kinges
sõne gouerned ẏ palace, & iudged the peo-
ple of ẏ lande. The rest of the words that
cõcerne Azaria & al ẏ he did: are they not
written in ẏ boke of the Chronicles of
the kinges of Juda? And so Azaria slept
with his fathers, & they buried him with
his fathers in the citie of Dauid, and Jo-
tham his sonne reigned in his steade. In
the.xxxviii. yere of Azaria king of Juda,
did Zacharia the sõne of Jeroboã reigne
vpõ Israel in Samaria.vi. monethes: &
wrought ẏ which was euil in ẏ sight of ẏ
Lord, as did his fathers : & turned not a- C
way from the synnes of Jeroboã ẏ sonne
of Nebat, which made Israel to synne.
And Sallum the sonne of Jabes conspi-
red against him, & smote him in the sighte
of ẏ people, & killed him, & reigned in his
steade. The rest of the wordes ẏ concerne
Zacharia: behold, they are written in the
boke of ẏ Chronicles of the kinges of Is-
rael. These be also the wordes of ẏ lorde,
which he spake vnto Jehu, saying: * thy 4.Kin.x.f
sõnes shal sit on the seate of Israell in the
fourth generation after thee. And it came
so to passe. Sallum the sõne of Jabes be-
gan to reigne in the.xxxix.yere of Azaria
kyng of Juda : and he reigned a moneth
in Samaria. For Menahem the sõne of
Gadi, went vp from Thirza, and came to
Samaria, and smote Sallum the sõne of
Jabes in Samaria, and slew him, & reig-
ned in his steade. The rest of the wordes
that concerne Sallum, and the treason
which he conspired: behold, they are writ-
ten in the boke of the Chronicles of the
kynges of Israell. The same tyme Me-
nahẽ destroied Thipsah, & al ẏ wer ther-
in, and the coastes therof from Therzahi. D
And (bicause they opened not to him) he
smote it, & rypt vp al their wemen wyth
childe. The.xxxix.yere of Azaria king of
Juda, began Menahem the sõne of Ga-
di to reigne vpon Israel.x. yere in Sa-
maria. And he did euil in the sight of the
Lord, & turned not away al his dayes frõ
the synne of Jeroboã, the sonne of Nebat
which made Israel to synne . And Phul
the king of Assiria, came vpõ the lãd. And
Menahem gaue Phul a.M.talentes of
siluer, ẏ his hãde might be with him, and
stablish the kingdom in his hande. And
Menahem made a proclamatiõ for ẏ mo-
ny in Israel, ẏ al men of substance should
geue the kyng of Assiria.l.sicles of siluer
a pece. And so the kyng of Assiria turned
backe againe , & taried not there in the
lande. The rest of the wordes ẏ concerne
Menahem, & al ẏ he did: ar they not writ-
ten in the boke of the Chronicles of the
kynges of Israel? And Menahem slepte
with hys fathers , & Pekahia hys sonne
did in hys steade succede hym in the king-
dome. In the fiftieth yeare of Azaria kig
of Juda , began Pekahia the sonne of
Menahem to reigne ouer Israel in Sa-
maria two yere, & did ẏ which was euil in
the sight of the Lord, & left not of frõ the
synnes of Jeroboam the sonne of Nebat
which made Israel synne. But Pekah the

sonne of Remaliahu, which was a cap-
taine of his, conspired against hym, and
smote hym in Samaria, euen in ye place
of the kynges house with Argob and A-
ria: and with him were .l. mē of the Gile-
adites: and he kylled hym, and reigned in
his rowme. The rest of the wordes that
concerne Pekahia, and al that he did: be-
hold, they are written in the booke of the
F Chronicles of the kinges of Israel. In ye
lii. yere of Azaria kyng of Iuda, began
Pekah the sonne of Remaliahu, to reigne
ouer Israel in Samaria .xx. yere, and did
euil in the sight of the Lord, and turned
not away from the synnes of Ieroboam
the sonne of Nebat that made Israel sin.
In the dayes of Pekah kyng of Israell,
came Thiglath Pelesar kyng of Assiria,
and toke Iion, Abel, Bethmaacha, Ia-
noah, Kedes, Hazor, Gilead, Galile, and
all the lande of Nephthali, & caryed them
away to Assiria. And Hosea the sonne of
Ela conspired treason against Pekah the
sonne of Remaliahu, and smote hym, and
slew hym, and reigned in his steade in the
.xx. yere of Iotham the sonne of Uziahu.
The rest of the wordes that concerne Pe-
kah and all that he did: beholde they are
written in the boke of the Chronicles of
the kynges of Israell. The seconde yere
of Pekah the sonne of Remaliahu kyng
of Israell, began Iotham the sonne of
Uziahu king of Iuda to reigne. Fiue and
twenty yere olde was he when he began
to reigne: & he reigned .xvi. yere in Ieru-
G salem. His mothers name was Ierusa,
the daughter of Zadok. And he did that
which is right in the syght of the lord: euē
according to all as did hys father Uziahu
so dyd he. But the hilaulters wer not put
away: for the people offered and burnte
incense still in the hilaulters: he builte the
hyther doore of the house of the Lorde.
The rest of the wordes that concerne Io-
tham, and al that he dyd: ar they not writ-
ten in the boke of the Chronicles of the
kynges of Iuda? In those dayes the
Lord began to sende into Iuda, Rezin ye
kyng of Siria, and Pekah the sonne of
Remaliahu. And Iotham slept with hys
fathers, and was buried with his fathers
in the citie of Dauid his father, and Ahaz
his sonne reigned in his steade.

The .xvi. Chapter.

Ahaz king of Iuda cōsecrateth his sonne in fier, and hath many battailes against the king of Israell. In the steade of Ahaz reigneth Hezekia hys sonne.

THe .xvii. yere of Pekah ye
sonne of Remaliahu king of
of Israel, * Ahaz the sonne
of Iotham king of Iuda,
began to reigne. Twenty
yere olde was he, when he
was made king, & reig-
ned .xvi. yere in Ierusalem, and dyd not
that which was right in the eyes of the
Lord his God, like Dauid his father: but
walked in the way of ye kinges of Israel,
yea, and made * his sonne to go through
the fier, after the abhominations of the
heathen, whom the Lord cast out before
the children of Israel. And he offred and
burnt incense in the hilaulters, & on the
hils, and vnder euery thicke tree. * Then came
Rezin king of Siria, and Pekah sonne of
Remaliahu king of Israell came vp to
Ierusalem to fight. And they fought
agaist Ahaz, but could not ouercome him.
At thesame tyme Rezin king of Siria
brought Elath againe to Siria, and drou
the Iewes thence. And the Sirians *
came to Elath, & dwell therein vnto this
day.

So Ahaz sent messengers to Thiglath
Peleser, king of Assiria, saying: I am thy
seruaūt and thy sonne, come vp and deli-
uer me out of the hande of the kyng of B
Siria, and out of the hande of the king
of Israel which rise vp against me. And
Ahaz toke the siluer and the golde that
was founde in the house of the Lord and
in the treasures of the kynges house, and
sent a rewarde vnto the kyng of Assiria.
* And the king of Assiria cōsented vnto
him. For ye king of Assiria wēt vp against
Damasco. And when he had taken it, he
caried the people away to Kir, and slewe
Rezin. And kyng Ahaz went to Damas-
co to mete Thiglath Peleser kyng of As-
siria. And when kyng Ahaz saw an aulter
that was at Damasco, he sent to Uria ye
Priest the paterne of the aulter, and the
fashion of it, and all the workemanshyp
therof. And Uria the priest made an aul-
ter in al pointes lyke to the paterne which C
kyng Ahaz had sent from Damasco. Euē
so did Uria the Priest make it against kīg
Ahaz came from Damasco. And so when
the kyng was come from Damasco, he
saw the aulter: and the kyng went to it, &
offered theron. And he burnte hys burnt
offeryng, and hys meate offeryng, and
powred hys drynke offering and sprink-
led the bloud of hys peaceofferynges be-
syde the aulter that was by the brasen
aulter

aulter which was before the lord, and set it without the temple betwene the aulter & the temple of the Lorde, and put it on the northside of ye aulter. And king Ahaz commaunded Vria the priest and said: vpon ye great aulter set on fier in the morning the burnt offering, and in the euẽ the meatoffryng, and the kinges burnt sacrifice, and his meate offring, wt the burntoffryng of al the people of the land, and their meat offring, and their drink offrings: & powre therby, al ye bloud of ye sacrifice offringes. But the brasen aulter wil I come and se. And Vria the priest dyd accordyng to all thyngs as kyng Ahaz commaunded him.
D *And king Ahaz brake the sides of the botomes, and toke the lauer from of them, & toke downe ye lauatory frõ the of brasẽ oxen that wer vnder it: & put it vpon a pauement of stones. And the vail for the Sabboth (that thei had made in the house) and the kinges entrye without turned he to ye house of the Lord, for feare of the king of Assiria. The rest of the wordes ye cõcerne Ahaz, what he did: are they not written in the boke of the Chronicles of the Kinges of Iuda? And Ahaz slept with his fathers and was buried with his fathers in ye citie of Dauid: and Hezekia his son reigned in his stede.

The .xvii. Chapter.

Hozea king of Israel is taken. And he and al his realme brought to the Assirians.

A In the .xii. yeare of Ahaz king of Iuda, begã Hozea the sonn of Ela to reigne in Samaria vpon Israel ix. yere, and did ye whiche was euil in the sight of ye lorde, but not as the kinges of Israell that wer before hym. And Salmanaser kyng of Assiria came vp against him: and Hozea became his seruãt and gaue him presents. And the kyng of Assiria found treason in Hozea: for he had sent two messegers to So, kyng of Egipt, and brought no present vnto the Kyng of Assiria, from yeare to yeare and therefore the king of Assiria toke him, and put him in prison. *And then the king of Assiria came vp throughout all the land, and gat vp against Samaria, & besieged it .iii yere. In the ninth yere of Hozea, ye *king of Assiria toke Samaria, & caried Israel away vnto Assiria, & put them in Hala in Habor by the riuer of Goza, & in the cities of Medes. For it came to passe, ye the children of Israel sinned against the Lorde their god, which had brought them out of B the land of Egipt, from vnder the hand of Pharao king of Egipte, and feared other gods. And they walked in ye ceremonyes of the heathen, whom the lord cast out before the childrẽ of Israel: & in the ceremonies which the kings of Israel had made. And the children of Israel went about to hide those things ye wer not wel, from the lord their god. And they built them hilaulters in al their cities, bothe in the towers where thei kept watch, and also in the strong townes. And they made them Images & groues in euery hie hill, & vnder euery thick tree. And there they burnt incense in all the hilaulters, as did the heathen (whom the lord caried awaye before thẽ) & wrought wicked thinges to anger the lord withal. For they serued most vile ydols: wherof the lord had said vnto thẽ:* Ye shal do no such thing. And the lorde testified in Israel, & in Iuda by all the prophetes, & by al the sears, saying: *Turne from your wicked waies, & kepe my commaundementes & my statutes, accordyng to all the law which I commaunded your fathers, & which I sent to you by my seruauntes the prophets. Notwithstanding, they would not heare, *but rather hardened their neckes, like to the stubbornes of their fathers, ye did not beleue in the lorde C their god. For they refused his statutes & his appointment ye he made with their fathers, & the witnesses (wherwith he wytnessed vnto them) and they folowed vanitie and became vain, & went after the heathen that were round about them: concerning whom, the lord had charged them, ye they should not do like them. But they left the commaundementes of the Lord their god, & made them ymages of metal, *euẽ two calues and made ydol groues, & worshipped al the host of heauẽ, & serued Baal. *And they sacrificed their sonnes and their daughters in fier, & vsed witchcraft, & enchantments, euen selling themselues to worke wyckednesse in the syght of the lord and to anger him. And the lorde was exceding wroth with Israel, and put them out of his sight, *that there was left but the tribe of Iuda only: Neuertheles, Iu- D da also kept not the commaundements of the Lorde their God, but walked in the ceremonies of Israell, whiche they made. And the Lorde cast vp all the seede of Is-

De.iiii.c. Je.xxv.b. De.xxi.g. Mal.iii.b 3.Re.xii.f. De.xviii.d 3.Re.xii.d 4.Kinge.f.c

 rael

rael, and vexed them, and delivered them
into the handes of spoylers, vntyl he had
cast thẽ out of his sight. For Israell deui-
ded themselues from the house of Dauid,
& made them a kyng, euen Jeroboam the
sone of Nebat. And Jeroboam drew Is-
rael away (that they should not folow the
Lorde) and made them sin a great sin: for
þ children of Israel walked in al þ sinnes
of Jeroboam whiche he did, and departed
not therfrom, vntyll the Lorde put Israel
away out of his sight, as he had sayde by
all his seruauntes the prophetes. And so
was Israel caried away out of their own
land to Assiria, euen vnto this day.

And the kyng of Assiria brought men
from Babilon, from Cutha, from Aua, frõ
Hanath, and from Sepharuaim, and put
them in the cities of Samaria, in stede of
the chyldren of Israel. And they possessed
Samaria, and dwelt in the cities thereof.
E And it fortuned, that at the beginning of
theyr dwellyng there, they feared not the
Lorde. And the Lorde sent lyons among
them, whiche slew them. Wherefore men
sayde to the kyng of Assiria: The nations
which thou hast translated & put in the ci-
ties of Samaria, know not the law of the
god of the land, therfore he hath set lions
vpon them, & behold they slay thẽ because
they know not the maner of worshippyng
of the God of the lande. Then the king of
Assiria commaunded, saying: cary thither
one or twayne of the Priestes whom ye
brought thence, and let them go and dwel
there, and teache them the fashion how to
serue the god of the countrey. And thẽ one
of the priestes which they had caried thẽce
came & dwelt in Bethel, and taught them
how they should feare the lorde. Howbeit
euery nation made them Goddes of theyr
own, & put thẽ in the houses of the hilaul-
ters, which the Samaritans had made, e-
uery nation in their cities, wherein they
dwelt. The mẽ of Babilõ made Socoth,
F Benoth, & the men of Cuth made Nergal
and the mẽ of Hamath made Asima. The
Auites made Nibbas, & Tharthak: And
the Sepharuites burnt theyr chyldren in
fyer for Adramelech and Anamelech: the
Goddes of Sepharuaim. And so thei fea-
red the Lorde and made them priests of þ
hilaulters which sacrificed for them in the
houses of þ hilaulters. And so they feared
the Lorde and serued their own gods af-
ter the maner of the people whom thei ca-
ried thence. And vnto this day they do af-
ter the olde maner, and neither feare god,
neyther do after their ordinaunces & cus-
tomes, and after the lawe & commaunde-
ment which the Lord cõmaũded the chil-
dren of Jacob, * whom he called Israel.
And the lorde made an appointment with
them, & charged them, saying: * feare none
other gods, nor bow your selues to them,
nor serue them, nor sacrifice to them: but
feare the Lorde whiche brought you out
of the lande of Egipt with great power, &
a stretched out arme: hym feare, & to hym
bow, & to hym do sacrifice. The statutes
ordinaunces, lawe and commaundement
which he wrote for you, see that ye be dili-
gẽt to do for euermore: and feare not any
other Gods. And the appointment that I
haue made with you, see ye forgeat not, &
feare none other gods: but the Lord your
god ye shal feare, & he shal deliuer you out
of the hands of al your enemies. Howbe-
it they did not hearken, but did after their
olde custome. And so these nations feared
the Lorde, and serued theyr ymages also,
lyke as did their children, & their childres
children. Euen as dyd theyr fathers, so do
they vnto this daye.

The .xviii. Chapter.

Hezekia king of Juda putteth downe the brasen serpent, & destroyeth the ydols. Salmanasar bringeth Israel to the Assirians. The blaspheme of Sennacherib, or Sanherib.

IN the third yere of Hozea
son of Ela king of Israel
it came to passe, that Heze-
kia the son of Ahaz kyng
of Juda dyd reygne. *
Twenty and fyue yeare
olde was he when he be-
gan to reygne, and reygned .xxix. yeare in
Jerusalem. His mothers name also was
Abi, the daughter of Zacharia, and he did
þ which is right in þ sight of þ lord, accor-
dyng to all as dyd Dauid his father: * he B
put away the hilaulters, and brake the
ymages, and cutte downe the groues, &
all

all to brake the * brasen serpent that Mo-
ses had made. For vnto those dayes the
chyldren of Israell did burne sacrifyce to
it, and he called it Nahestan. He trusted
in the Lorde God of Israell, so that after
him was none lyke hym among all the
kynges of Juda, neyther were there any
suche before hym. For he claue to the lord
and departed not from hym, but kept hys
commaundementes, whiche the lord com-
maunded Moses. And the lord was with
him, so that he prospered in all thynges
whiche he tooke in hande. And he rebel-
led against the kyng of Assiria and serued
him not. He smote the Philistines euẽ vn-
to Aza, and the coastes thereof, bothe cas-
tels where they kept watches, and strong
cities.
C * And in the fourth yeare of king He-
4. Kinge xvii. a. zekia (which was the seuenth yere of Ho-
zea, sonne of Ela kyng of Israel) it fortu-
ned yͤ Salmanazer kyng of Assiria, came
vp against Samaria and besieged it. And
after .iii. yeres they toke it, euen in the .vi.
yeare of Hezekia, that is to say, the nynth
yeare of Hozea kyng of Israel. And Sa-
maria was wonne. And the kyng of Assi-
ria, did cary awaye Israel vnto Assiria, &
put them in Halath and in Habor by the
riuer of Gosã, & in the cities of the Me-
des, because they would not herken vnto
the voice of the lord their God, but trans-
gressed his appoyntmente, and all that
Moses the seruaunte of the Lorde com-
maunded, and would neyther heare them
nor do them.
2. pa. xxxii. a * Therfore, in the .xiiii. yeare of kyng
Hezekia, did Sennacherib kyng of Assy-
Esay. xxxvi. a ria come vp againste all the strong cityes
Ecclesia. xlviii. b of Juda, & toke them. And Hezekia kyng
of Juda sent to the kyng of Assiria to La-
chis, saying: I haue offended, depart from
me, and all that thou puttest on me, that
wyll I beare. And the king of Assiria ap-
pointed vnto Hezekia kyng of Juda, thre
hundred talentes of siluer, and thirtye ta-
lentes of gold. * And Hezekia gaue hym
4. Ki. xii. d al the siluer that was founde in the house
of the lord, & in the treasures of yͤ kynges
house. At the same seasõ did Hezekia rent
of the doores of the temple of the lorde, &
the pillers (which the said Hezekia kyng
of Juda had couered ouer) and gaue thẽ
to the kyng of Assiria.
And the king of Assiria sent Tharthan
D and Rabsaris, & Rabsake, frõ Lachis to
king Hezekia, with a great hoste agaynst
Jerusalem. And they wente vp, and came
to Jerusalem, and gat them vp, & stode by
the condite of the vpper poole, whiche is
in the way of the fullers field. And when
they had called to yͤ king, there came oute
to them, * Eliakim the sonne of Elkia, Mat. i. b.
whiche was stewarde of housholde, and
Sobna the Scribe, and Joah the sonne
of Asaph the recorder. And Rabsake sayde
vnto them. Tell ye Hezekia, I praye you,
thus sayeth the great kyng, euen the king
of Assiria: What confydence is this that
thou haste? Dooest thou speake suche a
lyght woorde in dede? By counsel and po-
wer I wyll be ready to make warre. On
whom then doest thou trust, that thou re-
bellest agaynst me, * dooest thou truste to
the staffe of this broken rede Egipte, on Es. xxxvi a
whiche if a man leane, it wyll go into his Ez. xxix. a
hande, and pearce it? Euen so is Pharao
kyng of Egipte vnto al that trust on him. E
* If ye say vnto me: we trust in the Lord 2. Paral.
our God: Is not that he whose hilaulters xxxii. c
and his other aulters, Hezekia hath putte
downe? and hath sayde to Juda and Je-
rusalẽ: ye shall worship before this aulter
here in Jerusalem. Now therfore deliuer
the wardes to my lord the king of Assiria
that ye rebel not, and I wyl deliuer thee
two thousand horses if thou be able to set
riders vpon them. Why thynkeste thou
scorne at the presence of one of the leaste
Dukes of my masters seruants, & trustest
to Egipt for charrettes and horsemenne?
Moreouer, am I nowe come without the
bydding of the Lorde to this place, to de-
stroy it? The Lorde sayde to me, goe vp to
this lande and destroy it. And Eliakim the
son of Elkia, and Sobna, and Joab, sayd
vnto Rabsake: speake (I pray thee) to thy
seruauntes in the Sirians language, for
we vnderstande it: and talke not with vs
in the Jewes tongue, in the eares of this
people that are on the wall. And Rabsake
sayde vnto them: hath my master sent me
to thy maister and to thee, to speake these F
woordes? Hath he not sent me because of yͤ
men whiche sit on the wal, that they may
eate their own dong, and drink their own
pisse with you?
And so Rabsake stoode, & cried with a
loude voyce in the Jewes language, and
spake, saying: heare the saying of yͤ great
king of Assiria. Thus saith yͤ king: let not
Hezekia begile you, for he shal not be able
to deliuer you out of my hande: neither let
Hezekia make you to truste in the Lorde,
saying: the Lord shall surely deliuer vs, &
this citie shall not be geuen ouer into the
hande

XUM

hande of the king of Assiria. Hearken not
vnto Hezekia, for thus sayeth the kyng of
Assiria. Deale kindly with me, and come
out to me. And then eate euery mã of hys
own vine, and of his own figge tree, and
drinke euery mã of the water of his own
well, till I come and fet you to as good a
land as yours is: a land of corne and wine
a lande of bread and vineyardes, a lande
of oyle, of Oliue trees, & of honye, that ye
may liue and not die. And hearkẽ not vn-
to Hezekia, for he begyleth you, saying:
G the Lorde shall deliuer vs. * Hath euerye
Esa. xx. b one of the Gods of the nations delivered
his lande oute of the hande of the king of
Assiria? Where is the god of Hamath, and
of Arphad? and where is the God of Se-
pharuaim, Hena and Iua? did thei deliuer
Samaria oute of myne hande? and what
God is among all the goddes of the na-
tions, that hath deliuered his lande out of
myne hande? Shall the Lord deliuer Je-
rusalem out of myne hand? But they that
wer of the people helde theyr peace, and
answered him not a worde, for ẏ king had
commaunded, saying: aunswere hym not.
Then Eliakim which was the steward of
housholde, and Sobnah the Scribe and
Joah the son of Asaph the recorder, came
to Hezekia with their clothes rent, & tolde
him the wordes of Rabsake.

The. xix. Chapter.

The Aungell of the Lord killeth an hundred and foure score and fiue thousand men of the Assirians. Sennacherib is killed of his owne sonnes.

SO it came to passe, ẏ whẽ
A king Hezekia heard it, he
rent his clothes, and put
on sacke cloth: & cam into
the house of * the Lorde,
Esay. xxxvii and sent Eliakim whiche
was the steward of hous-
holde, and Sobna the Scribe, and the el-
ders of the Priestes clothed in sacke, to J-
sai the Prophete, the sonne of Amoz. And
they sayde vnto hym, thus sayth Hezekia
this daye is a day of tribulation and of re-
buke and blasphemy. For the children are
come to the birth, & there is no strength to
be deliuered. Peraduenture ẏ lord thy god
wyl heare al the wordes of Rabsake, whõ
the king of Assiria his maister hath sente
to raile on the liuing God, and to rebuke
him with wordes which the lord thy God
hath heard. And lifte thou vp thy prayer
for the remnant that are left. So the ser-
uauntes of king Hezekia came to Isai. B
And Isai said vnto them: So shal ye saye
to your maister. Thus saith the Lorde: be
not afrayde of the woordes whiche thou
hast heard, with which the yong mẽ of the
king of Assiria haue railed on me. Behold
I wil put him in another mynde, & he shal
heare tidinges, and so returne to his own
lande. * And I wil bring to passe, that he
shal fal vpon the sweard, * euẽ in his own
lande. And Rabsake wente backe againe,
and founde the king of Assiria fighting a-
gainst Libna: for he had heard howe that
he was departed from Lachis. And when
he heard men say of Thirhaka king of the
blacke Moores: Behold, he is come out to
fyghte agaynst thee, he departed and sent
messengers vnto Hezekia, saying: Thus
speake to Hezekia kyng of Juda, saying:
let not thy God deceiue the in whom thou
trustest, saying: Jerusalem shal not be de-
liuered into the hand of ẏ king of Assiria.
Behold, thou hast heard what the kinges C
of Assiria haue done to al lãdes, how they
haue vtterly destroyed them And shalte
thou (alone) escape? Haue the Gods of the
heathen deliuered them which mine aun-
cestries haue destroyed? As Gozan, and
Haran, Rezeph, and the childrẽ of Eden,
whiche were in Bithlasar? where is the
king of Hamath, and the king of Arphad,
the king of the citie of Sepharuaim, and
of Hena and Iua.
So Hezekia receyued the letter of the
hande of the messengers, and red it: And
Hezekia went vppe into the house of the
Lorde, and layed it abroade beefore the
lord. And Hezekia praied before the lord,
and sayd: O Lord God of Israel, whiche
dwellest betwene the Cherubs, thou arte
God alone ouer all the kyngdomes of the
earth: thou hast made heauen and earthe:
Lord: bow downe thyne eare and heare.
Open Lorde thyne eyes (I beseche thee)
and see: and heare the woordes of Sena-
cherib whiche hath sent this man to raile
on the liuing God. Of a truthe Lorde, the
kinges of Assiria haue destroyed nations
and theyr landes, & haue set fyer on theyr
goddes: For they were no goddes, but the
worke of the handes of mã, euen of wood D
and stone. And they destroyed thẽ. Nowe
therfore, O Lord our god, I besech thee,
saue thou vs out of his hande, that all the
kingdomes of the earth may knowe, that
thou onely art the Lorde God. And Isai
the son of Amos sente to Hezekia, saying:
thus sayeth the Lord God of Israell: that
whiche

whiche thou haste prayed me, concernyng
Sennacherib kyng of Assiria, I haue
heard it. This is therfore the worde that
the lorde hath sayde of hym: The virgin,
euen the daughter of Sion, hath despised
thee, and laughed thee to scorne, (O thou
king of Assiria) the daughter of Ierusalē
hath shaken her head at thee. *Whō hast
thou railed on, and whom hast thou blas-
phemed: Against whom hast thou exalted
thy voyce, and lifted vp thine eyes so hye:
Euen againste the holy of Israell. By the
hande of thy messengers thou hast rayled
on the Lord, and sayd: with the multitude
of my charrettes I am come vp to the
toppes of the mountaines, euen a long by
the sides of Libanon, and I wil cut down
C the hie Ceder trees, and the lustye fyrre
trees therof: and I will goe into the lod-
ging of his nest, and into the wood of his
plaine. I haue digged, & dronke straunge
waters: and with the steppe of my goyng
will I drye all the water pooles that are
besieged. Hast ẏ not heard, howe I haue
ordeyned suche a thyng a great while ago
& haue prepared it from the begynnyng:
And shal I not now bryng it forth, that it
may destroye, and to bryng strong cities
into waste heapes of stones: and the inha-
bitors of them shalbe of litle power, and
faynt hearted, and confounded, & *shalbe
lyke the grasse of the field, or grene herbe,
or as the hay on the toppes of the houses:
or as the corne that is vnripe, and smittē
with blastyng. I know thy dwellyng, thy
commyng out & thy going in, (and thy way)
& thy fury agaynst me. And because thou
ragest against me and thinkest thy self so
blessed: this is come vp vnto mine eares,
& I will put mine hoke in thy nostrelles,
and my bit in thy lippes, & will bring thee
backe agayne the same way thou camest.
And this shalbe a signe vnto thee (O He-
zekia) ye shall eate this yeare of suche
thinges as growe of themselues: and the
next yeare, such as come vp of those that
did growe of their owne accorde. And the
third yere sowe ye and reape: plant vyne-
yardes, and eate the fruites therof. And it
that is escaped and left of the daughter of
Iuda, shal yet again take rooting down-
warde, and beare fruit vpward. For oute
of Ierusalem shal goe a remnaunt, and a
number ẏ shal escape out of mount Sion,
the zeale of the lorde of hostes shall bryng
this thyng to passe. Wherfore, thus sayeth
the lord concernyng the king of Assiria: he
shal not come to this citie, nor shote an a-
row into it, nor come before it with shield, G
nor cast banke against it: but shal go back
againe the way he came, & shall not come
into this citie, saith the lord. For I wil de-
fende this citie to saue it, for myne owne
sake, and for Dauid my seruauntes sake.

And it came to passe, that the selfsame
night the aungel of the Lorde wente out,
and smote in the hoste of the Assirians, an
hundreth foure score and fyue thousande.
And when the remnaunte were vp earlye
in the mornyng, they sawe they were al Tobi.i.d.
dead corpses. *And so Sennacherib king
of Assiria auoided and departed, & wente
agayne, and dwelt at Niniue. And it for-
tuned ẏ as he was in a temple woorship-
pyng Nisroch his God, Adramelech, and
Sarezar his own sonnes smote him with
ẏ sweard. And they escaped into the lande
of Armenia, and Asarhaddon hys sonne
reygned in his stede.

The .xx. Chapter.

Hezekia is sicke and receiueth the signe of hys health. He receiueth rewards of Benhadad, and is reprehended of Isai, because he shewed him the tre-sure. He dyeth, and Manasse his sonne reygneth in his stede.

ABout that time *was He- A ii. Parali.
zekia sick vnto the death. xxxii.f
And the Prophete Isai Esaye
the son of Amoz came to xxxviii.a.
hym, and sayde vnto him.
Thus sayth the lorde, put
thy housholde in an order
for thou shalt dye, and not liue. And Heze-
kia turned his face to the wal, and prayed
to the lord saying: I beseche thee nowe, O
lorde, remember howe I haue walked be-
fore thee in truthe, & with a perfect heart,
and haue done that whiche is good in thy
syght: and Hezekia wept sore.

And it fortuned, that afore Isai was
gone out into the middle of the courte, the
woorde of the Lorde came to hym saying:
turne agayne, and tel Hezekia the captain
of my people. Thus sayeth the Lorde god
of Dauid thy father: I haue hearde thy
prayer, and sene thy teares and behold I
wil heale thee, so that on the thirde daye,
thou shalt goe vp into the house of ẏ lord.
And I wil adde vnto thy daies yet fiftene B
yeare, and wyll delyuer thee and thys ci-
tie out of the hande of the kyng of Assiria
and wil defende this citie for myne owne
sake, and for Dauid my seruauntes sake.
And Isai sayde: Take a lompe of figges.

And they toke it, and layed it on the sore, and he recouered.

And Hezekia said vnto Isai: what shall be the signe that the lord will heale me, & that I shall goe vp into the house of the lorde the thirde daye? Isai answered: thys signe shalt thou haue of the lorde, that the

Eccles xlviii.c. lord wil doe that he hath spoken. *Shall the shadow goe forward ten degrees, or goe backe agayne ten degrees? Hezekia aunswered: it is a light thyng for the shadow to goe down ten degrees: (neyther is that my desier) but yf the shadowe goe backwarde ten degrees, it is no lyghte thyng. And Isai the Prophete called vnto ye lord

Eccle. xlviii.c. * and he brought the shadow ten degrees backewarde, by which it had gone downe in the diall of Ahas.

Esaye xxxix.a *The same season Berodach Baladan the sonne of Baladan Kyng of Babilon,

C sent letters and a present to Hezekia, for he had heard how that Hezekia was sick. And Hezekia was glad of them, and shewed them all his treasure house, siluer, golde, odours, precious oyntment, all the house of hys armourye, and all that was found in his treasures: ther was nothing in his house, and in all hys realme, that Hezekia shewed them not. And Isai the Prophete came vnto kyng Hezekia, and sayd vnto him: What said these men, and from whence came they to thee? And Hezekia said: they be come from a farre countrey, euen from Babilon. And he sayde agayn: what haue they sene in thine house. Hezekia answered al the thinges that are in my house haue they seene: there is nothyng among my treasures, that I haue not shewed them. And Isai said vnto Hezekia: Heare the worde of the Lorde. Beholde the daies come, that al that is in thy

D house, and whatsoeuer thy fathers haue

4. Kinge. xxiiii.a. & xxv b. Iere. xx. b laied vp in store vnto this day *shalbe caried into Babilon, & nothing shalbe lefte, sayth the Lorde: And of thy sonnes (that shal procede out of thee, and whiche thou shalt begett) shal they take awaye, & they shalbe chamberlayns in the palace of the king of Babilon. And Hezekia sayd vnto Isai: welcome be the worde of the Lord, which thou hast spoken. And he said: shall there not be peace and truth in my daies? The remnaunt of the wordes that concerne Hezekia and all his power, & howe he made a poole and a condite, & brought water into the citie: are they not writte in

ii. Paral xxxii. f. the booke of the Chronicles of the kinges of Iuda? *And Hezekia slept with his fathers, and * Manasse his sonne reygned in his stede.

The .xxi. Chapter.

Wicked Manasse restoreth agayn the Idols and after dyeth: in whose stede Amon his sonne succedeth, whiche is killed of his owne seruauntes. After him reigneth faithfull Iosia, whō we vse to cal Iosias, or Iosiahu.

Manasse* was .xii. yere old when he began to reigne and reigned fiftye & fiue yeare in Ierusalem: hys mothers name also was Hephziba: and he did euil in the syght of the Lord, euen after the abhominations of the heathen whom the * lorde cast out before the children of Israel. For he went & built vp the hilaulters *which Hezekia his father had destroyed. And he reared vp aulters for Baal, & made ydoll groues (as did Ahab king of Israel,) & worshipped all the host of heauen, & serued thē. And he built aulters in the house of the lord, of whiche the lord said: *In Ierusalem will I putte my name. And he built aulters for all the hoste of heauē, euen in two courtes of the house of the lord. *And he offred his sōnes in fyer, and gaue hede vnto witchecraft & sorcerye, and maynteyned workers wyth spirits, and tellers of fortunes, & brought much wickednesse in the sight of the lorde to anger hym. And he put an ymage of a groue (that he had made) euen in the temple, of whiche the lord had sayd to Dauid,

B and to Salomon his son: * in this house, and in Ierusalem (whiche I haue chosen out of all tribes of Israell) wyl I put my name for euer. Neyther wyll I make the feete of Israel moue any more oute of the lande which I gaue their fathers, so that they wyll obserue and doe all that I haue cōmaunded them, and accordyng to al the law that my seruaunt Moses commaunded them. But they herkened not, & Manasse ledd thē out of the waye to doe more wickedly than did ye heathen people, whō the Lord destroyed before the children of Israel. And ye lord spake by his seruaunts the Prophetes, saying: because Manasse king of Iuda hath done suche abhominations and hath wrought more wickedlye than al that the Amorites (which were before hym) dyd, and hath made Iuda sinne also with his ydols: Therfore, thus sayth the lorde God of Israel. *Beholde, I will

bryng

beyng suche euyl vpon Jerusalem & Juda, that whoso heareth of it, bothe hys eares shall tyngle. And I wyll stretche ouer Jerusalem, the squaryng line of Samaria, and the plommet of the house of Ahab. And I will wipe out Jerusalem, as a manne wipeth a dishe, and whẽ he hath wiped it, turneth it vpside downe. And I will leaue the remnaunt of mine enherytaunce, and deliuer them into the hand of theyr enemies, and they shall bee robbed and spoiled of all their aduersaries, euen because they haue done euill in my syghte, and haue angred me, since the time theyr fathers came out of Egipt vntil this day. And Manasse shed innocent bloude excedyng much, till he replenished Jerusalem from corner to corner, besyde his sinne wherewith he made Juda to synne and to doe euill in the syght of the Lord. The rest of the wordes that concerne Manasse, and all that he did, and his sin that he synned: are they not written in the booke of the Chronicles of the kynges of Juda? And Manasse slept with his fathers, and was buried in his own house, euen in the garden of Vsa: and Amon his son reygned in his stede.

Amon was .xxii. yeare olde, when he beganne to reygne, and he reygned twoo yeare in Jerusalem. His mothers name also was Mesumeleth ẏ daughter of Harum of Iotba. And he dyd euil in ẏ syght of the Lorde (as his father Manasse did) and walked in all the way that his father walked in, and serued the ydols that his father serued, and worshipped them. And he forsooke the Lorde God of his fathers, and walked not in the waye of the lorde. And the seruauntes of Amon conspired agaynste hym, and slewe the Kyng in hys owne house. And the people of the lande slewe all them that had conspired against kyng Amon: and the people made Josia his sonne king in his stede. The reste of the wordes that concerne Amon, what thynges he did: are they not written in ẏ booke of the Chronicles of the kinges of Juda? And they buryed him in his sepulchre, in the garden of Vsa: and Josia his sonne reigned in his stede.

The .xxii. Chapter.

After Josia heard of the boke of the law that was founde in the temple, he sendeth to Hulda the Prophetesse for counsell.

Iosia was *eight yere old A
when he began to reygne ii. Paral
and he reygned one and xxxiiii. a.
thirtie yere in Jerusalem
His mothers name also
was Jdida the daughter
of Adaia of Bozcath. He
did that whiche is right in the sight of the
Lord, and walked in al the wayes of Dauid his father, and bowed neyther to the ii. Parali
ryght hande or to the lefte. *And it came xxxiiii. b.
to passe, that in the .xviii. yere of ẏ reygne
of king Josia, the kyng sent Saphan the
sonne of Azalia the sonne of Mesulam the
Scribe to the house of the Lorde, saying:
*goe vp to Helkia the hie Prieste, that he
may summe the siluer whiche is broughte
into the house of the Lorde, which the kepers of the porche haue gathered of the B
people, and let them deliuer it into the hãd
of them that doe the worke, and that haue
the ouersyght of the house of the Lorde, &
let them geue it to them that work in the
house of the Lorde (to repayre the decaied
places of the temple) euen vnto carpẽters
and masons, & workers vpon the walles,
and for to bye timber, and free stone to repaire the temple. Howbeit let no rekening
be made with them of ẏ money ẏ is delyuered into their hãd for their vse is to dele 4. Re. xii a
faithfully. *And Helkia the hie priest said ii. Parali
vnto Saphan the Scribe: I haue founde xxxiiii. c.
the boke of the law in ẏ house of the lorde;
and Helkia gaue the booke to Saphan, &
he red in it. And Saphan ẏ Scribe came
to the king, and brought him word again
and sayde: thy seruauntes haue bestowed
the money (that was found in the temple)
and haue deliuered it vnto them that do ẏ
worke, and that haue the ouersight of the
house of the lord. And Saphã the Scribe
shewed the king, saying: Helkia the priest
hath deliuered me a booke. And Saphan
red in it before the kyng. And it fortuned, C
that whẽ the king had heard the wordes
of the boke of the law, he rent his clothes.
And the Kyng commaunded Helkia the
priest, and Ahikam the sonne of Saphan
and Achbor the son of Michaia, and Saphan the Scribe, and Asahia a seruant of
the kynges, saying: go ye and enquire of Jer. xxi. a
the lord for me and for the people, and for
all Juda, concernyng the wordes of thys
booke ẏ is founde. For great is the wrath
of the lorde that is kyndled agaynst vs,
because our fathers haue not herkned vnto the words of this boke, to do according
vnto all that, which is written therin for
vs.

vs. So Helkia the hie priest, and Ahikam
Achbor and Saphan, and Asahia wente
vnto Hulda the Prophetesse, the wyfe of
Sullam, the son of Thikua, the sonne of
Harhan keper of the Wardrope: whiche
prophetesse dwelt in Jerusalem in þ house
of the doctrine, and they commoned with
D her. And she aunswered them: thus sayth
the Lord God of Israel. Tell the manne
that sent you to me, thus sayeth the lord:
beholde, I wil bring euill vpon this place
and on the inhabitors therof: (euen al the
wordes of the boke which þ king of Juda
hath read) because they haue forsaken me
and haue burnt incense vnto other gods,
to anger me with all the workes of theyr
handes. My wrath also shalbe kindled a-
gainst this place, and shal not be quēched.
But to the king of Juda (whiche sent you
to aske councell of the Lord) so shal ye say
thus sayeth the Lorde God of Israell, as
touching þ wordes which ye haue heard:
Because thyne heart did melt, and because
thou hast humbled thy selfe before me the
Lorde, when thou heardest what I spake
against this place, and against the inha-
bitors of the same (howe that they should
be destroyed and accursed,) and hast rent
thy clothes & wepte before me: of that also
haue I heard, sayeth the Lorde. Beholde
therefore I wyll receiue thee vnto thy fa-
thers, and thou shalt be put into thi graue
in peace, and thine eyes shall not see all
the euill whiche I wyll bring vppon this
place. And they brought the kyng word a-
gain.

The .xxiii. Chapter.

Josia readeth Deuteronomy before the people. He putteth downe the Idols after he had killed the Priestes therof. He kepeth Passeouer. He was kylled in Mageddo, and his sonne Jehoahas reygneth in his stede. After he was taken his sonne Jehoakim was made kyng.

A ij. Paral. xxxiiii. f. AND * then the kyng sente,
and there gathered vnto
him all the elders of Juda
and of Jerusalem. And the
king wente vp into þ house
of the Lord, with al þ men
of Juda and all the inhabitours of Jeru-
salem, with the priestes and Prophetes, &
all the people bothe small and great. And
ij. Esd. viij a he read in the eares of them * al þ wordes
of the boke of the couenaunt, whiche was
Jo. xxiiii. f. founde in the house of the Lorde. And the
kyng stoode by a piller, * and made a co-
uenant before the lorde that they shoulde
walke after the Lorde, and kepe his com-
maundementes, his witnesses and his sta-
tutes, with all their hearte, and all theyr
soule, and make good the wordes of this
appointment that were written in þ fore-
sayd boke. And al the people consented to
the appointment.

And the king commaunded Helkia the
hie Prieste, and the inferioure priestes,
and the kepers of þ ornamentes, to bryng
out of the temple of the lord, al the vessels
that were made for Baal, for the ydols
groues, and for all the hoste of heauen.
And he burnt them withoute Jerusalem
in the fieldes of Cedron, and caried the a-
shes of thē into Bethel. And he put down
the mynysters of Baal, whom the kynges
of Juda had founded to burne incense in
the * hilaulters and cities of Juda, þ were
rounde about Jerusalem: and also them
þ burnte incense vnto Baal to the sunne,
the Moone, to the planettes, and to all
the host of heauen. And he brought out
the ydols groue from the temple of the
Lord without Jerusalem vnto the broke
Cedrō, & burnt it ther at the broke Cedrō,
and stampt it to poudre, and cast the duste
therof vpon the graues of the childre of þ
people. And he brake down þ selles of the
males stues þ wer by the house of þ lorde
wher þ women woue hanginges for þ I-
dols groue. And he brought al the priests
out of the cities of Juda, & defiled the hil-
aulters where the priestes had burnte in-
cense, euen frō Geba to Beer Seba: & de-
stroyed the aulters of the gates, that wer
in the entring in of the gate of Josua the
gouernour of the citie, whiche were (as a
man goeth in) on the left hand of the gate
of the citie. Neuerthelesse, the Priestes of
the hilaulters came not vp to the aulter of
the Lorde in Jerusalem, saue onelye they
did eate of the sweete bread among theyr C
brethrē. And he defyled * Topheth, which
is in the valley of the childrē of Hinnom:
because no man shoulde offer his sonne or
his daughter in fyre to Moloch: he putte
down the horses that the kings of Israell
had geuen to the sunne, at the entring in
of the house of the Lorde, by the chamber
of Nathanmelech the chamberlayn, whi-
che was ruler of the suburbes, and burnt
the charrettes of the sunne with fyer. And
the aulters that were on the toppe of the
parloure of Ahaz (whiche the kynges of
Juda had made) and the * aulters whiche
Manasse had made in the two courtes of
the house of the Lord, did the king break
down,

down, and ran thence, and caste the dust of them into the broke Cedron.
And the hilaulters that were before Jerusalem on the right hand of the mounte Oliuete, *(which Salomon the king of Israel had builded for Asthatoth the idol of the zidons, and for Chamos the ydol of the Moabites, and for Milchom the abhominable ydol of the children of Ammō) those the king defiled, and brake the ymages, & cut down the ydoll groues, & filled their places with the bones of mē.
Moreouer * the aultare ÿ was at Bethel, ÿ hilauter made by Jeroboam, the sonne of Nebat (which made Israel sin) both the aulter and also the hil, he brake down, & burnt the hilaulter and stampt it to powder, and burnt the ydol groue.
And as Josia turned himselfe, he spyed the graues that were in the mount, and sent, & fet the bones out of the graues, & burnt them vpon the aulter to polute it, according to the worde of the lord, ÿ the man of God proclaimed * which told the same wordes. Then he said: what graue stone is yonder that I see? And the mē of the city told him: it is the sepulchre of the man of God, whiche cāme from Juda, & told the self same thinges that thou hast done to the aulter of Bethel. And he said, lette him bee: see that no man moue hys bones. And so his bones wer saued with the bones of a Prophet that came out of Samaria. And all the houses of the hilaulters in the cities of Samaria, which the kinges of Israel had made to anger (the Lord) withal, those Josia put out of ÿ waye, & did to them according to all the actes that he had done in Bethel. And he sacrificed all ÿ priestes of the hilaulters that were there, euen vpon the aulters, and burnt mens bones vpon thē, and returned to Jerusalem. And the king commaunded al the people, saying: * kepe the feast of the passeouer vnto the lord your God, as it is written in the booke of his couenaūt. * There was no passeouer holden like that from ÿ dayes of the Judges that iudged Israel, and in all the dayes of the kinges of Israell, & of the kinges of Juda. In ÿ .xviii. yeare of king Josia, was this passeouer holden to the lord in Jerusalē. And therto workers with spirites & sothsayers, images, idols & all the abhominations that were espied in the land of Juda & in Jerusalē, those did Josia put out of the way, to perfourme the wordes of the law which wer written in the boke ÿ Helkia the priest founde in ÿ house of the lord: like vnto him was there no king before him, that turned to the lord with all his heart, with all hys soule, & al his might, according to al the law of Moses, neither after him arose there any such as he. Notwithstanding, the lord turned not frō the fearcenesse of his great wrath (wherwith he was angry against Juda) because of al ÿ prouocation that Manasse had prouoked hym withal. And the lorde saide, * I will put Juda also oute of my sight, as I haue done away Israel: & wil cast of this citie Jerusalē, which I haue chosen, and the house of which I saied, my name shal be there. The rest of the wordes that cōcerne Josia, and al that he did: are they not written in the boke of the Chronicles of the kinges of Juda? * In his daies Pharao Necho, king of Egipt wēt vp against the king of Assiria to ÿ riuer of Euphrates. And king Josia went against him, & was slaine of hī at Magiddo, whē he had seen him. And his seruauntes caried him dead frō Magiddo, and brought him to Jerusalem, & buried him in his owne sepulchre. And the people of the land, toke Jehoahaz the son of Josia, & annoynted him, and made him king in his fathers steade. Jehoahaz was .xxiii. yeare olde when he began to raigne, & raighed thre monethes in Jerusalem. His mothers name also was Hamiel the daughter of Jeromia of Libna. And he did euil in the sight of the lord, according to all thinges as his fathers hadde done. And Pharao Necho put him in bondes at Ribla in the lād of Hamath, that he should not raigne in Jerusalē: and put ÿ land to a tribute of an hundred talentes of siluer, & a talente of gold. And Pharao Necho made Eliakim the sōne of Josia king in ÿ rowme of Josia his father, and turned his name to Jehoakim, and toke Jehoahaz awaye, which whē he came to Egipt, died there.
And Jehoakim gaue the siluer and the gold to Pharao, & taxed the lād, to geue the mony according to ÿ request of Pharao requiring of euery man (accordig to their habilitie) siluer & golde, euen of the people of the land, to geue vnto Pharao Necho, Jehoakī was .xxv. yere olde whē he began to raigne, & he raigned .xi. yere in Jerusalem. His mothers name also was Zebuda the daughter of Pedaia of

Ruma,

Ruma. And he did that which was euill in the sight of the Lord, according to al thinges as his fathers had done.

¶ The.xxiiii.Chapter.

Jehoakim dieth. Jerusalem is besieged of the Babilonians. Jehoakim yeldeth himself to the king of Babilon. And in his rowme came Mathaniah, which was called Zedekiah.

In his daies came Nabuchodonozor, king of Babilon vp, and
A Jehoakim became his seruaūte thre yere, & then turned & rebelled against him. And the lord sent vpō him men of warre from among the Caldees, from among the Sirians oute of the Moabites, and from the children of Ammon: and sent them against Juda to destroye it, according to the saying of the Lorde, which he spake by his seruaūtes the Prophetes. Onely at the bidding of the Lorde happened it so to Juda, to put them oute of his sight, for the sinnes of Manasse, according to all that he did, & for the innocente bloud that he shed, and filled Jerusalem with innocente bloude, and the lord would not be reconciled.

The rest of the wordes that concerne
B Jehoakim and all that he dyd: are they not writte in the boke of the Chronicles of the kinges of Juda? And so Jehoakim slepte with his fathers: & *Jehoachin his sonne raigned in his steade. And the king of Egipte came nomore oute of his lande: for the king of Babilon hadde taken from the river of Egipt, vnto the river of Euphrates, all that pertained to the king of Egipte. Jehoachin was eightene yere olde, and raigned in Jerusalē thre monethes. His mothers name also was Nehusta, the daughter of Elnathan of Jerusalem. And he dyd that which was euil in the sight of the Lord, according to all as his father had done.

Mat.i.b. Je.xxii.c.

*In that time came the seruauntes of Nabuchadnezer king of Babilon vp against Jerusalē, & the citie was besieged And Nabuchadnezer king of Babilon came against the citie, & his seruauntes did besiege it. * And Johoachin ȳ king of Juda came out to the king of Babilō, he and his mother, his seruauntes, his
C lords & his chamberlaines. And the king of Babilon toke him in the eight yere of his raigne. *And he caried out thence all the treasures of the house of the Lorde, and the treasure of the kinges house, and brake all the vessels of golde, whiche

Dan.i.a. Esther.ii.a. 4.Re.24.e. Es.xxxix.b.

Salomon king of Israel had made in ȳ teple of the Lorde, as the lord had saide. And he caryed away all Jerusalem, and all the Lordes, and all the strong men of warre, euen ten thousand into captiuitie: and all craftesmen and kepers, none remayning saue the poore common people of the lāde. *And he caried away Jehoachin to Babilon, and the kinges mother, and the kinges wyues, his chamberlaines, and them that were mightye in the land: those caried he awaye into captiuitie from Jerusalem to Babilon. D

Dan.i.b. Je.xxii.a.

And al the actiue men of warre, euē. vii. M. and craftes men and porters a. M. all that were strong and apt for warre, did the king of Babilon bring to Babilon captiue. ✠ And the king of Babilon, made Mathania his fathers brother, king in his stead: and chaunged his name to Zedekia. ✠ Zedekia was.xxi.yeare olde when he began to raigne: and he raigned xi. yeare in Jerusalem. His mothers name also was Hamitall the daughter of Jeremia of Libna And he did euil in the sight of the Lord, according to al as Jehoachin had done. For the wrath of the lord was moued against Jerusalem and Juda, vntil he cast them out of his sight. And Zedekia rebelled against the king of Babilon.

2.Par.36.a. Jer.37.a. Jer.lii.

The.xxv.Chapter.

Jerusalem is besieged of Nabuchodonozor otherwise called Nabuchadnezer, and it and the temple are both burnte. The sonnes of Zedekia are slaine before his eyes, and after are his owne eyes putte oute. Juda is brought to Babilon, and after is Jehoachin exalted.

And it fortuned, ✠ that in the ninth year of his raigne, the tenth daye of the tenth moneth: Nabuchadnezer king of Babilon came, he and all his host against Jerusalem, and pitched against it, and made engins againste it on euerye side. And the citie was besieged vnto the eleuenth yeare of king Zedekia. ✠ And the.ix.daye of the monethe, there was so great hunger in the citie, that there was no bread for the people of the lande. And the citie was broken vp and all the men of armes fled by nighte, by a waye thorowe a gate, whiche is betwene two walles by ȳ kings gardein, B the Chaldees lying about the Citie. And the kyng wente the waye towarde the plaine.

Jere.39. and lii.a. A Ezec.xii.b. and lii.a.

plaine. And the souldiers of the Chaldees
folowed after the king, and toke him in
the plaine of Jericho: and all his armye
wer scattered awaye frō him, (and lef him)
So they toke the king, and brought him
to Nabuchadnezer the king of Babilon
to Ribla, wher they reasoned with him.
And they slew the sonnes of Zedekia be-
fore his eyes: and he put oute the eyes of
Zedekia, and fettered him with two chai-
nes, and caried him to Babilon.
C And the .vii. day of the .v. moneth whiche
is the .xix. yeare of king Nabuchadnezer
king of Babilō, came Nabusaradā a ser-
uaunte of the king of Babilon, and chief
captaine of the men of warre, unto Je-
rusalem, and burnt the house of the lord,
& the kinges house, and al the houses of
Jerusalem, and all great houses burnt
he w fire. And all ẏ souldiars of ẏ Chal-
dees that were with the chiefe captaine
of the mē of warre, broke down the wal-
les of Jerusalem rounde about. But the
reste of the people that were lefte in the
citie, and them that were fled to the king
of Babilon, with the remnaunt of the cō-
men people, did Nabusaradan the chiefe
captaine of the men of warre cary awaye
but the captaine of the souldiers lefte of
the poore of the land to dresse the vines,
and to till the grounde.
¶ And the pillers of brasse that were in
the house of the Lorde, and the sockets, &
the brasē lauatory that was in the house
of the Lord, did the Chaldees breake, &
D caried al the brasse of them to Babilon.
And the pottes, shouels, dressing kniues,
spones, and al the vesselles of brasse that
they ministred in, tooke they awaye.
And the fire pannes, and basens, & suche
thinges as were of golde, and of siluer,
them toke the chiefe captaine away: euē
two pillers, on lauatory, and the socket-
tes whiche Salomon had made for the
house of the Lord. The brasse of al these
vessels was without weight. The heigth
of the one piller was .xviii. cubites, and
the head thereon was brasse, and three
cubites hie: and upō the head was there
a wrethen worke, and pomegranates
rounde aboute, all of brasse. And of the-
same fashion was the second piller, with
a wrethen worke.
E And the chiefe captaine of the menne of
warre, toke Saraia ẏ chief Priest, and
Zephoniah the hiest Priest saue one, and
the thre kepers of the holy thinges. And
out of ẏ citie he toke a chamberlain, that
had the ouersight of the men of warre, &
v. men of thē that were euer in ẏ kinges
presence, whiche were found in the citie:
and him that was Scribe to the captain
of the hoste, which brought out the peo-
ple of the land to warre, and three score
men of the people of the land, that were
founde in the citie. And Nabusaradā the
chiefe captaine of the men of warre toke
these, and brought thē to the king of Ba-
bilon to Ribla. And the king of Babilon
smote them, and slew them at Ribla in
the hande of Hanath. And so Juda was
caried awaye out of their lands.
Howbeit, there remained people in the F
lande of Juda, whom Nabuchadnezer,
king of Babilon lefte, and made Gedalia
the son of Ahikam the sonne of Saphan
ruler ouer them. And al the captaines of
the souldiers & other men, heard that the
king of Babilon had made Gedalia go-
uernour: and there came to Gedalia to
Mazphah, Ismael the son of Nathania,
Johanan the son of Karea, Saraia the
sone of Thanhumeth the Nethophatite,
and Jazaania the sonne of Maachati, &
their men. And Gedalia sware to them,
and to the men whom they had with the
and said unto them: feare not ye because
ye are the seruauntes of the Chaldees:
dwell in the lande, and serue the king of
Babilon and ye shalbe wel. But it chaū-
ced in the seuenth moneth, that Ismaell
the sonne of Nethania, the sonne of Eli-
sama, of the kinges bloud, came, and ten
men with him, & smote Gedalia, that he
died: and so he did the Jewes, and the
Chaldees that wer with him at Mizpa.
And all the people both small and great,
and the captaines of warre arose & came G
to Egipt, for they wer afraide of ẏ Chal-
dees. Notwithstādinge, yet in the seuen &
thirty year after Jehoachin king of Ju-
da was caryed away, the seuen & twenty
day of the twelueth moneth, Euilmero-
dach king of Babilon, the same year that
he began to raigne, did lift up the head of
Jehoachin king of Juda out of the prisō,
and spake kindly to him, & set his seat a-
boue the seate of ẏ kinges that wer with
him in Babilon, and chaunged his prisō
garmentes. And he did euer eate breade
before him, al ẏ daies of his life. His por-
cion was a continuall porcion that was
assigned him of the king, euery day a cer-
taine as long as he liued.

The first boke of the Chronicles called in Latin.

Verba dierum: oꝛ after the Grekes, Paralipomenon: which the Hebꝛues cal Dibri Haiamin, and reken both the bookes but foꝛ one.

The first Chapter.

A bꝛiefe rehearsal of al the genealogie of Adam and so foꝛth vnto the sonnes of Esau and Jacob.

Gen.v.a A ADam * Seth, Enos, Ke-
nan, Mahalehel, Jared,
Henoch Metvsalah, La-
meth, Noah, Sem, Ham,
and Japheth. The * sõnes
Gen.x.a of Japheth, Gomer, Ma-
gog, Madai, Jauan, and Thubal, Me-
sech, and Thiras. The sonnes of Gomer,
Aschinaz, Diphath and Thogarma.
And the sonnes of Jauan, Elisa ⁊ Thar-
sisa, Cittim and Dodanim. The sonnes
of Ham, Chus ⁊ Misraim, Phut ⁊ Cha-
naan. The sonnes of Chus, Siba ⁊ Ha-
uila, Sabbetha, and Rahma, and Sab-
thecha. And the sonnes of Rahma, Seba
and Dedan. And Chus begat Nimrod,
⁊ he began to be mightie vpon the earth.
Misraim begat Ludin and Anami, La-
habin and Naphthuim, Phatrusim and
Casluim of which came the Philistines
and the Caphthoꝛites. Canaan begat Zi-
don his eldest sonne, and Heth: Jebusi
also, and Amoꝛi, ⁊ Girgasi, Heui, Araki
⁊ Sini, ⁊ Aruadi, Zamari and Hemathi.
The sonnes of Sem, Elam and Assur,
B Arphacsad, Lud ⁊ Aram, and Uz, Hul ⁊
Gether ⁊ Maseth. Arphacsad begat Se-
lah, ⁊ Selah begat Eber. And vnto Eber
wer boꝛne two sonnes: the name of ỹ one
was Peleg, because that in his dayes ỹ
land was deuided. And his bꝛothers na-
me was Joktan. Joktan begat Almo-
dad and Saleph, Hazermaneth and Je-
rah, Haboꝛan also and Usal and Dikla,
Ebal and Abimael, and Seba, ⁊ Ophir:
Hauila and Jobab. All these were the
sonnes of Joktam, * Sem, Arphacsad, Ge.xi.
Selah, Eber, Peleg, Rehu, Serug, Na-
hoꝛ, Therah, Abꝛam, otherwyse called
Abꝛaham. The sonnes of Abꝛahã, Isaac
and Ismael. And these are their genera-
tions: * the eldest sonne of Ismaell was Ge.xxv.
Nabaioth, thẽ Kedar, Adbeel, ⁊ Mibsã,
Misma ⁊ Dumah, Maska, Hadad, and
Thema, Jetur, Naphis ⁊ Kedma, The-
se are the sonnes of Ismal, the childꝛẽ of
Ketura Abꝛahams concubine: she bare
Zimram, Joksan, Medan, Midian, Jis-
bok and Suah. The children of Joksã, C
Seba, ⁊ Dedan. The childꝛẽ of Dedã: Assurim
and Latussim and Loamin. The childꝛen of
Midian, Epha, ⁊ Ephar, Henoch, Abida Ge.xxv.
and Eldaa. * All these are the childꝛen of
Ketura. And so Abꝛaham begat Isahac:
the sõnes of Isahac, Esau ⁊ Israel. The
sõnes of Esau * Eliphaz, Rehuel, Jehus, Ge.xxxvi
Jaelã, ⁊ Koꝛah. The childꝛẽ of Eliphaz, b.
Theman, Omer, zephi ⁊ Gathã, Kenas,
Thimna, ⁊ Amalek. The childꝛen of Re-
huel, Nahath, zerah, Samma ⁊ Miza.
* The sonnes of Seir, Lotan, Sobal, zi- Ge.xxxvi
beon, ⁊ Ana, Dison, Ezer and Disan. The b.
childꝛen of Lotan, Hoꝛi, and Homã, and
Thimna was Lotans sister. The childꝛẽ
of Sobal: Alian, Manahath, Ebal, Se-
phi, and Onam. The sonnes of zibeon.
Aia and Ana. And the sonnes of Ana,
Dison. The sonnes of Dison, Hamran,
Esban, Jithꝛan, and Cheran.
The sonnes of Ezer, Bilhan, zaeuan and D
zakan. The sõnes of Disan, Uz ⁊ Aarã. Ge.xxxvi
* These are the kinges that raigned in a.
the land of Edõ, befoꝛe any king raigned
ouer the childꝛen of Israel. Bela the son
of Beoꝛ, ⁊ ỹ name of his Citie was Din-
hoba. And Bela died, ⁊ Jobab the sõne
of zerath of Boꝛra raygned in his steade.
And when Jobab also was dead, Husã
of the lãd of the Themanites raigned in
his steade. And when Husam was dead,
Hadad the sonne of Bedad, which smote
Midian in the field of Moab, raigned
in his steade and: the name of his Citie
was Auith. So Hadad died, ⁊ Samla
of Masreke raigned in his steade. And
Sãla died, ⁊ Saul of Rehoboth by ỹ ry-
uer

uer side, raigned in his steade. And when
Saule was dead, Baalhanan the sonne
of Achbor raigned in his steade.
And Baalhanan dyed, and Hadad ray=
gned in his steade: and the name of hys
citye was Paphi, & his wiues name was
Mehetabeel the daughter of Matred, þ
daughter of Mesahab. Hadad died also:
and there were Dukes in Edom, Duke
Thimna, Duke Aliah & Duke Jetheth:
Duke Apholibama, Duke Ela, Duke
Pinon, Duke Kenaz, Duke Themam,
Duke Mibzar, Duke Magdiel, & Duke
Iram. These are the Dukes of Edom.

The .ii. Chapter.

The genealogy of Juda vnto Isai, the father of Dauid.

A These are the sonnes of Israel,
Rubē, Simeon, Leui, Juda,
Isachar, and Zabulon, Dan,
Joseph, BenJamin, Nepthali,
Genesis xxxviii. a Gad and Asser. * The sonnes of Juda,
Er, Onan, and Sela. These thre were
borne to him of Bath Sua the Canani=
tesse. And Er the eldest son of Juda was
euel in the sight of the Lord, and he slew
Mat.i.a him. *And Thamar his daughter in law
bare him Pharez, and Zara: and so all þ
sonnes of Juda were fiue* The sōnes of
Nu.iii.d. Pharez, Hezron & Hamul. The sonnes of
Zarah: Zimri, Ethan, Heman, Chalchol
Dara: which wer .v. in all. And the sōnes
Jos.vii.a of Charmi, *Achar that troubled Isra=
el, transgressing in the thing that was
damned. The sonnes of Ethan, Azaria.
The sōnes also of Hezrō that were borne
vnto him: Jerhameel, Ram and Chelu=
Math.i.d. bai. *And Ram begat Aminadab: and
Aminadab begat Nahson a Lorde of the
children of Juda. And Nahsonbegat Sal=
B ma: & Salma begat Boaz, Boaz begat
i.Re.xvi. b. Obed: and Obed begat Isai.* And Isai
begat his eldest sōne Eliab, and Amina=
dab the second, and Simaa the thirde,
Nathanael þ fourth, and Radai the fift,
Ozem the sixt, and Dauid the seuenth.
Whose sisters were Zeruia and Abigail.
The sonnes of Zeruia, Abisai, Joab and
Azahel: three. And Abigail bare Amaza:
ii.Re.xvii. c. * the father of whiche Amaza was Je=
ther an Ismaelite.
And Caleb the sonne of Hezron begat
C Azuba of his wife Azuba, and Jerihoth,
whose sonnes are these: Jeser, Sobab &
Aedon. And when Azuba was dead, Ca=
leb toke Ephrata, which bare him Hur.
Exo.xxxi.a * And Hur begat Uri, & Uri begat Be=
zaleel. After warde came Hezron to the
daughter of Machir þ father of Gilead,
& toke her when he was thre score yeare
old. And she bare him Segub: & Segub
begat Jair, which had .xxiii. Cities in þ
lande of Gilead. And he ouercame Ges=
sur and Aram, and toke the townes of
Jair from them whiche dwelt in them,
and Kenath, and the townes therof, euē
threscore townes. All these were þ son=
nes of Machir, the father of Gilead.
And after that Hezron was dead at Ca=
leb in Ephrata, Abia Esroms wife, bare D
him * Ashur the father of Thekoa. ii.Par.4 a.
And the sonnes of Jerhameel the eldest
sonne of Hezron were: Ram þ eldest, Bu=
na, Ozen, Ozem and Ahia. And Jerha=
meel had yet another wife named Atha=
ra, which was the mother of Onā. And
the sonnes of Rā the eldest son of Jerha=
meel were Maaz, Jamin, and Ekar.
The sonnes of Onam were Sammai &
Jada. The sonnes of Sammai: Nadab
Abisur. And the wife of Abisur was cal=
led Abihail, and she bare him Ahban and
Molid. The sonnes of Nadab, Seled &
Appaim. And Seled died withoute chil=
dren. The sonne af Appaim: Jesei. And
the sonne of Jesei, Sesā. And the sonnes
of Sesā, Ahlai. And the sonnes of Jada
the brother of Samai, Jether and Jo= E
nathan. And Jether died without childrē.
The sonnes of Jonathan, Peleth and
Zaza. These wer the sōns of Jerhameel.
Sesan had no sonnes, but daughters.
And Sesan had a seruaunt that was an
Egiptiā named Jerha, to whom he ga=
ue his daughter to wife: & she bare him
Athai. And Athai begat Nathan, & Na=
than begat Zabad. And Zabad begat A=
phlal: and Aphlal begat Obed. Obed be=
gat Jehu: and Jehu begat Azaria: Aza=
ria begat Halez: and Halez begat Elaza.
Elaza begat Sisamai: and Sisamai be=
gat Sallum. Sallum begat Jecamia.
Jecamia begat Elisamah.
The sōnes of Caleb, the brother of Jer=
hameel: Mesa his eldest son, which was
the father of * Ziph: & the sonnes of Ma= F
resa the father of Hebrō. The sonnes of i.Re.23.b.
Hebrō, Corah and Tapuah, Rekem and
Sama. Sama begat Raham the father
Jerkoam. And Rekem begat Sammai.
The sonne of Sammai was Maō. And
Maon was the father of Bethzur.
And Epha a concubine of Calebs bare
Haran and Mosa, & Gazez. Haran begat

Gazez. The ſonnes of Jahdai were Re-
gem, Jothan, Geſan, Pellet, Epha, and
Saaph. And Maacha was Calebs cõ-
cubine, of whom he begat Semer and
Thirhana. And ſhe bare alſo Saaph, the
father of Madmenna, and Seua the fa-
Joſ. xv. d. ther of Machbena: and the father of Gi-
Jud. i. c. bea. * And Achſa was Calebs daughter.
Theſe were the ſonnes of Caleb the ſõne
of Hur, the eldeſt ſonne of Ephzata. So-
bal the father of Kiriath Jarim, Sal-
ma the father of Bethlehem, and Hareth
the father of Beth Gader. And Soball
the father of Kiriath Jarim had ſonnes,
and he ſawe the halfe of the countrey of
the manſions.
G The kinreds of Kiriath Jarim are the-
ſe: The Jithzites, the Happuthites, the
Haſſumathites, and the Hamiſraites.
And of them came the Zarathites, & the
Eſthaulites. The ſonne of Salma: the
Bethlehemites, and Netophathites, the
glozy of the houſe of Joab, and halfe the
countrey of the manſions gat the Zarai-
tes. The kinredes of the wziters dwelt
at Jabes, the Tirathites, the Simea-
Judi. i. b. chites, the Suchathites * whiche are the
Kenites, that came of Hemath, ỹ father
of the houſe of Rechab.

The. iii. Chapter.

The genealogie of Dauid, in Hebzon, and in
Jeruſalem.

A These were ỹ ſõnes of Da-
uid which wer bozne vnto
2. Re. iii. a him in Hebzon. * The el-
deſt, Ammõ of Ahinoam,
the Jſraelitеſſe. The ſecõd
Daniel of Abigail ỹ Car-
meliteſſe. The third Abſalom the ſonne of
Maacha daughter of Thalmai king of
Geſur. The. iiii. Adonia ỹ ſon of Hagith.
The. v. Saphatia of Abital. The ſixte
Jethzeam by Egla his wife. Theſe. vi.
were bozne vnto him in Hebzon: & there
he raigned ſeuen yeare & ſixe monethes.
B And in Jeruſalẽ he raigned. xxxiii. year.
i. Re. v. c. * And theſe were bozne vnto him in Je-
ruſalẽ. Simcia, Sobah, Nathã & Salo-
mõ. iiii. of Bathſua the daughter of Am-
miel, Jbhar alſo and Eliſama, Elipalet,
Noga, Nepheg and Japhia, Eliſama,
Eliada, & Eliphelet, nine in nũbze. Theſe
are all the ſonnes of Dauid, beſydes the
ſonnes of the cõcubines, & Thamar was
C their ſiſter. Salomõs ſonne was Reho-
boam, whoſe ſõne was Abia: & Aſa was
his ſonne, & Jehoſaphat his ſonne, whoſe
ſonne was Jozam: & his ſõne was Aha-
zia, & Joas was his ſonne: Amazia hys
ſonne, Azariah his ſonne, & Jotham his
ſonne: Ahas was his ſonne, Hezekia hys
ſonne, and Manaſſe his ſonne. And Amõ
was his ſon, & Joſiah was his ſon. And
the ſonnes of Joſiah were, the eldeſt ſõne
Johanan, the ſecõd Jehoakim, the third
Zedekia, & the fourth, Sallõ the ſonnes
of Jehoakim were, Jeconiah his ſõne, &
Zedekiah his ſõne. The ſõne of Jeconia, D
Aſſir, and Schealthiel his ſon. Malchi-
ram alſo & Phedaia, Senazer, Jecamia,
Hoſama & Nedabia. The ſõnes of Pe-
daia wer Zozobabel, & Semei: the ſõnes
of Zorobabel, Meſullã, Hanania, & Selu-
mith their ſiſter, & Haſubah, Ohel, Bere-
chia, Haſadia, & Juſabheſed. v. in nũbze.
The ſonnes of Hanania, Pelatia, & Je-
ſaia, whoſe ſõne was Rephaah, & his ſon
Arnan, and his ſonne was Obadia, and
his ſonne Sechania. The ſonne of Se-
chania was Semaia. And the ſonnes of
Semaia were Hatus, Jgeal, Bariah,
Naariah & Saphat & Sela. vi. And the
ſonnes of Naariah were Elioenai, Heze-
zia, & Azricã. iii. And the ſonnes of Elioe-
nai were, Hodaiah, Eliaſib, Peeleia, A-
kub, Johanan, Dealaia & Anani, ſeuen.

¶ The. iiii. Chapter.

The genealogie of the ſonnes of Juda and
Simeon.

The ſonnes of Juda * Pharez, A
Hezrõ, Carmei, Hur and So- Geneſis. xlvi.
bal. And Reaia the ſõne of So- b.
bal begat Jahath. And Ja-
hath begat Ahumai & Lahad: & theſe are
the kinredes of the Zoreathites. And of
theſe came the father of Ethã, Jeſrael,
Jiſma & Jidbas: & ỹ name of their ſiſter
was Hazlelpeni. Penuel was ỹ father of
Gedoz. And Eſer ỹ father of Huſa. And
theſe are the ſõnes of Hur ỹ eldeſt ſõne of
Ephzata, the father of Bethlehem. And
Achur the father of Thekoa had two wi-
ues: Heleah & Naara. And Naara bare
him Ahuſã, Hepher, Themni & Haaſtari.
Theſe wer ỹ ſonnes of Naarah. And the
ſonnes of Heleah were Zareth, Jezoar &
Ethnã. And Coz begat Anub, & Zobeba,
& the kinred of Aharhel the ſonne of Ha-
rum. And Jeabes was moze honozable
than his bethzen. And his mother called
his name Jabes, ſaying: becauſe J bare
him with ſozow. And Jabes called on the
God of Jſrael, ſaying: Yf thou wilt bleſſe B
me

me in dede, and enlarge my coasts, & shal
let thine hand be with me, and wilt kepe
me frõ euel that it hurt me not: And God
graunted him his desire.
Chelub the brother of Suah begat Me-
hir, which was the father of Esthõ. And
C Esthon begat Bethrapha, and Paseha,
and Thehinna the father of the citie of
Nahas: these are the men of Recha. The
sonnes of Kenas: Othniel and Saraia.
And the sõnes of Othniel wer Hathath.
And Meonathi begat Ophrã. And Sa-
raia begat Joab the father of the valley
of craftesmen (so called) because they wer
craftesmen. And the sonnes of Caleb the
sonne of Jephune, wer: Iru, Ela, & Na-
an, And the sonne of Ela, was Kenas.
And the sonnes of Jehalelel were: Ziph
and Ziphah, Thiria and Asarel. And the
sõnes of Ezra were, Jethir and Mered,
Epher, Jalõ, Thahar, and Miriam, and
Sammai, and Jisbah the father of Est-
hemoa. And his wife Jehudia bare Je-
red the father of Gedor, and Heber the
father of Socho, and Jeruthiel yͤ father
of Zanoah. And these are the sonnes of
Bithiah the daughter of Pharao, which
Mered toke. The sonnes of the wyfe of
D Hodia, the sister of Nahan, the father of
Keilah, were Barmi, and Esthemoa the
Maachathite. The sonnes of Simeon
were, Ammon and Rinna, Benhanan &
Thilon. And the sonnes of Jisi were:
Zoheth, and Benzoheth. * The sonnes of
Genesis. xxxviii. g. Selah the sonne of Juda were, Er yͤ fa-
ther of Lecha, and Laada the father of
Maresa, and the kinredes of the house-
holdes of them that wrought linnen in
the house of Asbea. And Jokim & the mẽ
of Chosebah and Joas, and Saraph,
which had the dominion in Moab, and
Jasuby, Lehem. These also are wordes
of olde. These were potters, and dwelte
there among trees and hedges, nye unto
the kyng because of his worke.
E The sonnes of Simeon wer, Nemuel,
Jamin, Jarib, Zerah and Saul, whose
sonne was Sallum, and the sõne of him
was Mibsan, & his sonne was Misma.
And the sonne of Misma was Hamuel,
& his sonne was Zachur, and the sõne of
him was Semehi. Semehi had. xvi. son-
nes & . vi. daughters. But his brethren
had not many children, neither was al yͤ
kinred of thẽ like to the children of Juda
in multitude. And they dwelte at Beer
Seba, Molada, and at Hazar Sual, at
Bilha, at Ezẽ, & at Tholah, at Bethuel,
at Horma, and at Ziklag, at Bethmar-
caboth, Hazar, Susim, at Bethbirei, and
at Saaraim. These wer their cities un-
to the raigne of Dauid. And their villa- F
ges wer, Etan, and Ain, Rimmon, Toc-
hen, and Asan, fiue townes: and all their
villages that were round about yͤ same
cities unto Baal. This is the habitation
of them, and their genealogy. Mosobab
and Jamlech, and Josa the sõne of Ama-
sia, and Joel and Jehu the sonne of Josi-
bia, the sonne of Saraia, the sonne of A-
siel, and Elioenai, & Jaacoba, Jsohaia, &
Asaiah, Adiel, Jsimiel, and Benaia; and
Ziza the sonne of Schibhi, the sonne of
Allon, the sonne of Jedaia, the sonne of
Zimri, the sonne of Semaia. These are
famous captaines in their kynreds, set-
ting up greatly yͤ house of their fathers.
And thei wẽt to the entring in of Gedor,
euen unto the east side of yͤ valley, to seke
pasture for their shepe: And they founde
fat pasture and good, and a wilde land,
quiete and fruitful, for they of Ham had
dwelt there before. And these now afore
writtẽ by name, came in the dayes of He-
zekia king of Juda, and smote the tentes G
of them, & the habitations that wer foũd
there, and destroied thẽ utterly unto this
daye, & dwelte in their rowmes, because
there was pasture there for their shepe.
And some of the children of Simeõ wẽt
to mount Seir, euen. v. hundred men, ha-
uing for their captaines, Phelathia, Ne-
aria, Raphaia, and Uziel the sonnes of
Jsi: & smote the reste of the Amalekites
that were escaped, and they dwelt there
unto this daye.

The. v. Chapter.

The genealogie of Ruben and Gad: and of the
halfe tribe of Manasse.

THe sonnes of Ruben the el-
dest sõne of Jsrael: For as- A
muche as he was yͤ eldest,
* & had defiled his fathers Gen. xlix. a.
bed, his birthright was ge- Exo. vi. b
uẽ unto yͤ sõnes of Joseph Nu. xxvi.
the sõne of Jsrael, Howbeit, the genealo- a.
gye is not rekened after his birthright.
For Juda, he preuailed aboue his brethrẽ
& of his tribe came yͤ chefe: & yͤ birthright
was geuẽ to Joseph. The sonnes then of
Rubẽ yͤ eldest sõne of Jsrael wer, Henoch,
Phalu, Hezrom & Charmi. The sõnes of
Joel: Samaiah his son, Gog his sõne, &
Sẽhi his sonne, Micah his sonne, Reaia

his sōne, and Baal his sonne, Beera his
sonne, whom Thiglath Pilneser king of
Assiria caried awaye: for he was a great
lord among the Rubenites. And whē his
brethrē in their kinreds, rekened the ge-
nealogie of their generations: Jeiel and
Zachariah were the chief. And Baal the
sonne of Azan, the sonne of Sem, the
sonne of Joel dwelt in Aroer: & so forth
vnto Nebo & Baalmeon. And eastward,
he inhabited vnto the entring in of ẏ wil-
dernesse from the riuer Euphrates, for
B they had muche cattel in the lande of Gi-
lead. And in the daies of Saul thei war-
red with ẏ Hagarites, which wer ouer-
throwen into their hand. And they dwelt
in their tentes throughout al the eastlād
of Gilgal. And the childrē of Gad dwelt
ouer against them in the land of Basan:
euen vnto Salcha. And in Basan Joel
was the chiefest, and Sapham the next,
then Janai and Saphat. And their bre-
thren of the householde of their fathers
wer Michael, Mesolā, Seba, Jorai,
Jahcan, Zia, Eber, seuen. These are the
children of Abihail, the sonne of Huri, ẏ
sonne of Jeroah, the sonne of Gilead, the
sonne of Michael, the sonne of Jesisai, ẏ
sonne of Jahdo, ẏ sonne of Buz, Ahi (the
sonne of Abdiel, the sonne of Guni) was
a captain of ẏ household of their fathers.
And they dwelt in Gilead, in Basan, and
in her townes, & in al ẏ suburbes of Sa-
C ron, & in their borders. Al these wer rek-
ned by kinredes in the dayes of Jotham
king of Juda, and in the daies of Jero-
boā king of Israel. The sonnes of Rubē
and of Gad, and ẏ halfe tribe of Manasse
were fighting men, & able to beare shild
and sweard, and to shote with bowe, ex-
ercised in warre, euen foure and fortie
thousand, seuen hundred and thre score,
ẏ wēt at out the warre, And they fought
with the Hagarites, with Jetur Nephis
and Nodab. And they wer helped of the
Lord against thē, & the Hagarites wer
deliuered into their hand, and so wer all
that wer with thē. For they cried to god
in the battail, and he heard them, becau-
se they put their trust in him.
And they toke of their cattell, & of their
camels fifty thousand, and two hundred
and fifty thousand shepe, and two thou-
sand asses, and of the soules of mē an hū-
dred thousande, & there fell many woun-
ded, because the warre was of god. And
they dwelt in their stedes, vntil the time
that they wer caried away. And the chil-
dren of the half tribe of Manasse, dwelte
in the land, from Basan vnto Baal Her- D
mon, & Senir, and vnto mount Hermō:
for they were growen to a great multi-
tude. And these were the heades of the
housholdes of their fathers: Epher and
Jesi, Eliel, and Azriel, Jeremia & Hoda-
uia, and Jaohdiel, strong men & valiāt,
famous men and heades of the houshol-
des of their fathers. And they transgres-
sed against the god of their fathers, and
went a whoring after the gods of ẏ peo-
ple of the land, whom God destroyed be-
fore thē: and god stirred vp the spirite of
Phul, king of Assiria and the spirite of
Thiglath Pilneser, king of Assiria, and
caried thē away: euē the Rubenites, the
Gaddites & the halfe tribe of Manasse, &
brought thē vnto Halah, Habor, Hara,
and to the riuer Gosan, vnto this daye.

¶ The. vi. Chapter.

The genealogie of the sonnes of Leui.

The sonnes of Leuy: Gersom, A
Cahath & Merari. * The son- Ge. xlvi.
nes of Cahath, Amram, Iza- b.
har, Hebron and Uziel. The
children of Amram: Aaron, Moses and
Miriā. The sonnes also of Aaron: Na-
dab, Abihu, Eleasar: & Ithamar. Elea-
sar begatte Phinehes. Phinehes begat
Abisua. Abisua begat Boki, Boki begat
Uzi, Uzi begat Zarahia, Zarahia begat
Maraioth. Maraioth begat Amaria, &
Amaria begat Ahitob. Ahitob begat Za-
dok: & Zadok begat Ahimaaz, Ahimaaz
begat Azaria, and Azaria begat Joho-
nam, Johonam begat Azaria whiche ii. Par.
ministred in the temple, that Salomon xxvi. c.
built in Jerusalē. * Azaria begat Ama-
ria. Amaria begat Ahitob: Ahitob begat
Zadok: and Zadok begat Sallum. Sallū
begat * Helkia, & Helkia begat Azaria. iiii. Reg.
Azaria begat Saraia, & Saraia begat xxii. c.
Jehozedech. And Jehozedech departed iiii. Reg.
when the lord caried away Juda & Je- xxv. c.
rusalem by the hand of Nabuchadnezer. Esra. iii.
The sonnes of Leuy: Gersom, Cahath & B
Merari. And these be the names of the
sonnes of Gersom: Libni and Simhi.
And the sonnes of Cahath wer Amram,
Izahar, Hebron and Uziel. The sonnes
of Merari: Mahili and Musi, and these
are the kinredes of Leuy cōcerning their
fathers. The sōne of Gersō was Lobni,
whose sonne was Jahath, and his sonne
Zemma, and his sonne Joah, & his sonne
Iddo,

Iddo, and his sonne Zerah, and his sõne
Ieathrai. The sonnes of Cahath: Ami-
nadab, and his sonne Corah, and his sõne
Assir, and his sonne Elcana, and his sõne
Ebiasaph, and his sonne Assir: and Tha-
hath was his sonne, and Uriel his sõne:
and Uzia his sonne: and Saul was hys
sonne. The sõnes of Elcana: Amasaia, &
C Ahimoth, and Elcana. The sonnes of
Elcana, Zophai, whose sonne was Na-
hath, and his sonne Eliab, and Jeroham
his sonne, and Elcana his sonne, & Sa-
muel the sonne of him. And the sonnes of
Samuel: the eldest Uasni and Abia. The
sonnes of Merari: Mahli, and his sonne
Libni, and his sonne Simhi, & his sonne
Uza, and his sonne Simha, and his sõne
Hagia, and his sonne Asaia.
And these be they whom Dauid sette for
to sing in the house of the Lord, after that
the arke had rest. And they ministred be-
fore the dwelling place, and the taberna-
cle of witnesse, with singing, untill Salo-
mon had builte the house of the Lorde in
Jerusalem. And thẽ they waited on their
offices, according to the order of them.
These are they that wayted with their
children, of the sonnes of Cahath: Hemã
a singer, whiche was the sonne of Joel,
i. Re. i. b. the sonne of Samuel, the sõne of * Elca-
na, the sonne of Jerohã, the sonne of E-
liel, the sonne of Thoah, ỳ sonne of Zuph,
the sonne of Elcana, ỳ sonne of Mahath,
the sonne of Amasai, the sonne of Elca-
na, the sonne of Joel, the sonne of Aza-
ria, the sonne of Zephania, the sonne of
Thahath, the sonne of Assir, the sonne of
Abiasaph, the sonne of Korah, the sonne
of Izahar, the sonne of Cahath, the sõne
of Leuy, the sonne of Israel.
And his brother Asaph stode on his
right hand: and Asaph was the sonne of
Barachia the sonne of Simha, the sonne
of Michael, the sonne of Baasaia, the
sonne of Melchia, the sonne of Atham,
D the sonne of Zarah, the sonne of Adaia,
the sonne of Ethan, the sõne af Zima, the
sonne of Simhi, the sonne of Jahath, the
sonne of Gerson, the sonne of Leuy.
And their brethren the sõnes of Merari
stode on the left hande: euen Ethan the
sonne of Kisi, the sonne of Abdi, the sonne
of Malach, the sonne of Hasabia, the
sonne of Amazia, the sonne of Helkia, the
sonne of Amzi, ỳ sonne of Bani, ỳ sõne of
Samer, ỳ sõne of Mahli, he sõne of Mu-
si, the sonne of Merari, the sõne of Leui.
Their brethrẽ also the Leuites were
apointed unto al maner of seruice of the
tabernacle of the house of God.
But Aaron and his sonnes burnt incen-
se upon the aulter of burnt offring, and
on the aulter of incense (and wer appoin-
ted) for all that was to do in the place
most holy and to make an attonemẽt for
thẽ of Israel, according to all that Mo-
ses the seruant of god had commaũded.
These are the sõnes of Aaron: Eleazar,
whose sõne was Phinehes. and hys sõne
Abisua. and his sonne Boki, whose sõne
was Uzi: and his sonne Zerahia: and the
sonne of him Meraioth, and his sonne
Amaria and the sõne of him Ahitob, and
Zadok his sonne Ahimaaz hys sonne.
And these are the dwelling places of thẽ
(throughout their townes and coastes)
euen of the sonnes of Aaron throughout
the kinred of the Caathites, for so the
lot fel for them. And they gaue unto thẽ
Hebron in the lãd of Juda, and the sub-
urbes thereof rounde about it. But the
fielde of the citie, and the villages per- Jo. xiiii. b and. xxi. b
taining therto, they gaue to Caleb the
sonne of Jephune. And to the sonnes of
Aaron they gaue the cities of refuge, euẽ
Hebron and Libna, with their subur-
bes: Jathir & Esthemoa with their sub-
bes: and Hilen with her suburbes, & De-
bir with her suburbes: Asã and her sub-
urbes, Bethsames and her suburbes.
And out of the tribe of Ben Jamin, Ge- E
ba and her suburbes. Alemeth & her sub-
urbes, Anathoth and her suburbes: all
their cities thorowoute their kinredes
were. xiii. And unto the sõnes of Cahath
the remnant of the kinne of ỳ tribe, were
cities geuẽ out of the halfe tribe of Ma-
nasse by lot: euen. x. cities. And the sõnes
of Gerson throughoute their kinredes,
had out of the tribe of Isachar, out of ỳ
tribe of Asser, & out of the tribe of Neph-
thali, and out of the tribe of Manasse in
Basã thirtene cities. And unto the son-
nes of Merari, wer geuẽ bi lot through-
out their kinredes out of the tribe of Ru-
ben, & out of the tribe of Gad and oute of
the tribe of Zabulon, twelue cities. And
the children of Israel g[...]ue the Leuites
cities with their subu[...]es, and that by
lot, out of the tribe of the children of Ju- F
da, & out of the tribe of the childre of Si-
meon, and out of the tribe of the children
of Ben Jamin, these cities whiche they
called by their names.
And they that were of the kinreds of the

 sõnes

sonnes of Cahath, had cities, and their
coastes out of the tribe of Ephraim.
And they gaue vnto thē cities of refuge:
Jos.xxi. a Sichē in mount Ephraim, and her sub-
urbes, Gaser and her suburbes, Joeme-
am and her suburbes, Bethhorō and her
suburbes, Aialon & her suburbes, Geth
Rimmon, and her suburbes. And out of
the half tribe of Manasse, Aner and her
suburbes, and Bileā and her suburbes
for the kinred of the remnant of the son-
nes of Cahath. And vnto the sonnes of
Gerson wer geuē out of the kinred of the
half tribe of Manasse, Golon in Basan, &
her suburbes, & Astharoth, and her sub-
urbes. Out of the tribe of Jsachar, Ke-
des, and her suburbes, Dabrath and her
suburbes, Ramoth also and her subur-
bes, Anem and her suburbes, And oute
of Asser, Masall and her suburbes, Abdō
and her suburbes, Hukok and her subur-
G bes, Rehob and her suburbes. Out of the
tribe of Nephthali, Kedes in Galilea &
her suburbes, Hammon and her subur-
bes, Kiriathaim and her suburbes. And
vnto the rest of the children of Merari,
wer geuē out of ẏ tribe of Zabulō, Rim-
mon & her suburbes, Thabor & her sub-
urbes. And on the other side Jordan by
Jericho, euē on the east side of Jordan,
wer geuen thē out of the tribe of Ruben,
Bezer in the wildernesse, with her subur-
bes: Jahzah with her suburbes, Kede-
moth with her suburbes, Mephath with
her suburbes. Out of the tribe of Gad,
Ramoth in Gilead with her suburbes,
Mahanaim with her suburbes, Hese-
bon with her suburbes, and Jezer with
her suburbes

The.vii. Chapter.

The genealogie of Jsachar, Ben Jamin, Neph-
thali, Manasse, Ephraim, and Asser.

A The sonnes of Jsachar: Thola,
Phua, Jasub, Simeon, foure.
And the sonnes of Thola: Uzi,
Rephaia Jeriel, Jamai, Jeb-
sam, and Sehmuel which wer heades in
ii Re.24. b. the housholds of their fathers of Thola,
menne of might in their kinreds, whose
number was in the dayes of Dauid, two
and twenty thousand, and sixe hundred.
The sonnes of Uzi: Jzrahia. The sōnes
of Jzrahia: Michael, Obadia, Joel and,
Jesiah, fiue men al captains. And with
them in their generatiōs after the hous-
hold of their fathers, were sixe & thirtye
thousād souldiers, and valeant menne of
warre: for thei had many wiues & sōnes.
And their brethren amōg al the kinreds
of Jsachar were valeant men of warre, B
rekened in al, foure score and seuē thou-
sand. The sonnes of Ben Jamin: Bela,
Becher, and Jediel, thre. The sonnes of
Bela: Ezbo, Uzi, Uziel, Jerimoth, and
Jri.v. heades of the housholds of their
fathers, mē of might, and wer rekened by
the genealogies.xxii, thousand and thir-
tie and foure. The sonnes of Becher, Ze-
mira, Joas, Eliezer, Elionai, Omri, Je-
rimoth, Abia, Anathoth, and Alamath.
All these are the children of Becher, and
the number of them after their genealo-
gie, and generations, and captaines of
the householdes of their fathers, men of
might, twenty thousande and two hun-
dred. The sonnes of Jediel, Bilhā. The
sonnes of Bilhan, Jeus, Ben Jamin,
Ehud, and Canaana, Zethan, Tharsis &
Ahilahar. All these are the sonnes of Je-
diel, auncient heades and men of warre
xvii.M. and two hundred that went out
harnessed to battaile. And Supim and
Hupim were the children of Jr. And the
Husites were the children of Aher. The Cr.
sonnes of Nephthali, Jahziel, Guni. Je-
zer and Salum. The children of Bilha.
The sonnes of Manasse: Azriel, whom
(his wife) bare vnto him: but Aramiah
his concubine bare Machir the father
of Gilead. And Machir toke wyues for
Hupim and Supim (his sōnes.) And the
name of his sister was Maaca. And the
name of an other sōne was Zelophahad.
*And Zelophahad had daughters. Nu.xxvi. b.
And Maaca the wife of Machir bare a i.xxvii.a
sonne, and called his name Pherez, and
the name of his brother was Zerez: & his D
sonnes wer Ulam and Rekem. The son-
nes of Ulam, Bedam: These are the son-
nes of Gilead the sonnes of Machir, the
sonne of Manasse. And his sister Mole-
cath bare Jeshud, Abieser, and Mahe-
lah. And the sonnes of Semida wer A-
hiam Sechem, Likchi and Aniham.
The sōnes of Ephraim: Suthalah, who-
se sonne was Bered, and Thahath hys
sonne and his sonne Eladah: and Tha-
hath his sonne, & Sabad his sonne: and
Suthelah his sonne: and Eser & Elead.
And the menne of Gad that were borne
in that land, slue them because that they
wer come down to take away their cat-
tel. And Ephraim their father mourned
many a daye, and his brethren came to
comfort

comfort him. And whē he went into hys
wife, she conceiued, and bare him a sonne
and he called the name of it, Beria: be-
cause it went euill with his householde.
And his daughter was Seera, whiche
built Bethoron the nether, and also the
vpper, and Uzā Seera. And Raphah
was his sonne: whose sonne was Re-
seph, & Thelah: whose sonne was Tha-
han: and his sonne Ladan: and his sonne
Amihud, and his sonne Elisama: and his
F sonne Nun, and his sonne Jehosua.
Their possessions and habitation was in
Bethel, and the townes that lōged ther-
to, and vnto the east of Narran, and on ŷ
west side of Gazer with the townes ther-
of, Sechem, and the townes thereof, A-
daia and the townes thereof, and along
by the borders of the childrē of Manasse:
Bethsean and her townes, Thaanach &
her townes, Magiddo and her townes,
and Dor, & her townes. In those dwelt
the children of Joseph, the sonne of Isra-
el. The sonnes of Aser Jimna, Jesua, J-
sui, and Beria, and Serah their sister.
The sonnes of Beria, Jeber and Mel-
chiel, whiche is the father of Birsaith.
And Hepher begat Japhlet, Somer,
Hothā, and Sua was their sister. The
sonnes of Japhlet, Pasah, Bimhall and
Asuah. These are the childrē of Japhlet.
G The sonnes of Semer, Ahi, Rohga, Je-
hubba, and Aram. And the sonnes of his
brother: Helem, Zophah, Jimna, Seles
and Amal. The sōnes of Zophah, Suah,
Harnepher, Sual, Beri, & Jimra, Be-
zer, Hod, Samma, Silsa, Jethran, and
Beera. The sonnes of Jether, Jephune,
Pispa & Ara. The sonnes of Ola, Areth,
Haniel, and Rezia. All these wer the chil-
drē of Aser, and heades of their fathers
houses, noble men, and mighty head cap-
taines. The nūbre throughout the genea-
logy of them that were apt to the warre
and battaile, was. xxvi. thousand menne.

The. viii. Chapter.

Of the sonnes of Ben Jamin.

A BEn Jamin begatte Bela his el-
dest sōne, Asbel ŷ second, & Aha-
rath ŷ third, Nohah the fourth,
and Raphah the fift. And ŷ son-
nes of Bela were Ader, Gera, Abihud,
Abisua, Naaman and Ahoha, Gera,
Sephuphan, and Huran: And these are
the sonnes of Ehud: and these are aūcient
heades among the inhabitors of Geba:
and they caried thē to Manahath, Naa-
man, Ahia and Gera, which Gera caried
them awaye, and begat Uza and Ahihud.
And he begat Saharaim in the fielde of
Moab, after he had sent them awaye.
Husim also and Baarah wer his wiues.
And he begat of Hodes his wife, Jobab
and Zibea, Mesa and Malcham, Jeus, E
and Sachia and Mirma. These were B
his sonnes and aūcient fathers.
And of Husim he begat Abitob & Elpaal.
The sonnes of Elpaal wer Eber, Misa-
ham & Samed, which built Ono, Lod,
and the townes thereof: Beria and Sema
were auncient fathers among the inha-
bitors of Aialon, and they droue awaye
the inhabitors of Geth And Ato, Sasak
and Gerimoth: Sebadia Ared & Ader
Michael and Jispa, and Joha the sōnes
of Beria: Zebadia, Mesullam. Hezeki &
Heber, Ismerai also and Jesliah: and
Jobab the sonnes of Elpaal: Jakim and
Zichri and Sabdi, Elienai, Zilthai, and i. Para. ix. a
Eliel, Adaia and Beraia, and Zimrath ŷ
sonnes of Simhi, Jispan, Eber & Eliel,
Abdom, and Zicri and Hanā, Hanania, C
Elā and Anthothia, Jephdeia and Phe-
nuel, the sonnes of Sasac. And Samse-
rai, Seharia and Athaliah, Jaresia,
Ela and Zicri, the sonnes of Jeroham.
These were auunciente fathers and cap-
taines in their kinreds, and these dwelte
in Jerusalem. And at Gibeon, dwelt Abi
Gibeon, whose wife was called Maa-
chah. And his eldest sonne was Abdon,
thē Zur, Cis, Baal, and Nadab, Gedor,
Ahio and Zacher. And Mikloth begat
Simea. And these also dwelt with their
brethrē i Jerusalem ouer against them.
Ner begat Cis, and Cis begat Saul. i. Re. ix. a
Saul begat Jehonathas, Malchisua,
Abinadab and Esbaal. And the sonne of
Jehonathas was Meribbaal: and Me-
ribbaal begat Michah. And the sonnes
of Michah wer Pithon, Melech, Tha-
rea and Ahaz. And Ahaz begat Jehoia-
da. And Jehoiada begat Alemeth, Az-
maueth, and Zimri: Zimri begat Moza.
Moza begatte Binea, whose sonne was D
Rapha, and his sōne was Elasa, and his
sonne Azel. And Azel had sixe sonnes,
whose names are these, Esricā, Bochri,
Ismael, Seario, Obadio and Hanam.
All these wer the sōnes of Azel. And the
sonnes of Esek his brother, were Ulam
his eldest, Jehus the second, and Eliphe-
let the third. And the sonnes of Ulam
were mightye men, and strong archers,
and

and bowmen, and had many sonnes, and
sonnes sonnes, and hundred and fifty. Al
these are of the sonnes of Ben Jamin.

The .ix. Chapter.

Of the priestes, and Leuites, and of their offices.

A And so al Israel numbred by
kinredes, beholde they are
written in the booke of the
kinges of Israel and of Ju-
da, and wer caried away to
Babilon, for their trangression. Euē the
olde inhabitors that dwelt in ther owne
possessions and cities, the Israelites, the
priestes, Leuites, and Nethenei.
And in Jerusalem dwelt of the children
of Juda, of the children of Ben Jamin, &
of the childrē of Ephraim and Manasse:
Uthai the sonne of Amihud, the sonne of
Omri, the son of Imri, the sonne of Be-
ni: of the children of Phares, the sonne of
I. Esd. xi. a. Juda. And Siloni, Asaia the eldest and
his sonnes. And of the sonnes of Zerah,
B Jehuel and their brethren. vi. C. & ninty.
And of the sonnes of Ben Jamin: Salu,
the sonne of Mesullam, the sonne of Ho-
dauia, the sonne of Senua: and Jibnia
the sonne of Jeroham. And Ela the sōne
of Uzi, the sonne of Michri. And Mesul-
lam the sonne of Sephacia, the sonne of
Rahuel the sonne of Jibnia. And their
brethren according to their kinredes. ix.
C. lvi. All these wer principal men, and
auncient in the housholdes of their fa-
thers. And of the priestes: Jedaia, Jeho-
iarib, and Jachin. Azaria the sonne of
Helkia, the sonne of Mesullam, the sōne
of Zadok, the sonne of Maraioth, the son
of Ahitob, the chiefest in ye house of god.
And Adaiah the sonne of Jeroham the
sonne of Phashur, the sonne of Melchia.
And Maasi, the sonne of Adiel, the sonne
of Jehezrah, the sonne of Mesullam, the
sonne of Mesillomith, the sonne of Im-
mor. And their brethren which wer hea-
des of the auncient housholdes of their
fathers. M. vii. C. and thre score actiue
men, for the work of the seruice of ye hou-
C se of God: And of the Leuites, Semeia
the sonne of Haasub, the sonne of Azricā,
the sonne of Hasabaia, of the sonnes of
Merari. And Bacbaker and Heres and
Galal. And Mathania the sonne of Mi-
chah, the sonne of Zichri, the sonne of A-
saph. And Obadia the sonne of Semeia,
the sonne of Galal, the sonne of Iduthū.
And Berechia the sonne of Asa, the sōne
of Elkana that dwelt in the villages of
Netophatites. The porters were Sallu,
Acub, Colmon, Ahimon: and their bro-
ther Sallum was the chiefe: For they
watched hitherto, euen vnto the kinges
gate eastward, thorowout the tentes of
the children of Leui. And Sallū the sone
of Core, the sonne of Abiasaph, the sone
of Corah, and his brethren the Corahi-
tes (of the house of their father) had their
busines and office to kepe the porches of
the tabernacle, and their fathers ye host
of the Lorde, kept the entring.
And Phinehes the sōne of Eleazar was D
their foreguide, and the Lord was with
him. And Zacharia the sonne of Mesele-
mia kept the watch before the dore of the
tabernacle of witnesse. All these were
chosen men to kepe the thresholdes, euen
ii. C. and. xii. and throughout all the ge-
nealogie, were they numbred in their vil-
lages. And them did Dauid and Samu-
el the sear institute, because of their fide-
litie. So they and their children had the
ouersight of the gates of the house of the
Lord, euen of the tabernacle to kepe the.
In foure quarters dyd they kepe ye wat-
che: towarde the easte, weste, north, and E
south. And their brethren remained in ye
countrey, and came after seuen dayes frō
time to time with them. For the Leuites
(which had the ouersight of the vestries
and treasures of the house of God) were
vnder the custodie of foure notable por-
ters: and they lay round about the house
of God: because the keping thereof per-
tained to them, and they had the keyes
to open euerye morning. And certaine of
them had the rule of the ministring ves-
sels, and brought thē in and out by tale.
Some of them wer appointed to ouersee
the vessels and all the ornamentes of the
sanctuary, and the floure, wine, oyle, frā-
kensence, and swete odours. And certain
of the sonnes of the priestes made oint-
mentes of the swete odours. And Ma-
thathia one of the Leuites, whiche was
the eldest sonne of Sallum ye Corathite, F
had the ouersight of the thiges that wer
made in ye fryingpan. And other of their
brethrē the sōnes of Cahath, had ye ouer-
sight of ye shewbred which they prepared
euery Sabboth. These are ye singers, euē
aūciēt fathers of ye Leuites which dwelt
in separate chābers, & wer free: for they
had to do (in the tēple) both daye & night:
These wer aūciēt fathers of ye Leuites in
their

their generations, & dwelt at Jerusalē.
And in Gibeon dwelt Abi Gibeon, & Je-
hiel, whose wife was called Maacha, his
G eldest sonne was Abdon, Themzur, Cis,
Baal, Ner, and Nadab, Gedor, Ahia, za-
charia and Mikloth. And Mikloth be-
gat Simean. And they also dwelt with
their brethren at Jerusalē, euen hard by
thē. And Ner begat Cis, and Cis begat
i.Re.xi.a Saul. And Saul begat Jehonathan,
i.Pa.8.a Malchisua, Abinadab and Esbaal. And
the sone of Jehonathā was Meribbaal.
And Meribbal begat Micah: and ỹ son-
nes of Micah wer Pithon, Melech and
Thahrea. And Ahaz begat Jahra: Jahra
begat Almaneth, Almaneth, zimri: zimri
begatte Moza: Moza begatte Binea,
whose sonne was Rephaia, and his sōne
was Elasa, and his sonne Azel. And A-
zel, hadde sixe sonnes, whose names are
these: Azricā, Bochru, Ismael, Searia,
Obadia and Hanan. These are the son-
nes of Azel.

The.x.Chapter.

The battaille of Saul against the Philistines: in which he dieth and his sonnes also.

A
i.Reg.xxxi.a AND ỹ Philistines fought againste
Israel. And the mē of Israell fled
before the Philistines, and were
ouerthrowen and wounded in mounte
Gilboa. And the Philistines folowed, &
were fierce after Saul and his sonnes, &
the Philistines smote Jehonathan, and
Abinadab, and Malchisua, the sonnes
of Saule. And the battail went sore a-
gainst Saul and the archers found him,
B and he was wounded of shoters. Then
Jud.ix.g said Saul to his wepō bearer: *draw thy
i.Re.xxxi.b sweard, and thrust me thorow therwith
that these vncircūcised come not and do
me shame, but his weapō bearer would
not, for he feared exceadingly. So Saul
caught a swearde and fell vpon it. And
when his harnesbearer sawe that Saul
was dead, he fell on a swearde also, and
died. And thus Saul and his thre sōnes,
and all they of his house dyed together.
And when al the men of Israel that wer
in the valey saw how they fled, and that
Saul and his sonnes wer dead, they for-
soke their cities, and ranne awaye, and
the Philistines came, and dwelte in thē.
C *And it fortuned, ỹ on the morow when
i.Re.xxxi.a the Philistines came (to strip the dead
bodyes) they founde Saul and his sōnes
ouerthrowen in mount Gilboa.

And when they had stript him, they toke
his head and his harnesse, and sent them
into the lande of the Philistines rounde
about to shew them vnto their idols, &
to the people. And they put his harnesse
in the house of their God, and set vp hys
head in the temple of Dagon. And when
al they of Jabes in Gilead heard all that
the Philistines had done to Saul, they
arose (all the strongest of them) and fette D
away the body of Saul, and the bodyes
of his sonnes, and brought them to Ja-
bes, and buryed the bones of them vnder
an oke in Jabes, and fasted seuen dayes.
So Saule dyed for his trespas, that he
trespassed against the Lorde, in that he
kept not the word of the lord, and in that
he sought and asked counsaile of a womā
that wroughte with a spirite, and asked
not of the Lorde. And therefore he slue
him, and tourned the kingdom vnto Da-
uid the sonne of Isai.

¶ The.xi.Chapter.

After the death of Saul, is Dauid annoynted in Hebron. The Jebusites rebell against Dauid, from whiche he taketh the towre of Sion His men are numbred.

THen all Israel gathered them- A
selues to Dauid vnto Hebrō,* ii.Re.v.a
saying: behold, we be thy bones
and thy flesh. And moreouer in
time paste, euen when Saul was king,
thou leddest Israel oute and in. And the
Lorde thy god said vnto thee: thou shalt
fede my people Israel, and thou shalt bee
captaine ouer my people Israel.
Therfore came al the elders of Israel to
the king to Hebron, and Dauid made a
couenaunt with them in Hebron before
the Lord. And they anointed Dauid king
ouer Israel, according to the word of the
Lorde by the hande of Samuel.
And Dauid and all Israel went to Je- B
rusalē, whiche is Jebus: where as were i.Re.xvi.
the Jebusites the inhabitours of the lād. a.
And the inhabitours of Jebus sayde to
Dauid: thou commest not here. Neuer-
thelesse, Dauid wanne the castel of Siō,
whiche is called the citie of Dauid. And ii.Re.v.b
Dauid saide: whosoeuer smiteth the Je-
busites firste, shalbee the principall cap-
taine, and a Lorde.
So Joab the sonne of zeruia went firste
vp, and was made the chiefe captaine.
And Dauid dwelte in the castel Siō, and
therfore they called it the citie of Dauid.
And

And he builte the citie on euery syde, euẽ
from Millo round aboute. And Ioab re-
paired the rest of the citie.
And Dauid prospered, and waxed great.
Re.23.a And the Lorde of hostes was with him.
C These are the principal menne of power
whom Dauid hadde, and that claue to
him in hys kingdome with al Israell, to
make him king: accordyng to the worde
of the Lorde vnto Israell. And this is
the number of the mighty menne whom
Dauid had: Iosobeam the sonne Hach-
mont, the chief among thirty: he lifte vp
his speare againste thzee hundred and
wounded them at one time.
After him was Eleazar his vncles sõne
an Ahothite, which was one of the thre
myghtiest. He was with Dauid at Pas-
dãmin, and there the Philistines were
gathered together to battaill. And there
was there a parcell of grounde full of
barlye, and the people fled before ỹ Phi-
listines. And they, the .iii. aforesayd, stept
foorth into the myddest of the fyelde, and
saued it from burning, and slew the Phi-
listines. And the Lorde gaue a great vi-
ctory. And the .iii. of the .xxx. chiefe cap-
taines went to a rock to Dauid, into the
D caue Adullam. And the hoste of the Phi-
listines abode in the valey of Rephaim.
And when Dauid was in the holde, the
ij.Re 23.c Philistines watch was at Bethlehẽ the
same time. And Dauid longed, and sayd:
Oh, that one woulde geue me drinke of
the water of the wel that is at the gate
at Bethlehẽ. And they .iii. brake through
the host of the Philistines, & drew wa-
ter out of the well that was by the gate
at Bethlehem, and toke it and brought
it to Dauid. Neuerthlesse, Dauid would
not drink of it, but rather offred it to the
lorde, and said: my God forbid it me, that
I shoulde do this thing. Shall I drinke
the bloud of these menne, that haue put
their liues in ieopardye (for with the ieo-
pardy of their liues thei brought it) ther-
fore he woulde not drink it: and this dyd
these thzee myghtiest.
And Abisai the brother of Ioab, he also
was captaine among thre: for he lifte vp
his speare againste thzee. C. & wounded
E them, & had a name among the thre: Yea
among thre he was more honorable thã
the two, for he was their captain. How-
beit he atteined not vnto the firste thre:
Banaia the sõne of Iehoiada (the sonne
of a very strong manne) dyd greater ac-
tes than Cabzeell: for he slue .ii. strong
lions of Moab, and went down and slue
a lion in a pitte in time of snowe. And he
slewe an Egiptian, whose statute was
euen .v. cubites long, and in the Egip-
tians hand was a spere lyke a weauers
beame. And the other went down to him F
with a waster, and plucked the spere out
of the Egiptiãs hand, and slue him with
hys owne speare. Such things did Ba-
naia the sonne of Iehoiada, and had the
name amõg the thre mightiest, and was
honorable among .xxx. but atteined not
vnto the first .iii. And Dauid made him of
his counsail. The other menne of armes
were these: Asahell the brother of Ioab,
Elhanã his vncles sonne of Bethlehem.
Sammoth the Harodite: Helez the Pe-
lonite: Ira the sonne of Ickes the The-
koite: Abieser the Anatothite: Sibacai
the Husathite: Ilai the Ahoite: Maha-
rai the Nethophathite: Heled the sonne
of Baana, the Nethophatite: Ithai the
sonne of Ribai of Gibea, that perteineth
to the childrẽ of Ben Iamin. Benaia the
Phirathonite: Hurai of the riuers of
Gaas: Abiel the Arbathite: Asmaneth ỹ
Baharumite: Elihaba the Saalbonite.
The sonnes of Hasseu the Gesonite: Io-
nathan the sonne of Sage an Hararite:
Ahiã the sonne of Sacar the Hararite: G
Eliphal the sõne of Ur: Hepher the Me-
cherathite: Ahia the Pelonite: Hezro the
Carmelite: Naari the sonne of Ezbai:
Ioell the brother of Nathan: Mibhar
the sonne of Hari: zelegan the Ammo-
nite, Naharai a Berothite, the bearer of
the harnesse of Ioab, the sonne of zeruia:
Ira the Ithrite: and Gared a Ethrite,
Uria the Hethite: and zabad the sonne of
Ahlai: Adina the sonne of Siza a Rube-
nite, a captaine of the Rubenites, & .xxx.
with him. Hanan the sonne of Maacha
and Iosaphat a Mithanite: Uzia an A-
stherathite, Sama & Iehiel the sonnes
of Hothan an Aroerite: Iediel the sonne
of zimri, and Ioha his brother and Ha-
thizite: Eliel a Mahanite: Ieribai and
Iosaia the sonnes of Elnaum, and Ith-
ma a Moabite. Eliel and Obed, & Ia-
siel a Mesobaite.

The .xii. Chapter.

What they were that went with Dauid when he
fledde from Saul,

These

These are they ỹ came to | and peace be vnto thine helpers, for thy Tob. xii.

Dauid to Ziklег while he
yet kept him selfe close, be-
cause of Saul the sõne of
Cis: and they were verye
strõg helpers in battaile.
They were weapened with bowes, and
coulde hurle stones with the right hand
and with the left, and shote arowes out
of a bowe, and wer of Sauls brethren,
euen of Ben Jamin. The chiefest were.
Ahiezer and Joas, the sonnes of Simaa
a Gibeonite: and Jeziel, and Pelet the
sonnes of Asmaueth: Beracah and Jehu
of Anathoth. And Ismaia a Gibeonite
a mightie man among.xxx. and more thã
the.xxx. Jeremiah. Jehaziel, Johanan
and Josabad of Gedor, Eleusai, Jeri-
moth, Bealia, Semaria, and Seapha-
tia the Haraphites.
B Elcana, Jesia, Azarahel, Joezer, Jo-
sebeam Hakorim, Joela and Zebadiah,
the sõnes of Jeroan of Gedud. And of ỹ
Gadites there seperated thẽselues, some
vnto Dauid into the holde of the wilder-
nesse, menne of might, and menne apt for
warre and that could handle shielde and
speare, whose faces were like the faces
of Lions, and they wer as swifte as the
Roes in the mountaines: Ezer the firste,
Obdia the second, and Eliab the thirde,
Masmana the fourth, Jeremia the fifth.
Atthai the sixt. Eliell the seuenthe,
Johanan the eight, Elsabad the ninth,
Jeremia the tenth, and Mahbaonai the
eleuenth.
These wer of the sõnes of Gad, and wer
captaines ouer ỹ men of warre, the smal
pursued an hundred, & the great a thou-
sand. These are they that wẽt ouer Jor-
dan in the first moneth, when he had fil-
led ouer all his bankes. And they put to
C flight al them of the valey, both towarde
the east and west. And there came of the
children of Ben Jamin and Juda to the
hold vnto Dauid. And Dauid went oute
to mete them, and answered & saide vnto
them. If ye be come peaceably vnto me,
to help me, myne heart shalbe knit vnto
you: But and if you come to betraye me
to mine aduersaries (seyng there is no
wickednesse in mine handes) the God of
our fathers loke theron, and rebuke it.
And the spirit came vpõ Amasai, which
was the chief among thirty, & he sayde:
thine are we Dauid, & one thy syde thou
sonne of Isai: Peace, peace be vnto thee,
and peace be vnto thine helpers, for thy Tob. xii.
god is thy helpe. Then Dauid receiued b.
them, and made them heades of compa-
nies of the men of warre. And there fell D
some of Manasse to Dauid, whẽ he came i. Re. 26
with the Philistines againste Saul to a.
battail but they helped them not. For ỹ
Lordes of the Philistines toke aduise-
ment, and sent him away again, saying:
he will fall to his maister Saul, to the
ieopardy of our heades. As he went to
Ziklег, there fel to him of Manasse: Ad-
na, Josabad, Jediel, Michael, Josabad,
Eliu and Zilthai, heades of the thousan-
des that wer of Manasse. And they holp
Dauid against the rouers: For they wer
al mighty men of warre, and captaines
in the hoste. For at that time there came
one or other to Dauid, day by day to help
him: vntill it was a great hoste, like the
host of God. And this is the number of ỹ
chief captains that wer prepared to bat-
taile, and came to Dauid to Hebron to
turne the kingdome of Saul to him, ac-
cording to the worde of the Lord. E
The children of Juda that bare shield &
speare, were sixe thousand and.viii.hun-
dred ready prepared to the warre. Of the
children of Simeon menne of might to
warre, seuen thousand and one hundred.
Of the children of Leui, foure thousande
and sixe hundred. And Jehoiada was the
chiefe of them of Aaron, and with him
three thousand and seuen hundred.
And Zadok a yong manne strong and va-
leaunt, and his fathers housholde, two
and twentye captaines.
And of the children of Ben Jamin the
brethren of Saul, thre thousande. And a
great parte of them dyd (vnto that time)
folowe the house of Saul.
And of the children of Ephraim, twenty F
thousande and eight hundred myghtye
men of warre, and famous menne in the
housholde of their fathers. And of ỹ halfe
tribe of Manasse.xviii.thousand, which
were appointed by name to come & make G
Dauid king. And of the children of Isa-
car which were menne that had vnder-
standing in the right time to know (how
to commaunde,) what Israel oughte to
doe. The heades of them were two hun-
dred, and al their brethren were at their
will. And of Zabulon that went oute to
the battaile, and proceded forthe to the
warre, with all maner of instrumentes
of warre, fiftie thousande that were pre-
pared

pared to the warre without any double-
nesse of heart. And of Nephthaly a thou-
sand captaines, & with them (with shield
and speare) .xxxvii. thousād. And of Dā,
prepared to battaile .xxviii, thousande, &
sire hundred. And of Aser that went out
to the warre and kept the forefronte of
G the battaile, fourty thousand. And of the
other syde of Jordan of the Rubenites
and Gaddites, and of the halfe tribe of
Manaisse with al maner of instrumentes
of warre, a hundred and twēty thousād.
All these were menne of warre, kepyng
the forefront of the battaile with perfite
heart, and came to Hebrō to make Da-
uid king ouer al Israel. And al the reste
of Israell was of one accorde to make
Dauid king. And there they were with
Dauid .iii. dayes eating and drinkyng,
for their brethren had prepared for thē.
Moreouer they that wer nye them vntil
Isacar, Zabulon & Nephthaly, broughte
bread on asses, camels, mules, and oxen,
& meate, floure, figges, reysinges, wine
and oyle, oxen and shepe aboundauntlye.
For there was ioye in Israel.

The .xiii. Chapter.

The arke is brought agayn frō Kariath Jarim,
to Jerusalem. Uza, otherwise called Oza, dyeth.

A AND Dauid counsailed wyth
the captaines of thousandes
and hundredes, and with all
the Lordes, and saide vnto al
the congregation of Israell:
If it seme you good, and to be of the lord
oure God, we will take and sende vnto
oure brethren, that are left in al the land
of Israel: and with thē also, to the priestes
and Leuites whiche are in their cities &
suburbes, to gather them together vnto
vs. And we will bring again the arke of
the lord to vs, for we regarded it not in
the daies of Saul. And al the congrega-
tion was contente that he shoulde do so,
for the thyng semed good in the eyes of
al the people. So Dauid gathered al Is-
B rael together, from Sihor in Egipt, vn-
to the entring of Hamath, to bring the
arke of the Lord from Kariath Jarim.
And Dauid went vp and al Israel to an
hie place towards Kariath Jarim, that
was in Juda, to fet thence the arke of
the lord God that dwelleth betwene the
cherubs, where his name is called on.
And they caried the arke of god in a new
cart out of the house of Abinadab. And
Uza, and his brother guided the cart.
And Dauid and al Israel played before C
the arke of god with al their might with
singinge and harpes, psalteries and tim-
brels and trompets. And whē they came
vnto the thresshing flore of Chidon, Uza
put forth his hād to hold the arke, for the
oxen (being a litle wilde) stumbled. And the
Lorde was wroth with Uza, and smote
him, because he put his hand to the arke,
And there he dyed before god. And Da-
uid was out of quiet, because the Lorde
had rent a rent in Uza: and he called the
name of that place, the renting of Uza:
vnto this day, and Dauid was afraid of
God that daye saying: how shal I bring D
the arke of god home to me? And so Da-
uid brought not the arke home to him to
the citie of Dauid: but caried it into the
house of Obed Edō a Gethite. And the
arke of god remayned with Obed Edō,
euen in his house, thre monthes. And the
Lorde blessed the house of Obed Edom,
and all that he had.

The .xiiii. Chapter.

Hiram sendeth wood and workemen to Dauid,
which hath two victories of the Philistines.

SO Hirā the king of Tire
sent messengers to Da- A
uid, and timbre of Ceder
trees, with masons and
carpenters to build hym
an house. And Dauid
perceiued that the Lord
hadde confirmed him king vpon Israel,
and that his kingdom was lift vp on hie
because of his people Israel: And Dauid B
toke yet mo wiues at Jerusalē, and begat
mo sōnes & daughters. These are the na-
mes of his childrē which were borne vn-
to him at Jerusalē: Sammua, Sobab,
Nathan and Salomon: Jibhar Elisua
and Eliphalet, Noga, Nepheg and Ja-
phia, Elisama, Beel iada, and Eliphalet.
And whē the Philistines heard that Da-
uid was annoynted king vpon al Israel:
al ye Philistines went vp to seke Dauid.
And Dauid heard of it, and went out a-
gainst thē. And the Philistines came in
and praunced thorowe the valey of Re-
phaim. And Dauid asked counsaile at C
God, saying shal I go against the Phili-
stines, and wilt thou deliuer them into
mine hand? And the Lord said vnto him:
goe vp, for I wil deliuer them into thine
hād. And so they came vp to Baal Pera-
zim, and Dauid smote them there. And
Da-

Dauid sayd: god hath deuided mine ene-
mies with mine hand, as a man woulde
deuide water. And therfore they called
the name of that place, Baal Perazim.
And when they hadde lefte their goddes
there, Dauid gaue a commaundement, &
they wer burned with fire. And the Phi-
listines came together agayne, and ru-
shed into the valley. And Dauid asked a-
D gain at god. And god said to him: go not
up after thē, but turne a way from them,
that thou mayest come upon them ouer
against the peare trees. And when thou
hearest a sounde go in the toppes of the
pearetrees thē go out to battaile: for god
is gone forth before the, to smite the host
of the Philistines. Dauid therfore did as
God commaunded him: and they smote
the hoste of the Philistines from Gibeō
to Gazer. And the fame of Dauid went
out into al landes: and the lord made all
nations feare him.

The .xv. Chapter.

The Leuites bring the arke agayne. Dauid dauncing before it, is despised of his wife Michol.

A AND Dauid made him hou-
ses in the citie of Dauid, and
prepared a place for ẏ arke
of God, and pitched for it a
tente. Then Dauid sayd: the
arke of God ought not to be caried, but
of the Leuites. For them hath the lorde
chosen, to beare the arke of the lorde, and
to minister unto him for euer. And Dauid
gathered all Israell together to Jerusa-
lem, to fetche the arke of the Lorde unto
his place whiche he had ordeined for it.
And Dauid brought together the childrē
of Aaron and the Leuites. Of the sones
of Cahath was Uriel the chefe, & of his
brethrē there were an hundred and twe-
ty: Of the children of Merari, Asaia the
chiefe & of his brethren two hundred and
twenty. Of the sonnes of Gersom, Joel
the chefe: and of his brethren an hūdred
and thirty. Of the children of Elisaphā,
Semaia the chefe: & of his brethren two
hundred. Of the sonnes of Hebron, Eliel
the chief, and of his brethren .lxxx. Of the
sonnes of Uziel. Aminadab the chefe: and
B of his brethren an hūdred & twelue. And
Dauid called Zadok and Abiathar the
priestes, and the Leuites, Uriel, Asaia,
Joel, Semaia, Eliel, and Aminadab,
and said unto thē: ye ẏ are the principall
fathers of the Leuites, se that ye be holy
with your brethren, that ye may bring in
the arke of the Lorde god of Israel, unto
the place that I haue prepared for it.
For because ye were not there at the first,
the Lorde oure god made a rent among
us, for that we sought him not, as the
fashiō ought to be. So the priestes and
the Leuites sanctified themselues to set
the arke of the Lorde god of Israel. And
the children of the Leuites bare the arke
of god upon their shoulders with staues
thereon, as Moses commaunded, accor-
ding to the word of the Lord. And Dauid
spake to the chefe heades of the Leuites, C
that they should appoint certaine of their
brethren to sing with instrumētes of mu-
sycke: psalteries, harpes and cymbales:
that they might make a sounde, and to
syng on hye with ioyfulnesse. And the
Leuites appointed Heman the sonne of
Joel: and (of his brethren) Asaph ẏ sonne
of Berechia: and of the sonnes of Mera-
ri and of their brethren, Ethā the sonne
of Cusaiahu. And with them their bre-
thren of the second degree, Zacharia, Ben
Jaziel, Semiramoth, Jehiel, Unni,
Eliab, Banaiahu, Maasiah, Mathathia-
hu, Eliphalehu, Mikniahu, Obed Edō,
and Jeiel, porters.
So Heman, Asaph and Ethā the singers
made a sounde with simbales, of brasse.
And Zacharia, Aziel, Semiramoth, Je-
hiel, Uni, Eliab, Maasiahu, & Banaia-
hu plaied with psalteries on an Alamoth.
Mathathiahu, Eliphalehu, Mikniahu,
Obed Edom, Jeiel and Azazahu played
upon harpes, an eyght aboue with cou-
rage. And Chenaniahu the chiefe of the
Leuites, was master of the song, for he
taughte other to syng, because he was a
man of understanding. Berechia and El-
cana kept the dore of the arke. And Se-
caniahu, Jehosaphat, Nethanael, Ama-
sai, Zachariahu, Banaiahu, and Eliezer
the priestes, did blow with trompettes,
before the arke of god. And Obed Edom
and Jehia, were the kepers of the dore
of the arke.
* And Dauid and the elders of Israell ii. Re. vi. c.
and the captaynes ouer thousandes, wēt
to fette the arke of the appointmente: of
the Lord oute of the house of Obed Edō,
with gladnesse. And when God helped
the Leuites ẏ bare the arke of the ap-
pointment of the Lord, they offred seuen
oxen and seuen rammes. And Dauid had
on him a linnen garmente, like as hadde
also all the Leuites that bare the arke, &
so had the singers: & Chenania ẏ ruler of

the song with yͤ singers. And Dauid had
vpon him and Ephod of linnen. And all
they of Israel brought the arke of the lor-
des couenaunt with shouting & blowing
of the shawme and trompettes, making
a noise with simbals, psalteries and har-
pes. And as the arke of the appointment
of the Lord came into the citie of Dauid,
Micholl the daughter of Saul loking
oute at a window, saw king Dauid daũ-
cing and playing, and she despised him in
her heart.

The. xvi. Chapter.

Dauid ordeineth Asaph and his brethren to minister before the lorde. He himselfe praiseth the Lorde God of Israell.

A SO they brought in the arke
of God, and set it in the mid-
dest of the tent, that Dauid
pitched for it, and they offe-
red burnt sacrifices & peace
offeringes before god. And when Dauid
had made an ende of offering yͤ burnte of-
fringes and peace offerynges, he blessed
the people in the name of the Lorde. And
he dealt to al Israel (both man & womã)
a cracknel of bread, and a good piece of
flesh, & a flacket of wine. And he appoin-
ted certaine of the Leuites to minister
before the lord, & to repete and to thãke
and praise the Lord god of Israell. And
Asaph was the chefe, & next to hym Za-
ii.Re.vi. b. charia, Jeiel, Semiramoth, Jehiel Ma-
thathia, Eliab, Benaia, Obed Edom and
Jeiel with psalteries and harpes.
But Asaph made a sound with simbals.
Banaiahu and Jahaziel priestes blew
with trompets continually beefore the
B arke of the couenaunt of god. And yͤ same
Ps.ciiii a time Dauid did appoint chefly to thanke
Esa.xii.b the lord by Asaph and his brethrẽ. O ge-
ue thankes vnto the lord, cal vpõ his na-
me make his actes knowen among the
people. Sing vnto him, & play vnto him:
talke of al his wondrefull dedes. Reioyce
in his holy name: let the hertes of them yͭ
seke the lord be glad. Seke the lorde and
his strength: seke his presẽce alway. Re-
membre his maruelles whiche he did, &
his wonders, & the iudgementes of hys
mouth. The sede of Israell are hys ser-
uaũtes, the childrẽ of Jacob are his cho-
sen. He is the Lord our god, in al landes
are his iudgements. Thinke on his ap-
pointement for euer: (and on the worde
which he commaũded to a thousande ge-
nerations) which he made with Abrahã,
and of his othe to Isahac: which he sette
before Jacob for a decree, and to Israell
for an euerlasting couenaunt, saying: to
thee will I geue the lande of Canaan, to
be the portion of your inheritaunce. Whẽ
ye were few, and smal in numbre, and so-
iourners therin. And thei walked frõ na-
tion, to nation, and from one kingdom to
an other people. He suffred no man to do
thẽ wrong, but rebuked euen kynges for
their sakes. Touche not mine anointed,
and doe my Prophetes no harme.
*Sing vnto the Lorde al the earth, and C
shewe from daye to daye his saluation. Psa.[illegible] b.
Tell of his glorie among the heathen:
his wondreful dedes among al nations.
For great is the Lorde, and worthy to
be praised excedingly: he is to be feared
aboue all gods.
For all the goddes of the people are of
no value: But the Lorde made Heauen.
Praise and honour are in his presence:
strength and gladnesse are in his place.
Ascribe vnto the Lord ye kinreds of peo-
ple: Ascribe to the Lorde, glorye and do-
minion. Ascribe vnto the Lord the glory
due vnto his name: bring sacrifices, and
come before him, and worship the Lorde
with holy honour. Let al the earth feare
him, although the compasse of the earth
be so stablished that it cannot be moued:
let the heauens reioyce, and let the earth
be glad, and let men tell among the na-
tions, that the Lord is king. Let the sea
thundre, and the fulnesse therof: lette the
feldes reioyce and all that is therin. Thẽ
shal the trees of the wood reioyce at the
presence of the lord, because he commeth
to iudge the earth. O geue thankes vnto
the lord, for he is good, for his mercy en-
dureth for euer: & say ye: saue vs (O god)
of our saluatiõ, gather vs together, and
deliuer vs from among the heathen, that
we may geue thankes to thy holy name,
and triumphe in the praise of thee.

Blessed

blessed be the lord god of Israel for euer
and euer: and let al people say Amen and
praise the Lorde.
And so he lefte there before the arke of
D the Lordes couenaunt. Asaph and hys
brethren, to minister before the arke con-
tinually, in such thinges as were to be
done daye by daye (and that by their courses.)
And Obed Edom and his brethren, thre-
score & eight: and Obed Edom, the sonne of
Jeduthun, and Hosa, wer appointed to
be porters. And Zadok the priest and hys
brethren the priestes, wer before the Ta-
bernacle of the lord, in the hye place that
was at Gibeon to offer burntoffringes
vnto the lord, vpon the burntoffring alter
perpetuallye, in the morning & euening:
according vnto all ye which is written in
the law of the lord, which he commaunded
Israel. And with them were Heman, and
Jeduthun, & other yt were chosen (whose
names were expressed) to geue thankes
to the lord yt his mercy lasteth euer. And
with them did Heman and Jeduthun sing
with the trompettes & simbals, making
a swete melodye with instrumentes of
musyke & godly songes. And the sonnes of
Jeduthun were porters. And al the peo-
ple departed, euery man to his house and
David returned to blesse his house.

The. xvii. Chapter.

David is forbydden to build an house vnto the
Lord. Christ is promised vnder the figure of Sa-
lomon.

And it fortuned, yt when David
A dwelt* in his house he said to
Nathan the Prophet: lo, I
dwell in an house of Cedar
Reg. 7. a. tree, but the arke of ye lordes
couenaunt remaineth vnder curtaynes.
And Nathan said to David: do al that is
in thine heart, for god is with the. And ye
same night it fortuned, that the worde of
god came to Nathan, saying: goe, and tel
David my seruaunt, thus saith the lorde:
thou shalt not build me an house to dwell
in: For I haue dwelte in no house, since
the day that I brought out the children
of Israel vnto this daye, but haue gone
from tent to tente, and from one habita-
tion to an other. And where soeuer I
E haue walked with all Israel, spake I e-
uer one worde to any of the judges of
Israel (whom I commaunded to fede my
people) saying: why haue ye not built me
B an house of Cedar tree? Nowe there-
fore thus shalt thou say vnto my seruaunt
David: thus saieth the Lorde of hostes:
I toke the out of the pastures when thou
wentest after shepe, that thou shouldest be
captaine ouer my people Israell. And I
haue bene with the whithersoeuer thou
hast walked, & haue weded out all thine
enemies out of thy sight, and haue made
the a name, like the name (of one) of ye grea-
test men yt are in ye earth. And I haue or-
deined a place for my people Israel, and
made it fast, so that now they may dwell
in their place, and moue no more: Ney-
ther shall the children of wickednesse vexe
them any more, as at the beginning. And C.
since the time yt I commaunded judges to
bee, ouer my people Israel, I haue sub-
dued all thine enemies: and I tolde thee,
that the Lorde would builde the an hou-
se. This also shal come to passe: when thy
dayes be expired, that thou must go vn-
to thy fathers, I will raise vp thy sede af-
ter the, which shalbe of thy sonnes, and
I will prepare for him the kingdome. He
shall builde me an house, and I will sta-
bliche his seate for euer. I will be his fa-
ther, and he shall be my sonne, and I wil
not take my mercy away from him, as I
toke it from him that was before thee.
But I will set him in mine house, and in
my kingdom for euer: and his seate shal-
be sure for euermore.
According to al these wordes, and accor-
ding to all this vision, did Nathan tell
king David. And David the king came
and sat before the lorde, and saide: what
am I (O. Lord God) and what is mine
housholde, that thou hast promoted me
thus farre? And yet this semed litle in
thyne eyes, O god: But thou hast also
spoken of thy seruauntes house, for a
great whyle to come: and hast loked v-
pon me as vpon a man of hye degree, (O
Lorde God.) What shall David desire
more of thee for the honour of thy ser-
uaunt: for thou hast knowen thy seruaunt,
O Lorde, for thy seruauntes sake, euen D
according to thine own heart, hast thou
done all thys magnificence, to shewe all
greate thinges. Lorde, there is none
like the nether is there anye god saue
thou: according to al that we haue heard
with our eares. Moreouer, what nacion
on the earth is lyke thy people Israell,
to whom God hath vouchsaued to come
and redeme them, to be his own people,
to make thee a name of excellencye and
terriblenesse, with casting oute nations
from before thy people, whom thou hast
deliuered oute of Egipt.
Thy people of Israel diddest thou make

thine owne people for euer, and thou becamest their god. Therfore now Lorde, let the thing that thou hast spoken concerning thy seruaunt and his house, be true for euer, that thou do as thou hast sayed: let it come to passe, yͭ thy name mayt bee magnified for euer that it may be sayde: the lord of hostes is yͤ god of Israel (euen the god of Israell) & the house of Dauid thy seruaunt endureth stable before thee. For thou (O my god) hast told thy seruaunt, that thou wilte build him an house. And therfore thy seruaunt hath founde in hys heart to pray before thee. And now Lord thou art god, & haste promised this goodnesse vnto thy seruaunt. Nowe therfore, let it be thy pleasure, to blesse yͤ house of thy seruaũt, that it may continue before thee for euer. For whom thou blessest (O Lord) the same is blessed for euer.

The. xviii. Chapter.

The battailles of Dauid against the Philistines.

A ii.Re.viii. a. And after this it fortuned, that Dauid smote the Philistines, & subdued thẽ, and toke Geth and the townes that longed thereto, out of the hãd of the Philistines. And he smote Moab, and the Moabites became Dauids seruauntes and payed him tribute. And Dauid smote Hadarezer king of Zoba vnto Hanath, as he wẽt to stablish his dominion by the riuer Euphrates. And Dauid toke from him a thousand charettes, and seuen thousand horsemẽ, & twenty thousand fotemen: and lamed all the charet horses, and reserued of them an hundred charettes. And when the Siriens of Damasco came to helpe Hadarezer king of Zoba: Dauid slue of yͤ Siriens. xxii. thousande, and Dauid subdued Siria Damasco. And the Siriens became Dauids seruaũtes: and brought him tribute. And the lord preserued Dauid in all that he went to.

B And Dauid toke the shildes of golde that wer on the seruauntes of Hadarezer and brought thẽ to Ierusalem. And from Tebhath, & from Chun (cities of Hadarezer) brought Dauid exceading muche brasse. Wherwith Salomõ made yͤ brasen lauatory, the pillers & the vessels of brasse. iii.Re.vii. f. Ier.lii. c. And when Tou king of Hemath heard howe Dauid hadde beaten all the strength of Hadarezer kig of Zoba, he sent Haduran hys sonne to king Dauid, to make peace with him, and to blesse hym because he had fought againste Hadarezer, & beate him (for Tou had warre with Hadarezer) & Dauid brought all maner of Iewels of golde, siluer & brasse with him. And king Dauid dedicated thẽ vnto the Lorde, with the siluer and gold that he brought from all nations: frõ Edom, from Moab, from yͤ children of Ammõ, from the Philistines, & from Amalek. D And Abisai the sonne of Zeruia slue of yͤ Edomites in the Salt valley. xviii. M. and put souldiors in Edõ, and all the Edomites became Dauids seruauntes. Thus the Lorde kept Dauid in all yͭ he toke in hand. And Dauid raigned ouer Israell, & executed iudgement & righteousnesse among al his people. And Ioab the sonne of Zeruia was ouer the hoste. And Iehosaphat the sonne of Ahilud recorder and Zadok the sonne of Ahitob, & Abimelech the sone of Abiathar were the priests: and Sauesa was scribe, and Banaiahu the sonne of Iehoiada was ouer the Crethites and the Phelethites: and the eldest sonnes of Dauid were nexte vnto the kyng.

The. xix. Chapter.

Hanon king of the sonnes of Ammon, doeth great iniury to the seruauntes of Dauid.

After this it chaunced, that Nahas the kyng of the children of Ammon died, and his sonne raygned in his stede. A ii.Re.x. And Dauid saide: I will shew kindnesse vnto Hanon the sonne of Nahas: because his father dealte kindely with me. And Dauid sent messengers to cõforte him ouer the death of his father. And the seruauntes of Dauid came into the lande of the children of Ammõ to Hanon, to comfort him. But the lords of the children of Ammon said to Hanon: thinkest thou that Dauid doth honour thy father in thy sight, that he hath sent cõforters vnto the? Are not his seruauntes come to search, to loke and espye out the lande? Wherefore Hanon toke Dauids seruauntes (and polde them) and shaued thẽ, and cut of their coates hard by their buttockes, and sent thẽ away. And there wẽt certaine and tolde Dauid howe the men wer serued. And the king sent to mete thẽ (for the men wer exceadingly ashamed) B and the king said: tary at Iericho vntill youre beardes be growen: and then returne. And whẽ the children of Ammon saw yͭ they stanke in the sight of Dauid, Hanõ & the childrẽ of Ammõ sent a thousande talentes of siluer to hire them charettes & horsemẽ out of Mesopotamia & out

out of Siria Maacha, and out of Zoba.
And they hired .xxxii. thousande charets
and the king of Maacha and his people,
which came and pitched before Medba.
And the children of Ammon gathered
themselues together from their cities,
and came to battaile. And when Dauid
heard of it, he sent Joab and all the hoste
C of strong men. And the children of Am-
mon came out, and put themselues in a-
raye to battaile before the gate of the ci-
tie. And the kinges that were come, kept
them by themselues backe in the fielde.
When Joab also saw that ye fronte of the
battail was againste hym beefore & be-
hinde, he chose out of all the chosen men
of Israel, & put them in aray against the
Sirians. And the reste of the people he
delivered vnto the hande of Abisai hys
brother, and they put themselues in aray
against the children of Ammon. And he
said: yf the Sirians be to strong for me
thou shalt succour me: & if the children of
Ammō preuaile against the, I wil helpe
the: Plucke vp thine heart, & let vs playe
the men, for our peoples sake and for the
cities of our god, & the lorde shal do that
which is good in his own sight. So Jo-
ab and the people yt were with him, drue
nie beefore the Sirians vnto ye battaile:
and they fled before him. And when the
children of Ammon sawe that the Siri-
ans were fled, they ranne away likewise
before Abisai his brother, & gate thē into
D the citie. And Joab came to Jerusalem.
And when ye Sirians saw that they wer
put to the worse before Israel, they sent
messengers and set out the Sirians that
were beyonde the riuer, and Sophach
the captaine of the hoste of Hadarezer
went before them. And it was tolde Da-
uid: and he gathered all Israel and went
together ouer Jordan, and came and set
vpon them. And when Dauid had putte
himselfe in araye against the Sirians,
they fought with him. But ye Siriās fled
before Israel. And Dauid destroyed of
the Sirians seuen thousande charettes,
and fortye thousands fotemen, and killed
Sophach the captaine of the hoste. And
when the seruauntes of Hadarezer, saw
that they were put to the worse, before
them of Israell, they made peace with
Dauid, and became his seruauntes. Nei-
ther would the Sirians helpe the childr
of Ammon any more.

¶ The .xx. Chapter.

The thre most victorious battailes of Dauide

And it came to passe, that af- A ii.Re.xi.a
ter the yere was expired (a-
boute the time that kinges
go out a warrefare:) Joab
caried oute the army of the
hoste, and destroyed the countrey of the
children of Ammon, and came and bese- ii.Re.x.ii.
ged Rabba, and destroyed it: But Dauid
taried at Jerusalem while Joab smote
Rabba and destroyed it. And Dauid toke
the crowne of their king frō of his head,
and founde that it had the weyght of a ii.Re.xii.c
talent of golde, and there were precious B
stones in it: and it was ordained for Da-
uids head. And he brought also exceding
much spoile out of the citie.
And he brought out the people that were
in it: and tormented them with sawes,
and harowes of yron, and with other
sharpe instruments: and so dealte Dauid
with all the cities of the children of Am-
mon. And Dauid, & all ye people came a- C
gaine to Jerusalem. After this it fortu-
ned, that there arose warre at Gazer w ii.Re.xxi.d.
the Philistines. At which time Sobokai
the Husathite slue Sippai, yt was of the
children of Rephaim: and they were sub- Ge.xi.ii.a.
dued. And there was battaile againe
with the Philistines: and Elhanam the
sonne of Jair slue Lahemi, the brother
of Goliath the Gethite, whose spere was
like a weauers beame. And there chaunc-
ed yet againe warre at Geth, where as
was a man of a great stature with .xxiiii
fingers and toes .vi. on euery hand and D
.vi. on euery fote: and was the sonne of
Raphah. But when he defied Israel Je-
honathan the sonne of Simea, Dauids
brother, slue him. These were borne vn-
to Raphah at Geth, and were ouerthro-
wen in the hande of Dauid, & in the hand
of hys seruauntes.

The .xxi. Chapter.

Dauid causeth the people to be numbred: and
there die .lxx. thousande men of the pestilence.

And Sathā stode vp against Is-
rael & prouoked Dauid to num-
bre Israell. And Dauid sayed to
Joab, and to the rulers of the people: go
ye and numbre Israell from Beerseba to
Dan, & bring it to me that I may knowe
the nūbre of them. And Joab answered:
the Lorde make his people an hundred
times so many moe as they be.
But my lord, O king, are they not al my
lordes seruauntes? why then doeth my

Lorde require this thing? why will my lord be a cause of trespas to Israel? Neuerthelesse, the kinges worde preuailed against Joab. And Joab departed and walked thorowoute all them of Israell, and came to Jerusalem again, and gaue the numbre of the compte of the people unto Dauid.

And al they of Israel were a .M. thousande and an hundred thousande menne that drewe swearde: and Juda was cccc lxx. thousande men that drewe swearde. But the Leuites and Ben Jamin counted he not among them. For the kinges worde was abhominable to Joab. And the Lord was displeased with this thig: and smote Israel. And Dauid saide unto god: I haue sinned exceadingly in doing this thing. And now (I beseche the) do away the wickednesse of thy seruaunt, for

B I haue done very folishly. And the Lorde spake unto Gad Dauids sear, saying: go and tell Dauid, saying: Thus saithe the Lord: I geue thee the choise of thre thinges: chose the one of them, that I maye doe unto the. And Gad came to Dauid, & saide unto him. Thus saith the Lorde: Chose the either thre yeres famishment, or thre monethes to be destroyed before thine aduersaries, and that the swearde of thine enemies maye ouertake thee, or els ẏ sweard of the lord, and pestilence in the lande thre dayes: and the angel of the lord destroying thorowout all ẏ coastes of Israel. And now aduise thy selfe, what worde I shall bring againe to him that sente me. And Dauid sayed unto Gad: I am in an exceding strait. Let me fal now into the hand of ẏ lord, for passing great are his mercies, but let me not fall into

C the hand of men. So the lord sente pestilence upon Israel, and there were ouerthorowen of Israel lxx. thousande men. And god sent the angell into Jerusalem to destroye in it. And as he was about to destroye, the lord behelde, and had compassion on the euill, and said to the angel that destroyed: it is ynough, let now thy hand ceasse. And the angel of ẏ lord stode by the threshing flore of Ornan the Jebusite. And Dauid lifte up hys eyes, and saw the angel of the lorde stand betwene the earth and heauen, hauing a drawen swearde in hys hande, stretched oute towarde Jerusalem. Then Dauid and the elders of Israel, whiche were clothed in sacke, fell upon their faces. And Dauid said unto god: Is it not I ẏ cōmaunded the people to be nūbred? It is I that haue sinned & done euil in dede, & what haue these shepe done? Let thine hand (O lord my god) be on me, & on my fathers house but not on thy people, that thei should be punished. And the angel of the lorde commaunded Gad to say to Dauid, that Dauid should go up, and set up an alter unto the lord in the threshing flore of Ornā ẏ Jebusite. And Dauid went up according to the saying of Gad, whiche he spake in the name of the Lord. And Ornā turned about, & saw ẏ angel: & his foure sonnes wet with him, & hid thēselues: But Ornā was threshing wheate. And as Dauid came to Ornā, Ornan loked & saw Dauid, & went out of the tresshing flore, and bowed himselfe to Dauid with his face to the ground. And Dauid said to Ornā: geue me the place of the threshing flore, that I may build an aultare therin unto the Lorde. Thou shalte geue it me for as much mony as it is worth, that ẏ plage maye ceasse from the people. And Ornan sayde unto Dauid: take it to the, & let my Lorde the king doe that whiche semeth good in his eyes: lo, I geue the oxen also for burnt sacrifices, and the threshing sleades for wood, and what for meatoffring: I geue it all. And king Dauid said D
to Ornan: not so, but I will bie it, for as much mony as it is worth. For I wil not take that which is thine for the Lord, nor offer burnt offringes without coste. And so Dauid gaue to Ornā for ẏ place, sicles of golde. vi. hundred by weight. And Dauid builte there an altare unto ẏ Lorde, and offred burntoffringes, and peace offringes, and called upon the lord and he heard him from heauen in fire, upon the altare of burntoffring. And whē the Lord had spoken to the angel, he put up his sweard again into the sheeth of it. At that time when Dauid sawe that the Lorde had heard hym in the threshing flore of Ornan the Jebusite, he used to offre there: For the tabernacle of the lord whiche Moses made in the wildernesse, and the aulter of burntoffering, were at that season in the hil of Gibeon. And Dauid could not go before it to aske coūsaile at God, for he was afrayd of the sweard of the Angel of the Lorde.

The. xxii. Chapter.

Dauid willeth his sonne Salomon to build the temple of the Lorde: whiche thing he himselfe was forbidden to doe.

A AND Dauid ſaid: this is the
house of the lord god: & this
is ẏ aultar for the burntof-
fring of Iſrael. And Dauid
cōmaunded to gather toge-
ther the ſtraunges that were in the land
of Iſrael, and he ſet maſons to hewe free
ſtone for the building of ẏ houſe of God.
And Dauid prepared plentie of yron for
nailes, and dores of the gates, & to ioyne
withal, and aboundaunce of braſſe with-
out weight, & Cedre trees without num-
bre. For ẏ Zidons & they of Tire brought
much Cedar wood to Dauid. And Da-
uid ſayd: Salomō my ſonne is yong & tē-
der, & the houſe that is to be builte for the
Lorde, muſt exceade in greatneſſe, that it
may be ſpoken of, & praiſed in al landes.
I will therfore make ordinaunce for it.
And ſo Dauid prepared many thinges
before his death. And he called Salomō
his ſonne, and charged him to builde an
B houſe for the Lorde God of Iſraell. And
ij.Re.vii. Dauid ſayed to Salomon: my ſonne, I
b. thoughte (as it was in myne hearte) to
iij.Re.v.a. build an houſe vnto the name of the lord
my god. But the worde of the lord came
to me, ſaying: thou haſt ſhed much bloud
& haſt made great battailles: thou ſhalte
therefore not buylde an houſe vnto my
name: for thou haſt ſhed much bloud vpō
the earth in my ſyght. Behold, a ſonne is
borne to thee, & he ſhalbe a man of reſte,
for I will geue him reſt from al his ene-
mies round about. For his name is Sa-
lomon: and I will ſend reſt and peace v-
C pon Iſraell in his dayes. He ſhall buylde
an houſe for my name, and he ſhalbe my
ſonne, and I wilbe his father, and wyll
prepare the ſeate of his kingdome vpon
Iſrael for euer. Now therfore my ſonne,
the lord be with thee, and proſpere thee,
& thou ſhalt build the houſe to the name
of the lord thy god, as he hath ſaid of the.
And the lord ſhall geue the wiſedom and
vnderſtanding, and ſhall geue thee com-
maundementes for Iſrael, that ye maye
kepe the law of the lord thy god. For thē
thou ſhalte proſpere: euen when ẏ takeſt
hede, and fulfilleſt the ſtatutes & lawes
which the lord charged Moſes with for
Iſrael. Plucke vp thy hart therfore, and
be ſtrong, dreade not, nor be diſcouraged
Beholde, in mine aduerſitie haue I al-
ſo prepared for the houſe of the lorde, an
D hundred thouſand talentes of golde, and
a thouſande thouſande talentes of ſiluer
& as for braſſe & yron it cannot be noum-
bred, for it is verye muche. And I haue
prepared tymbre & ſtone, & thou mayeſt
prouide more therto. Moreouer, ẏ haſte
workemen with the inowe, and maſons,
and carpenters to worke in ſtone & tim-
ber, and many men that be actiue for e-
uery worke. And of golde, ſiluer, braſſe,
and yron, there is no number. Up ther-
fore, & be doing, & the Lorde ſhalbe with
the. And Dauid commaunded al the lor-
des of Iſrael to helpe Salomō his ſōne,
ſaying: Is not the Lord your God with
you: and hath he not geuen you reſt on e-
uery ſide? for he hath geuen the inhabi-
tours of the lande into my hande and the
land is ſubdued before the Lord, and be-
fore his people. Now therfore ſet youre
heartes and your ſoules to ſeke the lord
your god. Up, and build ye the temple of
the Lorde God, to bring the arke of the
couenaunt of the lord, & the holy veſſels
of God into the houſe, ſo builte for the
name of the Lorde.

¶ The. xxiii. Chapter.

Dauid beeyng olde, ordeyneth Salomon king. He causeth the Leuites to be nūbred, and aſſigneth them to their offices.

SO, when Dauid was olde and
ful of dayes, he made Salomon A
his ſonne king ouer Iſrael. And iii.Re.i.e
thē he gathered together all the
Lordes of Iſraell with the prieſtes and
the Leuites. And the Leuites were nū-
bred from the age of. xxx. yere and aboue,
and the numbre and ſūme of them was.
xxx. and. viii. thouſande men. Of whiche
xxiiii. thouſande were ſett to further the
worke of the houſe of the Lord. And ſixe
thouſand were officers and iudges.
Foure thouſand were porters, and foure
thouſande praiſed the Lord with ſuch in-
ſtrumētes, as wer made to praiſe withal.
And ſo Dauid put an ordre among them,
deuiding them in partes. Of the children
of Leui. Gerſon, Cahath, and Merari:
Of the Gerſonits was Laadan and Se-
mei. The ſonnes of Laadan, the chefe
was Iehiel, Zethan and Ioel, thre.
The ſonnes of Semei: Selomith, Ha-
ziel and Haram, thre. Theſe were the
auncient fathers of Laadan. And the
ſonnes of Semei were Iahath, Zina, B
Ieus, and Beria: theſe foure were the
ſonnes of Semei. And Iahath was the
chefe, Zina ſeconde. But Ieus and Be-
ria hadde not many ſonnes, therfore they
were in one rekening according to their
Z.iiii. fathers

fathers houshold, rekened for one aun-
cient housholde. The sonnes of Cahath,
Ex.vi.c. Amram, Izahar, Hebron & Uziel, foure.
1Pa.vi.a The sonnes of Amram, Aaron and Mo-
ses. And Aaron was separated to haue
the rule of the holye thynges in the place
moste holye, he and hys sonnes for euer,
and to burne incense before the Lorde,
and to minister vnto him, and to blesse in
his name for euer.
Moses also the man of God, and hys
children, were named with the tribe of
Leui. The sonnes of Moses: Gerson,
and Eliezer. Of the sonnes of Gerson,
Sebuel was the chefe. The sonnes of
Eliezer: Rehabia the chefe. And Eliezer
had none other sonnes: But the sonnes
of Rehabia were very many. The sonnes
of Izahar: Salomith the chefe.
The sonnes of Hebron: Jeriahu the first
C Amaria the second, Jahaziel the thirde,
and Iecamean the fourth. The sonnes
of Uziel: Micha the fyrst, and Iesia the
seconde. The sonnes of Merari: Mahli
and Musi. The sonnes of Mahli. Elea-
zar and Cis. And Eleazar died, and had
no sonnes, but daughters, and their bre-
thren the sonnes of Cis toke them. The
sonnes of Musi: Mahli, Eder and Ieri-
moth, thre. These are the children of Le-
ui after the housholde of their fathers:
euen the auncient of the fathers accor-
ding to their offices, and after the num-
bre and summe of the names of thẽ that
dyd the worke in the seruice of the house
of the Lorde, from the age of twentye
yeares and aboue. And Dauid sayde: the
Lorde God of Israell hath geuen reste
vnto his people, that they maye dwell in
Ierusalem for euer. That the Leuites
also shoulde nowe nomore beare the ta-
bernacle and all the vessells for the ser-
uice thereof: for accordyng to the laste
wordes of Dauid, the Leuites were nũ-
bred from twentye yere and aboue, and
theyr office was vnder the hande of the
D sonnes of Aaron, for the seruice of the
house of the Lorde: in the courtes and
celles, and in the purifying of all holye
thynges, and in the worke of the seruice
of the house of God.
In the shewe bread, in the fine floure, in
the meatofferyng, in the waters of swete
bread, in the frying panne, in the grydy-
ron, and in all maner of measures and
syse, and to stande euery daye in the mor-
nyng to thanke and prayse the Lord, and
so lykewyse at euen. And to offer al burnt
sacrifices vnto the Lorde in the Sabba-
thes, in the newe moones and on ỹ feas-
full dayes by numbre and custome con-
tinually (as they were commaunded) be-
fore the Lorde. And that they shoulde
wayte on the tabernacle of witnes, and
on the holy place, & on the sõnes of Aaron
their brethren, in the seruice of the house
of the Lorde.

The .xxiiii. Chapter.

Dauid assigneth offices vnto the sonnes of
Aaron.

THese are the deuisions of the sõ-
nes of Aaron: Nadab, Abihu, A
Eleazar, and Ithamar. Nadab
also & Abihu died before their
Le.x.a. father, and had no children: But Elea-
zar and Ithamar executed the priests of-
fice. And Dauid ordred them on this ma-
ner: Zadok of the sonnes of Eleazar and
Abimeleck of the sõnes of Ithamar, wer
accordyng to their offices, in their mini-
stration. And there were mo auncient
menne found among the sonnes of Elea-
zar, than the sonnes of Ithamar.
And thus were they ordred together.
Among the sonnes of Eleazar there wer
sixtene rulers, according to the house-
holde of their fathers: and eight among
the sonnes of Ithamar, accordiug to the
housholde of their fathers. And thus wer
they put in order by lot, the one sorte frõ
the other, and so were they rulers in the
Sanctuary and Lordes before God, as
well of the sonnes of Ithamar, as of the B
sonnes of Eleazar. And Simeia the sõne
of Nathaneel the scribe, of the kinred of
the Leuites, wrote them before the king
and the Lordes, and before Zadock
the prieste, and Ahimelech the sonne of
Abiathar, and before the auncient fa-
thers, before the priestes and the Leui-
tes: one principall housholde being re-
serued for Eleazar, & one for Ithamar.
And the first lotte fell to Iehoiarib, and
the seconde to Iedaia. The third to Ha-
rim, and the fourth to Seorim. The
fifth to Melchia, and the sixt to Miamin.
The seuenth to Hakos, and the eighte to
Abia. The ninth to Iesua, and the tenth
to Secaniahu. The eleuenth to Eliasib, C
and the twelueth to Iakim. The thirtenth Luke.i.a.
to Hupa, and the fourtenth to Iesebeab.
The fiftenth to Bilga, and the sixtenth
to Immer. The seuententh to Hezer, and
the eightenth to Hapzez. The ninetenth
to Pathahia, and the .xx. to Iehesekel.

The.xxi.to Jachin.& the.xxii.to Gamul.
The.xxiii. to Delaiahu, and the. xxiiii.to
Maasiahu. These are the ordinances of
them in their offices, when they came in-
to the house of the lord according to their
maner vnder Aaron their father as the
lord god of Israell had cōmaunded him.
The rest of the sonnes of Leui are these:
of the sonnes of Amram.Subael: of the
sonnes of Subael, Jehediahu. Of the
sonnes of Rehabia,thē.i.Jesia.Of ye Je-
zaharites, Selomoth. Of the sonnes al-
so of Selomoth,Jehath.His sonnes Je-
D riahu the.i.Amariahu the.ii. Jahaziel ye
iii.& Jekameā the. iiii. Of the sonnes of
Usiel,Micha. Of the sonnes of Micha,
Samir.The brother of Micha was Ji-
sia.Of the sonnes also of Jisia,Zecharia-
hu.The sonnes of Merari,were Mahli
and Musi. The sonnes of Jahaziahu,
Beno. The sonnes of Merari by Jaha-
ziahu.Beno, Sohē,Zacur and Ibri. Of
Mahely came Eleasar,and he had no sō-
nes.Of Kis,the sonnes of Kis, Jerahe-
meel.The sonnes of Musi:Mahli, Eder
and Jerimoth. These are the children of
the Leuites after the housholde of their
fathers.And these cast lots next to their
brethren the sonnes of Aaron,in the pre-
sence of Dauid the king,and Zadok and
Ahimelech & the auncient fathers pries-
tes,and Leuites:euen the principall fa-
thers before their yonger brethren(the lot
made equall distribution among them al.)

The.xxv.Chapter.

The singers are appointed,with their places and lottes.

A ANd so Dauid and the cap-
taines of the host appointed
out to do seruice, the sōnes
of Asaph, Heman & Jedu-
thū,when they did prophe-
cie,with harps, psalteries
& simbals.And there was a multitude of
the men ye wer appointed to the seruice &
ministratiō.Of the sonnes of Asaph:Zac-
cur,Joseph,Nathania, & Asereia ye wai-
ted on Asaph whiche prophecied by the
king.Of Jeduthū:the sōnes of Jeduthū,
Gedeliahu,Zeri,Jesaiahu,Hasabiahu,&
Mathathiahu,sixe vnder the handes of
their father Jeduthū whiche prophecied
with an harp,for to geue thākes & prai-
ses vnto the lord.Of Hemā,the sonnes of
Heman: Bukiahu,Mathaniahu,Uziel,
Zebuel,Jerimoth,Hanania.Hanani. E-
liatha.Gedalthi,Romāthi,Ezer, Josbe-
kasa,Malothi,Hothir & Mahazioth.Al
these wer the sōnes of Hemā which was
the kinges sear in ye wordes of god to lift
vp ye horne (of ye regal dignity.) And god
gaue to Heman.xiiii.sonnes,& iii.daugh- B
ters.Al these also wer at the hād of their
father singing in the house of the lorde wt
simbales,psalteries,& harpes, when A-
saph, Jeduthun & Hemā executed the ser-
uice in the house of god at the kings hād.
And the multitude of thē with their bre-
thren ye were instruct in the songes of the
lord,euen all ye wer cunning,were.ii. C.
lxxxviii.And they cast lots among thēsel-
ues (how they should waite,) as wel for Pro.xvi.d.
the smal as for the great,for the scholer
as wel as for ye scholemaster. And ye first
lot in Asaph fel to Joseph.The second to
Gedeliahu (with his brethren, & sonnes) C
which men wer.xii.The third fel to Zac-
cur with his sōnes & brethren,being.xii.
persons:The fourth to Jzri with his sō-
nes and brethren twelue persons. The
fifth to Nathaniahu with his sonnes &
brethrē.xii.persons.The sixth to Bukia-
hu with his sonnes & brethrē,twelue per-
sons.The seuenth to Jesarela with his
sonnes and brethren,twelue persons.
The eight to Jesaiahu with his sōnes &
brethren.xii.persons. The ninth to Ma-
thaniahu with his sonnes and brethren
xii.persōs.The tenth to Semei with his
sonnes and brethren. xii. persons. The
eleuenth to Azarael with his sonnes and
brethrē.xii.persons. The:xii.to Hasabia
with his sonnes & brethren.xii.persones.
The thirtēth to Subael with his sonnes
and brethren.xii.persons.The fourtenth
to Mathathiahu with his sonnes & bre-
thren.xii.persons. The fiftenth to Jeri- D
moth,with his sonnes and brethren.xii.
persons.The sixteth to Hananiahu with
his sōnes and brethren, twelue persons
The.xvii.to Josbekasa with his sonnes
and brethren.xii.personnes. The.xviii.
to Hanani with his sonnes and brethrē
xii.persōnes. The.xix.to Malothi, with
his sonnes & brethren.xii. persons.The
xx.to Eliathah with his sonnes and bre-
thrē.xii.persons The.xxi.to Hothir with
his sonnes & brethren.xii.persons. The
xxii.to Gidalthi with his sōnes & brethrē
twelue persons.The.xxiii.to Mahazioth
with his sonnes & brethren, twelue per-
sons.The.xxiiii.to Romanthi Azer with
his sonnes & brethren twelue per sones.

The.xxvi.Chapter.

The porters of the temple are ordeined, euery manne to the gate whiche he should kepe.

A THese are the deuisiõs
of the porters. Amõg
the Corethites. Mese-
lemiahu the sonne of
Kore of the children of
Asach. And the sõnes
of Meselemiahu wer
these: Zachariahu the
eldest, Jediel the second, Zebadiahu the
third, & Jathniel the fourth, Elã the fifth
Jehohanã the sixt, & Elioenai the seuẽth.
The sonnes of Obed Edõ. Semeia the
eldest. Jehosabad the seconde: Joah the
third, Sacar the fourth, & Nathaniel the
fifth, Amiel the sixt, Isachar the seuenth.
Peulthai the eight, for god blessed him.
And to Semeia his sonne were sonnes
born, ẏ ruled in the house of their father
for they wer mẽ of might. The sonnes of
Semeia, Othni, Rephal, Obed & Elza-
bad, & his brethrẽ wer strõg mẽ: Elihu,
& Samahiahu. All these wer of the chil-
dren of Obed Edom, they and their chil-
drẽ & their brethren, actiue mẽ of strẽgth
B to do seruice, euẽ .lxii. of Obed Edõ. And
Meliniah had sonnes & brethren actiue
men .xviii. The sõnes of Hosa of the chil-
dren of Merari: Simri the chief, and
though he was not the eldest yet hys fa-
ther set him in the chiefest place: Helkiahu
the second, Tebaliahu the third, & Zacha-
riahu the fourth: all the sonnes and bre-
thrẽ of Hosa wer .xiii. Among these was
deuided the office of the portership ẏ they
should be aunciẽt mẽ, to wait with their
brethren, whẽ they ministred in the hou-
se of the lord. And they cast lots betwene
the gret & smal after ẏ housholde of their
fathers for euery gate. And the lot on the
east side fel vpon Selemeiahu. And for
Zachariahu his sonne (which was a wise
counsailer) they caste lots, & his lot came
out toward ẏ north. And Obed Edoms
lot fell to the south. And for his sonnes fel
to the houses of Asuppim. For Supim &
C Hosa, towarde the west, with the gate ẏ
standeth toward ẏ hier way, one watch
being ouer against an other. In the east
wer sixe Leuites, & toward the north. iiii
a daye: toward the south. iiii. a daye, and
towarde Asuppim. ii. & ii. In Pharbar
toward the west, two at the going vp, &
two in Pharbar. These are the diuisiõs
of the porters amõg the sõnes of Coreh,
and among the sõnes of Merari. And of
the Leuites. Ahiah had the ouersight of
the treasure of the house of god, & of the
tresure of ẏ dedicate thinges. As concer-
ning the sonnes of Laadã which wer the
childrẽ of ẏ Gersonites. Of Laadã came
anciẽt fathers: euẽ of Laadã ther came
Gersuni and Jehieli: The sonne of Je-
hieli: Zethã and Joel his brother, which
were ouer the treasures of the house of
the lord. Of the Amramites also and J-
zaharites, Hebronites ẏ Ozielites, was
Sabuel the sonne of Gerson, the sõne of
Moses, a ruler ouer the treasures. And
of his brethren the sonnes of Eliezer was
Rahabiahu, whose sonne was Isaiahu,
whose sonne was Jorã, whose sõne was
Zichri, whose son was Selomith, which
Selomith & his brethrẽ wer ouer all the
treasures of the dedicate things whiche
Dauid the king, & the auncient fathers ẏ
captains ouer thousãds & hũdreds, & the
captains of the host had dedicated out of
the spoiles won in battails: they did dedi-
cate thẽ to maintain the house of the lord
and all ẏ Samuel the sear and Saul the
sonne of Cis, & Abner the sonne of Ner, D
and Joab the sonne of Zeruia had dedi-
cated, and whosoeuer had dedicate any
thing, it was vnder the hãd of Selomith
and of his brethren. Of the Izaharites
was Chenaniahu & his sonnes appoin-
ted to the busines without forth ouer Is-
rael, for they were officers & iudges: And
of the Hebronites, Azabiahu and his bre-
thren, men of actiuitie. M. vii. C. were
officers among them of Israell beyonde
Jordan westward, in all busines belon-
ging to god & seruice of the king. Amõg
the Hebronites was Jedia the chiefest,
euen a prince amõg the Hebronites and
fathers of his kinred. And in the .xl. yere
of the kingdõ of Dauid they wer sought
for. And ther wer found among them mẽ
of actiuitie, at Jazer in Gilead. And hys
brethren wer men of actiuitie, euen two
thousand and seuen hundred auncient fa-
thers whom king Dauid made rulers
ouer the Rubenites, Gaddites, and ouer
the half tribe of Manasse, for euery mat-
ter pertayning to god, and for the kyn-
ges businesse.

The .xxvii. Chapter.

Of the princes and rulers that ministred vnto the kyng.

THe childrẽ of Israel after ẏ nũ- A
bre of thẽ, the auncient heades
captaines of thousands & hun-
dredes, & their officers ẏ serued
ẏ kig by diuers courses, which came in &
wẽt out moneth by moneth throughout
all the

the monethes of the yere. And in euerye
course were.xxiiii.M. Ouer the firste
course for the firstmoneth, was Jasobo-
am the sõne of Zabdiel. And in his course
were.xxiiii.M. And the chiefest of all the
captains of the host for the firste moneth
was of the children of Phares. Ouer the
course of the second moneth was Dodai-
an Ahohite, and in his course was Mi-
kloth a ruler (his helper.) And in the
Parke 2 Re.xxiii course wer.xxiiii.M. The chief captaine
of the third hoste for the third moneth,
was Banaiahu the sonne of Jehoiada ẏ
hye priest: and in his course wer.xxiiii.M
this is that Banaiahu which was moste
B mighty among.xxx. and aboue.xxx. And
in his part was Amizadad his sonne.
The fourth captaine for the fourth mo-
neth, was Azael the brother of Joab, and
Zabadaia his sõne after him. And in hys
course wer.xxiiii.M. The fifth captaine
for the fifth moneth, was Samhut the
Jezrahite, and in hys course were.xxiiii.
M. The sixt captaine for ẏ sixth moneth,
was Ira the sonne of Ickes a Theckuite
and in his course wer.xxiiii.M. The.vii.
captain for the seuenth moneth was He-
lez the Pelonite, of the childrẽ of Ephra-
im, & in his course were.xxiiii.M. The.
viii.captaine for the eight moneth, was
Sibechai an Husathite of the kinred of
Zarhi: & in his course wer.xxiiii.M. The
ix.captain for the ninth moneth was A-
biezer an Anathothite of the sõnes of Je-
mini, and in his course were.xxiiii.M.
The.x.captain for the tẽth moneth, was
Mahari the Netophathite of the Zara-
hites: & in his course wer.xxiiii.thousãd.
The eleuenth for the eleuenth moneth,
was Banaia the Pirathonite of the chil-
dren of Ephraim: and in his course were
xxiiii.M. The twelueth captaine for the
twelueth moneth, was Halday the Ne-
tophatite, with Othoniell: and in hys
course were foure & twenty.M. And the
rulers ouer the tribes of Israell were
these. Among the Rubenites was Elie-
zer the sõne of Zichri. Amõg the Simeo-
nites also was Saphathiahu the sõne of
Maacha. Among the Leuites: Hasabia
C the sonne of Kemuel. Among the Haro-
mites: Zadok. Amõg thẽ of Juda: Elihu
of the brethrẽ of Dauid. Among them of
Isachar: Omri the sonne of Michael. A-
mong them of Zabulon: Jesmaiahu the
sonne of Obadiahu. Amõg them of Nep-
thali: Jerimoth the sonne of Azriel. A-
mong the childrẽ of Ephraim: Hosea the
sonne of Azariahu. In the halfe tribe al-
so of Manasse: Joel the sõne of Phedaia-
hu. Of the half tribe of Manasse in Gile-
ad: Jiddo ẏ sonne of Zachariahu. Amõg
them of Ben Jamin: Jasiel the sonne of
Abner. Among them of Dan: Azarel the
sonne of Jeroham. These are the Lordes
of the tribes of Israel. But Dauid tooke
not the number of them vnder.xx.yere:
because the Lorde had sayd he would en-
crease Israel like vnto the starres of the
skie. And Joab the sonne of Zeruia begã i.Pa.xxi. a.
to number, but he finished it not, because
that ther fell wrath for it against Israel,
nether was the numbre put into ẏ chro-
nicles of king Dauid. Ouer the kinges D
treasures was Asmaueth the sõne of A-
diel. And ouer the treasures of the fiel-
des in ẏ cities and villages and castels,
was Jehonathan the sonne of Uziahu.
And ouer the workmen in the fields that
tilled the ground, was Ezri the sonne of
Chelub. And ẏ ouersight of the vineyar-
des had Semei the Ramathite. Ouer
the encrease also of the vineyardes and
ouer the winesellers, was Sabdi ẏ Ha-
siphunite: and ouer the oliue trees and
mulbery trees that were in the valleis,
was Baal Hanã the Gederite. And ouer
the tresure of oile, was Joas: Ouer the
oxen that fed in Saron was Setary the
Saronite. And ouer the oxen that were
in the valleys, was Saphat the sonne of
Adlai. Ouer the camels, Obil the Isma-
elite. And ouer the asses was Johadia-
hu the Meronothite. Ouer ẏ shepe was
Jazis ẏ Hagerithe. Al these wer the ru-
lers of the substance of king Dauid.
And Jehonathan Dauids vncle, a man
of counsail and of vnderstanding, was a
scribe: and Jehiel the sonne of Hachmo-
ni was with the kinges sonnes (instruc-
ting thẽ.) And Ahitophel was of the kin-
ges cõsail. And Husai the Arachite was
the kinges companion. And next to Ahi-
tophel was Jehoiada the sonne of Be-
naiahu and Abiathar. And the captains
of the kinges warre, was Joab.

The.xxviii. Chapter.

Bycause Dauid was forbidden to build the tem-
ple, he exhorteth Salomon and the people to per-
fourme it.

AND Dauid gathered together all A
ẏ lordes of Israel: ẏ lordes of the
tribes, the lordes of the cõpanies
ẏ ministred to the king by course, the cap-
tains ouer thousandes & ouer hundreds,

& the lordes that had the ouersight ouer
al the substance and possession of Dauid,
his sonnes, with the chamberlaines: all
the mighty and valiant, and al actiue mē
vnto Jerusalem, And king Dauid stode
ij.Re.vij.a. vp vppon his fete, and said, Heare me my
brethren and my people. I hadde in my
heart to build an house of rest for ẏ arke
of the couenaunt of the lorde, and for the
fotestole of oure god, & had made ready
ij.Re.v.a. i.Par.xxij.b. for the building. But god said vnto me: ẏ
shalt not build an house for my name, be-
cause thou hast bene a mā of war, and hast
shed bloud: Moreouer the Lorde god of
B i Re.xvi.a. Israel chose me before al the house of my
father, to bee king ouer Israell for euer:
for in Juda would he chose a captaine, &
of the housholde of Juda is the house of
my father, and among the sonnes of my
father he hadde a lust to me to make me
king ouer al Israel. And of al my sōnes
(for the lord hath geuē me many sōnes)
i Pa.xvij a. he hath chosen Salomō my sōne to sit v-
ij.Pa.vi.b. pon the seat of the kingdom of the lord in
Israel. And he said vnto me: Salomō thy
sōne, he shal builde me an house & courts:
I haue chosen him to be my sōne, & I wil
be his father. I wil stablish his kingdom
for euer, if he will be strong, to do my cō-
maundemēts, and my lawes as it goeth
this day: Now therfore in the sight of al
Israel the cōgregation of the lord, & in ẏ
audiēce of our god, kepe & seke for all the
commaundemētes of the lord your god,
that ye may enioye a good land, & leaue
inheritance for your childrē after you for
euer. And thou Salomon my sōne, know
thou the god of thy father, & serue him wt
a pure heart, & with a swete corage. For
the lord sercheth al heartes, & vnderstan-
deth all the imaginations of thoughtes:
Ps.vij.c. And if thou seke him, he will be founde of
the. But if thou forsake him, he will caste
the of for euer. Take hede nowe, for the
lorde hath chosen thee, to builde him an
C house of a sanctuary. Be strōg therfore, &
play the mā. And Dauid gaue Salomon
his sonne the paterne of the porche (of the
temple also) & of the houses ẏ longed ther-
to, of the storehouses, vpper chābers in-
ner parlours, & of the house of the mercy
seat: and the example of al ẏ he had in hys
mind, for the courtes of the house of the
lord, & for al the cels round about, for the
tresures of the house of god, & for the tre-
sures of the dedicate thinges, and for the
diuisiōs of the priestes & Leuites ẏ way-
ted by course, & for all the workmanship
ẏ should serue for the house of the Lord,
& for al the vessels that should serue in ẏ
house of the lorde. For golde, and for the
weight of gold, for al vessels of sōdry mi-
nistrations, for al maner of vessels of si-
uer in weight, & for all vessels whatsoe-
uer purpose thei serued vnto, the weight
of golde for the cādlestickes, & the golde
for their lāpes, with ẏ weight for euerye
cādlestick, & for the lāpes therof. And for
the candlesticks of siluer by waight, both
for the cādlestick and also for her lāpes,
according to the diuersitye of the vse of
euery cādelstick. And by weight (he gaue)
golde for the tables of shewbred, euen
for euery table, and likewise siluer for the
tables of siluer. And gold for fleshhokes, D
cups, & drinking pots. And pure golde in
weight for bases, euē for euery basē. And
likewise siluer by weight for euery basen
of siluer. And for the alter of incense pure
gold by weight. And gold for the paterne
of the charet of the cherubs ẏ stretched
oute their winges, and couered ẏ arke of
the couenāt of the lord. Al (said he) was
geuē me by writing of the hand of ẏ lord
which made me vnderstande al the work
manship of the paterne. And Dauid sayd
to Salomon his sonne: be strong, & doe
manfully feare not, nor be faint harted,
for the Lorde god, euen my god, is with
thee, & he shal not fail ẏ, nor forsake thee
vntil thou hast finished al the worke that
muste serue for the house of the lord: Be-
holde, the priestes & Leuites are deuided
in cōpanies for all maner of seruice that
pertaineth to the house of god, they are
with the for al maner of workmanship,
and so are al that excel in wisedō for any
maner of seruice. Thou hast also the lor-
des and all the people for euerye thing ẏ
thou hast nede of.

The.xxix. Chapter.

The offeringes of Dauid, and of the princes, for the building of the temple Dauid dieth: and Salomon his sonne raigneth in his stede.

AND Dauid the king saide I
vnto all the congregation: iij.Reg.
God hath specially chosen
Salomon my sonne which
is yet yong and tendre, and
the worke is greate: for
the house shall not be for man, but for the
Lorde God. Moreouer, I haue prepa-
red with all my mighte for the house of
God, golde for vessels of golde, siluer for
thē of siluer, brasse for thinges of brasse
yron for thinges of yron, and woode for
thinges

thinges of wood, & Onix stones, & stones
to be set, glistering stones, and of diuers
colours, & all maner of precious stones, &
marble stones in great aboundaūce. And
because I haue lust to ẏ house of my god:
I haue of mine owne proper good, of
B gold & siluer which I haue seuerally ge-
uen to the house of my God, beside all ẏ
I haue prepared for ẏ holy house, euē .iii.
M. talētes of gold of Ophir, & .vii. M. ta-
lents of tried siluer, to ouerlay the wal-
les of the houses withal: the gold for thi-
ges of gold, siluer for thē of siluer, & for
al maner of work by the hands of artifi-
cers. And whosoeuer is willig may this
day cōsecrate his hād vnto the lord. And
so the ancient fathers and the lordes of ẏ
tribes of Israel, the captains of thousā-
des & hūdreds, with the lords ẏ were ru-
lers ouer the kings work, wer willing, &
gaue for ẏ seruice of the house of god .v.
thousād talents of gold, & ten thousande
peces of gold, & ten thousand talentes of
siluer, & .xviii. M. talents of brasse, & one
hūdred. M. talētes of yrō. And they with
whō precious stones wer foūd, gaue thē
C to the treasure of the house of the lord, by
the hād of Jehiel the Gersonite. And the
people reioysed whē they were so willing
to geue their goods, & with a perfit heart
they offred vnto the lord. And Dauid the
king reioysed with great gladnesse. And
Dauid blessed the lord before all the con-
gregation, and said: Blessed be thou lord
god of Israel oure father, frō euer & for
euer. Thine (O lord) is gretnesse & power
glory, victory and praise: for al that is in
heauen & in earth, is thine, & thine is the
kingdom (O lord) & thou excellest aboue
al, euen as the head of al. And riches and
honor come of thee, & thou raignest ouer
D all. And in thine hand is power & strēgth,
and in thine hand is to make great, and
to geue strength vnto al. And now oure
god, we thank thee, & praise thy glorious
name. But who am I, and what is my
people, ẏ we should enforce our selues to
Ge.xlvii. Ps.xxxix. c geue these thinges so willingly? But all
things come of the, & of ẏ which we re-
ceiued at thine hande, we haue geuen the.
Heb.xi. c 1.Pet.ii. b For we be but straungers before the, &
soiourners as were all oure fathers.
Our dayes on ẏ earthe also are but as a
shadow, & there is none abiding. O Lord
oure god all this stuffe ẏ we haue prepa-
pared to build the an house for thine holy
name, commeth of thine hand, & is al thine
I wote also my god, that thou tryest the
hearts, & hast pleasure in vnfainednesse.
And in the vnfainednesse of mine heart,
I haue willingly offred al these thinges.
And now haue I seen thy people whiche
are foūd here, to offer vnto thee willingly
and with gladnesse. O lord god of Abra-
hā, Isaac, & of Israel, our fathers, kepe
thys for euer as the beginning of the E
thoughts of the hearte of thy people, and
prepare their hearts vnto the. And geue
vnto Salomō my sonne a perfit heart to
kepe thy cōmaūdemēts thy testimonies,
and thy statutes, & to doe all, & to build ẏ
house, for the which I haue made proui-
siō. And Dauid said to all the congrega-
tion: Now blesse the lord your god. And
all the congregation blessed the lord god
of their fathers & bowed down their hea-
des, & worshipped the lorde and the king.
And they offred offringes vnto the lord.
And on the morow after ẏ said day, they
offred burnt offringes vnto the lord, euē
a thousand yong oxen, a thousand ram-
mes, & a thousand shepe, with their drink F
offringes. Many sacrifices offred they
for al Israel, and did eate and drinkē be-
fore the lorde the same daye, with greate
gladnesse. And they made Salomon the iii.Re.ii.c
sonne of Dauid king the second time, and
annointed him prince before the lord: and
Zadok to be ẏ hie priest. And Salomō sat
on the seat of ẏ lord, & was king in stede
of Dauid his father, & prospered: and all
they of Israel obeyed him. And al ẏ lor-
des & men of power, and al the sonnes of iii.Re.iii. a
king Dauid submitted thē selues, & wer
vnder king Salomon. And the lord ma-
gnified Salomon in dignity in the sight
of al thē of Israel, and gaue him so glo-
rious a kingdom, as no kyng had before
him in Israel. And so Dauid the sōne of
Isai, reigned ouer all Israell. And the
space that he reigned ouer Israell was
.xl. yere: seuē yere reigned he in Hebron, &
xxxiii. yere reigned he in Jerusalem: & he
died in a good age, ful of dayes, riches &
honor. And Salomon his sonne reigned
in his stede. The actes of Dauid the kig
first & last, behold they are written in the
boke of Samuel ẏ sear, and in the booke
of Nathan the prophete, & in the boke of
Gad the sear, with al his kingdome and
power, & times ẏ wēt ouer him, & ouer al
Israel, & ouer al ẏ kingdoms of ẏ earth.

¶ The end of the first boke of the Chro-
nicles: otherwise called the first boke
of Paralipomenon.

The seconde boke of the Chronicles, whiche in the Hebrue is one with the firste.

The first Chapter.

The offring of Salomon in the hilaulter at Gibeon, where he receiueth an aunswere of god, what wisedome should be geuen him, with the number of his charets and horsemen.

A ANd Salomon the
sōne of Dauid wa-
red strong in hys
kingdō: & the lorde
hys god was with
iii Re.iii. him, * & magnified
a. him in the dignity.
And Salomon
spake vnto all Is-
rael, to the captaines ouer thousādes, to
the captains ouer hūdreds, to the iudges
& to euery officer in al Israel, & to the an-
iii Re.iii cient fathers. And so Salomon & al ÿ cō-
a. gregation with him * went to ÿ hie place
i. Par. ÿ was at Gibeon * for ther was the ta-
xxi.d. bernacle of witnesse of God which Mo-
Ex.xxvi ses the seruant of the Lorde made in the
xxxvii. & wyldernesse. But the arke of God * had
xxxviii. Dauid brought from Kiriath Iarim, in-
ii Re.vi to the place whiche Dauid hadde prepa-
a. red therfore.
For he had pitched a tent for it at Ieru-
Exo. ii salē. Moreouer the brasen aulter ÿ * Be-
xxxviii. a zaleel the sonne of Uri, the sonne of Hur
had made, was there beefore the taber-
nacle of the lord. And Salomō & the cō-
gregatiō went to visite it. And Salomō
gat vp ther before ÿ lord, to ÿ brasē aul-
B ter ÿ was before the tabernacle of wit-
iii Re.iii nesse, & offred a thousād burnt sacrifices
c. vpō it. And ÿ same night did god appere
vnto Salomō, and saide vnto him, aske
what I shal geue the. And Salomō said
vnto god, ÿ hast shewed great mercy vn-
to Dauid my father, & haste made me to
reigne in his stede. Now therfore, O lord
god, let thy promise which ÿ madest vnto
Dauid my father be true. * For thou hast
made me king ouer a people whiche is
like the duste of the earth in multitude:
wherfore geue me now wisedō & know-
lege, ÿ I may be able to goe in & out be-
fore this people: for who els (worthely)
cā iudge this people ÿ is so greate. And
god said to Salomon: because this was
in thine heart, & because ÿ hast not asked
treasure, riches, & honor, & the liues of C
thine enemies, neither yet long life, but
haste asked wisedom & knowlege for thy
selfe to iudge my people, ouer whiche I
haue made the king, wisedō & knowlege
is grauted vnto thee, & I will geue ÿ tre-
sure and riches, and glory, so that amōg
the kinges that haue been before the or
after the, none was or shalbe like the.
And so Salomon came frō the hilaulter
(that was at Gibeon) to Ierusalē, from
ÿ tabernacle of witnes, & reigned ouer
Israel. * And Salomō gathered charets
& horsemen, & he had a. M. iiii. C. charets
&. xii. M. horsemē, whō he bestowed in ÿ D
charet cities, & with the king at Ierusa-
lē. * And the king made siluer & golde at
Ierusalē as plenteous as stones: & ceder
trees made he as plenty as the mulbery
trees ÿ grow in the valleis & the horses
which Salomon had, were brought him
out of Egipt by the kinges marchaunts ÿ
wer together: which beīg of one cōpany,
toke thē out at a price. They came also &
brought out of Egipt a charet for. vi. C.
peces of siluer, euen a horse for an. C. and
fifty. And so brought they horses for all
the kinges of the Hethites, and for ÿ kin-
ges of Siria by theyr owne hande.

The secōd Chapter.

Salomon sendeth to Hiram the king of Tire for wood and workemen.

AND Salomō determined to build
an house for the name of the lord,
and an house for his kigdome: and
Salomon tolde out. lxx. M. mē to beare
burthens. lxxx. M. mē to hewe stones in
the mountain, & iii. M. & vi. C. to ouerse
thē. And Salomon sent to Hirā the king
of Tire, saying: As thou diddest deale wt
Dauid my father, & diddest send him Ce-
dre wood to build him an house to dwell
in

to, euē so deale with me, For I am about
to build an house for the name of the lord
my god: to offer vnto him holy thinges, &
to burne swete incense, and to sette the w[a]=
bred before him continuallye: to offer
burnt sacrifices of the morning and eue=
ning: on the Sabboth dayes, in the first
day of euery new mone, and in the solēne
feastes of the lord our god, for it is an or=
B dinaunce to be cōtinually kept of Israel.
And ẏ house which I build shalbe great,
for great is our god aboue al gods: But
who is hable to build him an house, whē
that heauē and heauen aboue al heauēs,
is not able to receiue him? What am I
then that I shoulde builde him an house?
naye, but euen to burne sacrifice before
him, shal this building be: sende me now
therfore a conning man that can worke
in gold and siluer, in brasse & iron in pur=
ple, cremosin & yelow silk, & that can skil
to graue with the conning men that are
with me in Iuda and Ierusalem, whom
Dauid my father did prepare. Send me
also Cedre trees, Pine trees, & Almuge
trees oute of Libanon. For I wote that
C thy seruauntes can skil to hew tymber in
Libanon. And behold, my menne shalbe
with thine ẏ thei may prepare me timbre
ynough. For ẏ house which I am deter=
mined to build, shalbe wonderful great.
And behold, for the vse of thy seruauntes
the cutters & hewers of timber, I haue
geuē .xx. M. quarters of beaten wheat, &
xx. M. quarters of barly, & .xx. M. bates
of wine, and .xx. M. bates of oyle. And
Hiram king of Tire answered in wri=
ting which he sent to Salomon: Because
the Lord hath loued his people, therfore
he hath made the king ouer thē. And Hi=
ram said moreouer: blessed be the Lorde
god of Israel which made heauē & earth
& that hath geuē Dauid the king a wise
sonne, and one that hath discretion, pru=
dence & vnderstanding to build an house
for the Lorde, and a palace for himselfe.
And now I haue sent a wise man, and a
man of vnderstanding (whom my father
Hirā did vse) the sonne of a womā of the
D daughters of Dan, and his father was
a man of Tire, and he can skill to worke
in golde and siluer, in brasse and yron, in
stone, and timber, in purple and yelowe
silk: in fine white and crismosin; and can
graue sundry maner of grauinges, & to
find out diuers maner of subtle worke ẏ
shalbe set before him, with thy connyng
men, & with the conning men of my lord
Dauid thy father. Nowe therefore the
wheat & barly, oyle, & wine, whiche my
lorde hath spokē of, let him sēde vnto hys
seruauntes. And we wil cut wood in Li=
banō as much as thou shalt nede, & will
bring it to the in ships by sea to Iapho,
frō whence thou mayst cary thē to Ieru=
salē. And Salomon nūbred al the stran=
gers ẏ wer in the land of Israel, after ẏ
nūber of thē who his father Dauid had
nūbred. And they wer foūd an hūdred .liii.
M. & .vi. C. And he set .lxx. M. of them to
beare burthēs, & .lxxx. M. to hew stones
in the mountain: and thre thousand and
vi. C. officers to set the people a worke.

¶ The .iii. Chapter.

*The temple of the Lord and the porch are buil=
ded, with other thinges therto belonging.*

AND Salomon began to builde ẏ
house of the lord at Ierusalem in
mount Moria where (the Lord) A. i. Pa. xxi. a.
appeared vnto Dauid his father, euen in
the place ẏ Dauid prepared in the thre=
shing floure of Ornam the Iebusite.
And he *begā to build in the second daye iii Re. vi. a.
of the seconde moneth the fourth yere of
his reigne. And these are the paternes Act. vii. f.
wherby Salomō was instruct to builde
the house of god. The length was thre=
score cubites after the olde measure, and
the bredth .xx. cubites. The porch, that
was in bredth as large as the tēple, had
xx. cubites: and the heigth was an hun=
dred and .xx. cubites. And he ouerlayed it
on the inner side with pure gold. And the
greater house he silled with firre tree,
which he ouerlayed with the best gold, &
graued therto palmtrees and chaines.
And he ouerlayed ẏ house with precious
stone beautifully. And the gold was gold
of Paruaim. The house (I saye) the bea=
mes, postes, wales, and dores, thereof,
ouerlayed he with golde, & made grauen
work vpon the walles. And he made the
house moste holye, whose length was .xx.
cubites, like to the bredth of the house: &
the bredth therof was also .xx. cubites.
And he ouerlayed it with good gold, euē
with .vi. C. talentes: And the weight of
the nayles of golde was fifty sicles. And
he ouerlayed the vpper chambres with
golde. And in ẏ house most holy he made
ii. Cherubins of ymage worke like chil= iii Re. vi. a.
dren, and ouerlayed them with golde.
And the winges of the Cherubs wer .xx. C
cubites long. The one wing was .v. cubi=
tes reaching to ẏ walle of the house, & the
other

other wing was likewise.v.cubites re-
ching to the wing of the other Cherub.
And euen so the one wing of the other
Cherub was.v.cubites, reching to the
wal of the house and the other wing was
v.cubites also, and reached to the wing
of the other Cherub. So that the wings
of the said Cherubs wer stretched oute.
xx.cubites, and they stode on their fete
and loked inwardes. And he made a fore
hanging of yelow silk, purple, crismosin,
and fine white, and caused the pictures
of Cherubs to be brodred thereon.
And he made beefore the house.ii. pillers
of.xxxv.cubites hie. And the head ỹ was
aboue vpon the top of euery one of them,
was.v.cubites, and he made cheines, of
wrethen work for the quere, and put thẽ
on the heades of the pillers, and made an
hũdred pomegranates, and put them on
the chaines. And he reared vp ỹ pillers
before the temple one on the right hand,
and the other on the lefte: and called the
right Jachin, and the left Boaz.

The.iiii.Chapter.

The aulter of brasse, the lauatorye, the vessels to
washe with. The candlestickes.&c.

A And he made an aulter of brasse.xx
cubites lõg, & xx.cubites broad, &
iii Re.vii x.cubites hie.* And he cast a brasẽ
b. lauatory of.x.cubites from brim to brim,
round in compas, and fiue cubites hye: &
a line of.xxx.cubites did compas it round
aboute. And vnder it was the fashion of
oxen which did compas it round aboute:
with.x.cubites did they compasse the la-
uatory round about. and there wer two
rowes of oxẽ which wer cast of like mol-
tẽ worke. And it stode also vpon.xii.oxen:
iii.loked toward the north.iii.toward the
west.iii.toward the south, and three to-
ward the east: and the lauatory was set
vpon them, and all their backes wer to-
B ward the lauatory. And the thickest of it
[iii].Reg.vii was an handbred, and the brim like the
brim of a cup, with floures of lilies. And
it receiued & held.iii. M.bates.* And he
made.x.lauers, and put fiue on the right
hand, and.vi.on the left, to wash & clean-
se in them such things as they offred for
a burnt offring. But the great lauatorye
was for the priestes to washe in. And he
made.x.candlestickes of gold (according
to the patern that was geuen of them)
and put them in the temple, fiue on the
right hande, and fiue on the left. And he
made also.x.tables and put them in the
temple.v.on the right side, and fiue on ỹ
left. And he made and hundred basens of
golde. And he made the court of the pries-
tes and the great court and dores [for it]
and ouerlayde the dores of them with
brasse. And he set the great lauatorye [on]
the righte side of the east ende ouer agaynst
ỹ south. And Hirã made pottes, shouels
and basens, and finished the worke that
he was appointed to make for king Sa-
lomon in the house of god. The two pil- C
lers, the coueringes or two heades on [the]
toppes of the pillers, and the two wre-
thes to couer the two scalpes or heades
that were on the toppes of the pillers, &
iiii.C.pomegranates on ỹ two wrethes,
two rowes of pomegranates on one
wreth, to couer the two tops or heades,
that wer on ỹ pillers. And he made two
bottomes: and lauers made he vpon the
botomes: the gret lauatory, and twelue
oxen vnder it. Pottes also and shouels,
fleshhokes, and all these vessels did Hiram
(his father) make to king Salomon, for
the house of the lord of bright brasse. In
the plaine of Jordan dyd the king cast
them, euen in the clay ground that is be-
twene Socoth and Zarcdatha. And Sa-
lomõ made al these vessels in great abou-
dãce, for the weight of brasse could not D
bee rekened. And Salomon made all the
vessels that wer for the house of god: the
golden aulter also, and the tables to set
the shewbred vpon. Moreouer, the can-
dlesticks, with their lamps (to burne af-
ter the maner before the quere) and that
of precious gold: & the floures, and the
lampes, & the snuffers made he of golde,
& that perfit gold, & the dressing knyues
basens, spones, & censers of pure golde.
And (he made) the dore of the temple, and
the inner dores within ỹ place most holy,
& the inner dores of the tẽple were gilted.
And so was al the work that Salomon
made for the house of the lorde, finished.

The.v.Chapter.

The arke is brought into the temple, whiche is
filled with the glory of the Lorde.

And so al ỹ work that Sa- A
lomon made in the house
of the lorde was finished: &
Salomõ brought in al the [iii.Re.viii.]
thinges that David his fa- [a.]
ther had dedicated, with ỹ
siluer and golde, and all the iewels, and
putte them among the treasures of the
house of God. * Then Salomon ga- [iii.Re.viii.]
thered the elders of Israell together, [a.]
and all the heades of the tribes, and au-
cients

ciente fathers of the children of Israell,
unto Jerusalē, to bring the arke of the co-
uenant of the lord out of ỷ citie of Dauid,
which is in Siō. Wherfore al ỷ mē of Israel
resorted unto the king in the feast, euen in
the .vii. moneth. And all the elders of Is-
B rael came, & the Leuites toke vp ỷ arke.
And the priestes and the Leuites brought
awaye ỷ arke of ỷ tabernacle of witnesse,
and al ỷ holy vessels that wer in the taber-
nacle, & they bare thē. And king Salomō
and al the congregation of Israel ỷ were
assembled unto him before the arke, offred
shepe and oxen, so many, that they coulde
not be told nor numbred for multitude.
And the priestes brought the arke of the
appointmente of the lord unto his place,
euen into ỷ quere of the temple, within ỷ
place most holy, and set it under the wyn-
ges of the Cherubs, that the Cherubs
stretched out their wynges ouer the place
of the arke, & the Cherubs couered bothe
C the arke, & her barres aboue on hye. And
the barres of the arke were so long, that
the heads of the barres wer sene without
the arke, within ỷ quere, but not without.
3.Re.viii. And there the arke remained unto thys
daye. But there was nothing in the arke
saue the two tables whiche Moses put
therin at Horeb, when the lord made a co-
uenaūt with the children of Israel, after
they wer come out of Egipt. And it fortu-
ned, ỷ when the priestes wer come out of
the holy place (the Sanctuary was filled
with ỷ smoke) for all ỷ priestes ỷ wer pre-
sent wer sanctified & did not then waite by
course, that both the Leuites & the sīgers
under Asaph, Hemā, and Iduthū, were
appointed to sundry offices, with their
D children & brethrē and wer araped in fine
white, hauing simbals, Psalteries, & har-
pes, & stode at the east end of ỷ alter, & by
them an .C. and .xx. priestes blowing with
trūpettes. And the trūpet blowers and ỷ
singers so agreed that it semed but one
voyce, in praysing and thākyng the lorde.
And when they lift vp their voice wt the
trōpets, simbales, & other instruments of
musike: and when they praised the Lorde
(and said:) howe that he is good, & that hys
mercy lasteth euer: the house of god was
filled with a cloude, so that ỷ priests could
not endure to minister by the reason of the
cloude. For the maiesty of the Lorde had
filled the house of God.

The .vi. Chapter.

*The wordes of Salomon to the people, and the pray-
er that he made unto god.*

THen Salomō said: the lorde 3.Re.viii.
hath spoken, howe that he b.
wil dwel in ỷ cloud. And I
haue built an habitatiō for
the, & a place for thy dwel-
ling for euer. And the king
turned his face, & blessed the whole cōgre-
gation of Israel, and al the congregation
of Israel stode. And he sayd: blessed be the
lord god of Israel, which hath with hys
hādes fulfilled it ỷ he spoke wt his mouth 2.Re.vii.
to my father Dauid, saying *since ỷ day ỷ a.
I brought my people out of the lande of 3.Re.v.b.
Egipt, I chose no citie amōg al the tribes
of Israell to builde an house in, that my
name might be there, neither chose I any
man to be a ruler ouer my people Israel:
sauing ỷ I haue chosē Jerusalē, that my
name might be there, & haue chosē Dauid
to bee ouer my people Israel. And when ii.Pa.vii.
it was in the heart of Dauid my father to b. and.xii.c
builde an house for the name of the Lorde
god of Israel, the lord saide to Dauid my
father: for asmuch as it was in thine heart 2.Re.vii.a
to build an house for my name, thou didst 3.Re.viii.
wel that thou so thoughtest in thy heart. e. i.Pa.xxii
Notwithstādīg, thou shalt not bylde the b.
house, but thy sōne which is proceded out D
of thy loines, he shal bilde an house for my
name. The lord therfore hath made good
his saying that he hath spoken, & I am ri-
sen vp in the roume of Dauid my father, &
am set on the seate of Israell, as ỷ Lorde
promised, and haue built an house for the
name of the lorde god of Israel. And in it
haue I put ỷ arke, wher in is ỷ couenaunt
of the lord ỷ he made with the children of
Israel. And ỷ king stode before the altare
of the lord, in ỷ presence of all the congre-
gation of Israel, and stretched out his hā-
des. For now Salomon had made a bra-
sen pulpit of .v. cubites lōg, and .v. cubites
brode, & iii. of heigth, and had set it in the
mids of the great court, & vpon it he stode
and kneled down vpō his knees before all C
the congregation of Israel, and stretched 3.Re.viii.
out his hāds toward heauē, & said: O lord
god of Israel, there is no god like thee, in
heauē & in earth, which kepest couenaūt, &
shewest mercy unto thy seruauntes, that
walke before the with all their heartes.
Thou which hast kept with thy seruaunt
Dauid my father, the thinges that ỷ pro-
misedst him: ỷ saidst it with thy mouth and
hast fulfilled it with thy handes, as it is
to se this day. And now Lorde god of Is- 3.Re.ii.c.
raell, kepe with thy seruaunte Dauid my and.ix.b.
father, the things ỷ thou promisedst hym 2.Pa.vii.
AA.i. saying: b.

saying: thou shalt in my sight not be without a man that shall sit vpon the seate of Israell: so that thy children take heede to their wayes, to walke in my law, as thou hast walked before me.

And nowe Lorde God of Israell, let thy saying be true whiche thou spakest vnto thy seruaunt Dauid. And will God in very dede dwell with men on erth? Beholde, heauen, and heauen aboue all heauens do not containe thee: how muche lesse the house which I haue builded? Let it be thy pleasure therefore to turne to the prayer of thy seruaunt, and to hys supplication (O Lord my God) to herken vnto ẏ voice and prayer whiche thy seruaunt prayeth before the: & let thine eyes be opē toward this house, daye & night ouer this place, wherin thou hast said, that thou wouldest put thy name, to herken vnto the prayer which thy seruaunt praieth in this place: herken vnto the praiers of thy seruaunt, and of thy people Israel, which they pray in this place: heare thou (I say) out of thy dwelling place, euen out of heauen, heare and be mercyfull. Yf a man sinne against his neighbour, and take an oth against hī, and make him to sweare, and they bothe come beefore thine aultare in this house: then heare thou from heauen, and worke and iudge thy seruaūts, that thou reward the vngodly and recompence him his way vpon his head, and iustifie the righteous, and geue him according to his righteousnesse. And if thy people Israell be put to the worse before the enemye, because they haue sinned against thee: yet if they turne and geue thankes vnto thy name, and make intercession and pray before thee in this house, them heare thou from heauen, and bee mercyfull vnto the sinne of thy people Israel, and bring them againe vnto the land which ẏ gauest to them and to their fathers. When heauen is shut vp, & there be no raine, because they haue sinned againste the: yet yf they praye in this place, & confesse thy name, & repēt frō their sinne, for the whiche ẏ chastenest thē: then heare ẏ in heauen, and be mercifull vnto the sinne of thy seruaūtes, and of thy people Israel, and guyde thou them in to the good way to walke in, & sende raine vpon the land, whiche thou hast geuen vnto thy people for an inheritaunce. And if ther be derth in the lāde or pestilence, corruption, or blasting of corne, greshoppers, or caterpillers, or that their enemies besiege thē in the cities of their land, (and destroye the countries) or what soeuer plage or sicknesse it be: Then what supplications and prayers soeuer shalbe made of any man, and of all thy people Israell, whiche shall know euery man his own sore, & his own grefe, and shal stretche out their handes toward this house, thou shalt heare from heauen, euen from thy dwelling place, and shalt be merciful, & geue euery man according vnto al his wayes, euē as thou doest knowe euery mans heart: for thou onely knowest ẏ hertes of the children of men: ẏ they may feare the & walke in thy wayes as lōg as they liue in the land, which thou gauest vnto our fathers. Moreouer, the straunger whiche is not of thy people Israel, yf he come from a farre land for thy great names sake, & thy mighty hand, and thy stretched oute arme: yf they come (I say) & pray in this house: thou shalt heare frō heauē, euen from thy dwelling place, & shalt doe according to al that the strāger calleth to the for: that all people of ẏ earth may know thy name, & feare the as doeth thy people Israel, and ẏ they may knowe, howe that in this house whiche I haue built, thy name is called vpon. Yf thy people goe out to war against their enemies, by the way that thou shalt send thē, & they praye to thee, in the way toward this citie which thou haste chosen, euen toward the house whiche I haue built for thy name: thē heare thou from heauen their supplication & prayer, & helpe thē in their right. Yf they sinne against the, as there is no man but he doeth sinne, & thou be angry with thē, and deliuer thē ouer before their enemies, & they take them & leade thē away vnto a land farre or nere: yet yf they repent in their hart in the lād where they be in captiuity, and turne & pray vnto thee in the land of their captiuitie, saying: we haue sinned, we haue done euil & wickedly, & turne againe to ẏ with al their heart and al their soule, in the land of their captiuitie, where they kepe them in bondage, and so pray toward their land which thou gauest vnto their fathers, euen towarde the citie which thou hast chosen, & toward ẏ house which I haue built for thy name: Then heare thou frō heauen, euen from thy dwelling place, their supplication and their prayer, & iudge their cause, & be merciful vnto thy people whiche haue sinned against thee. Now my god, let thine eyes bee open, and thine eares attent, vnto the prayer ẏ is made in this place. Now vp O lord god, into thy resting place, thou and ẏ arke

Margin notes: 3.Re.viii.c. — Esa.lxvi.a. — Act.vii.f. — D — 3.Re.viii.d — E — Deu.x.b. — 3.Re.xvii.a — F — 3.Re.viii. — 2 — Joh.iii. — Act.viii. — Deu.xx. — G — 3.Re.viii. — 1.Joh.i. — Psal.cxxxi.

arke of thy strength. O Lorde god, let thy
priestes be clothed with health: & let thy
saintes reioyce in goodnesse. O lorde god;
turne not away the face of thine annoin-
ted. Remembre the mercies whiche thou
hast promised to Dauid thy seruaunt.

The.vii.Chapter.

The fire consumeth the sacrifice. The lord appea-
reth to Salomon the second time.

A AND * when Salomon had
iii.Re.viii. made an ende of praying,
there came down fire from
Leui.ix.d heauen and consumed the
iii.Re.viii. burnte offringe and the sa-
crifices. And the house was
filled with the glory of the lorde, and the
priests could not go into the house of the
lorde, because the glory of the lord had fil-
led the lords house. And when al the chil-
dren of Israel saw how the fier & the glo-
ry of the lord came down vpon the house,
they fel down flat vpon their faces to the
earth, vpon the pauement, and worship-
ped, & confessed vnto the lord, ẏ he is gra-
tious, & that his mercy lasteth euer. And ẏ
king & all the people offred sacrifices be-
B fore the lord. And kyng Salomon offred
a sacrifice of.xxii.M.oxen, and an C, and
xx.M.shepe. And so the king and all the
people dedicated the house of god And the
priests waited on their offices & the Leui-
tes had the instrumentes of musike of the
lord, which kyng Dauid had made to con-
fesse vnto the Lord, that his mercy lasteth
euer, playing a Psalme of Dauid with
their hande. And the priestes blewe wyth
trompettes before them: and al they of Is-
rael stode. Moreouer, Salomõ halowed
the middle of the courte that was beefore
the lord, for there he offred burntoffringes
and the fat of the peace offringes, because
the brasen aultar which Salomon hadde
made, was not able to receyue the burnt
offringes, and the meate offrynges & the
fat. So at the same time Salomon kept a
iii.Par.vii.g * feast of.vii.dayes, and al they of Israel
with him an excedyng great congregatiõ;
euen from the entring in of Hamath vn-
to the riuer of Egipt. And in the.viii.daye
they made a gathering: For they kept the
dedication of the aulter seuen dayes, and
C the feast.vii.dayes. And the.xxiii.day of
the vii.moneth, he let the people departe
into their tentes, glad and mery in hart,
for the goodnesse that the lord had shewed
to Dauid and to Salomon, and to Israel
iii.Re.ix.a his people. * And so Salomõ finished the
house of the lorde and the kinges house: &
all that came in his hart to make in the
house of the lord, and in hys owne house,
went prosperously forewarde. And ẏ lord
appered to Salomon by night and sayde
to him: I haue heard thy peticion, & haue ii.Pa.vi.g
chose this place for my selfe, to be an house
of sacrifice. Yf I shut vp heauen that there
bee no raine: or if I commaunde the locu-
stes to deuoure the land: or if I sende pe-
stilence amõg my people: and yf they that
are of my people, among whom my name
is called vpon, doe humble them selues, &
make intercession, and seke my presence, &
turne from their wicked wayes, them wil
I heare from heauen, and be mercifull to D
their sinne, and will heale their land. And ii.Pa.vi.
from henceforth mine eyes shall be open a.
and myne eares attent vnto the prayer ẏ
is made in this place. And therefore now
I haue chosen & sanctified this house, that
my name may be there for euer, and mine
eies & mine hart shalbe there perpetually.
And if thou wilt walke before me, as Da-
uid thy father walked, to do all ẏ I haue
cõmaunded the, & shalt obserue my statu-
tes & my lawes: thẽ will I stablish ẏ seate
of thy kyngdom, according as I made the
couenaunt w Dauid thy father, saying: *
thou shalt not be without a man to be ru- ii.Re.ii.a
ler in Israel. But & if ye turne away, and and.xx.b.
forsake my statutes, and my commaunde- ii.Pa.vi.c
mentes which I haue set before you, and
shal go & serue other goddes, and worship
thẽ: thẽ wil I pluck them vp by the rootes,
out of my lãd which I haue geuen them,
and this house which I haue sãctified for
my name will I cast out of my sight, and
wil make it to be a prouerbe and a iest a-
mong al natiõs. And euery one that pas- De.xxix.
seth by, shall bee astonyed at thys house b.
which belonged to the most hye god, and iii.Re.ix.b
shall saye: why hath the lorde delt on thys Ier.xxii.
fashion with this land, and w this house? c.
And they shall answere: because they for-
soke the lord god of their fathers, whiche
brought thẽ out of the land of Egipt, and
caught holde on other goddes, and wor-
shipped them, and serued them: euen ther-
fore hath he brought al this euil vpon thẽ.

The.viii.Chapter.

The cities that Salomon builded, after that the
house of god was finished.

AND * it fortuned, ẏ after.xx.yeare A
when Salomon had built ẏ house iii.Re.ix.b
of ẏ lord, & his own house: he built
the cities ẏ Hirã gaue him, and put of the

children of Israel in thē. And Salomon
went to Hamath Zoba, and strengthed it.
And he built, Thadmor in ẏ wildernesse,
and repaired al the store cities which wer
in Hamath. And he bilt Bethoron the vp-
per, and Bethoron ẏ nether, strong cities
hauing wales, gates & barres. And Baa-
lah, and al the store cities that Salomon
B had, and al the charet cities, and the cities
of the horsemen, & euery plesaunt place ẏ
Salomon had lust to buylde in Ierusalē,
and Libanon, and thorowout al the land
of his dominion. And all the people ẏ wer
left of the Hethites, Amorites, Pheresi-
tes, Heuites, and Iebusites, whiche wer
not of the children of Israel, but wer the
children of them whiche were left after
them in the lande, and wer not consumed
of the children of Israel, thē did Salomon
make to pay tribute vntil this day. But of
the children of Israel did Salomon make
no bondmen for his worke: but they wer
men of warre, & rulers, and great lordes
with him, & captaines ouer his charettes
and horsemen. And king Salomōs offi-
C cers ẏ ouersaw, and ruled the people, wer
two hundred and fiftie. And Salomon
brought the daughter of Pharao out of
the citie of Dauid, into the house ẏ he had
builded for her. For he said: my wife shall
not dwell in the house of Dauid kyng of
Israell, for it is holy: because that ẏ Arke
of the lord is come vnto it. Thē Salomon
offred burnt offringes vnto the Lorde, on
the aultare of the lord, which he had built
before the porch, doing euery thing in his
Ex.xiii. c due time, & offring according to the com-
De.xvi.c maundement of Moses, in the Sabbo-
thes, new Mones, & solempne feastes iii.
times in the yeare: that is to saye, in the
feast of swete bread, in the fest of wekes,
& in the feast of Tabernacles. And Salo-
mon set ẏ sortes of priests to their offices
as Dauid his father had ordered them: &
the Leuites in their watches, for to praise
and minister before the priests day by day
and the porters by course, at euery gate.
i Pa.ix.d For so had Dauid the man of god cōmaū-
D ded. And they omitted not the commaun-
dement of the king vnto the priestes & the
Leuites, concerning any maner of thing,
and concerning the treasures. For Salo-
mon made prouision for the charges, from
the first day ẏ the foundation of the house
of the lord was laid, til it was finished, ẏ
the house of ẏ lord was perfit. Then went
king Salomon to Ezion Gaber, and to
Eloth at ẏ (red) sea side in the land of Edō,
And Hirā sent him by the hand of his ser-
uaūtes shippes, and seruauntes that had
knowledge of the sea: & thei came with the
seruauntes of Salomon to Ophir, & cari-
ed thence foure hundred and fyftye talen-
tes of golde, and brought it to kyng Sa-
lomon.

The .ix. Chapter.

The communication of Salomon with the quene of Saba, & the gyftes that the one gaue the other. The death of Salomon, after whom succedeth Rehoboam.

AND when ẏ quene of Saba heard
of the fame of Salomō, she came A
to proue him in hard questions at 3.Re.x.a
Ierusalem, with a very great company, Mat.xii. d
with camels that bare spices, and plenty Luk.xi.
of golde, and precious stones. And when
she was come to Salomō, she communed
with him of all, that she had in her heart.
And Salomon soiled her al her questiōs,
and there was not one word hid frō Sa-
lomon, which he told her not. And when
the quene of Saba had sene the wisedom
of Salomon, and the house that he had
built, & the meate of his table, ẏ sitting of
his seruauntes, & the standing of his wai-
ters, their apparel, his butlers, their appa-
rel, his going vp, by the which he went in-
to the house of the lord, there was nomore
spirit in her. And she saide to the king: the
saying which I heard in mine own land, B
of thine actes, & of thy wisedom, is true. I
beleued not the wordes of them, vntill I
came, & mine eyes had sene it. And behold
the one half of thy wisdom was not tolde
me: for thou exceadest the fame ẏ I heard.
Happy are thy men, & happy are these thy
seruauntes which stand before the alway,
& heare thy wisdom. Blessed be the Lorde
thy god, which had lust to the, to set ẏ king
on his seat, that thou mightest be king, or-
deyned by the lorde thy god. Because thy
god loueth Israell, & hath delite to make
thē continue euer therfore made he ẏ king
ouer them, to dooe right and equitie. And
she gaue the kyng an C. and. xx. talentes
of golde, and of spices exceadyng great a-
boundaunce, and precious stones, neither
was there any more suche spyce, as the
Quene of Saba gaue king Salomon. C
And the seruauntes of Hyrā, & the seruaū-
tes of Salomon which brought golde frō
Ophir brought also Algume wood & pre-
cious stones. And the king made of the
Algume wood, steires in the house of the
lord, and in the kinges palace, & harpes &
psalteries, for sigers. And ther was none
suche

such wood sene before in the lande of Ju-
da. And kyng Salomon gaue to ẏ quene
of Saba euery pleasaunt thynge that she
asked, but not so much as she brought vn-
to the kyng. And so she turned and went
D away to her own land with her seruaun-
tes. The weight of gold that came to Sa-
lomon in one yeare, was syxe C.lxvi. ta-
lentes of golde, besydes ẏ whiche chapmē
and marchaūtes brought: and al the kyn-
ges of Arabia and rulers of that contrey,
brought gold and siluer to Salomō. And
kyng Salomon made two C. bucklers of
beaten gold, & sixe C. sycles of beaten gold
were spent vnto one buckler: and thre C.
shilds made he of beaten gold, & one shild
coste thre C. peces of golde: and the kyng
put them in ẏ house that was in the forest
of Libanon. And the kyng made a greate
seate of Juory, & ouerlayde it with pure
golde. And there were sixe steppes to the
seate, with a fotestole of gold fastened to
E the seate, & pommels on eche side of the
sitting place, and two lions standing by
the pommels. And .xii. lions stode on the
one side & on the other vpon the sixe step-
pes so that ther was no such worke made
in any kingdome. And all the drynkyng
vessels of kyng Salomon were of golde
and all the vessels of the house that was
in the forest of Libanon were of precious
golde: for siluer was counted nothyng
worth in the dayes of Salomon. For the
kinges shippes went to Tharsis with the
seruauntes of Hyrā: euery .iii. yeare once
came the shippes to Tharsis, and brought
F golde, siluer, Juory, and apes, and peco-
iii.Re.x.d. kes. And king Salomon passed al ẏ kyn-
ges of the earth, in rychesse and wisedom.
And al the kinges of the earth sought the
presence of Salomon, to heare his wise-
dom that god had put in his heart.
And they brought euery man hys present,
vessels of siluer, and vessels of golde, ray-
ment, harnes, spices, horses & mules, and
*whatsoeuer might be gottē yere by yere.
iii.Re.iiii. And Salomon had .iiii. thousande stalles
b. for horses, and charettes. & .xii. thousande
horsmen, whō he bestowed in the char-
ret cities, and some wer with the kyng at
Jerusalem. And he raigned ouer all the
G kynges that were from Euphrates vnto
iii.Re.x.d. the land of the Philistines, and to the bor-
ii.Pa.i.d der of Egipte. And the kyng made syluer
in Jerusalem, as plenteous as stones.
And Ceder trees as plenteous as ẏ mul-
bery trees that growe in the valleys. And
they brought vnto Salomon horses out
of Egipt, and out of all landes. The reste
of the actes of king Salomon first & last, iii.Re.xi.g
are they not writtē in the sayings of Na-
than the prophet, and in the prophecy of
Ahiab the Silonite, and in the visions of
Jddo the sear of visions against Jeroboā
the sonne of Nabat? And Salomon rayg-
ned in Jerusalem vpon all Israell fourty
yeares. And Salomon slept with his fa-
thers, and they buryed him in the citie of
Dauid his father: and Rehoboā his sone
raigned in his steade.

The. x. Chapter.

The folyshnesse of Rehoboam, and the diuision of his realme.

AND *Rehoboam went to A
Sichē: for to Sichē were iii.Re.xii.
al Israel come together, a.
to make him king. And
when Jeroboā the sonne iii.Re.x.g.
of Nabat (which was fled
into Egipt frō the presēce
of Salomon the king) heard it, he retur-
ned out of Egipt. And they sent and called
hym. And so Jeroboā and all they of Is-
rael came & comuned wt Rehoboā, saying.
Thy father laid a greuous yoke vpon vs,
now therfore remit thou somwhat of the
greuous seruice of thy father, & of hys he-
uy yocke ẏ he put vpon vs, & we wil serue
the. And he said to them: come againe vn-
to me after .iii. dayes. And the people de-
parted. And kyng Rehoboam counsailed B
with ẏ elders that had stande before Sa-
lomon his father, while he yet liued, and
he said: what counsaile gyue ye me, to an-
swere this people againe? And they tolde
him, saying: Yf thou be kinde to this peo-
ple, & shew thy selfe lowly to them, & speak
louing wordes to them, they will bee thy
seruauntes for euer. But he left the coun-
saile which the elders gaue him, and toke
coūsaile with the yong men ẏ wer growē
vp with him, & that stode in his presence.
And he said vnto thē: what aduise geue ye
that we maye answer this people, whiche
haue comuned wt me, saying: Abate some- C
what of ẏ yocke whiche thy father did put
vpon vs. And the yong mē that wer gro-
wen vp with him, spake vnto him, saying:
Thus shalt thou answere the people that
speake to thee, saying: Thy father made
our yoke heuy: but make thou it somwhat
lighter for vs. Thus shalt ẏ saye vnto thē:
my litle finger shalbe heuier than my fa-
thers loines. For where my father put a iii.Re.xii.a
heuy yocke vpon you, I will put more to
your yocke: my father chastised you with

whyppes, but I will chastice you with
scorpions. And so Jeroboam and all the
people came to Rehoboam the third daye
as the kyng bad, saying: come againe to
me the thirde daye.
And the kyng answered them cruelly: and
kyng Rehoboam left the counsell of the
aged men and answered them after the
aduise of the yõg men, saying: My father
made your yocke greuous, and I wil adde
therto: my father chastised you wt whyp-
pes, but I wil chastice you with scorpiõs.
And so the kyng herkened not vnto the
people, but the occasion came of god, that
the Lorde might make good his, saying:
whiche he spake, by the hande of Ahia the
iii.Re.xi.f. Silonite to Jeroboam the sonne of Na-
D bat. And when all they of Israel saw that
the kyng would not agre vnto them, the
people answered the kyng, saying: what
part haue we with Dauid or enheritaũce
with the sonne of Isai?
Let euery man of Israell go to his tent.*
iii.Re.xii.d And now Dauid, see to thine own house.
And so all Israell gat them to their ten-
tes, so that Rehoboã rayned ouer no moe
of the children of Israel, than dwelt in the
cities of Juda. Then kyng Rehoboam al-
so sent Haduram that was ruler ouer the
tribute. and the children of Israell stoned
him with stones that he died. But kyng
Rehoboam made spede to get him vp to
his charet, to flye to Jerusalem. And they
of Israell rebelled againste the house of
Dauid, vnto this daye.

The.xi.Chapter.

Rehoboam is forbidden to fight against Jero-
boam. He hath.xviii wiues, and lx.concubynes, and
by them.xxviii.sonnes and.lx.daughters.

A
iii.Re.xii e AND when Rehoboam was
come to Jerusalem, he ga-
thered of the house of Juda
and Ben Jamin, nine score
M.chosen men of warre to
fight agaynst Israell, and
to bring the kingdom, again to Rehoboã.
And the worde of the Lorde came to Se-
meiahu ye man of god, saying: speake vnto
Rehoboam, the sonne of Salomon kyng
of Juda, and to all them of Israel that
are in Juda, and Ben Jamin, and saye:
thus sayeth the Lord: Ye shall not goe vp
B nor fyght agaynst your brethren: returne
euery man to his house for this thing is
done of me. And they obeyed the wordes
of the Lorde, and returned from going a-
gainst Jeroboam. And Rehoboam dwelt
in Jerusalem, and built strong cities in
Juda. He builded vp Bethleem: and Ethã,
and Theko: Bethzur, Socho, and Adul-
lam: Gath, & Marthea: and ziph Adura-
him. Lachis and Asecha: Zorea, Aialon
and Hebron, which is in Juda and Ben
Jamin, strong cities. And he repaired the
strong holdes, and put captaines in them, C
and store of vitayle, and wine, and oyle.
And in all cities he put shildes & speares,
and made them excedyng strong hauing
Juda and Ben Jamin on hys syde.
And the priests and the Leuites that wer
in all Israell, resorted vnto him out of all
their coastes. For the Leuites left theyr
suburbes and their possession, and came
to Juda and Jerusalẽ: * for Jeroboã and ii.Par
his sonnes had caste them out from mini- b.
string vnto ye lord. * And he ordeined him
Priestes for the hilaulters, for the deuils, iii.Re.xi
and for the calues, whiche he had made. g
And after the Leuites there went out all
the tribes of Israell, suche as submitted
their heartes so seke the lord god of Isra-
el, and came to Jerusalem, to offer vnto ye
Lorde God of their fathers. And so they
strengthed the kingdom of Juda, & made
Rehoboã the sonne of Salomõ mightye,
thre yere long, for.iii. yeare they walked
in the way of Dauid and Salomon: And D
Rehoboã toke him Mahalath the daugh-
ter of Jerimoth the sonne of Dauid to
wife, and Abihail the daughter of Eliab
the sonne of Isai, which bare him childrẽ,
Jeus, Samaria, and Zaha. And after her iii.Re.xv
he toke *Maaka the daughter of Absalõ
whiche bare him Abia, Atthai, Ziza, and
Selomith. And Rehoboã loued Maacah
the daughter of Absalõ aboue all his wi-
ues and concubines, for he toke.xviii.wi-
ues, and.iii.score concubines, and begat.
xxviii.sonnes, and.iii.score daughters.
And Rehoboam made Abiah the sonne of
Maacah the chefe ruler among his bre-
thren, & to haue the ouersight of the king-
dom. And he played wisely, and scatered
al his children thorow out al ye countryes
of Juda & Ben Jamin vnto euery strõg
citie. And he gaue them aboundaunce of
vitayle, and obtained many wiues.

The.xii.Chapter.

Sesack king of Egipte robbeth the temple of the
lorde. Rehoboam dyeth, and Abia hys sonne succe-
deth hym.

And

I And it came to passe, that
3.Re.xiiii whẽ Rehoboam had sta-
blished the kingdom & be-
came mightie, he forsoke
the law of the lord, and al
Israell with him. And it
fortuned ẏ in the fift yere
of king Rehoboã, Sesac the king of Egipt
came vp against Jerusalem, because they
had transgressed against the lord, with xii.
C. charets, & lx. M. horsemẽ. And the peo-
ple wer without nũbre, ẏ came with hym
out of Egipt, Lubim, Suckim, and the
B blacke mores. And they toke ẏ strong ci-
ties in Juda, & came to Jerusalem. Then
came Semeia the prophet to Rehoboam &
to the lordes of Juda, ẏ wer gathered to-
gether with in Jerusalẽ for Sesac, & saied
vnto them: thus saith the lord: ye haue left
me, & therefore haue I also left you in the
handes of Sesac. Wherupon the lordes of
Israel, & the king hũbled themselues, and
said: the lord is righteous. And when the
lord saw ẏ they submitted themselues, the
word of the lord came to Semeia, saying:
They submit thẽ selues, therefore I will
not destroy thẽ. But I will deliuer thẽ som-
what, & my wrath shal not burne vpõ Je-
rusalem by the hand of Sesac. Neuerthe-
lesse, they shalbe his seruauntes, to knowe
what difference is betwene my seruice, &
C the seruice of the kingdome of the world.
And so Sesac king of Egipt came to Je-
rusalẽ, and toke awaye the treasures of ẏ
house of the lord, & the treasure of the kin-
ges house he toke euẽ al. And he caryed a-
way the shildes of gold, whiche Salomon
made. In steade of whiche, king Rehoboã
3.Re.x.a. made shilds of brasse, & cõmitted thẽ to the
hãds of the captaines, which had the ouer-
sight of the fote men, and that kepe the en-
traunce of the kinges house. And it came
to passe that whẽ the king entred into the
house of the lord, the garde came & set thẽ
and brought them againe vnto the garde
chamber. And when he humbled himself,
the wrath of ẏ lord turned from him, that D
he would not destroy all together. And in
Juda al was wel. And so king Rehoboam
waxed mightye, & raigned in Jerusalem.
And Rehoboã was. xli. yeare olde, when
he begã to raigne, & he raigned. xvii. yea-
res in Jerusalẽ, the citie which the Lorde
had chosen out of all the tribes of Israell
to put his name there. And his mothers
name was Naama an Ammonitesse. * 3.Re.xiiii f.
And he did euill because he prepared not
his hert to seke the lord. The actes also of
Rehoboã, first & last, are they not written
in the sayinges of Semeia the prophet, &
of Iddo the Sear, which noted the gene-
alogy. And there was warre alwaye be-
twene Rehoboam and Jeroboam. And
Rehoboam slepte with his fathers, & was
buried in the citie of Dauid, and Abia hys
sonne raigned in hys steade.

The. xiii. Chapter.

The victory of Abia against Jeroboam.

The. xviii. year of king Je-
roboam, began Abia to A
raigne ouer Juda, and he
raigned. iii. yeare in Je-
rusalẽ. His mothers name
also was Michaiahu the
daughter of Uriel of Gi-
bea. And there was warre betwene Abia 3.Re.xv.a
and Jeroboam. And Abia made pro-
uision for warre, hauing valeaunt and
expert menne of warre, euen. iiii. C.
M. chosen mẽ. And Jeroboã set himselfe
in aray to fight against him with. viii. C.
M. picked mẽ, which wer strong & men of
armes. And Abia stode vp vpon Zemaraim
an hil, which is in mount Ephraim, & said:
heare me thou Jeroboam and all Israel,
Doe not you know how that the lord god
of Israel gaue the kingdome ouer them of
Israell, to Dauid for euer, euen to him &
to his sonnes with a salted couenaunt.
And Jeroboam the sonne of Nebat ẏ ser- B
uaunt of Salomõ the sonne of Dauid, is
risen vp, & hath rebelled against his lord.
And ther gathered to him leude men the
children of Belial, and preuayled againste
Rehoboã the sonne of Salomõ, whẽ Re-
hoboam was yong & tender hearted, and
could not stande before them. And now ye
say, that ye be able to preuaile against the
kingdome of the lord, which is in the hãde
of the sõnes of Dauid, and ye bee a great
multitude, & haue ẏ golden calues whiche
Jeroboã made you for gods. And haue ye 3.Re.xii.f
not cast out the priestes of ẏ lorde the son- Pa.xi.a
nes of Aaron, and the Leuites, and haue

made you priestes after the maner of the
nations of other landes: so that whosoeuer
commeth and consecrateth his hand with
a yong oxe & .vij. rammes, the same maye
be a Priest of them that are no goddes.
But we belong vnto ẏ lord our god whõ
we haue not forsaken, & the priestes are ẏ
sonnes of Aaron which minister vnto the
C lord, and the Leuites waite vpon their of-
fice. They burne vnto the lord euery mor-
ning & euening, burnt sacrifices & swete
incense, the shewe bread set they in order
vpon a pure table: and prepare the cãdel-
sticke of gold with the lampes of the same
to burne euer at euen. And truly, we kepe
the watche of the Lorde oure god: but ye
haue forsaken him. And beholde, god him
selfe is our captaine, and his priests blow
Leui.x.a with the trõpettes, & cry alarum agaist
you. O ye children of Israell, fight not a-
gainst the lord god of your fathers, for it
wil not prosper with you. But for all that,
Jeroboam conueyed men priuyly about,
to come behinde them: and so they wer be-
fore Juda, and the lyers in wayte wer be-
hind them. And when they of Juda loked
about, beholde, ẏ battaile was before and
behind, and they cryed vnto the lorde, and
the priests blew with the trompettes, and
the men of Juda gaue a shoute. And as ẏ
menne of Juda shouted, it came to passe,
that god smote Jeroboam and all Israel
before Abia and Juda. And the childrẽ of
Israell fled before Juda, and god deliue-
red thẽ into their hand. And Abia and his
people slue a great slaughter of them: ther
fell down wounded of Israeli .v. C M.
chosen men. And so the children of Israel,
wer brought vnder at ẏ time: and the chil-
drẽ of Juda preuailed, because thei leaned
vnto the lord god of their fathers. And
Abia folowed after Jeroboam, and toke
cities from him: Bethel, with the townes
belonging therto: Jesena, with ẏ townes
that belonged therto: and Ephron with
her townes. And Jeroboam recouered no
strenght again in the dayes of Abia. And
the lord plaged him, and he died. But A-
bia waxed mightie, & maried .xiiii. wiues,
and begat .xxii. sõnes, and .xvi. daughters.
The rest of ẏ actes of Abia, his customes
and his sayinges are wrytten in the storye
of the prophet Iddo.

The .xiiii. Chapter.

Of Asa kyng of Juda.

SO Abia slept with his fa- 1
thers, & they buryed hym
in the cytie of Dauid, and
Asa his sonne reigned in
his stead: In whose daies
the lãd was in quyetnesse
ten yeare. And Asa did ẏ
was good and right in the eyes of ẏ Lord 3.Re.15
his God: for he tooke awaye straung aul-
ters and the hilaulters, and brake downe
the ymages, and cut downe the groues,
and commaunded Juda to seke the Lord
god of their fathers, and to do accordinge
to the law and commaundement. And he
put away out of all the cities of Juda, the
hilaulters and the ymages: and the kyng-
dom was quiet before hym. And he buylt
stronge cities in Juda: because the lande
was in rest, and he had no warre in those
yeares. For the Lord had geuen him rest.
Therefore he sayd to Juda: let vs builde
these cyties and make about them walles,
towers, gates, and barres, for the land is B
yet in reste before vs, because we haue
sought the lord our God: we haue sought
him, and he hath geuen vs reste on euery
side: and so thei built, and it prospered with
them. And Asa had an army of men that
bare shilds and speares out of Juda, thre
hundred thousande: and out of Bẽ Jamin
that bare shyldes, and drue bowes, two
hundred and foure score thousãd, all these
were valiant men. And there came out a- C
gainst thẽ, Zarah the blacke Morian with 2.Par.
an host of ten hundred thousand, and thre c.
hundred charettes, and came as farre as
Maresa. And Asa went out before hym
and they ioyned the battaile in the valley
of Zephata beside Maresa. And Asa cried
vnto the Lorde his god, and sayed: Lorde
it is no harde thyng with thee to helpe ei- 1.Re.14
ther many, or them that haue no power: b.
helpe vs therefore, O lord our god, for we
trust to thee, and in thy name we goe a
gaynst thys multitude.
Thou art the Lorde our god, and no man
shall preuaile against the. So the Lorde
smote the blacke mores before Asa & Ju- D
da and the blacke mores fledde. And Asa
and the people that was with hym folo-
wed after them vnto Gerer.
And the blacke mores hoste was ouer-
throwen, that there was none of thẽ left,
but were destroyed before the Lorde and
before hys hoste. And they caryed awaye
a mightie great praye. And they smote all
the cities rounde about Gerer. For the
feare of the Lorde came vpon them. And
they

they spoyled all the cities, and there was excedyng myche spoyle in them: they smote also the tentes of catell, and caryed awaye plenty of shepe and camels, and returned to Jerusalem.

The. xv. Chapter.

Kyng Asa by the monition of the prophet Azaria, sacrificeth to the lord. He depriueth his mother of her dominion.

A And the spirit of god came vpon Azaria, the sonne of Obed. And he went oute to mete Asa, and sayd vnto him: heare me Asa, and al Juda, and Ben Jamin. The Lorde is with you, whyle ye be with him, and when ye seke him, he will be founde of you: and agayne when ye forsake hym, he also will forsake you. And truly for a long season in Israel no man soughte the true god, no man regarded the priest that taught thē, no man cared for the lawe. And when any man in his trouble dyd turne vnto the Lord God of Israel and sought him he was founde of them. And in that time there was no peace to him, that dyd goe out and in, but great sedition was there among all the inhabitors of the earth. And nation was destroyed of nation, and citie of citie: For God did moue al aduersity among them. Playe ye therfore the menne, and let not your handes slacke, for your worke shall

B be rewarded. And when Asa heard those wordes, and the prophecye of Azaria, the sonne of Obed ẏ prophet he toke courage, and put awaye the abhominable ydols out of all the land of Juda and Ben Jamin,

and out of the cities whiche he wanne in mount Ephraim: and renued the Alter of al the lord, that was before the porche of the lorde. And he gathered all Juda and Ben Jamin, and the straungers with thē out of Ephraim, Manasse, and Simeon. For there fell manye to him oute of Israell, when they saw that the lord his god was with him: So they assembled at Jerusalē the thyrd moneth, the fiftenth yere of the reigne of Asa. And they offered vnto the Lorde the same time of the spoyle whiche they had broughte, vii. hundred oxen and. vii. thousande shepe.

And they made a couenaunt to seke the

C Lorde god of theyr fathers, with all theyr heart, and all theyr soule. And whosoeuer would not seke the Lorde god of Israel, shoulde dye for it: whether he were small or great, man or woman. And they sware vnto the lord with a loude voice, shouting and blowing with trompets & shawmes. And all they in Juda reioysed at the othe, for they had sworne vnto the lord with all their heart, and soughte him with all their lust, & he was found of thē. And the Lord gaue thē rest round about on euerye syde. And kyng Asa put Maacha his mother oute of authoritie, because she had made an abhominable ydole (of Priapus) in a groue: & Asa brake down her ydole, & stāped it, & burnt it at the broke Cedrō But all the hyalters wer not taken awaye out of Israell: thoughe the heart of Asa was perfit all his dayes. And he brought into the house of god ẏ thinges that his father had dedicate, and that he himself had dedicate: euen siluer & gold, & iewelles. & And there was no more warre vnto the. xxxv. Jud. iii. b
yere of the reygne of Asa.

The. xvi. Chapter.

Asa for feare of Baasa king of Israell, maketh a couenant with Benhadad king of Siria.

In the. xxxvi. yere of the reygne of Asa, came * Baasa kig of Israell vp against Juda, & builte Rama to thentēt that he would let none passe out or in (facile) to Asa king of Juda. And Asa set out gold and siluer, oute of the tresures of the house of the Lorde, and of the kynges house, and sent to Benhadad kyng of Siria that dwelte at Damasec, and sayd. There is a confederation betwene me and the, betwene my father and thine. Behold, I haue sent the siluer & gold, that thou wilt come and breake thine appointmente with Baasa kyng of Israel, that he maye depart from me. And Benhadad graunted vnto kyng Asa, & sent the captains of his army to the cities of Israel. And they smote Jiō, Dā, and Abelmaim, & the strong cities of Nephthaly. And when Baasa heard this, he A iii. Re. xv. c

left buildyng of Rama, and let his worke cease. And thē Asa the king toke al Juda, and caryed away the stones and timber of Rama, wherwith Baasa was a building, and he built therwith Geba & Mizpa. B

At that same time Hanani the sear came to Asa kyng of Juda, and sayde vnto him: because thou haste trusted the kyng of Siria, and not rather putte thy truste in the Lorde thy God, therfore is the hoste of the kyng of Siria escaped

C

 out

out of thine hand. Hadde not the blacke
Mores, and Lubim an exceding greate
hoost, with many charets and horsemen:
2 Par. xiiii. b. And yet because thou trustedst in ye lorde,
he deliuered them into thine hande. For
the eyes of the lorde beholde all the earth,
to strengthen them that are of perfecte
Gen. 31. b heart toward him. Herein thou hast done
1 Re. xiii. c folishly, & therefore from henceforth thou
D shalte haue warre. And Asa was wroth
with the sear, and putte him into a prison
house, for he was displeased with him, be-
cause of this thing. And Asa destroyed
certain of the people thesame season. And
behold, these dedes of Asa fyrst and laste,
ar written in the boke of ye kings of Juda
Ec. 18. b. and Israel. And Asa in ye .xxxix. yere of his
reigne, fel sicke in his feete, & ye his disease
continued very long. And in his sicknesse,
he sought not the lorde, but phisicions.
And Asa slept with his fathers, and died
in the .xli. yere of his reigne. And they bu-
ried him in his owne sepulchre, whiche he
had made for himselfe in the citie of Da-
uid, and laid him in the bed which he had
filled with diuers kindes of spices & swete
odours, made by the craft of the poteca-
ries. And they burnt very muche spice a-
boute him.

The. xvii. Chapter.

Jehosaphat causeth the feare of the lorde to bee
renued among the people.

A Math. i. b AND Jehosaphat his sone
reigned in his stede, and
preuailed against Israel.
And he put souldiors in
all the strõg cities of Ju-
da, and set rulers in the
land of Juda, & in the ci-
ties of Ephraim, whiche Asa hys father
had won. And the Lord was with Jeho-
saphat, because he walked in the olde
wayes of hys father Dauid, and sought
not Baalim: But sought the lorde god of
his father, and walked in his commaun-
dementes: and not after the doynges of
Israel. And the lord stablished the kyng-
dom in his hand, and al they that were in
Juda, brought him presents, so that he
had aboundãce of ryches and honor. And
he lift vp his heart vnto the wayes of the
lord, and he put down yet more of the hyl-
alters & groues out of Juda. In the .iii.
yere of his reigne, he sent to hys Lordes,
euen to Benhail, Obadia, Zacharia, Ne-
B thanel, and to Michaiahu, ye they shoulde
teache in the cities of Juda, & with them
he sente Leuites: euen Semeiahu, Ne-
thaniahu, Zabadiahu, Asahel, Semira-
moth, Jehonathan, Adoniahu, Tobia-
hu, and Tubadonia, and with them Eli-
samah and Jehoram priestes. And they
taught in Juda, and had the booke of the
law of God with them, and went aboute
throughout all ye cities of Juda, & taught C
the people. And the feare of the lorde fell
vpon all the kyngdomes of the lãdes that
were round about Juda, and they fought
not agaynst Jehosaphat: and some of the
Philistines brought Jehosaphat giftes &
tribute siluer. And therto the Arabians
brought him cattel: euen .vii. M. and .vii.
C. rams, and .vii. M. & .vii. C. he goates.
And so Jehosaphat prospered & grewe vp
on hye. And he built in Juda, castels, and
strong cities, and he had great substaunce
in the cities of Juda, but the mẽ of armes
and strongest souldiors wer in Jerusalẽ.
And these ar the offices of them in ye hou-
ses of their fathers, ye captains ouer thou-
sandes in Juda. Adna the captain, & with
him of fighting men .iii. C. M. And next D
to his hãd was Jehohanan a captain, and
with him .ii. C. & .lxxx. M. And next hym
was Amazia the sonne of Zichri, which of
his own good wil offred himself vnto the
Lord, and with him .ii. C. M. mighty men
of war. And of the childrẽ of Ben Jamin,
Eliada a man of might, and with him ar-
med men with bowe and shielde .ii. C. M.
And next him was Jehosabad, and wyth
him an .C. lxxx. M. that wer prepared for
the warre. These wayted on the kyng, be-
sides those which the kyng put in ye strong
cities throughoute all Juda.

The. xviii. Chapter.

After Ahab had asked counsell of the foure hundred
prophetes, he put Michea in prison. He dyeth with
the shot of an arowe.

AND Jehosaphat had abun- A
daunce of riches and ho- 3 Re. 22. b
nor, and ioyned affinitie
with Ahab. And after cer-
tain yeres he went down
to Ahab to Samaria.
And Ahab slewe manye
shepe and oxen for him, and for the people
that he had with him, & entreted him to go
vp wt him vnto Ramoth in Gilead. And
Ahab king of Israell saide to Jehosaphat
king of Juda: wilte yu go wt me to Ramoth
in Gilead: And he answered him: I will
be as yu, & my people shalbe as thine, & we
wil go wt the to the war. And Jehosaphat
said vnto the king of Israel: aske cõnsel I
pray, the at the word of the lord this same
daye.

day. Therfore the king of Israel gathe-
red together of prophets.iiii. C.men, and
sayd vnto them:shall we go to Ramoth in
Gilead to fight, or should I ceasse? And
they said:go vp,and god shal deliuer it in-
to the kinges hand. But Jehosaphat said:
is there yet here neuer a prophete more of
the lords that we might aske of hym: And
the kyng of Israel said vnto Jehosaphat,
there is yet one man, by whom we maye
aske the lord. But I hate him, for he ne-
uer prophecieth me good,but alway euil,
& the same is Michea the sonne of Jimla.
And Jehosaphat saide: let not the kyng
saye so. And the kyng of Israel called one
of his chamberlains:and said:fetch hither
quickly Michea the sonne of Jimla. And
the kyng of Israel,and Jehosaphat kyng
of Juda, sat either of them on his seat in
their apparell, in a threshyng floure be-
side the gate of Samaria, and all y Pro-
phetes prophecied before them.
And one Zedechia the sonne of Chanana
had made him hornes of yron, and sayde:
thys sayeth the Lorde, with these shalte
thou ouerthrowe Siria, vntill they bee
C brought to nought. And all the prophetes
prophecied euen so,saying: Go vp to Ra-
moth in Gilead,and it shall prosper wyth
thee:for the Lorde shall deliuer it into the
hand of the kyng. And the messenger that
went to cal Michea,spake to him,saying:
behold,the wordes of the prophetes speake
good to the kyng with one assent, let thy
woordes therefore be lyke one of theyrs,
that thou speake that whiche is pleasaunt.
And Michea sayd:as truely as the Lorde
liueth,euen what my god saith, that will
I speake. And when he was come to the
kyng,the kyng sayde vnto him: Michea,
shoulde we goe to Ramoth in Gilead to
fight,or leaue of? And he sayd:goe vp,and
al shalbe well: & they shalbe delyuered in-
to your hand. And the kyng sayde to hym:
D So and so many times do I charge thee,
that thou say nothing but y trueth to me
in the name of the Lord. Then he sayd: I
did se al them of Israel scatered in y moū-
taines,as shepe that haue no shepeherd.
And the lorde sayd:these haue no maister,
let them returne euery man therefore to
his house in peace. And the kyng of Israel
said vnto Jehosaphat:dyd I not tel y that
he would not prophecy good vnto me,but
euil? But he sayde agayne:therfore heare
3.Re.xxii. b. ye the word of the Lord:* I saw the lord
sit vppon his seate, and all the companye
Esa.vi.a of heauen stoode on hys right hand, and
on his left. And the Lord sayde,who shall
deceiue Ahab,kyng of Israel:that he may
go vp and be ouerthrowen at Ramoth in
Gilead? And he sayd:one sayth this, ano-
ther that. And ther came out a spirite and
stoode before the Lorde,and sayd: I will
deceiue him. And the lord said vnto hym:
wherin? And he sayde I will go oute, and
bee a lying spirite in the mouth of all hys
prophetes. And the Lorde said,thou shalt
disceiue him:and shalt preuaile, go out &
do euen so: And now therfore behold, the 3.Re.xxii. c.
Lorde hath put a lying spirit in the mou- Iob.xii.b
thes of al these thy prophetes,and the lord Eze.xiiii. c.
hath spoken euill against the. And Zede-
kia the sōne of Canana went to, & smote
Michea vpon the cheke,and said:by what
way went the spirite of the lord from me,
to speake with thee?
And Michea sayd:thou shalt see the daye
when thou shalt goe in from chamber to
chamber for to hyde thy selfe. And y kyng
of Israel sayd:take ye Michea,and bryng
hym to Amon the gouernor of the citie, F
and to Joas the kynges sōne, and ye shal
saye,thus sayeth the kyng:put this felow
in y prison house,and fede him with bred
of affliction and water of trouble, vntil I
come again in peace.
And Michea sayd: if thou come agayn in
peace, then hath not the Lorde spoken to
me. And he sayd:herken to,ye people eue-
ry one of you. And so the kyng of Israell
and Jehosaphat the kyng of Juda, went
vp to Ramoth in Gilead. And the kyng of
Israell sayde vnto Jehosaphat: I muste
chaunge me, when I goe to the battayle:
but see that thou haue thine owne appa-
rel vpō the. And the kyng of Israel chaū-
ged himselfe,and they came to battaile.
But the king of Siria had commaunded
the captains of the charets that wer with
hym,saying:se y ye fight not against smal
or great,saue against the kyng of Israell G
onely. And when the captayns of the cha-
retes saw Jehosaphat, they sayd: it is the
king of Israel,and therfore they compas-
sed about him to fight. But Jehosaphat
cried out,and the Lord helped him, & God
chased them away from him. For it came
to passe y when the captaynes of the cha-
rets perceiued that it was not the king of
Israel,they turned back again from him.
And a certain mā drew a bow with al his
might,and smote the kyng of Israell be-
twene the ioyntes of his habergin. And
he said to his charet man:turn thine hand
that thou maist carye me out of the hoste:
for

for I am wounded. And the battaill ceased
that daye. Howbeit the kyng of Israell
caused his charet to stande stil against the
Sirians untill euen. And about the time
of the sunne going down, he died.

The. xix. Chapter.

After Jehosaphat was rebuked by the prophete Jehu, he called again the people to the honoring of the Lorde God.

A And Jehosaphat ỹ kyng
of Juda cam home again
in peace to Jerusalē. And
Jehu the sōne of Hanani
the sear went out to mete
him, & said to king Jeho-
saphat: Wouldest ỹ helpe
the ungodly, & loue thē that hate the lord?
Therfore is wrath come down uppō thee
from before the lord. Neuerthelesse, there
are some good actes found in ỹ, in ỹ thou
haste hewen down the groues out of the
lande, & hast prepared thine heart to seke
god. And so Jehosaphat dwelt at Jerusa-
lem: & turned & went out to the people frō
Beersaba to mount Ephraim, and brought
B them again unto the lord god of their fa-
thers. And he set iudges in ỹ lād through-
out al the strōg cities of Juda, citie by ci-
tie, & sayd to the iudges: take hede what ye
doe, for ye execute not the the iudgemētes
of mā, but of god: which is with you in the
iudgement. Wherefore now let the feare
Actes.x.c of the lord be upō you, & take hede, and be
Eph.vi.b doing the thing ỹ pleaseth him: for there
Col.iii.b. is no unrighteousnesse with the lord our
Rom.ii.b god, *ỹ he should haue any respect of per-
sons, or take rewardes. Moreouer in Je-
rusalē dyd Jehosaphat set of the Leuites,
C & of the priests, & of the auncient fathers
ouer Israel, in ỹ iudgement & cause of the
lord. And they returned again to Jerusa-
lē: And he charged thē, saying: Thus shall
ye doe in the feare of the lord, w the trueth
and a pure heart: what cause so euer come
to you of your brethrē that dwell in their
cities, betwene bloud and bloud, betwene
law and commaundemēt, betwene statu-
tes & ordinances, ye shal warn them that
they trespas not against ỹ lord, & so wrath
come upon you & on your brethrē. Thus
D do, and ye shal not offende. And beholde,
Amaria the hye priest is among you in all
matters of the lord, and Zebadia the sōne
of Ismael a ruler of the house of Juda, he
is ouer such businesses as concerne ỹ king
there bee officers of the Leuites also be-
fore you. Take courage to you therfore, &
be doyng manfully: and the Lorde shalbe
with such as be good.

The. xx. Chapter.

The marueslous victory that the lord gaue Jehosaphat king of Juda against the Moabites, and the children of Ammon and them of Seir.

After this also it fortuned that A
the childrē of Moab & the chil-
dren of Ammon, & with them,
other of the Ammonites came
agaist Jehosaphat to battail.
And there came some that tolde Jehosa-
phat, saying: there commeth a greet multi-
tude against the from the other syde of the
sea, and oute of Siria. And beholde, they
be in Hasasi Thamar, which is Engadi.
And Jehosaphat feared, & set himselfe to
seke ỹ lord, & proclaimed fasting through-
out al Juda. And they that wer in Juda,
gathered thēselues together to aske coun-
sel of the lord. And they came out of al the
cities of Juda to make intercession to the
lorde. And Jehosaphat stode betwene the
congregation of Juda & Jerusalem, in ỹ
house of the lord, before the newe court, &
said: O lord god of oure fathers, art not ỹ B
god in heauen, & reignest not thou on al ỹ
kingdomes of the heathen? And in thine
hand is power and might, and there is no
man ỹ is able to with stand the. Art not
thou our god, whiche diddest cast oute the
inhabitors of this land before thy people
Israel, & gauest it to the sede of Abraham
thy loue for euer? And they dwelt ther-
in, & haue built the a temple therin for thy
name, saying: yf euil come upon us, as the Pa.lii
swearde of iudgemēt, pestilence, or hunger,
then yf we stand before this house in thy
presence, for thy name is in this house, &
crie unto the in our tribulatiō, heare thou
and help. And now behold, the children of
Ammon & Moab, & mount Seir, by whō C
thou wouldest not let them of Israell go,
when they came out of the land of Egipt.
but they departed from thē, and destroyed
them not. Se howe they rewarde us, to
come for to caste us out of the pessession,
which thou hast geuē us to inherit. O our
god, wilt thou not iudge thē? for we haue
no might against this great cōpany that
cōmeth against us. Neither wot we what
to do but our eyes be unto the. And al Ju-
da stode before ỹ lord with their yōg ones
their wiues, & their children, & ther was
Jehasiel ỹ sōn of Zacharia, ỹ sōne of Ba-
naia, ỹ sōne of Jeniel, ỹ sōn of Mathania
a Leuite, of ỹ sonnes of Asaph, & upō him
came the spirit of the lord, euē in the mid-
des

des of the congregation. And he said: herken all Juda, & ye inhabytours of Jerusalem, & thou king Jehosaphat. Thus saith the lord vnto you: be not afraid, nor faynt herted, by reason of this great multitude:
D for the battail is not yours but gods. To morowe go ye down against thē, for they come vp at Ziz, and ye shall fynde them at the ende of the broke beefore the wildernesse of Jeruel. Ye shal not nede to fighte in this battaile: but step furth and stande, and behold, the helpe of the lord whiche is with you: feare not, nor let your heartes faile you, O ye of Juda, and of Jerusalē. To morow go oute against them: for the Lorde will be with you. And Jehosaphat bowed his face to the earth, and al Juda, and the inhabitours of Jerusalē fell before the lord, worshipping the Lorde. And the Leuites of the children of the Cahathites, and of the children of the Corahites, and stode vp to prayse the lord god of Israel, with a loud voice on hye. And when they arose early in the morning, they gat them out vnto the wildernesse of Thekoa.
And as they went out, Jehosaphat stode, and said: heare me, O Juda, and ye inhabitours of Jerusalem. Put your trust in the
E lord your god, that ye may be found faithfull, Geue credence to his prophetes, and so shal ye prosper. And he gaue the people counsel, and set some to sing vnto ye lorde, and to prayse him in ye beauty of holinesse, and to goe out before the army, as they went, and to saye, prayse the Lord, for his mercy lasteth euer.
And what time as they began to laud and praise, then the Lord stirred vp certain of the children of Ammon and Moab, which layed wayt for them that were of mount Seir, which were come against Juda.
And they wer ouerthrowen with strokes among themselues. For the children of Ammon and Moab, rose agaynst the inhabitours of mount Seir. And they slewe and destroyed them. And when they had made an ende of the inhabitours of Seir, euerye one helped to destroye an other among themselues. And when Juda came to the edge of the wildernesse, they loked vnto the multitude. And behold, they wer dead carkases fallen to the erth, and none escaped. And when Jehosaphat and hys people came to take awaye the spoile of
F them, they founde among them abundaunce of goodes, raymente, and pleasaūt iewels, whiche they toke for themselues, more than they coulde carye awaye: so that they wer thre dayes in gatheryng of the spoile, it was so muche,
And the fourth daye they assembled in the valleye of blessing, for there they blessed the lord. And therfore they called ye name of the same place, the valley of Blessing, vnto this day. And so all the men of Juda and Jerusalem, returned with Jehosaphat their head, for to goe again to Jerusalem with gladnesse, for the lorde hadde made them to reioyce ouer their enemies. And they came to Jerusalem with psalteries, and harpes, and shawmes, euen vnto the house of the lorde. And the feare of God fell in the kingdomes of all landes, when they had heard that the lord fought against the enemies of Israel. And so the realme of Jehosaphat was in trāquility, and his god gaue him rest on euery side.
G And Jehosaphat reygned vppon Juda, and was .xxxv. yere olde when he began 3.Re.xxii.a.
to reigne, and reigned .xxv. yeare in Jerusalem, and his mothers name, was Asuba the daughter of Silhi. And he walked in the way of Asa his father, & bowed not therefrom, doynge that whiche was right in the sight of the Lorde. Howbeit the hilaulters were not taken awaye, for ye people had not yet prepared their heartes vnto the god of their fathers.
The rest of the actes of Jehosaphat firste and laste, beholde, they are written amōg the sayinges of Jehu, the sonne of Hanani, whiche noted them in the boke of the kynges of Israel.
After this dyd Jehosaphat kyng of Juda, ioyne hymselfe with Ahaziahu kyng of Israell, whose mynd was to do wickedly. He coupled hymselfe with hym to make ships to goe to Tharsis. And they made the ships in Ezion Gaber. And Eliezer the sōne of Dodanah of Maresa, prophecied against Jehosaphat, saying: because thou hast ioyned thy selfe with Ahaziahu the Lorde hath broken thy workes. And the ships wer broken, that they were not able to goe to Tharsis.

The .xxi. Chapter.

Jehosaphat dyeth, and Jehoram succedeth him, whiche kylleth his brethren and is oppressed of the Philistines, and dyeth of the flixe.

A Jehosaphat also slepte wt his fathers, & was buried wt hys fa- 3.Re.xl.g
thers in ye citie of Dauid, & Jehorā his sō reigned in his stede and

and he hadde brethren whiche were the
sonnes of Jehozaphat, Azaria, Jehiel,
Zacharia, Asaria, Michael, and Sephatiahu.
All these were the sonnes of Jehosaphat
king of Juda. And their father
gaue them many great giftes of gold and
siluer, and other special substaunce, with
strong cities in Juda: but the kingdome
gaue he to Jehorā, for he was the eldest.
And Jehoram rose vp against the kyngdome
of his father, and * preuayled, and
Jud.ix.a 4.Re.viii b. * slewe all his brethren with the sworde,
and diuers of the lordes of Israel.
Jehoram was two and thirtie yeare olde
when he begāne to reigne and he reigned
eighte yeare in Jerusalem. And he wal-
B ked in the waye of the kinges of Israell,
lyke as dyd the house of Ahab, for he had
the daughter of Ahab to wyfe, and he
wroughte euill in the eyes of the Lorde.
Howbeit, the Lorde woulde not destroye
the house of Dauid, because of the * coue-
4.Re.ii.a and.ix b. naunte that he hadde made with Dauid,
2 Pa.vi.c as he promised to geue a lighte to hym,
and.vii.d and to hys sōnes for euer. * In his dayes
2 Re.viii. c. the Edomites rebelled when they were
3.Re.xxii. vnder the dominion of Juda, and made
g. themselues a kyng.
4.Re.viii And Jehoram went furth with his Lor-
e. des, and all his charrets were with hym:
and he rose vp by night and smote the E-
domites, whiche compassed hym in, and
the captaines of the charets. But Edom
rebelled styll, so that they woulde not bee
vnder the hande of Juda vnto this daye.
That same tyme also did Libna departe
from beyng vnder his hande, because Je-
horam hadde forsaken the Lorde God of
hys fathers. Moreouer he made hilaul-
ters in the cities of Juda, and caused the
inhabitours of Jerusalem to commit forni-
C cation, and prouoked Juda to Idolatrie.
And there came a writinge to him from
Elia the Prophete, saying: Thus sayeth
the Lorde God of Dauid thy father: be-
cause thou haste not walked in the wayes
of Jehosaphat thy father, and in the
wayes of Asa king of Juda, but walkedst
in the wayes of the kinges of Israel, and
haste made Juda and the dwellers of Je-
rusalē to goe a whoring like to the whore-
dome of the house of Ahab, and haste
slayne thy brethren, euē thy fathers house
whiche were better than thou: beholde,
with a great plage will the Lorde smyte
thy folke, thy children, thy wiues and thy
goodes.
And thou shalt suffer great payne: euen
a disease of thy bowels vntill thy guts fal
oute by reason of thy sickenesse, daye by
daye. And so the Lorde stirred vp against
Jehoram the spirite of the Philistines, D
and the Arabians that were beside the
blacke Mores.
And they came vp into Juda, and wasted
it and caryed away al the substaunce that
was founde in ẏ kinges house: & his son-
nes, and hys wiues: so that there was
neuer a sōne lefte him saue Jehohahas,
whiche was ẏe yongest among his son-
nes. And after all these thinges, the Lord
smote him in his bowels with an vncura-
ble disease. And it came to passe, that in
processe of time, euen after the ende of.ii.
yeres, his guttes fel oute in hys sicknesse:
and so he dyed of very euill diseases. And
they made no burning for him, like the
burning of his fathers. When he beganne
to reigne, he was.xxii.yere old, and reyg-
ned in Jerusalem.viii.yeare, and lyued
wretchedly: howbeit they buryed hym in
the citie of Dauid, but not amōg the Se-
pulchres of the kinges.

The.xxii.Chapter.

Ahasiahu reigneth in the rowme of Jehorā. Jehu king of Israel killeth Ahasiahu, Athalia putteth to death all the kinges linage, onely Joas escapeth.

AND the inhabitors of Je- A
rusalem, made Ahaziahu 4.Re.viii
his yong sōne, king in his
stede. For the men of war
that came with the host of ii.Par.
the Arabians, had slaine b.
all his eldest sonnes. And
so Ahaziahu the sonne of Jehoram kyng
of Juda, was made king. Two and forty
yeare old was he whē he began to reygne
and he reigned one yeare in Jerusalem.
His mothers name was Athaliahu the
daughter of Amri. And he walked also in
the wayes of the house of Ahab: for hys
mother (by her counsell) entyced him to do
wickedly. Wherefore he did that whyche
was euil in the sight of ẏ Lord, as did they
that wer of ẏ house of Ahab: for they wer
his counsellors after the death of his fa-
ther, to his destruction. And he walked af-
ter their counsel, and went with Jehoram B
the sonne of Ahab king of Israel, to fight
against Hazael king of Siria at Ramoth
in Gilead: & the Sirians smote Jehorā.
And he returned to be healed in Jezrell,
of the woundes which wer geuen him at
Rama, when he fought with Hazael kyng
of

of Siria. And Ahaziahu the sonne of Jehoram king of Juda, went down to see
Jehoram the sonne of Ahab at Jezrel, because he was deseased. And it came of god
that Ahaziahu should bee despised for his comming to Jehoram: for when he was
come, he went out with Jehoram against Jehu the sonne, of Nymsi, whom ÿ Lord
hadde annoynted to destroye the house of Ahab. And so it came to passe that when
Jehu was executing iustice vpon ÿ house of Ahab, and had founde the Lordes of
Juda and the sonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he
slew theim: And he sought Ahaziahu, and they caughte him where he was hydde in
Samaria, and brought him to Jehu. And when they hadde slayne him, they
buryed him, because (saide they) he is the sonne of Jehosaphat, whiche soughte the
Lorde with all his hearte. And the house of Ahaziahu, hadde no power to kepe still
the kingdome. But when Athaliahu the mother of Ahaziahu sawe that her sonne
was dead, she arose and destroyed all the kynges seede in the kinred of the house of
Juda. And Jehosabeth the daughter of ÿ kyng tooke Joas the sonne of Ahaziahu,
and stale him from among the kings sonnes that were slaine, and putte him and
his nurse in a priuye chamber. And so Jehosabeth the daughter of kyng Jehoram
the wife of Jehoiada the priest, and the sister of Ahaziahu, hydde him from Athaliahu,
that he was not slayne. And so he was with them hid in the house of god. vi.
yeare. And Athaliahu reigned ouer the lande.

The. xxiii. Chapter.

Joas the sonne of Ahaziahu, is made king. Athaliahu is put to death.

A
And * in ÿ seuenth yeare, Jehoiada beyng bolde, tooke the captains of hūdredes,
Azariahu the sonne of Jehoram, and Jsmaell the sonne of Jehohanam, Azariahu, the
sonne of Obed, Maasiahu the sonne of Adaiahu, and Elizaphat the sōne of zichri,
and made a bonde with them. And they wente aboute in Juda, and gathered the
Leuites out of all the cities of Juda, and the auncient fathers of Jsrael: and they
came to Jerusalem. And all the congregation made a bonde
with the kyng in the house of God. And he said vnto them: beholde, the kings sonne
must reigne, * as the Lorde hath saide of the children of Dauid,
Thys is it therefore that ye shall doe: The thyrd parte of you shal (on the Sabboth)
come to the Priestes, Leuites, and kepers of the porches. And an other third
parte shall bee by the kynges house, and an other third parte shall bee at the gate
B
of the foundation, and all the people shall bee in the courtes of the house of the lord.
But there shall none come into the house of the Lorde, saue the Priestes, and they
that minister vnto the Leuites. They shall goe in, for they are holye: but
all the people shall keepe the watche of the Lorde.
And the Leuites shall compasse the kyng rounde about, and euerye manne shall
haue his weapon in hys hande: and what other manne so euer dothe come into the
house of the Lorde, he shall be slayne: and let them be wyth the kyng, when he
commeth in, and when he goeth oute. And the Leuites and all Juda dydde
accordyng to all thynges that Jehoiada the priest hadde commaunded, and tooke
euery manne his menne that came in, on the Sabboth, with them that went oute
C
on the Sabboth daye, neyther dyd Jehoiada the Prieste let the companies departe.
And Jehoiada the Prieste deliuered to the captaynes of hundredes, speares, shildes,
and bucklers, that had pertayned to kyng Dauid, and were in the house of God. And
he set all the people, euerye manne hauyng hys weapon in hys hande, from the ryght
syde of the temple, to the lefte syde of the temple, along by the aultar and the
temple, rounde about the kyng. And they brought oute the kynges sonne, and put
vpon hym the crowne, and the testimonie, (and they gaue him in his hande the lawe,
that was to be kept) and made him kyng. And Jehoiada and hys sonnes annoynted
hym, and sayde God saue the kyng. When Athaliahu hearde the noyse of
the people runnynge, and praysyng the kyng, she came to the people into ÿ house
of the Lorde, and she loked, and beholde, the kyng stoode in hys place at the
entryng in, and the Lordes and the trompets were by the kyng, and all the people
of the lande reioyced, blowyng wyth trompets, and dydde playe with instrumentes
of musicke, and taught to synge and

Marginal notes: C; iiii. Re. ix. b; iiii. Re. x. b; D; iiii. Re. xi.; iiii. Re. xi.; ii. Re. vii. a. and. ix. a. iii. Pa. vi. c. vii. b. and xxi. b.; Ex. xxvii. b.; De. xvii. b.

and prayse. But Athaliahu rent her clo-
thes, and sayde: treason, treason. And Je-
hoiada the priest went out to the captay-
nes of hundredes that were gouernours
of the hoste, and sayde vnto thē, haue her
out without the doore of the temple: and
D who so foloweth her, lette hym be slayne
with the sworde. For the Priest sayde, that
they should not slay her in the house of the
Lorde. And they layde handes on her, tyll
she was come to the enteryng of the hor-
segate, beesyde the kynges house, & there
4.Re.xi.d they slue her. And Jehoiada made a bōde
betwene hym and all the people, and the
kyng, that they shoulde be the Lordes
people. And all the people wente to the
house of Baal, and destroyed it, and brake
hys aulters and his ymages, and slue
Mathan, the Prieste of Baall, before the
aulters. And Jehoiada putte the offyces
1.Pa.xv.a. for the house of the Lorde, vnder the hād
of the Priestes and Leuites, as Dauid
and.xvi.c had distributed them in the house of the
Nu.28.a. Lorde, to offer burnt offerynges vnto the
Lorde, as it is wrytten in the lawe of Mo-
ses, with reioycynge, and syngynge, as
it was ordeyned by Dauid. And he set
porters by the gates of the house of the
Lorde, that none which was vncleane in
any thing, should enter in.

And he tooke the captaynes of hundredes, and all the nobles, and the gouernours of the people, and all the folke of the lande, and caused the kyng to come downe out of the house of the Lorde, and they came thorowe the hye gate in to the kynges house, and set the kyng vpon the seate of the kyngdome. And al the people of the lande reioyced, and the citie was in tranquilitye, after that they hadde slayne Athaliahu with the sworde.

The.xxiiii.Chapter.

Joas duryng the life of Jehoiada, kepeth the lawe: but after his death he regardeth it not. He killeth Zachariah the prophete. Joas is killed of hys owne seruauntes, after him reygneth Amasiahu.

A IOas was seuen yeare olde, when he beganne to raygne, and hee raigned fourtye yeare in Jerusalem. His mothers name was Zibia of Beer Seba. And Joas didde ẏ which was righte in the sighte of the Lorde, all the dayes of Jehoiada the Priest.
4.Re.xi.a.

And Jehoiada tooke him twoo wyues, and he begate sonnes and daughters.
And it chaunced after this, that Joas
was mynded to renue the house of ẏ Lord,
and he gathered together the Priests and
the Leuites, and sayde to them: goe oute
B vnto the cities of Juda, and gather of all
Israell money to repayre ẏ house of your
God, from yeare to yeare, and see that ye
haste the thyng: howe be it, the Leuites
were slacke. And the kyng called Jehoia-
da, that was the chiefeste, and sayde vnto
hym: Why requireste thou not of the Le-
uites to bring in, out of Juda and Jeru-
salē*, the collection of money, accordinge Exo.
to the commaundemēte of Moses: the ser-
uaunte of the Lorde, and the congrega-
tion of Israell shoulde offer it for the ta-
bernacle of witnesse.

For wicked Athaliahu and her children
brake vp the house of God, and all the
thinges that were dedicate for the house 4.Reg.xii.b.
of the Lorde dydde they bestowe for Ba-
lim. And at the kynges commaunde-
ment, they made a cheste, and set it with-
oute at the gate of the house of the Lorde,
and made a proclamatiō throughe Juda
and Jerusalem, to bring into the Lord
the taxation of money, that Moses the Exo.
seruaunt of God set vppon Israell in the
wyldernesse. And the Lordes and all the
people reioyced, and broughte in, and cast C
into the cheste, vntill it was full.
And it fortuned, that at the same tyme
they broughte in the cheste (vnto them
which wer in the kinges businesse) by the
hand of the Leuites. And when they saw
that there was muche money, the kings
scribe (and one appoynted by the hye
Priest) came and emptyed the cheste, and
tooke it, and caryed it to his place agayn,
thus they didde daye by daye, and gathe-
red muche money. And the kyng and Je-
hoiada gaue it to suche as didde the la-
boure and worke in the house of the Lord, D
and hired masonnes and carpenters to
repaire the house of the Lorde, and so did
the artificers in yron and brasse, to amēde
the house of the Lorde. And so the worke-
men wroughte, and the worke mended
through their handes, and they made the
house of God as it oughte to be, and
strengthed it. And when they hadde fi-
nished it, they broughte the rest of the mo-
ney before the king and Jehoiada, and
therewith were made vesselles for the
house of the Lorde: euen vesselles to mi-
nister withall, and to serue for burnt offe-
ringes

...charges, and spoones, vessels of
golde and syluer. And they offered burnt
offeringes in the house of the Lorde con-
tinuallye, all the dayes of Jehoiada: But
C Jehoiada waxed olde, and dyed full of
dayes. For an hundred and thyrtye yeare
olde was he when he dyed. And they
buryed hym in the citye of dauid amonge
the kynges, bycause he delt well with
Israell, and with God, and with hys
house. And after the deathe of Jehoiada,
came the Lordes of Juda, and made
obeysaunce to the kynge. And the kinge
hearkened vnto them. And so they lefte
the house of the Lorde God of theyr fa-
thers, and serued groues and ydolles.
And then came the wrathe of God vppon
Juda and Jerusalem, for thys theire
trespasses sake. And he sente prophetes
to them, to brynge them agayne vnto
the Lorde. And they testified vnto them:
But they would not heare. And the spirit
of god came vppon zacharia the sonne of
Jehoiada the Prieste, whiche stoode vp
the people, and sayde vnto them: Thus
F sayeth God: why transgresse ye the com-
maundementes of the lorde, that ye can-
not prosper? For bycause ye haue forsakẽ
the Lorde, he also hathe forsaken you.
And they conspyred agaynste hym, and
stoned him with stones at the commaũde-
mente of the kynge: euen in the courte
of the house of the lorde. And so Joas the
kynge remembred not the kindnes which
Jehoiada hys father hadde done to hym,
but slue his sonne. And when he dyed, he
sayde: the lorde loke vppon it, and require
it. And when the yeare was oute, it for-
tuned that the hoste of Siria came vp a-
gaynste hym, and they came agaynst Ju-
da and Jerusalem, and destroyed all the
Lordes of the people from amonge the
people, and sent all the spoyle of them vn-
to the kynge to Damasco: for the Siri-
ans came with a small company of men,
G and the Lorde delyuered a very greate
hooste in to theyr hande, bycause they
hadde forsaken the Lorde God of theyr
fathers. And moreouer they serued Jo-
as accordyng to hys deedes. And when
they were departed from hym, they lefte
hym in great dyseases, and * hys owne
seruauntes conspired agaynste hym, for
the bloude of the chyldren of Jehoiada
the Prieste, and slew hym on hys bedde,
and he dyed, and they buryed hym in the
citye of Dauid: but not in the sepulchres
of the kyngs. And these are they that con-
spyred agaynste hym: zebad the sonne of
Simeath an Ammonyte, and Jehosa-
bad the sonne of Symryth a Moabyte.
And hys sonnes, and the summe of þ taxe
that was raysed in hys tyme, and the re-
payringe of the house of God: beholde,
they are wrytten in the storye of the booke
of the kynges. And Amaziahu his sonne
reigned in hys stede.

The.xxv. Chapter.

*Amaziahu ouercommeth the Edomites. And Jo-
as kyng of Israell ouercommeth Amaziahu.*

Amaziahu was .xxv. yeare olde, whẽ
he began to reygne, and he reigned 4.Re.xiiii. a
nine and twenty yeare in * Jerusalẽ.
Hys mothers name was Jehodadan of
Jerusalem. And he dydde that whiche
is ryghte in the syghte of the Lorde: but
not with a perfecte hearte. And as sone
as he was setled in the kyngdome, he
slue hys seruauntes, that hadde kylled
the kynge hys father. But he slue not De.xxiiii. c.
theyr chyldren, bycause it is wrytten thus 4.Re.xiii. b.
in the lawe and booke of Moyses, where
the Lorde commaunded, saying: * the Je.xxxi. e.
fathers shal not dye for þ chyldren, nether
shall the chyldren dye for the fathers, but Eze.xviii. e.
euerye man shall dye for hys owne sinne.
And Amaziahu gathered Juda together, B
and made them captaynes ouer thousãds,
and ouer hundreddes, accordynge to the
houses of theyre fathers thorowoute all
Juda and Ben Jamyn. And he num-
bred them from twentye yeare olde, and
aboue, and founde amonge them, thre
hundred thousande chosen men, able to go
to battayle, and that coulde handle speare
and shylde. He hyred also an hundred
thousande stronge fyghtynge men oute
of Israel, for an hundred talentes of sil-
uer. And there came a man of God to
hym, and sayde: O kynge let not the
armye of Israell come with thee: for the
Lorde is not with Israell, neither with C
all the house of Ephraim. But yf thou
wylte nedes bee faythlesse, come on,
and take the battayle in hande, and God
shall make thee fall before the enemye.
For God hath power to helpe, and to
caste downe. And Amaziahu sayde to
the man of God: what shall we doe then,
for the hundred talentes whiche I haue
geuen for the hooste of Israell? The
man of God aunswered: the Lorde is a-
ble to geue thee muche more than they
be. And Amaziahu seuered them to the
army that was come to hym oute of Eph-
raim, to goe home agayne. Wherefore

they were exceadynge wrothe with Iu-
da and returned home in greate anger.
And Amaziahu tooke hearte and cary-
ed oute hys people, and went to the salt
4.Ki.xiiii c. valleye, and * smote of thee chyldren of
Seyr, tenne thousande. And other
tenne thousande did the chyldren of Iu-
da take alyue, and caryed them vnto
thee toppe of a rocke, and caste them
downe from the toppe of the rocke, that
they all to brust: but the soldiors of the
armie which Amaziahu sent awaye, that
they shoulde not goe with hys people to
battayle, fell vpon the cityes of Iuda
D from Samaria vnto Bethhoron, and
smote three thousande of them, and toke
muche spoyle. And it chaunced after that
Amaziahu was come from the slaughter
of the Edomites, he brought the Goddes
of the chyldren of Seir, and sette them
vp to be his Goddes, and bowed hymselfe
before them: and burned incense vnto
them. Wherfore the Lorde was wroth
with Amaziahu, and sent vnto hym a
prophet, whiche sayd vnto hym: why hast
thou sought y Goddes of y people, which
were not able to delyuer their owne peo-
ple out of thine hande? And it chaunced that
E as the prophete talked with hym, the king
sayd vnto hym haue men made the of the
kynges counsell? ceasse, why wilt thou be
beatene? And the prophet ceased, and sayd:
I am sure that God is mynded to destroy
thee, because thou haste done this and a-
4.Ki.xiiii b. greeste not vnto my cousell. * Then Ama-
ziahu kyng of Iuda tooke aduise, and sent
to Ioas the sonne of Iehoahaz the sonne
of Iehu kyng of Israell, and sayd: come,
that we may see either other. And Ioas
kyng of Israell sent to Amaziahu kyng of
Iuda, saying: a thistle that is in Libanō
sent to a Cedre tree of Libanō, saying: *
geue thy daughter to my sō to wife. And
4.Ki.xiiii c. their came a wylde beaste of Libanon, &
Iudi.ix.c trode downe the thistle. Thou sayest y
4.Es.iiii. b thou hast beaten the Edomytes and thine
hearte maketh thee proude to glorifie thy
F selfe. Now therefore byde at home: why
doest thou prouoke vnto euyll, that thou
mayest perysshe, both thou and Iuda with
the? But Amaziahu woulde not hearken
to hym: for it came of God euen to deliuer
them into the hande of their enemyes,
bycause they soughte cousell at the Gods
of Edome. And so Ioas the kyng of Is-
raell came vp and they sawe either other,
both he and Amaziahu kyng of Iuda at
Bethsames whiche is in Iuda. And Iuda
was put to the worse before Israell, and
they fled euery man to hys tente. And Io-
as the kyng of Israel toke Amaziahu kyng
of Iuda the sonne of Ioas, the sonne of
Iohoahas at Bethsames: and brought
hym to Ierusalem, and brake the walle of
Ierusalem (frō the gate of Ephraim, vn-
to the gate that was ouer against it) foure
hundred cubytes. And he toke awaye al-
so all the golde and siluer, and all the Ie-
welles y were founde in the house of God
with Obed Edom, and the treasures of
the kynges house, and the yong chyldren,
and returned to Samaria. And Amazi-
ahu the sonne of Ioas kynge of Iuda,
liued after y death of Ioas sonn of Ieho-
ahas kyng of Israel .xv. yeare. The rest
of the actes of Amaziahu fyrst and last,
are they not written in the boke of y kigs
of Iuda and Israel? And after the tyme
that Amaziahu did turne awaye from the
lord, * they conspired treason agaynst him
in Ierusalem: & when he was fled to La-
chis, they sent to Lachis after hym, and
slue hym there: and brought hym vp with
horses, and buryed hym with hys fathers
in * the city of Iuda.

The .xxvi. Chapter.

After the death of Amaziahu reygneth Uzia, (otherwise called Osia) which is stryken with the leprie, and Ioatham reygneth in hys rome.

THen all the people of Iu-
da toke Uzia (which was
xvi. yere old,) and made
hym kynge in the roume
of hys father Amaziahu.
And he builte Eloth, and
brought it agayne to Iu-
da after that the kyng was layd to slepe
with his fathers. Sixtene yeare olde was
Uzia, when he began to reygne: and he
reigned .lii. yeare in Ierusalem. Hys mo-
thers name also was Iecholia of Ieru-
salem. And he dyd that whiche was right
in the syghte of the lorde: according to al,
as dyd hys father Amaziahu. And it came
to passe that he sought God in y dayes
of Zachariahu, (whiche mayntayned the
feare of God) and as long as he sought
the lorde, God made hym to prosper. And
he went to battayle agaynst the Philisti- B
nes and brake downe the walle of Geth
and the walle of Iabne, and the walle
of Asdod, and builte cityes about Asdod
and

and among the Philistines. And God helpe him against the Philistines, and against the Arabians, that dwelt in Gurbaal, and Hammehunim. And the Ammonites gaue tribute to Uzia, and hys name spred abrode euen to the entring in of Egipt: for he played the man exceadingly.

C Moreouer, Uzia built towers in Jerusalem by the corner gate, and by the valley gate, and at the turning of the walle: and made them strong. And he built towers in the wildernesse, and digged many wells: for he had much cattel in the valleyes and plaines, plowmen, and vine dressers in the mountaines, & in Charmell: for he loued husbandry. And Uzia had an host of fighting men that wente oute to warre in the armye, according to the number of their office vnder the hande of Jeiell ye Scribe, and Maaziahu the ruler, and vnder the hande of Hananiahu, whiche was one of the kinges Lordes. And the whole number of the auncient fathers, and of the men of might, were .ii. M. and .vi. C. And vnder the hand of them was the army of the men of warre, euen .iii. C. and .vii. M. and .v. C. that made warre with the power of an army, helpig the king against the enemies. And Uzia prouided them throughout al the host, shildes, speares, helmettes, habergins, bowes and slinges for to caste stones. And he made subtil engins in Jerusalem, which he inuented, and layed on the towers and corners, to shote arowes and great stones withall. And his name spred farre abrode bicause he was helped so excellently, so yt he became very mighty. But in his strength, his hart rose to his destruction. For he transgressed againste the Lord his God, and went into the temple of the Lord, to burne cense vppon the aulter of incense. And Azariahu ye Priest went in after him, & with hym foure score Priestes of the Lord that were valeaunt men. And they stode by Uzia the king and sayd vnto hym: *it perteineth not to thee Uzia, to burne incense vnto the Lord, but to the Priestes the children of Aaron, that are consecrate for to offer incense: come therefore out of the Sanctuary, for thou hast trespassed, and it is no worshyp to thee before the Lord God.

D And Uzia was wroth, and had incense in hys hande to burne it: and so while he had indignation against the Priestes, ye Leprosy sprang in his forehead before the Priestes in the house of the Lord, euen besyde the incense aulter. And Azariahu the chiefe Priest with al the other Priestes, loked vpō him: and beholde, he was become a Lepre in hys forehead, and they vexed him thence. And he was fayne to goe oute, bicause the Lord had smitten him. And Uzia ye kyng continued a Lepre vnto the daye of hys death, and dwelt seuerall in an house, being a Leper and shut out of the house of ye Lorde. And Jotham hys sonne had the gouernaunce of the kynges house, & iudged the people of the lande. The rest of the actes of Uzia first and last, did Esaye the Prophete the sonne of Amos, write. And so Uzia slept with his fathers: and they buried him with his fathers, in the fielde of the buriall, which was beside the Sepulchres of the kynges. For they sayde: he is a Lepre. And Jotham hys sonne reigned in his steade.

The .xxvii. Chapter.

Jotham reigneth, and ouercommeth the Ammonites. Ahas hys sonne reigneth in hys steade.

IOtham was .xxv. yeare olde, when *he beganne to reigne, and reigned .xvi. yeare in Jerusalem. His mothers name also was Jerusa the daughter of Zadoc. And he did ye which was right in the sight of the Lord, in all pointes as did his father Uzia, saue that he came not into the temple of the Lorde, and the people dyd yet wyckedlye. He built the hie gate of the temple of the Lorde, and on the wal (where the house of ordinaunce was) he built muche. Moreouer, he builte cities in the mountaynes of Juda, and in the wood countreye he builte castels and towers. He foughte with the kyng of the children of Ammon, and preuayled agaynste them.

B And the children of Ammon gaue hym the same yeare an hundred talentes of siluer: and ten thousande quarters of wheate, and ten thousande of barley. So muche did the children of Ammon geue him the seconde yeare, and the thirde also. So Jotham became mighty, bicause he directed hys way before the Lord hys God.

The rest of the actes of Jotham, and all hys warres, and his conuersation, loe, they are written in the boke of the kinges of Israell, and Juda. He was fyue and twentye yeare olde, when he began to reigne, & reygned sixtene yeare in Jerusalem.

Margin notes: iiii. kin. xv. b; ...4. kin. ...a

salem. And Iotham slept with his fathers and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his steade.

The.xxviii.Chapter.

The wickednesse of Ahas kyng of Iuda. After hym reigneth Hezekia.

A
4.Re.xvi. a Ahaz was * twenty yeare olde when he beganne to reigne, and reigned sixtene
Here xviii. b. yeare in Ierusalem and he did not that whiche is righte in the sighte of ẏ lord, as did his father Dauid, For he walked in ẏ waies of ẏ kin
4.Re.xxi. c. ges of Israel, & made molten ymages for Baalim. He offered incense in the valleye of the sonne of Hinnom, and burnte hys children in fyre, after the abhominations of the Heathen, whom the Lord cast oute before the children of Israell. He offered also, and burnte incense in hillaulters, and vppon mountaines, and vnder euery grene tree.

* Wherefore the LORDE his God delyuered hym into the hande of the
4.Re.xvi. d. king of the Sirians: whiche bet hym, and
Esa.vii.a caryed away a greate multitude of hys, captyue, and broughte them to Damasco. And he was deliuered into the hande of the kynge of Israell, whiche smote hym with a greate slaughter. For Pecah the sonne of Remaliahu, slue in Iuda an hundred and twenty thousande in one daye, whiche were all fighting menne: and that bicause they hadde forsaken the Lord God of their fathers. And Zichri a mighti man of Ephraim, slue Maasiahu the kynges son, and Azrica ẏ gouernor of ẏ house, & Elcana ẏ was next to the king. And the children of Israel toke prisoners of their brethren, twoo hundred thousand women, sonnes and daughters, and caryed away muche spoyle of them, & brought the spoyle to Samaria.

But there was a Prophete of the
B Lordes (whose name was Obed) and he wente oute before the hoste that came to Samaria, and sayd vnto them: Beholde, bicause the Lord GOD of your fathers is wroth with Iuda, he hath deliuered them into your hande. And ye haue slayne them with cruelnesse, that reacheth vp to heauen. And nowe ye purpose to keepe vnder the children of Iuda and Ierusalem, and to make them bondemenne and bondewemen. And doe ye not lade your selues with sinne, in the syghte of the Lorde youre God? Nowe heare me therefore, and delyuer the captiues againe, whyche ye haue taken of your brethrẽ, for els shall the great wrath of God be vpon you.

Wherefore certaine of the heades of ẏ C
children of Ephraim, as Asaria the sonne of Iehohanan, Berechiahu the sonne of Mesillemothe, and Iehezkiahu the sonne of Sallum, and Amasa the sonn of Hadlaye, stode vp agaynste them that came from the warre, and sayed vnto them: brynge not in the captyues hyther. For whereas we haue offended towarde GOD already, ye intende to adde more to oure sinnes and trespasse. For oure trespasse is greate alreadye, and there is a fearce wrathe againste Israell. And vppon that, the menne of armes lefte the captyues and the spoyle beefore the Lordes and all the congregation.

And the menne that were nowe rehearsed by name, rose vp and tooke the prysoners, and wyth the spoyle clothed all that were naked amonge them, and araied them, and shooed them, and gaue them to eate and to drynke, and annointed them, and caryed all that were feble of them vppon asses, and broughte them to Iericho (ẏ citie of Palmetrees) to their brethren and then they returned to Samaria agayne.

* At that same tyme did king Ahaz sende 4.Re.xvi. b
vnto the kynges of Assur, to haue helpe of them. And the Edomites came again and slue some of Iuda, and caryed away captiues. And the Philistines inuaded the cities in the lowe countreye, and towarde the Southe of Iuda, and tooke Bethsames, and Aialon, and Gederoth, and Socho, wyth the townes longing thereto, and Thimna wyth the townes of the same: Gimso, and the townes thereof, and dwelt there. For the Lorde broughte Iuda lowe, bicause of Ahaz kyng of Iuda, whiche made Iuda naked, and transgressed sore agaynste the Lorde. And Thilgath Pilneser kynge of the Assirians came vppon hym, and troubled hym, rather than strenghthened hym. For Ahaz tooke awaye a portion oute of the house of the Lorde, and out of the

the kinges house, and out of the Lordes
houses, and gaue vnto the king of the As-
sirians, and yet it helped him not. And in
D the very tyme of his tribulacion dyd kyng
Ahaz trespasse yet more against the lord.
For he offred vnto the Gods of them of
Damasco, which bett him, and he said: bi-
cause the Gods of the kinges of Siria
helpe them, therefore will I offer to them,
that they may help me also. But they wer
his destruction, and the destruction of all
Israell. And Ahaz gathered together the
Para. vessels of the house of God, & brake them
and shut vp the dores of the house of the
Para. Lord, and made him aulters in euery cor-
ner of Ierusalem. And in all the cities of
Iuda he made hilaulters, to burne incēce
vnto other Gods, and angred the Lorde
God of his fathers. The rest of hys actes
and his works, first and last: behold, they
are wrytten in the booke of the kinges of
Iuda and Israel. And Ahaz slept with his
fathers, and they buried him in the citie of
Ierusalem: but brought hym not vnto the
Sepulchres of the kynges of Israel. And
Hezekia hys sonne reigned in hys steade.

The.xxix. Chapter.

Hezekia (otherwise called Esechias or Iehiskiahu)
restoreth vnto the Temple of the Lord, al the thyn-
ges that had not ben regarded of hys predecessours

I iiii.kin. xviii.a. HEzekia began to reigne
when he was fyue and
twentye yeare olde, and
reigned nine and twenty
yeare in Ierusalem. And
hys mothers name was
Abia the daughter of Za-
chariahu. And he dyd that whiche was
ii. Para. xxviii.b. righte in the sighte of the Lorde in all
poinctes, as dyd Dauid hys father. He
opened the doores of the house of the
Lorde (in the first yeare and first moneth
of hys reigne) and repaired them. And
he broughte in the Priestes and the Le-
uites, and gathered them together into
the East strete: and sayd vnto them. Hear
me ye Leuites, and nowe be Sanctifyed,
and halowe the house of the Lorde God
of your fathers, bring filthinesse out of the
holy place. For our fathers haue trespas-
sed, and done euill in the eyes of the lorde
our God, and haue forsaken him: and tur-
ned away their faces from the habitation
of the Lorde, and turned their backes on
it. And besyde that: they haue shutt vp the
dooress of the porche, and quenched the B
lampes, and haue neither burnte incence,
nor offered burnt offeringes in the holy
place vnto the God of Israell.

Wherefore the wrath of the Lorde fel
on Iuda, and Ierusalem: and he hath
broughte them to trouble, to be wondred
on, and to be hissed at, euen as ye see with
your eyes. For loe, oure fathers wer ouer-
throwen with the sweard, and our sonnes
our daughters, and oure wiues were ca-
ryed awaye captyue for thesame cause.
And nowe it is in my hearte, to make a
couenaunte with the Lorde God of Isra-
ell: that he maye turne awaye hys heauy
indignation from vs. Now therefore my Nume. xviii.a
sonnes, be not negligent: for the Lord
hath chosen you to stande before him, and
for to minister and serue hym, and to burn
incence.

Then the Leuites arose: Mahath the
sonne of Amasai, and Ioell the sonne of C
Asariahu of the children of the Cahathy-
tes. And of the sonnes of Merari, Kis the
sonne of Abdy, and Asariahu the sonne of
Iehalelell. And of the sonnes of the Ger-
sonites, Ioah the sonne of Simma, and
Eden the sonne of Ioah. And of the sōnes
of Elisaphan, Symri, and Iehiell. And
of the sonnes of Asaph, Zechariahu, and
Mathaniahu. And of the sonnes of He-
man, Iehiell, and Simei. And of the son-
nes of Ieduthun, Semaia and Vziell.
And they gathered their brethren, and
purified themselues, and came accordyng
to the commaundemente of the kyng, and
the wordes of the Lorde, for to clense the
house of the Lorde.

And the Priestes wente into the in-
ner partes of the house of the Lorde, to
clense it, and broughte oute all the vn-
clennesse that they founde in the temple
of the Lorde, into the courte of the house
of the Lorde. And the Leuites tooke it,
to carye it oute into the broke Cedron.

They beganne the firste day of the first
moneth to purifie, and the eyghte daye of
the moneth came they to the porche of
the Lorde: and purged the house of the
Lorde in eyghte dayes, and in the sixtene D
daye of the fyrste moneth they made an
ende.

And they went into Hezekia the kyng,
and sayd: we haue clensed all the house of
the Lorde, the alter of burnte offeringe,
with all hys vessells, and the shewbread
table, wyth all hys apparell: and all the
vessels whiche kyng Ahaz did caste asyde

when he reigned, and transgressed, them
we haue prepared and sanctified: and be-
holde, they are before the aulter of ẏ lord.
And Hezekia the kyng rose earlye, and
gathered the Lordes of the citye, and
wente vp to the house of the Lorde. And
they brought seuen Oxen, seuen Rams,
seuen shepe, and seuen he goates, to bee a
synne offeryng for the kyngdome, for the
Sanctuarye, and for Juda. And he
commaunded the Priestes, the sonnes of
Aaron, to offer them on the aulter of the
Lorde.
E And they slewe the Oxen, and the
Priestes receiued the bloude, and sprink-
led it vppon the aulter: likewise, whẽ they
had slaine the Rammes, they sprinckled
the bloude vppon the aulter: they slew al-
so the shepe, and they sprinckled the bloud
vppon the aulter. And then they brought
foorth the he goates for the synne offe-
ring, before the kyng and the congrega-
tion, and put theyr handes vppon them.
And the priestes slew them, and with the
bloude of them, they clensed the aulter to
make satisfaction for all Israell: for the
king commaunded that the burnte offe-
ring and the sinneoffring should be made
for all Israell. And sette the Leuites in
the house of the Lorde with Simbals,
F Psalteries, and Harpes, * accordyng to
i. Pa. xxv c the commaundemente of Dauid, and of
Gad the kinges Sear, and Nathan the
Prophete. For so was the commaunde-
mente of the Lorde, through the hand of
his Prophetes. And the Leuites stoode,
hauing the instrumentes of Dauid, and
the priestes helde the trompettes. And
Hezekia commaunded to offer ẏ burnt of-
feryng vppon the aulter. And when the
burntoffring began, the song of the lorde
beganne also, and the trompets with the
instrumentes that were ordeined by the
hande of Dauid king of Israel. And all ẏ
congregation worshipped, singing a sõg,
and blowing with the trompets, and all
this continued, vntyll the burnt offeryng
was finyshed. And when they had made
an ende of offering, the kyng and all that
were presente with him, bowed thẽselues
and woorshipped. And Hezekia the king,
and the Lordes, spake to the Leuites to
prayse the Lorde with the wordes of Da-
uid, and of Asaph the Sear. And the Le-
uites sang prayses with gladnesse, and
the other bowed themselues, and woor-
shipped.
And Hezekia aunswered, and sayde:
nowe ye haue consecrate your handes to
the Lorde: goe to therefore, and bryng in
the sacrifices and thankeofferinges into
the house of the Lorde. And the congre- G
gation brought in the sacrifices, & thank-
offeringes, and burnt offeringes as ma-
ny as were of a free liberall heart. And
the number of the burnt offerings which
the congregation brought, was. lxx. oxen
an. C. Rammes, and two. C. shepe: whi-
che were all for the burnt offering of the
Lord. And there were dedicated sixe. C.
oxen, and thre. M. shepe. And the priestes
were to fewe to slay all the burnte offe-
ringes: but theyr brethren the Leuites
dyd helpe them, tyll they had ended the
woorke: and vntill the Priests wer san-
tified. For the Leuites wer purer hearted
to be sanctified, than ẏ priestes. And ther-
to the burnt offeringes were many, with
the fatte of the peace offeringes, and the
drinkeofferings that belong to the burnt
offering. And so the seruice pertayning to
the house of the Lorde, was finished. And
Hezekia reioyced and all the people, that
god had made the folk so ready: and that
the thyng was so done.

The. xxx. Chapter.

Hezekia renueth the feast of Passeouer.

A AND Hezekia sẽt to al Is-
rael, & Juda, & wrote let-
ters to Ephraim & Ma-
nasse, ẏ they should come
to the house of the Lorde
at Jerusalem, and offer
passeouer vnto ẏ lord god
of Israel. And ẏ kyng held a cõũcel wyth
his Lordes and all the congregation of Nu. ix. i.
Jerusalem, * to kepe the feast of Passeo-
uer in the seconde moneth. For they could
not keepe it at that tyme, because the
Priestes wer not sanctifyed sufficiently,
neyther was the people gathered toge-
ther to Jerusalem.
And the thyng pleased the kyng, and
all the congregation. And they decreed
that it shoulde bee proclaymed through-
out all Israell from Beersabe to Dan,
that they shoulde come and holde ẏ feaste
of Passeouer vnto the Lorde God of Is-
raell at Jerusalem: for they had not done
it of a greate season as they should haue
done by the law. So the postes went
wyth letters of the hande of the kyng,
and of hys LORDES, through-
out

out all Israel and Juda, and at the com-
maundement of the kyng, they saide: Ye
children of Israell turne again unto the
Lord God of Abraham, Isaac and Isra-
ell, and let euery one returne to the rem-
naunte that are escaped you oute of the
hand of the kinges of Assur. And be not
ye like your fathers and youre brethren,
which trespassed against the lord God of
their fathers: whiche gaue them up to be
destroied as ye see.
B And nowe bee not ye stiffenecked lyke
as were youre fathers: but yelde youre
selues unto the Lorde, and enter into his
holye place, whiche he hathe sanctified for
euer: and serue the Lorde your God, and
the fearcenesse of his wrathe shall turne
awaie from you. For if ye turne agayne
unto the Lorde, then shall youre brethren
and your children fynde compassion in ye
presence of them that tooke them cap-
tiue, and they shall come again unto this
lande, for the Lorde youre God is graci-
ous and mercifull, and will not turne a-
waie his face from you, if ye conuert un-
to him. And so the postes went from citie
...odus. xiiii. c. to citie in the land of Ephraim and Ma-
...xx. b nasse, euen unto Zabulon. But they laugh-
...xxvi. ed them to scorne, and mocked them. Ne-
uerthelesse, yet diuers of Aser, Manasse
and of Zabulon submitted themselues,
and came to Jerusalem. And the hande
of God was in Juda, so that he gaue the
one heart to doe the commaundement of
the king, and of the rulers, according to
the woorde of the Lorde. And there asse-
bled to Jerusalem much people, and ther
was presente a mightye greate congre-
gation, to holde the feast of swete bread
in the seconde moneth. And they arose,
...Parali. and remoued the aulters that wer in Je-
...xiiii. c. rusalem. And all the vessels of incence
C did they awaye, and cast them into ye broke
Cedron. And they slewe Passeouer the
fourtenth daie of the second moneth. And
the Priestes and Leuites whiche were a-
shamed, sanctified themselues: & brought
in the burnte offeringes into the house of
the Lorde. And they stode in their of-
fice after their maner, and accordyng to
the lawe of Moses the manne of GOD.
And the priestes sprinckled the bloude,
whiche they receiued of the handes of the
Leuites. For there wer many in the con-
gregation that wer not sanctified: and the
Leuites did slay Passeouer, for all yt wer
not clene, and that might not execute the
holy woorke of the Lorde. For many of ye
people, and very many oute of Ephraim,
Manasse, Isakar and Zabulon, wer not
clensed, & yet did eate Passeouer against
the lawe appointed. Wherefore Hezekia
praied for them, and saide: the good Lord
be mercifull unto them. For he sette hys
whole heart to seke the lorde god, euẽ the
God of his fathers: but all the other dyd
not so accordyng to unfayned holinesse.
And the Lord heard Hezekia, and healed
the people. And the childrẽ of Israel that
wer present at Jerusalem, helde ye feast of
swete bread seuen daies with great glad-
nesse, and the Leuites and the Priestes
praised, and magnified the power of the
lord, day by day, upon instrumentes. And
Hezekia spake heartilye unto all the Le- D
uites that had understanding, and wer of
a good minde towarde the Lorde. And
they did eate throughout that feast, seuẽ
daies long, and offred peace offerynges, &
thanked the Lorde God of their fathers.
And the whole assembly toke councell to
doe so, other seuen daies, and they helde
those seuen daies with gladnesse. For He-
zekia king of Juda toke out (from among
his cattel) for the congregatiõ, a. M. yõg
oxen, and seuen. M. shepe. And ye Lordes
gaue out to the congregation, a. M. yong
oxen, and. x. M. shepe. And a great num-
ber of the priestes wer sanctified. And all
the congregation of Juda with the prie-
stes and Leuites, and all the congrega-
tion that came oute of Israel, and the
straungers that came oute of the lande
of Israell, and that dwelte in Juda,
reioyced: & there was great gladnesse in
Jerusalem. For since the time of Salo-
mon the sonne of Dauid kyng of Israell,
there was no such ioy in Jerusalem. And
the priestes and the Leuites arose, & bles-
sed the people, and their voice was heard
of the lord, and theyr prayer came up un-
to heauen, his holy dwellyng place.

The. xxxi. Chapter.

After that Hezekia had called agayne the people unto the way of the lord, he ordeineth the priestes, unto whom he commaunded to geue tythes.

AND when all these thin- A ii. Pa. xiiii.
ges were finished, al they b.
of Israel that were pre-
sente in the cities of Ju-
da, went out and brake ye
images, and cut down iiii. Re. xviii. c
the pols groues, and all ii. Para
to brake the hye places, and aulters tho- xxxiii. c.
rowoute all Juda, and BenJamin, in
Ephraim also and Manasse, untyll they

 had

had vtterly destroyed them all. And all ye
chyldren of Israell returned euerye man
to his possessions and to their own cities.
And Hezekia appointed sodry companies
of the priestes and Leuites after the dy-
uersitie of their ministrations, euery mã
accordyng to his office, bothe priests and
Leuites, for the burnt offeryng and peace
offerynges, to minister, and to geue than-
kes, and prayse in the gates of the hoste
of the Lorde. And the kynges portion of
his substaunce that he gaue, were daylye
burnt offrynges in the mornyng and eue-
nyng, and burnte offerynges for ye Sab-
bothe dayes, newe Moones, & solemne
feasts, accordyng * as it is written in the
Numeri. xxviii.b. lawe of the Lorde. And he bad the people
that dwelte in Jerusalem, geue the parte
to the priestes and Leuites, that they
myghte substantially applye themselues
B to the lawe of the Lorde. And assoone as
the kynges commaundemente came a-
brode, the chyldren of Israell broughte
aboundaunce of fyrste fruites, of corne,
wyne, oyle, honye, and of all maner of
fruites of the fyelde, and the tythes of all
maner of thynges, brought they in, plen-
tuously. And the chyldren of Israell and
Juda, that dwelt in the cities of Juda,
they also broughte in the tythes of Oxen,
and shepe, and other holy tythes whiche
were consecrate vnto the Lorde theyr
God, they dyd offer, and brought them al
by heapes.

In the thyrde moneth they beganne to
laye the heapes (in maner of a foundati-
on) and finished them in the. vii. moneth.
And when Hezekia and the Lordes cam,
and sawe the heapes, they blessed ye lorde
and his people Israell. And Hezekia que-
stioned with the priestes and the Leuits,
concernyng the heapes. And Azaria the
chiefe prieste of the house of Zadoc, an-
swered hym and sayd: since the people be-
ganne to bryng the heueofferynges into
the house of the lorde, we also haue had
ynough to eate, there remayned somuch,
C for the Lord hath blessed his people, and
this heape is lefte. And Hezekia bad pre-
pare the chambers in the house of ye lord.
And they dyd prepare them, and caryed
in the fyrste fruites, the tythes and the
deditate thynges faythfully. Ouer which
Conaniahu the Leuite had the rule, and
Semei his brother next to hym. And Je-
hiel, Asaziahu, Nahath Asaell, Jeri-
moth, Josabad, Eliel, Jesmachiahu,
Mahath, and Banaiahu, were ouerse-
ers ordeyned by Conaniahu, and Semei
his brother was an officer of Hezekia the
kyng, and Azaria was the ruler of the
house of god, (vnto whõ al these things belõged.)
And Core the sonne of Imna the Le-
uite, and the porter of the East dore, had
the ouersight of the thynges that wer of-
fred of a freewyll vnto God (and wer ge-
uen in maner seuerallye vnto the Lorde)
and ouer the thynges moste holy. And
vnder his hande were Eden, Miniamin,
Jesua, Semeiahu, Amariahu, and Se-
chaniahu in the cities of the Priestes ap-
poynted of theyr fidelitie to geue to theyr
brethren theyr portions: aswell to ye smal
as to the greate. Excepte that to ye males
that were reckened from thre yere and a-
boue (among all that wente into ye house
of the Lorde) they shoulde geue daye by
day, for theyr ministration, and for their
geuyng attendaunce, and for their diuers
waitynges by course. And to the Priestes
and Leuites throughout the houshold of
theyr fathers from twentye yeare and a- D
boue, to wayte when theyr courses came.

And to the families of all theyr babes,
wyues, sonnes, and daughters through
all the congregation. For vpon the fideli-
tie of them were the holye thynges besto-
wed. And to the chyldren of Aaron, the
priestes whiche were in the fieldes & sub-
urbes of theyr cities, citie by citie, the men
(whose names were expressed afore)
shoulde geue portions, euen to all the
males among the Priestes, and to al the
Leuites according to theyr number. And
of this maner dyd Hezekia throughout
all Juda, and wrought it that is good &
ryght, and true before the Lord his god.
And in all the woorkes that he began for
the seruice of the house of God, for the
lawe and for the commaundementes, he
sought his God, and that did he withall
his heart, and prospered.

The. xxxii. Chapter.

Sennacherib or Sanherib besieging Jerusalē, is stricken of the aungell. Hezekia dyeth, after whō succedeth Manasse.

After that these deedes wer A
faithfully done: * Senna- 4.Re.xviii.
cherib kyng of Assur came, c.
and entred into Juda, and Esay.
compassed the strong cities xxxvi.a.
and thoughte to wyn them ec.xlviii.
for himselfe. And so when Hezekia sawe ye
Sennacherib was com, and that he was
purposed

purposed to fight against Jerusalem, he toke counsayle with his Lordes and men of mighte, to stopp the water of the fountaynes without the citie: and they did help hym. For there gathered many of the people together, and stopt all the welles, and the broke that ranne throughe the middes of the lande, saying: why shall the kinges of Assur come, and fynde muche water? And Hezekia wente to, lustelye, and builte vp all the wall where it was broken, and made ordinaunce vppon the towers and to the other wall withoute, and repaired Millo in the citie of Dauid, and made many dartes and shieldes. And

B he set captaines of warre ouer the people and gathered them together to him in the large strete of the gate of the citie, and spake gently to them saying: plucke vp youre hearts, and be stronge: be not afrayed nor discouraged for the kyng of Assur, and for all the multitude that he hath with him: for there be moe wyth vs than wyth hym. Wyth hym is an arme of flesh. But wyth vs is the Lorde oure God, for to helpe vs, and to fyghte oure battailes. And the people toke a courage throughe the wordes of Hezekia kyng of Juda. After this did Sennacherib kyng of Assur send of hys seruauntes to Jerusalem (but he hymselfe remained besyde Lachis: hauing

C all hys power with hym) vnto Hezekia kyng of Juda, and vnto al Juda that wer at Jerusalem, sayinge: thus sayeth Sennacherib kyng of Assur: wherin do ye trust, O ye that dwel in Jerusalem which is besieged? Doth not Hezekia entice you to geue ouer your selues vnto death, hunger and thirste, saying: the Lorde our god shall ryd vs oute of the hande of the kyng of Assur. Hath not the same Hezekia put downe hys hye places and hys alters, and commaunded Juda and Jerusalem, sayinge: ye shall worshippe before one alter, and burne incence vppon the same? Know ye not what I and my fa-

D thers haue done vnto the people of all landes? Were the Gods of the people of other landes able or mightie to saue their landes out of my hande? whiche of all the Gods of those nations (that my fathers destroyed) could delyuer his people out of myne hande.

And shall your God be able to deliuer you oute of myne hande? Wherfore now, lette not Hezekia deceiue you, nor perswade you of thys fashion, nor yet beleue hym.

For as no God among all nations and kyngdomes was able to rydde hys people oute of my hande, and oute of the hande of my fathers: howe muche lesse shall youre Goddes bee able to kepe you out of my hande? And yet moe thinges did his seruauntes speake agaynst the Lorde God, and againste hys seruaunte Hezekia. And (Sennacherib) also wrote a letter, to raile on the Lorde God of Israell, and spake againste him, sayinge: as y Gods of y nations of other landes haue not bene able to deliuer their people oute of my hande: euen so shall not the God of Hezekia deliuer his people oute of mine hande. And they cryed with a loude voyce in the Jewes speache vnto the people of Jerusalem that were on the wall to feare them, and to make them faynte

E hearted, and that they mighte so take the citie. And they spake againste the god of Jerusalem, as againste the Gods of the nations of the earth, which were the workes of the handes of menne. But Hezekia the kyng, and the Prophete Esaye the sonne of Amoz prayed against that blasphemye, and cryed vp to heauen. And the Lorde sente an Angell whyche destroyed all the men of warre, and the Lordes and captaines of the hoste of the king of Assur, that he turned his face againe with shame towarde his own land. (4 Re. xix. g) And when he was come into the house of hys God, they that came of his own body slue him there with the sweard. And so the Lorde saued Hezekia and the inhabitors of Jerusalem, out of the hand of Sennacherib kyng of Assur, and from the hande of all other, and maintained them on euery side. And many brought offerynges

F vnto the Lorde to Jerusalem, and presentes to Hezekia kyng of Juda: so that he was magnified in the sight of all nations from thence forth. In those dayes Hezekia was sycke vnto the deathe, and prayed vnto the Lorde, whiche answered hym, and shewed hym a wonderfull miracle. (4. Re. xx. a Esaye xxxviii. a) But Hezekia did not agayne vnto GOD accordyng to it that he had shewed hym, for hys hearte arose and ther came wrath vppon hym, and vppon Juda and Jerusalem.

Notwithstanding Hezekia submytted hymselfe (after that hys heart was risen vp) he, and the inhabitors of Jerusalem: and the wrathe of the LORDE came not vppon them in the dayes of Hezekia.

And

And Hezekia had exceding much riches &
honour. And he gat hym treasures of
siluer and golde, precious stones and spi-
ces, shildes, and of all maner plesaunte
Jewels: and made store houses for the
fruites of corne, for wine and oyle, and
stalles for al maner of beastes, and foldes
G for shepe. And he made hym cyties and
had of shepe and oxen great aboundance.
For God had geuen hym substance exce-
dyng much. This same Hezekia stopped
the vpper water springes of Gihon, and
brought them down to the west side of the
citye of Dauid. And Hezekia prospered
in all hys workes. And when the princes
of Babilon sent vnto him embassadours,
to enquire of the wonder ỹ chaunced in ỹ
lande, God left him * to try him, and ỹ all
De.viii. a. that was in his heart might be knowen.
The rest of the dedes of Hezekia, and hys
goodnesse: beholde, they are written in the
vision of Esay the Prophet the sonne of
Amoz, in the boke of the kinges of Juda
and Israell. And Hezekia slept with hys
fathers, and they buried him in the moste
worthy place of the sepulchres of the son-
nes of Dauid: and all Juda and the inha-
bitors of Jerusalē did him worship at his
death. And Manasse his sonne reigned in
his steade.

The. xxxiii. Chapter.

Manasse is taken prisoner, and after that he cō-
meth out, he destroyeth the ydolles. He dyeth, and
after him succedeth Amō, which is killed of his own
A people, and Josias hys sonne reigneth in his stede.
4 Ki.xxi.c Manasse was. xii. yere old
when he began to reigne
and he reigned fiue and
fifty yeare in Jerusalem:
4 Ki.xviii a. but did euill in the sighte
of the Lord, like vnto the
abhominations of ỹ hea-
then, whom the Lord cast out before the
children of Israel. For he wente to, and
2.Ki.vii.b bylt the hilaulters which Hezekia his fa-
2.Pa.vi a ther had brokē down. And he reared vp
and.vii.c aulters for Baalim, and made groues,
and worshipped al the host of heauen and
serued them. And he built aulters in the
house of the Lord, wheras the Lorde yet
had sayd: in Jerusalem shal my name bee
for euer. And he builded aulters for al the
host of heauen, in the two courtes of the
house of the Lord. And he burnt his chil-
dren in fier in the valleye of the sonne of
Hinnon. He was a sorcerer, he regarded
the crying of birdes, vsed inchauntmēts,
and mainteined workers wyth spirites,
and sears of fortunes, & wrought muche
euill in the sighte of the Lorde, to anger B
him withal. And he put the kerued ymage
and an ydoll whiche he had made in the
house of God. Of which house God had
sayd to Dauid, and to Salomon his son, 2.Ki...
in this house and in Jerusalem, whiche I 3.Ki...
haue chosen afore all the tribes of Israel, 2.Pa...
will I put my name for euer, and will no
more bring the seate of Israell frō of the
lande, whiche I haue ordained for youre
fathers: if so be that they will be diligent,
and do all that I haue commaunded them
in all the lawe and statutes, and ordinaū-
ces by the hande of Moses. And so Ma-
nasse made Juda and the inhabitors of C
Jerusalem to erre, and to doe worse than
the heathen whom the Lorde destroyed
before the children of Israell. And the
Lorde spake to Manasse and to his peo-
ple, but they would not regarde. Wher-
fore, the Lorde broughte vppon them the
captaines of the hoste of the kynge of the
Assirians, whiche toke Manasse in hold,
and bounde him with chaines, and caryed
hym to Babilon. And when he was in
tribulation, he besoughte the Lorde hys
God, and humbled himselfe excedingly
before the God of his fathers, and made
intercession to hym and God was entrea-
ted of him, and heard his praier, & brought
him againe to Jerusalem into his kyng-
dome. And then Manasse knewe that
the Lord was God. After thys he built
a wall without the citie of Dauid, on the
west side of Gion, in ỹ valey as they came
to the fishe gate, and rounde about Ophel
and brought it vp of a very great heigth,
and put captaines of warre in al ỹ strong
cities of Juda. And he toke away strāge
Gods & ymages out of the house of god,
and all the aulters that he had built in the
mount of the house of God, * and Jeru-
salem, and cast them out of the citie. And
he prepared the aulter of the Lorde, and
sacrificed thereon peace offeringes, and
thanke offeringes, and charged Juda to D
serue ỹ Lord god of Israel. Neuerthelesse
the people did offer still in the hilaulters,
howbeit vnto the Lorde their God onely.
The reste of the actes of Manasse, and
hys prayer vnto hys God, and the wordes
of the sears, and of them that spake to
hym in the name of the Lord God of Is-
raell, beholde, they are written in the
sayinges of the kynges of Israell. And
hys prayer, and howe that he was hearde,
and all hys synnes and hys trespasse, and
the

and yͤ places where he made hilaulters, &
set vp groues and ymages (before he was
mekened) beholde, they are writtē among
the sayinges of the sears. And Manasse
slept with his fathers, and they buried him
in his own house. And Amon hys sonne
reigned in his roume. Amon was .xxii.
yeare olde when he began to reigne, and
reigned .ii. yeare in Jerusalem. But he did
euil in the sight of the Lord, like as did
Manasse his father: for Amon sacrificed
to all the kerued ymages, which Manas-
se his father had made, and serued them,
and submitted not himselfe before the lord
as Manasse hys father had mekened him
selfe. But Amon trespassed greatly. And
hys own seruauntes conspired agaynste
hym, and slue him in his own house. But
the people of the lande slue all them that
had conspired against king Amon. And
the same people of the lande made Josia
hys sonne kyng in hys roume.

The .xxxiiii. Chapter.

Josia destroieth the ydols: and restoreth the temple in which is founde the boke of the law. He sendeth to Hulda the prophetesse for counsayle.

A 4. kings xxii. a
Josia was eight yeare olde
whē he began to reigne,*
and he reigned in Jerusa-
lem .xxxi. yeare. And he did
that which was right in the
sight of the Lord, and wal-
ked in the waies of Dauid his father, and
bowed neither to the righte hande nor to
the left. In thē eight yeare of hys reigne
(when he was yet a childe) he beganne to
seke after the God of Dauid hys father.
And in yͤ twelueth yere he begā to pourge
Juda and Jerusalem from hilaulters,
groues, kerued ymages, and ymages of
metall, and they brake down the aulters
of Baalim, euen in his presence: and other
ymages, that were in greater honor than
B they, he caused to be destroyed. And the
groues, kerued images, & images of me-
tall he brake, and made dust of them, and
strawed it vpon the graues of them that
had offered vnto them. And he burnte
the bones of the priestes vpon the aulters
of them, and clensed Juda and Jerusa-
lem. And euen so did he in the cities of
Manasse, Ephraim, Simeon, vnto
Nephthali. And in the wildernesses of the
round about, he plucked a sonder the aul-
ters and the groues, and dyd beate them
and stampe them to pouder, and beate
down all the ymages throughout all the
lande of Israell: and returned to Jerusa-
lem againe. In yͤ .xviii. yere of his reigne
when he had purged the land and yͤ tem-
ple, *he sent Saphā the sonne of Azali-
ahu, and Maasiah the gouernor of the ci- 4. Ki. xxii a.
ty, and Joah the sonne of Joahaz the re-
corder, to repaire the house of the Lorde
his God. And when they came to Helki-
ah the hie Priest, they deliuered them the
mony that was brought into the house of
God, which the Leuites that kept the en-
tries, had gathered of the hande of Ma-
nasse, and Ephraim, and of al that yet re-
mained in Israel, and of all Juda & Ben
Jamin, and of the inhabitors of Jerusalē.
And they put it in the handes of yͤ worke-
men that had the ouersight of the house of
the Lord: and they gaue it to the laborers
that wrought in the house of the Lorde, to C
repaire and amende the house. Euen to
masons and carpenters gaue they it, to
get stone and timber for couples and for
beames of the houses, whiche the kynges
of Juda had destroyed. And the men dyd
the worke faithfully. And the ouersears
of them to courage them forwarde, were
Jahath and Obadiahu Leuites of the
children of Merari, and Secharia, and
Mesullam, of the childrē of the Cahathi-
tes, and other of the Leuites: whyche all
could skil of instrumentes of musike. And 4. Ki. xxii b
ouer the bearers of burthens, and ouer al
that wrought, in whatsoeuer workeman-
ship it were, were there Scribes, officers
and porters of the Leuites. And whē they
brought out the mony yͤ was brought in-
to the house of the Lord, Helkia yͤ Prieste
founde the boke of the law of the Lord ge-
uen by Moses. And Helkia answered and
sayd to Saphan the Scribe, I haue foūde
the boke of the law in the house of yͤ Lord
and Helkia gaue the boke to Saphā. And
Saphan caryed the boke to the kyng, and
brought the kyng worde agayne, saying
all that was committed to thy seruauntes,
that do they. And they haue gathered toge- D
ther the mony yͤ was founde in the house
of yͤ Lord & haue deliuered it into the han
des of the ouerseers of the work, & to the
handes of the workemen. And then Sa-
phan the Scribe shewed the kyng, saying
Helkia the Priest hath geuen me a boke:
and Saphā red in it before the kyng. And
it fortuned that when the kyng had heard
the wordes of the law, he tare his clothes
and the kynge commaunded Helkia and
Ahicam the sonne of Saphan, and Abdō
the sonne of Micah, & Saphā the scribe,
and Asaia a seruaunte of the kynges, say-
ing:

XUM

ynge: go and enquire of the Lord for me, &
for them that are left in Israel and Juda
concerning the wordes of the boke that is
founde. For great is the wrath of the lord
that is fallen vpō vs, bicause our fathers
C haue not kept the worde of the Lorde, to
do after all that is written in this booke.
And Helkia and they that the kinge had
appointed, went to Hulda a Prophetesse
the wife of Sallum, ÿ sonne of Tokhath,
the sonne of Hasra keper of the wardrope
(for she dwelt in Jerusalem within the se-
conde wall) and so they communed wyth
her. She answered them: thus sayeth the
Lord God of Israel: tell ye the man that
sent you to me: euen thus sayeth the lord:
beholde, I will bring euill vpon this place
and vpon the inhabitors therof: euen all
the curses ÿ are written in ÿ boke whiche
they haue red before the king of Juda, bi-
cause they haue forsaken me and haue of-
fered vnto other Gods, to anger me with
al maner workes of their handes: there-
fore is my wrath set on fier agaynste this
F place, and shal not be quenched. And as
for the king of Juda which sent you to in-
quire of the Lord, so shal ye say vnto him:
thus sayth the Lord God of Israel, con-
cerning ÿ wordes which thou hast heard.
Bicause thine heart did melt, and ÿ dydst
meke thy selfe before God whē thou hear-
dest his wordes agaynst this place and a
gainst the inhabitors therof: and hūbledst
thy selfe before me, and tarest thy clothes
and wepedst beefore me, ÿ haue I heard
also, sayth the Lord. Beholde I will take
thee to thy fathers, and thou shalt be put
in thy graue in peace, and thine eyes shall
not see al the mischief ÿ I wil bring vpon
this place, and vpon the inhabitors of the
same. And they brought the kyng worde
iiii. King xxii.a. againe. *Thē the king sent and gathered
together all the elders of Juda and Je-
rusalem. And the kyng went vp into the
house of the Lord and all the men of Ju-
da, and the inhabitors of Jerusalem, and
the Priestes and Leuites, and all the peo-
ple great and smell: and the king did read
in their eares al the wordes of the boke of
the couenaunt that was foūde in ÿ house
of the Lord. And the king stode at his stā-
ding, and made a couenaūt before ÿ lord,
to folow the Lord, and to kepe his com-
maundements, his witnesses, and his sta-
tutes, with all his heart, and with all his
soule, and to fulfill the wordes of the ap-
poyntment writtē in the sayd boke. And he
set in their roume al thē ÿ were founde in
Jerusalem and Beniamin, and the inha-
bitours of Jerusalē did according to the
couenaunt of the Lorde God of their fa-
thers. And Josia put away all maner of
abhominations out of al landes that per-
tained to the children of Israel, & brought
in al that were founde in Israell, to wor-
ship and to serue the Lord their god. And
they turned not aside from after the Lord
God of their fathers, as long as he liued.

The .xxxv. Chapter.

Josia holdeth passeouer. He fighteth agaynst the
king of Egipt, & dyeth. The people bewayle hym. A

AND Josia helde the *feast iiii. king. xxiii. c
of passeouer vnto the Lord
in Jerusalē, and they slew iii. Esd. i.a.
passeouer in the .xiiii. day of
the first moneth. And he set
the Priestes in their offices
and ayded them in the seruice of the house
of the Lord. And he sayd vnto ÿ Leuites
(that taught all Israell and were sancti-
fied vnto the Lord:) put the holy arke in
the house which Salomon the sonne of
Dauid king of Israell did builde, there
shal no other burthen be layd vpon youre
shoulders: but nowe serue the lorde youre
God and hys people Israel. And prepare
your selues by your aunciēt householdes
and companies, according to the writing
of Dauid king of Israell, and the writing
of Salomon hys sonne, and stande in the
holy place according to the deuision of the
auncient householders of youre brethren
the childrē of the people, and after deuisi-
on of the auncient householdes of the Le-
uites: kyl passeouer, and sanctify and pre-
pare your brethren that they may doe ac-
cording to the worde of the lorde by the
hande of Moses. And Josia gaue to the
people flockes of shepe and kiddes, all for B
passeouer, and for all that were presente,
thirty thousande by tale, and three thou-
sande oxen, and these were euen of the
kynges substaunce. And hys lordes gaue
willingly bothe vnto the people and to the
Priestes, and vnto the Leuites. Helkia
also, Zacaria and Jehiell rulers of the
house of God, gaue vnto the Priestes for
passeouer offerynges two thousande and
sixe hundred shepe and three hundred oxē
Conania and Semeiahu and Nathanell
hys brethren, and Hasiabu and Jaiell,
and Josabad, rulers of the Leuites, gaue
vnto the Leuites passeouer offerynges,
euen fiue thousand shepe, and .v.C. oxen.
And so the seruice was prepared, and the
Priestes

Priests stode in their places, and the Le-
uites in their distyncte companyes, at the
kynges commaundement. And they slew
passeouer, and the Priestes sprinkled the
bloud with their hande, and the Leuites
pulled of the skinnes of the beastes. And
they set away the burnt offerings to geue
them vnto the people that were deuyded
by auncient houses, and that they should,
offer vnto the Lord. * like as it is writtē
...i.a. in the booke of Moses. And so dyd they
...rii.b. with the oxen also. *And they dressed the
passeouer with fier, as the maner was.
And the other dedicate beasts, sod they in
pots cauldernes, and pannes, and deuided
them among all the people. And after-
C warde they made ready for themselues &
for the Priestes: for the children of Aaron
were busied in offring of burnt offeringes
and the fat, vntill nighte: therfore the Le-
uites prepared for themselues, and for the
Priestes the sonnes of Aaron. And the
singers the childrē of Asaph stode in their
...rrv. standing *according to the cōmaundemēt
of Dauid and Asaph, Heman, and Iedu-
...rrvi. thum the kynges sear: and the porters
wayted at euery gate, and myght not de-
parte from their seruice: for their brethren
the Leuites prepared for them. And so all
the seruice of the Lorde was prepared the
same day, to offer passeouer, and to offer
burnte offerynges vpon the aulter of the
lorde, according to the commaundemente
of kyng Iosia. And so the children of Is-
raell that were presente, offred passeouer
the same tyme, and kept the feast of swete
bread seuen dayes, and there was no
passeouer like to y, kept in Israel from the
dayes of Samuell the Prophete: neither
did all the kinges of Israell holde suche a
passeouer feast as did Iosia, & y Priestes
and Leuites and all Iuda, & Israell that
wer present, and the inhabitors of Ieru-
salem. Thys passeouer was holden in the
rviii. yere of y reigne of Iosia. After * al
thys, when Iosia had prepared the tem-
D ple Necho kyng of Egipt came vp to fight
...iiii. kin, agaynste Carcamis besyde Euphrates,
...rriii.f. and Iosia went oute against hym: which
sent messengers to him, and sayd: what
haue I to do with the thou king of Iuda?
Be not thou against thy selfe thys daye:
for my warre is against an other house:
and God bad me make hast. Leaue of
therefore and medle not with God which
is with me, least he destroy thee. Neuer-
thelesse, Iosia would not turne hys face
from hym, but rather toke aduise to fyght
with him, and harkned not vnto the wor-
des of Necho oute of the mouth of God, &
came to fight in the valley of Magedo, &
the shoters shotte dartes at kynge Iosia.
And the king sayd to his seruantes: cary
me away, for I am sore woūded. Hys ser-
uaūtes therfore had hym out of that cha-
ret, and put hym (as a kynge) in another
charet that they had. And when they had
brought hym to Ierusalem, he dyed, and
was buried in y Sepulchre of his fathers. Zac. rii.
* And all Iuda & Ierusalem morned for a.
Iosia. And Ieremia lamented Iosia, and
all singing men and singing wemen mor-
ned for Iosia in their lamentatyons, to
thys day and made the same lamentatiōs
an ordinaunce in Israell. And beholde,
they are written in y Lamētations. The
rest of the actes of Iosia & hys goodnesse
which he did in folowing the writing of y
law of the lorde, and hys sayinges firste
and last: beholde, they are written in the
booke of the kynges of Israel and Iuda.

The. rrrvi. Chapter.

After Iosia raigneth Iehoahas, after Iehoahas,
Iehoakim, after Iehoakim, Ieoacin, after Ieoacin,
Ezekiah in whose tyme all the people were caryed
away to Babilon, and were brought agayne the
seuenty yeare after, by kyng Cirus, otherwise cal-
led Chores.

AND * y people of the land A
toke Iehoahaz the sonne 4 Ki. rriii
of Iosia, and made hym f.
kyng in his fathers stede
in Ierusalem. And Iebo-
ahaz was. rriii. yere olde
when he began to reigne
and he reigned. iii. monethes in Ierusa-
lem. And the king of Egipt put him down
at Ierusalem, and merced the lande in an
hundred talentes of siluer, and a talent of
golde. And the kyng of Egipt made Elia-
kim hys brother, kyng vppon Iuda and
Ierusalem, and turned hys name to
Ieoakim: and Necho tooke Iehoahaz
hys brother, and caryed hym to Egipte.
Iehoakim was. rrv. yere olde, when he
began to reigne, and he reigned. ri. yeare
in Ierusalem: and he did euill in the sight
of the Lorde hys God. Agaynste hym
came vp Nabuchodonozor king of Babi-
lon, & bounde him wt two cheines, to cary
hym to Babilon. The kyng Nabuchodo-
nozor * also caried of y vessels of y house 4. Kinge,
of the Lord to Babilon, & put them in his rriiii.a.
temple at Babilon. The rest of y actes of B
Iehoakim,

Jehoakim, and his abhominations which
he did, and carued ymages that wer layd
to his charge: beholde, they are written in
the boke of the kinges of Israel, and Ju-
da and Jehoacin was viii. yere old, when
he began to reigne, and he reigned thre
monethes and .x. dayes in Jerusalem: and
did euil in the sight of the Lord. And whē
the yeare was out, king Nabuchodono-
zor sent, and fet hym to Babilon with the
goodly vessels of the house of the Lorde,
and made zedekia (his fathers brother)
Jere .a. iii. king. xxiiii. d king ouer Juda and Jerusalē. * Zedekia
was .xxi. yeare olde, when he began to
reigne, and reigned .xi. yere in Jerusalem
And he did euill in the sighte of the Lorde
his God, and humbled not hymself before
Jeremia the Prophete at the mouth of ẏ
Lord. And he rebelled against Nabucho-
donozor, whiche had receiued an othe of
him, by God. But he was stifnecked, and
to hard harted to turne vnto the lord god
of Israell. Moreouer, al the rulers, the
C Priestes and the people, trespassed more,
sinning after al maner of abhominations
of the heathen, and polluted the house of
the Lord which he had halowed in Jeru-
Je. xxv. a salē*. And the Lord God of their fathers
sent to them by his messengers, rising vp
bytimes, and sending, for he had compassi-
on on his people, and on hys dwelling
place. But they mocked the messengers of
God and despised hys wordes, and misu-
sed his Prophetes, vntill the wrath of the
Lord arose against his people, and til ther
iiii. king. xxv. a was no remedy. And so * he brought vpō
them the king of Caldee, which slue their
yong men with the sword in their holy
temple, and spared neither yong mā, mai-
den, olde man, nor hym that stouped for
age. He gaue them al into hys hand. And
all the vessells of the house of God (both
great and small) and the treasures of the
house of ẏ Lord, & the treasures of ẏ king
and of hys lords: al these caryed he to Ba-
D bilō. And they burnte ẏ house of God, and
brake down ẏ wal of Jerusalē, and burnt
all the places therof wt fire, & destroyed al
ẏ goodly iewels therof. And the rest ẏ had
escaped the sworde, caried he to Babilon,
where they were bounde to hym and hys
children, vntill the tyme that Persia had
the Empire. To fulfill the worde of the
Je. xxv. b Lord * by ẏ mouth of Jeremia, vntil the
land had her pleasure of her Sabbothes:
for as long as she lay desolate, she kepte
Sabbath, vntil seuenty yeres were fulfil-
led. * And the first yeare of Cirus king of
Persia (when the worde of the Lord spo-
ken by ẏ mouth of Jeremia was finished)
the Lorde stirred vp the spirite of Cirus
king of Persia: that he made a proclamati-
on throughoute all his kingdome, and
that by writing, saying: thus sayth Cirus
king of Persia, all the kingdomes of the
earth hath the lord God of heauen geuen
me, and hath charged me to builde him an
house in Jerusalē, that is in Juda. Wher-
fore whosoeuer is among you of all hys
people, the lord his God be with him, and
let him go vp.

¶ The ende of the seconde boke
of the Chronicles.

The first booke of Esdras.

The first Chapter.

Cirus sendeth againe the people that was in cap-
tiuitie, and restored them their holy vessels. And
commaundeth them to builde againe the temple.

IN the firste yeare of Cirus 1
king of Persia (that ẏ word
of the Lorde spoken by the
mouth of Jeremy might be
fulfilled) the Lord stirred vp
the spirite of Cirus king of
Persia, that he caused to be proclaimed
throughout al his empire, and to be writ-
ten saying: thus sayth Cirus the king of
Persia: the Lord God of heauen hath ge-
uen me all the kingdomes of the earthe, &
hath commaunded me to builde hym an
house at Jerusalem, which is in Juda.
Whosoeuer now amōg you is of his peo- B
ple, the Lord hys God be with hym, and
let him go vp to Jerusalem in Juda, and
builde

builde the house of the Lord God of Isra-
el. He is the God that is at Jerusalem.
And whosoeuer remaineth yet in any ma
ner of place (where he is a straunger) let ÿ
men of that place helpe him with siluer &
golde, with good and cattell, beside that
which they willingly offer, for the house
of God that is at Jerusalem. Then gat
vp the principall fathers of Juda & Ben
jamin, and the Priestes and Leuites, &
all they whose spirit God had raised to go
C vp, and to builde the house of the Lorde
which is at Jerusalem. And all they that
wer about them, strengthned their hand
with vessels of siluer and gold, with good
and cattel, and iewels: insomuch that eue-
ry one shewed himselfe liberall. And king
Cirus broughte forth the vessels of the
house of ÿ Lord, * which Nabuchodono-
sor had taken out of Jerusalem, and had
put in the house of hys God. Those dyd
D Cirus the king of Persia bring forth by ÿ
hande of Mithridates the treasurer, and
numbred them vnto Sesbazer the prince
of Juda. And this is the number of them,
xxx. chargers of golde. M. chargers of sil-
uer. xxix. kniues, xxx. basens of golde: and
of other siluer basens. iiii. C. and. x. and of
other vessels. M. All the vessels of golde
and siluer were. v. M. and iiii. C. All these
did Sesbazar cary away with them that
came vp out of the captiuitye of Babilon
vnto Jerusalem.

The. ii. Chapter.

The number of them that returned from the captiuity.

A These are the children
of the lande that went
vp out of the captiui-
ty (whõ Nabuchodo-
nezor the king of Ba-
bilon had caried away
vnto Babilon) & came
againe vnto Jerusalẽ,
and into Juda, euery one vnto his city.
They that came with Zorobabell are these
Jesua. * Nehemiah. Saraia, Raelaia,
Mardochai, Bilsa, Mispar, Biguai, Re-
hum, Baana. Thys is the number of the
men of the people of Israell. The childre
of Phares, two thousande, an hundred,
seuenty and two: the children of Sepha-
tia. iii. hundred, seuenty and two: the chil-
dren of Arah, vii. hudred, and seuenty and
fyue: the chyldren of the captayne of
Moab, among the children of Jesua and
Joab, two thousande, eyght hundred and
twelue: the children of Elam, a thousand,
two hundred, and foure and fifty: the chil-
dren of zathu. ix. C. xlv. the children of zac-
cai. vii. C. and three score: the children of
Baani. vi. C. & two and fourty: the chil-
dren of Bebai, sixe hundred and three and
twenty: the children of Asgad, a thousand
two. C. and two and twenty: the children
of Adonicam, sixe hundred, and sixe and
sixty: the childrẽ of Beguai, two thousand B
and sixe and fifty, the children of Adin. iiii
C. and. iiii. and fifty: the children of Ater
of Hezekia, ninety and eight: the children
of Bezaell. iii. C. and three and twentye:
the children of Jora, an hundred & twelue,
the children of Hasum, two hundred, and
three and twenty: the children of Gebar,
ninety and fiue: the children of Bethle-
hem, an hundred and three and twentye:
the men of Netopha, sixe and fifty: the mẽ
of Anathoth an hundred and eyghte and
twenty: the children of Asmaueth, forty &
two: the children of Kiriath Jarim, euen
the children of Jephira, and Beeroth. vii
C. xliii. the children of Harama and Geba
vi. C. xxi. the men of Michmas, an hun-
dred and two and twenty: the men of Be-
thell and Haye. ii. C. xxiii. the children of
Nebo. lii. the children of Magbis, an hũ-
dred and sixe and fifty: the children of the
other Elam, a thousande, and two hun-
dred, and foure and fifty: the children of
Harim. iii. hundred and twenty: the chil-
dren of Lodhadid and Ono. vii. C. and
fyue and twenty: the children of Jericho,
three hundred and fiue and forty: the chil-
dren of Senaa, three thousande, six hun-
dred and thirty. The Priestes of the chil-
dren of Jedaia of the house of Jesua, nine C
hundred and three and seuenty: the chil-
dren of Jmmer a thousande and two and
fifty: the children of Phashur, a thousand,
two hundred and seuẽ and forty: the chil-
dren of Harim a thousande and seuẽtene.
The Leuites: the children of Jesua, and
Cadmiell of the children of Hodauia,
seuenty and foure. The singers, the
children of Asaph, an hundred eyghte
and twenty. The children of the doore
kepers: The children of Sallum, the
children of Ater, the children of Tal-
mon, the children of Acub, the chyl-
dren of Hatita, the children of Sobai:
altogether an hundred and nyne and
thirty. The Nethinims, the children of zi-
ha,

ha, the chyldren of Asupha, the chyldren of Tabaoth, the children of Ceros, ŷ children of Sicha, the children of Padon, the children of Lebanaa, the childreh of Hagaba, the chyldren of Akub, the childrē of Hagab, the children of Samlai, the children of Hanan, the children of Giddel, the children of Gahar, the children of Reaia, the children of Razin, the children of Necoda, the children of Gasam, the children of Usa, the children of Passeah the childrē of Bessai, the children of Asna, the childrē of Mehunim, the children of Nephussim, the children of Bacbuc, the childrē of Hacuba, the children of Harhur, the children of Bazluth, the children of Mehira, the children of Harsa, the children of Barcom the children of Sisara, the children of Thamath, the childrē of Neziah, the children of Hatipha. The children of Salomons seruauntes: the children of Sotai, the children of Sophereth, the children of Peruda, the children of Jaala, the childrē of Darcon, the children of Giddell, the children of Sephatiah ŷ children of Hattil, the children of Pochereth Hazbaim, ŷ children of Ami. Al the Nethinims, & the children of Salomons seruauntes were altogether thre hūdred, ninety and two.

D And these wēt vp from Thelmeah, and from Thelharsa, Cherub, Addō, and Immer. But they could not discerne their fathers house, and their sede, whether they were of Israell. The children of Dealiah, the children of Tobia, the children of Necoda. vi.C.lii. And of the children of the Priestes. The childrē of Hebaia, the children of Hacoz, the children of Berzilai, which toke one of ŷ daughters of * Berzilai the Giliadite to wife, and was called after their name: these sought their euidence among them that had the register of birth, & were not founde therein, therfore were they put from their Priesthode. And Hathirsatha sayed vnto them, that they should not eate of the moste holy, till there rose vp a * Priest, to weare Urim & Thumim. The whole congregation together, was. xlii. thousande, thre hūdred and three score, beside their seruauntes & maidens, of whom there wer seuen thousande, thre hundred and seuen and thirty. And there were among them two hūdred singing men and wemen. Their horses were seuen. C. and six and thirty. There Mules, two. C. and fiue and fourty: and their camels, foure hundred and fiue and thirty. Their asses, syxe thousande, seuen hundred and xx. And certaine of the chief fathers, when they came, bicause of the house of the Lord at Jerusalem, they offred themselues willing for the house of God, to set in his place: and gaue after their habilitie vnto the treasure of the worke, euen. lxi. M. peces, and fyue thousande pounde of siluer, and an hundred Priestes garments. So the Priestes and the Leuites, and certaine of the people and the singers and the porters, and the Nethinims dwelt in their cities, & all Israel in their cities.

ii. Reg. xvii. c & xix. f. iii. Re. ii. b

Exodus. xxviii. c.

The. iii. Chapter.

After the foundations of the temple once renued they sacrifice vnto the Lord.

AND whē * ŷ. vii. moneth came, and the children of Israell wer now in their cities, the people came together (euen as one man) vnto Jerusalem. And there stode vp Jesua the sonne of Josedec, and hys brethren the Priestes, and zorobabel the sonne of Salathiel, and hys brethren, and builded the aultar of the God of Israel, to offer burnt offerynges theron, as it is written in the lawe of Moses the man of God: and the aultar set they vpō hys sockets, (for there was a fearefulnesse among them, bicause of the nations and landes,) therfore they offered burnt offerings theron * vnto the Lord in the morning and at euen. And they helde the feast of tabernacles as it is written: and offred burnt sacrifices daily, according to the number and custome, day by day. Afterward they offred daily burnt offeringes also, and in the new mones, & in al the feast dayes that were consecrate vnto the Lord, and for al them which did (of their own frewil) offer vnto the Lord. From the first day of the seuenth moneth began they to offer burnt sacrifices vnto the Lord: euen when the foundation of ŷ temple of the Lords was not yet layed. They gaue mony also vnto the masons, and carpenters, and meate and drynke & oyle vnto them of zidon and of Tyre, to bryng the Ceder timber from Libanus, by Sea vnto Joppa, according to ŷ graunt that they had of Cirus ŷ king of Persia. In the seconde yeare of their comming vnto the place of the house of God at Jerusalem, in the seconde moneth, began zorobabell the sonne of Salathiel, and Jesua the sonne of Josedec, and the remnaunte of their brethren the Priestes & Leuites, and

And

C And al they that wer come out of the cap-
tiuity vnto Jerusalē, and appointed the
Leuites from .xx. yere old and aboue, to
se that the worke of the house of the lord
went forward. And Jesua stode with his
sonnes & brethren: and Cadmiel with his
sonnes, and the children of Juda, to fur-
ther the workmē of the house of god, euē
the children of Henadab, with their chil-
dren, and their brethren the Leuites.
And when the builders layd the founda-
tion of the temple of the lord, the priestes
stode in their aray with trompets. And
the Leuites the children of Asaph wyth
1.Pa.xvi. cimbals, to praise the lord after ẏ maner
of Dauid king of Israel. And they sang
together, when they gaue prayse & than-
kes vnto the lord, because he is gracious
and because his mercy endureth for euer
vpon Israel. And all the people showted
loud, in praysing the lord, because ẏ foun-
dation of the house of the lord was layd.
Many also of the priestes and Leuites &
auncient fathers, which had sene ẏ firste
house (when the foundation of this house
was layd before their eyes) wept with a
loud voice. And many showted with ioye
so that the noyse gaue a great sound: in so
much that ẏ people could not discerne the
ioyful sounde and gladnesse, from ẏ noise
of the wepyng among the people, for the
people showted with a loude crye, & the
noyse was heard farre of.

The .iiii. Chapter

The buildyng of the temple is hyndred and let.

1.Esd.g. BUt * the aduersaries of
Juda and Ben Jamin,
heard that the children
of the captiuitye builded
the temple vnto the lord
God of Israel.
And they came to Zoro-
babel, and to the principal fathers, & sayd
vnto them: We will builde with you, for
we seke the Lorde your God lyke as ye
doe. And we haue done sacrifice vnto him
4.Regum xvii.d. since the time of Azor Hadon the kyng of
Assur * which brought vs vp hither. And
Zorobabel, and Jesua, and the other au-
ciente fathers of Israel, sayd vnto them:
It cā not be, that you and we together,
should build the house vnto our god: for
we our selues will builde alone vnto the
lord our god of Israel, * as Cirus ẏ king
1.Esd.i.a. of Persia hath commaunded vs. And it
came to passe, that the folke of the lande
hindred the people of Juda, and troubled
thē as they wer building, and hired coun-
sellors against them, to hinder their de-
uise, as long as Cirus the kyng of Per-
sia liued, vntil the reigne of Darius king
of Persia. And in the reigne of Ahasue-
rus (euen in the beginning of his reigne)
wrote they vnto hym a complaint agaīst
the inhabitors of Juda and Jerusalem.
And in the dayes of Arthaxerses, wrote
Mithridath Tabel, and the other of hys
counsell vnto Arthaxerses the kyng of B
Persia with faire wordes. And the scrip-
ture of the letter was written in the Si-
rians speche, and interpretated in the lan-
guage of the Sirians. Rehum the recor-
der, and Simsai the scribe wrote a letter
from Jerusalē to Arthaxerses the king,
as it foloweth. Then Rehū the recorder
and Simsai the scribe and other of their
company of Dina, of Arphasath, of Tar-
pla, of Persia, of Arach, of Babilon, of
Susā, of Deha, of Elan, and other of the
people whō * the great and noble Asna- 4.Re.17.a.
par broughte ouer, and set in the cities of
Samaria, and other, that are nowe on
this side the water This is ẏ copy of the
letter that they sente vnto kyng Artha-
xerses. Thy seruauntes & the men that
are now on this side the water.
Be it knowen vnto ẏ king, ẏ the Jewes
which came vp frō the to vs, are come to
Jerusalem (a citie seditious & frowarde)
and builde the same, & set vp the walles
therof, & lay ẏ foundacions. Be it knowē
now also vnto the kyng, that if this citie
be builded, and ẏ walles thereof made vp
againe, then shall not they giue tolle, tri-
bute, & custome, and the kings profit shal
incurre damage. And now in the meane C
season, we haue destroyed the temple, and
would no lenger see the kings dishonor.
Therfore sent we out also, and certified
the king, that it maye be sought in ẏ boke
of the chronicles of thy progenitors, and
so shalt thou fynde in the boke of ẏ Chro-
nicles, and perceyue that this citie is se-
dicious and noisom vnto ẏ kinges & lan-
des, and that they cause other also amōg
them to rebell of olde, and for the same
cause was this city destroyed. Therfore
do we certifie the kyng, that yf this citie
be builded againe, and the walles therof
made vp, thou shalt herafter haue no por-
tion on this side the water. Then sent the D
kyng an aunswere vnto Rehū the recor-
der, and Simsai the scribe, and to the o-
ther of their companions ẏ dwelt in Sa-

maria, & unto the other that wer beyond
the water, in Sclam and Chebeth. The
letter which ye sent unto us, hath ben o-
penly read before me, and I haue com-
maunded to make search: and it is found
D that this citie of olde, hath made insurre-
ction against kinges, and that rebellion
and sedition hath been committed therin.
Ther haue ben mighty kings also at Je-
rusalem, whiche haue reigned ouer all
countreys, beyond the water, and tolle,
tribute, & custome was geuen unto thē:
Geue ye now therefore cōmaundement,
that the same men be forbiddē, and that ye
citie be not builded again, till I haue ge-
uen an other cōmaundement. Take hede
now that ye be not negligent to doe this,
for why should ye king haue harme ther-
thorow? Now whē the copy of kyng Ar-
thaxerses letter was red before Rehum
and Simsai the scribe, and their compa-
nions, thei went up in al ye haste to Jeru-
salem, unto the Jewes, & forbad them
with violence & power. Then ceassed the
worke of the house of God at Jerusalē,
and continued so unto the second year of
Darius kyng of Persia.

The. v. Chapter.

By the exhortation of Aggeus and Zacharye, is
the temple builded again.

A The prophetes, Aggeus,
1. Esd. vi. a & Zacharye the sonne of
Iddo, prophecied unto ye
Agge. i a Jewes ye wer in Juda &
Jerusalē, in the name of
the god of Israel. Then
C gat up Zorobabel the sōn
of Salathiel, & Jesua the sonne of Jose-
dec, & began to builde the house of god at
Jerusalem: & with thē were the prophe-
tes of god, which helped thē. At the same
time came to thē, Tathani, whiche was
captai on this side of ye water, & Sthar-
baznai, & their companions, & said thus
unto thē: Who hath commaunded you to
builde this house, and to make up these
walles? Thē told we them the names of
the men that made this building. But ye
eye of their God was upon the elders of
the Jewes, that thei could not cause thē
to ceasse, till the matter was brought to
Darius, and then they answered by let-
B ters therunto. This is the copye of the
letter, that Thanai (which was captain
on this side the water) & Stharbaznai, &
the counsailers of Apharsah (which wer
on this side the water) sent unto kīg Da-
rius. And the mater ye thei sent unto him,
was written thus within the letter: Un-
to Darius ye king, al peace. Be it knowen
unto the king, that we went into ye lande
of Jewrye, to the house of the great god,
which is builded with mighty great sto-
nes, and beames are layde in the walles
and the worke goeth fast forth, and pros- C
pereth in their handes. Then asked we
the elders, and said unto thē as it folow-
eth: Who cōmaunded you to builde thys
house & to make up the walles thereof?
We asked their names also, ye we might
certify the, & write the names of the men
that were their rulers. But they answe-
red us with these wordes, & said. We are ye
seruauntes of him that is god of heauen
and earth, & build ye house that was bui-
ded many yeres ago, which a gret kyng
of Israel builded & set up. But after that
our fathers had prouoked the god of hea-
uen unto wrath & he gaue thē ouer into
the hande of Nabuchodonozor the kyng
of Babilon, and of the Chaldees, whiche
brake downe this house, and caryed the B
people away captiue unto Babilō. *But
in the first yere of Cirus the king of Ba-
bilon, the same king Cirus gaue cōmaū-
dement concerning this house of god, ye it
should be builded again. And the vessels
of gold & siluer of ye house of god, whiche D
Nabuchodonozor toke out of the temple
that was at Jerusalem, & brought them
into the tēple at Babilō, those did Cirus,
the kyng take out of the temple at Babi-
lon, & they wer deliuered unto one Sal-
bazar by name, whom he made captaine,
and saide unto him: Take these vessels &
go thy waye, and set them in the temple
that is at Jerusalem, & let the house of
god be builded in his place. Then came ye
same Salbazar & laid the foundation of
the house of God, whiche is at Jerusalē.
Since that time also until nowe hath it
ben in buildīg, and yet is it not finisshed.
Yf it please ye king now therefore, let ther
bee searche made in the kinges librarye,
whiche is there at Babilon, whether it
haue been king Cirus commaundement,
that this temple of God at Jerusalem,
should be builded, and let him send us the
kings minde concerning ye same matter.

The. vi. Chapter.

At the commaundement of Darius king of Per-
sia, after the temple was builded and dedicate, the
children of Israel kepe the feast of unleuened bread

Then

THen commaunded kyng
Darius, and they made
A search in the librarie.euē
in the place where they
layd vp ỷ tresure at Ba- Es.vi.a
bilon. And the: was foūd
in a coffre (in the palaice
that is in the land of Medes) a volume,
and therin was it thus writen, & such a
memorial: In the first yere of kyng Ci-
rus, gaue the same king Cirus cōmaun-
dement concerning the house of God at
Ierusalē, that the same house, shoulde be
bulded in the place where they offre the
sacrifices, & to ioyne the wals together
of threscore cubites heigth, & threscore
cubites bredth. Thre rowes of rough
stones, & one rowe of timber, & the expē-
ces shalbe geuen of the kynges house.
And let the gold & siluer vessel of ỷ house
of god, (which Nabuchodonozor toke out
of ỷ temple at Ierusalē and brought vn-
to Babilon) be restored, & brought again
vnto the temple at Ierusalem to their
B place in the house of god. Get you farre
from thē therfore, ỷ Thahnay captaine
beyond the water, & Starbuzanai, and
your coūsailers, & Apher Sechei, which
are beyond the water, get ye away from
them. Let the worke of the house of this
god alone, ỷ the captain of the Iewes &
their elders may build the house of God
in his place. I haue commaunded what
shall bee done to the elders of Iuda for
the building of ỷ house of god, that there
shalbe diligent hede taken of the kynges
goodes, euen of the rentes beyonde the
water & geuen vnto the men, that they
be not hindered. And if they haue nede of
calues, rammes, & lambes for the burnt-
offring of the god of heauen, wheat, salt,
wine, & oile, after the custom of ỷ priests
at Ierusalē, let the same be geuē thē daily
without any delaye: that they may offre
C swete sauoures vnto the God of heauen,
& pray for the kings life, and for his chil-
dren. And suche a cōmaundement haue I
geuen, that what man soeuer he bee that
altereth this worde, ther shalbe a beame
taken from his house, and set vp, and he
shalbe hanged theron, & his house shal-
be made a donge hil, for the same thyng.
And the god that set his name there, de-
stroy al kinges & people that put to their
hande to alter, and to breake downe the
house of God whiche is at Ierusalem. I
Darius haue cōmaunded that thys bee
done with spede. Thē Thahnai the cap-
tain of the country beynd the water, and
Starbuzanai with their counsailors (to
whom king Darius had sent) dyd their
diligence: And the elders of the Iewes
builded, & thy prospered thorow the pro-
phecying of Aggeus the prophet, & Za-
chary the sonne of Iddo: & they builded,
and layd vp the foundation, according to
the cōmaundement of the god of Israel,
& after the commaundement of Cirus &
Darius, & Arthaxerses, kiges of Persia.
And the house was finished the .iii. day of
the moneth Adar, euen in the .vi. yeare of
the reygne of king Darius. ✠ And ỷ chil- ii.Pa.vii b
dren of Israel, the priestes, the Leuites,
& the other children of the captiuity, helde
the dedication of this house of God wyth
ioye, and offred at the dedication of this
house of God, an. C. oxen, ii. C. rammes,
foure. C. goates: and for the reconciling
of all Israell .xii. he goates, according to
the nūber of the tribes of Israell: & set ỷ
priests in their sondry courses: & the Le-
uites in their diuers offices, to minister
vnto god at Ierusalē: as it is written in
the boke of Moses. And the children of ỷ
captiuitie helde passeouer vpon the .xiiii. D
day of ỷ .i. moneth, for the priests & Leui-
tes wer purified, so ỷ they wer all cleane
together, & killed Passeouer for al ỷ chil-
dren of the captiuitie, & for their brethren
the priests, & for thēselues. And the chil-
dren of Israel whiche wer come agayne
out of captiuite, & all such as had separa-
ted themselues vnto them, frō the filthi-
nes of the heathen of the land, to seke the
lord god of Israel, did eate, and held the
feast of vnleuened bread seuē dayes with
ioye: for the lord had made thē glad, and
turned the heart of the king of Assur vnto
thē, to strengthen their hāds in the worke
of the house of god, euē the god of Israel.

The .vii. Chapter.

By the commaundemente of Arthaxerses, Esdras taketh his companions the children of Israel, & returneth to Ierusalem.

AFter these actes, there was in
the reign of Arthaxerses king A i.Es.viii. b
of Persia, one Esdras the son
of Saraiah the sōne of Azaria
the sonne of Helkia the sōn of
Sallum, the sonne of Sadoc, the sonne of
Achitob, the sōne of Amaria, the sonne of
Azaria, the sonne of Meraioth, the sonne
of Zeraia, the sonne of Vzi, the sonne of
Bucki, the sonne of Abisua, the sonne of
Phinehes, the sonne of Eleasar, the sone

 of

of Aaron the chefe priest. This Esdras
also went vp from Babilon, and was a
Exo.xx.a perfite scribe in the law of Moses, which
the Lord god of Israel did geue.
And the king gaue him all that he requi-
red, bicause the hand of the Lord his God
was vpon him. And there went vp cer-
tain of the children of Israel, of the pries-
tes, Leuites, singers, porters, and of the
Nethinims vnto Jerusalem, in the. vii.
yeare of kyng Arthaxerses. And he came
to Jerusalem in the. v. moneth, euen in
the. vii. yere of the king. For vpon the. i.
day of the. i. moneth, began he to goe vp
from Babilon, and on the first day of the
first moneth came he to Jerusalem, be-
cause the good hande of god was vppon
him. For Esdras prepared his hearte to
seke the lawe of the lord, and to do it, and
to teache the precept and iudgement in
B Israel. And this is the copy of the letter,
the kyng Arthaxerses gaue vnto Esdras
the priest and scribe, which was a writer
of the wordes and commaundements of
the Lord, & of hys statutes ouer Israell.
Arthaxerses a kyng of kynges, vnto Es-
dras the priest and scribe of the law of yͤ
God of heauen, peace and salutation.
I haue commaunded, that all they of the
people of Israel, and of the priests & Le-
uites in my realme (which are minded of
their own good wil to go vp to Jerusalẽ)
go with thee: and therefore art thou sent
of the kyng and of his. vii. counsailors, to
visit Juda and Jerusalem, accordyng to
the law of thy God, which is in thy hand.
And that thou shouldest take with thee,
siluer and gold, which the kyng and hys
counsailors offre of their own good will,
vnto the god of Israel (whose habitation
is at Jerusalẽ,) and al yͤ siluer and golde
yͭ thou canst find in al yͤ country of Babi-
lõ, with it yͭ the people offer of their own
good wil, & the priests geue for the house
of their god which is at Jerusalẽ. Take
C thou the same, & bye diligently with the-
same mony, oxẽ, rammes, & lambes, with
their meatoffringes & drinkoffringes: &
thou shalt offer thẽ vpon the aulter of the
D house of your god, which is at Jerusalẽ.
And loke what it lyketh thee and thy bre-
thren, to dooe with the remnaunt of the
money, that doe, after yͤ wil of your God.
And the vessels that are geuen thee for yͤ
ministratiõ in the house of thy god, those
deliuer thou before god at Jerusalẽ. And
whatsoeuer thĩg more shalbe nedeful for
the house of thy god, whiche is necessary
for to spend, thou shalt receaue the char-
ges out of the kyngs treasure house.
I kyng Arthaxerses haue commaunded
all the treasurers beyond the water, that
loke whatsoeuer Esdras the prieste and
scribe in the law of the god of heauen, re-
quireth of you, that ye fulfill the same
spedyly vntil an. C. talẽts of siluer, and
till an. C. quarters of wheate, and till an.
C. Batthes of wyne, & til an. C. Batthes
of oyle, and salt without measure. What-
soeuer also belongeth to the lawe of the
god of heauen, let the same be done with-
out any delay for the house of the God of
heauen, that he be not wroth against the
realme, and against the kyng & his chil-
dren. And we certifie you, that ye haue no
authority to require taxing and custome
and yearly rentes vpon any of the priests
Leuites, singers, porters, Nethinims,
and ministers in the house of hys God.
And thou Esdras (after the wisedome of
thy god, that is in thy hand) set iudges &
arbitrors by my authority, to iudge al yͤ
people that is beyond the water, euen all
such as know the law of thy god: & them
that know it not, those see that ye teach.
And whosoeuer wil not fulfil the law of
thy god, and the kings law, let him haue
hys iudgement without delay, whether
it be vnto death or to be roted out, or to be
condẽned in goodes, or to bee put in pri-
son. Blessed be yͤ lord god of our fathers,
which so hath inspired the kinges heart,
to garnish the house of the Lorde that is
at Jerusalẽ: and hath enclined his mercy
vnto me, in the presence of the king & his
counsailors, & before all the kynges hye
estates. And I was cõforted (euen as the
hand of the lord my god was vpon me) &
so gathered I the heades of Israel toge-
ther, that they might go vp with me.

The. viii. Chapter.

The numbre of them that returned to Jeru-
salem with Esdras.

These are the principal fa-
thers of them, and this is
their register that went
vp with me from Babilõ
what tyme as kyng Ar-
thaxerses reigned. Of yͤ
children of Phinehes,
Gersom: of yͤ children of Ithamar, Da-
niel: of the children of Dauid, Hatus: of yͤ
children of Zechania: among the children
of Pharos, Zacharia, and with him wer
numbred an. C. and. l. men. Of yͤ children
of yͤ captain of Moab, Elioenay, the sone
of

of Zerahia and with him .ii. C. menne.
Of the children of Zechania the sonne of
Jehasiel, and with him .iii. C. men.
Of the children of Adin, Abed the sonne
of Jonathan, and with him fyftye men.
Of the children of Elam, Isai the sonne
of Athalia, and with him seuenty men.
B Of the children of Saphatia, Zebadia
the sonne of Michael, and with hym
foure score men. Of the childrē of Joab,
Obadia the sonne of Jehyel, and wyth
hym. ii. C. and. xviii. menne. Of the
children of Selomith the sonne of Jose-
phia, and with him an. C. and. iii. score
men. Of the children of Bebai, Zacharye
the sonne of Bebai, and with hym. viii.
and. xx. men. Of the children of Asgad,
Jehanan yͤ sonne of Hakatan, and with
hym an. C. and. x. men. Of the children of
Adonican, that were the laste, whose na-
mes ar these: Eliphelet, Jehiel and Sa-
maiah, and with them. iii. score men.
Of the children of Bignai, Uthai, & Za-
bud, and with them seuenty men. And I
gathered thē together by the water that
runneth toward Ahaua, there abode we
three dayes. And I loked among yͤ peo-
ple and the priests, and found there none
of the children of Leui. Then sent I to
C Eliezer, to Ariel, Semeia, Elnathan,
Jarib, Elnathan, Nathā, Zachary, and
to Mesullā the rulers, and to Joiarib &
Elnathā, which were men of vnderstan-
ding, and to those gaue I commaunde-
ment, vnto Iddo yͤ chefe at Casphia, that
they shoulde fetch vs ministers for the
house of our god: and I tolde them what
they should saye vnto Iddo, and to hys
brethren the Nethinims at Casphia.
And (thorow the good hande of our God
vpon vs) they broughte vs a wyse man
from among the children of Moholi, the
sonne of Leui, the sonne of Israel: & Sa-
rabia with his sonnes and his brethren,
euen. xviii. And Hasabia, and with hym
Isai of the children of Merari, with hys
brethren, and their sonnes. xx. And of the
Nethinims, whom Dauid and the prin-
D ces gaue to minister vnto the Leuites. ii.
C. and. xx. of Nethinims, which all were
named by name. And euen there at the
water, beside Ahaua, I proclamed a fast,
that we might humble our selues before
our god, and seke of him a right way for
vs, & for oure children, & for all oure sub-
staunce. For I was ashamed to require
of the kyng, souldiours and horsemen,
to helpe vs against the enemy in yͤ waye:
but we sayed vnto the kyng: The hande
of our god is vpon al them that seke him
in goodnesse, and (his dominion) his violēce
and wrath is against all thē that forsake
him. So we fasted, & besought our God
for thys, and he hearde vs. And I toke E
out. xii. of the chefe priests, Sarabia and
Hasabia, and tenne of their brethrē with
them, and weyed them the siluer & gold,
and vessels that were appointed for the
house of our god, which the kyng & hys
counsailors, and hys lordes and all Is-
rael that were there at hande had geuen
together. And I weyed vnto theyr hād.
vi. C. and. l. talentes of siluer, and in sil-
uer vessel, an. C. talentes, and in golde
an. C. talentes: xx. basens of golde, of a
M. pieces, and two costly ornaments, of
good brasse, as cleare as golde, & I sayd
vnto them: Ye are consecrat vnto yͤ lord,
lyke as the vessels are holy also, and the
gold and siluer are geuen of a good wil
vnto the lord god of your fathers.
Watch, ye and kepe it: for ye shal waye it
down before the chefe priests and Leui-
tes, and auncient fathers of Israell at F
Jerusalē, in the treasuryes of the house
of the Lord.
Then toke the priestes and Leuites the
weyed siluer and golde, and vessell, to
bring it to Jerusalem, vnto the house of
our god. And we brake vp from the wa-
ter of Ahaua on the twelfe daye of the
first moneth, to go vnto Jerusalem: and
the hande of oure God, was vppon vs,
and delyuered vs from the hande of the
enemies, and of such as layd wait for vs
by the way. And we came to Jerusalem
& abode ther thre dayes. But on yͤ fourth
day was the siluer & gold & vessel weyed G
in the house of our God by the hande of
Meremoth the sonne of Uria the priest,
& with him was Eleazar the son of Phi-
nehes, & with them was Josabad yͤ sone
of Jesua, & Noadia the son of Benoi the
Leuites. According to the numbre and
weight of euery one, was the weight all
written vp at yͤ same time. And yͤ childrē
of the captiuity, which wer come out of
prison, offred burntofferinges vnto yͤ god
of Israel. xii. bullockes, for all Israel, vi.
& ninty rammes. vii. and seuenty lambes
twelue he gotes for a sinne offring, al to
the burnt offring of the Lord. And they
delivered the kings commission vnto the
kings officers, and to the captaynes that
wer on this side the water. And they pro-
moted the people and the house of God.

The.ix.Chapter.

Esdras complaineth on the people that haue turned them selues from God, and maried with the Gentiles.

A When these thinges wer
done, the rulers came
to me, & saied: The peo-
ple of Israell, and the
priestes and Leuites ar
not separated from the
people of the landes (as
touching their abhominations) namely,
De.vii. a of the Cananites, Hethites, Pheresites,
Jos.xxiii. c. Jebusites, Amonites, Moabites, Egip-
Jud.iii. a tians, & Amorites. *For they haue takē
the daughters of the same to thē selues,
& to their sonnes, & the holy sede is mixed
with the nations in the land, & the hād of
the princes & rulers hath ben principall
1.Es.viii. a in this trespasse. *And whē I heard this
saying, I rent my clothes & my garmēt,
& pluckt of the heare of my head, & of my
bearde, & sat mourning. And there resor-
ted vnto me al such as feared the wordes
of the Lorde god of Israel, because of the
transgression of the people of ẏ captiuity.
And I sat mourning vntill the euening
sacrifice. And about the euening sacrifice,
I arose vp frō my heuines, and rent my
clothes, & my rayment, and fel vpon my
knees, & spred out my handes vnto ẏ lord
B my god, & said. My god, I am ashamed,
and dare not lift vp mine eyes vnto ẏ my
god: for our wickednesses ar growē ouer
our head & our trespas is waxed gret vn-
De.xviii. d. to the heauen. Sins the time of oure fa-
2.Pa.xxix b thers, haue we been in great trespas vn-
to this day & because of our wickednesses
3.Re.xx. d haue we & our kinges ben deliuered into
the hand of the kynges of the nations, vn-
to the swerd, into captiuity, into shame, &
into confusion of face: as it is to se thys
daye. And now is there a litle & sodaine
graciousnesse come frō the lord our god,
in causing some of vs to escape, & that he
may geue vs a nayle in his holye place, &
that our god may light oure eyes, & geue
vs a litle life to take breath in our bon-
C dage. For we are bondmen, & our God
hath not forsaken vs in our bōdage, and
hath enclined mercy vnto vs in the syght
of the kinges of Persia, to geue vs lyfe
to set vp the house of oure god, and to re-
dresse the desolation therof, & to geue vs
a wal in Juda & Jerusalem. And now O
our god, what shal we saye after this?
For we haue forsaken thy cōmaūdemen-
tes which thou hast commaunded by thy
seruauntes the prophetes, saying: The
land vnto which ye go to possesse, it is an
vncleane land because of the filthinesse of
the people of the lands, which with their
abhominatiōs haue made it ful of vncle-
nesse on euery side. Therfore shall ye not De.vii.
geue your daughters vnto their sōnes, &
their daughters shall ye not take vnto
your sōnes, nor seke their peace & welth
for euer, that ye may be strong and enioy
the good in the lande, & that ye and youre
children may haue the inheritaunce of it
for euermore. And after that al these thi-
ges ar come vpon vs (because of our euil
dedes, and gret trespasses) thou our god
hast thrust downe our wickednesses, and D
hast geuen vs a deliueraunce, (as it is come
to passe this day.) And if we turne backe a-
gaine, to let goe thy cōmaundementes, &
make contracte with the people of these
abhominations: wilt ẏ not thē be wroth
at vs (and not withoute cause) till we be
vtterly cōsumed, so that nothing remain,
and til there be no deliueraunce? O Lord
God of Israell, thou arte righteous, for
we remaine yet escaped, as it is to see
this daye. Beholde also, in thy presence
are we in our trespasses, & because of it
may we not stand before the.

The.x.Chapter.

The people repente and turne, and put awaye their straunge wiues.

And whē Esdras prayed after
this maner, and knowleged, 1.Esd.ix. a
wept, & lay before the house of
God, there resorted vnto hym
out of Israel a very gret con-
gregation of men & women & children: &
the people wept very sore. And Sechanias
the sonne of Jehiel one of the children of
Elā answered, & saide vnto Esdras: We
haue trespassed against our god, & haue
taken strāge wiues of the people of the
land. Now there is hope yet in Israel cō- 1.Esd.i
B cernig this thing: For now we wil make
a couenaunt with our god, and put away
all the wiues (& such as are borne of thē)
according to the counsel of the Lord: and
we will be in the feare of the commaun-
demētes of our god, that we may doe ac-
cording to the lawe. Get the vp, for thys
matter belongeth vnto the: we also wyll
be with the, be of good comfort therfore,
and do it. *Thē arose Esdras, & toke an
oth of the chefe priestes & Leuites, and of
all

al Israel, ẏ they should doe according to
this worde: and they sware. And Esdras
stode vp from before the house of God &
went into the chamber of Johanam the
sonne of Eliasib. And when he came thi-
ther, he did eate no bread, nor dronke wa-
ter: for he mourned, because of the trans-
gression of the people that hadde been in
captiuity. And they caused a proclama-
tion to go thorowout Juda and Jerusa-
lem, vnto all the children which had been
in captiuity, that they should gather thē-
selues together vnto Jerusalem.
And that whosoeuer came not within .iii.
dayes according to ẏ deuice of the rulers
and elders, all his substaunce shoulde be
forfait, and he should be put out from the
congregation of the captiue. Then al the
men of Juda and Ben Jamin gathered
themselues together vnto Jerusalem
within .iii. dayes, euen the .xx. day of the.
ix. moneth: and all the people sate in the
strete before the house of God, and trem-
bled because of this matter, and for the
De.vii.a raine. And Esdras the priest stode vp, &
Jos.iii.a sayde vnto them: Ye haue transgressed,
and haue taken straung wiues, to make
the trespasse of Israell yet more: confesse
now therfore vnto the Lord God of your
fathers and do his plesure, and separate
your selues from the people of the lande,
and from the straunge wiues.
And all the congregation answered, and
said with a loude voice: it shalbe so, & we
will doe as thou hast sayed. But the peo-
ple are many, and it is a rainy wether, &
the people are so faint to tarye without
in the strete, neither is this a worke of
one day or two: for we haue offended ve-
ry sore in this thing. Let oure rulers stā
therfore in al the congregation and let al
them which haue taken straunge wiues
in our cities, come at the time appointed,
and let the elders of euery citie and their
iudges be with them, till they haue tur-
ned the wrath of our god awaye from vs
concerning this matter. Then were ap-
¶ pointed Jonathā the sonne of Asahel, &
Jahasia the sonne of Thekua, ouer thys
matter: And Mesullam and Sabathai
the Leuites helped them. And the childrē
of the captiuity did euen so. And Esdras
the priest, and the auncient heades tho-
rowe the house of their fathers (all men
of great fame,) separated themselues, &
sat them down on the .i. day of the .x. mo-
neth, to examin ẏ matter. And vntil the .i.
day of ẏ first moneth, they wer finishing
the businesse, with al the men that hadde
taken straunge wiues. And among the
children of the priestes there were menne
founde that had taken straunge wiues,
namely among the children of Jesua, the
sonne of Josedec, and of his brethren,
Masiah, and Eliezer, Jarib, and Geda-
lia, and they gaue their handes there v-
pon, that they would put away their wi-
ues, & for their trespasse offring to geue
a ramme for their trespasse. And among
the childrē in Emer, Honany, & Zabadia.
Among the children of Harim. Maasia,
Elia, Semeiah, Jehiel and Usia. Amōg
the children of Phashur, Elioenai, Maa-
sia, Ismaell Nethanel, Josabad, and
Elasa. Amōg the Leuites, Josabad, Se-
mei & Kelata, (whiche same is Kalithah)
Pathahiah, Juda and Eleazer. Among
the singers, also Eliasib. And among the
porters Sellum and Telem and Uzi.
And of Israell. Among the children of
Pharhos, Remia, Jesiaha, Malchia,
Miamin, Eleazar, Malchia and Bana-
nia. Among the children of Ellam, Me-
thania, Zachari, Jehiel, Abdi, Jerimoth
and Elia. Among the children of Zathu,
Eliomai, Eliasib, Mathania, Jerimoth
Zabad, and Aziza. Among the children of
Bebai, Jehohanā, Hanania, Zabai, and
Athalia. Among the children of Beni,
Mesulā, Malue, Adaiah, Jasub, Saal
and Jerimoth. Among the children of the
captaine Moab, Adna, Cholal, Benaia,
Masia Mathania, Bezelel, Benui and
Manasse. Among the children of Harim:
Eliezer, Jesia, Malchia, Semeia and
Simeon, Ben Jamin, Malluch & Sa-
maria. Among the childrē of Hasū, Ma-
thania, Mathathah, Zabad, Eliphelet,
Jeremy, Manasse, and Semei. Among
the childrē of Bani: Madai, Amrā, Huel,
Banea, Chelubi, Badaiah, Uaniah,
Maremoth, & Eliasib, Mathania, Ma-
thanai, Jaesai, Bani, Beni, and Seme-
iah, Selenia, Nathā, and Adaia, Mach-
nadbai, Sasai, and Sarai, Asarel, Se-
lemiahu, and Samariah, Sallū, Ama-
ria, and Joseph. Among the children of
Nebo, Jehiel, Mathathia, Zabad, Zabi-
na, Jadai, Joel, and Banaia. All these
had taken straunge wiues. And among
the same, there were some that had chil-
dren by the wyues.

¶ The ende of the first boke of Esdras.

The second booke of Esdras, otherwyse called the booke of Nehemia.

The first Chapter.

Nehemia butteler to king Artharerses, prayeth to God for the people.

A The wordes of Nehemia
the sonne of Hachalia. It
fortuned in the moneth
Chisleu, in the .xx. yeare,
that I was in the castell
at Susan: and Hanani,
one of my brethren, came
with certaine men of Juda, and I asked
them how the Jewes dyd that were de-
liuered and escaped from the captiuity, &
howe it went at Jerusalem. And they
sayd vnto me: the remnaunte of the cap-
tiuity are there in the lande in great mis-
Ne.13. fortune and rebuke. The wal of Jerusa-
b lem also is broken down: and the gates
thereof are brent with fyre. It fortuned,
that when I heard these wordes, I sate
B me downe and wepte, and mourned cer-
taine dayes, and fasted and prayed bee-
fore the God of heauen, and sayd: O lord
Ero.xx.a God of heauen, thou greate and terrible
e.xxiiii a God, thou that kepest couenaunte and
De.v.i.b mercy for them that loue þ, and obserue
thy commaundementes: let thyne eares
hearken, I besech thee, and let thine eies
be open, that thou mayest heare þ prayer
of thy seruauntes, which I pray now be-
fore thee daye and night, for the children
of Israell thy seruauntes, and know-
ledge the sinnes of the children of Israel,
whiche we haue sinned againste thee. I
and my fathers house haue synned, we
C haue been vtterlye dispersed frõ thy law,
and haue not kept the cõmaundemẽtes,
statutes and lawes, whiche thou com-
maundedst thy seruaunte Moses. I be-
seche thee, cal to reme[m]braunce þ worde
that thou commaundest thy seruaunte
Moses, and saydst: Ye will transgresse, &
I will scater you abrode among the na- Deu.30.
tions. But if ye turne vnto me, and kepe a
my commaundementes, and doe them:
though ye wer cast out vnto þ vttermost
part of heauen, yet wil I gather you frõ
thence, and will bring you vnto the place
that I haue chosẽ, to set my name there.
Thei are thy seruauntes and thy people,
whom thou haste deliuered thorowe thy
great power and in thy mighty hande.
O Lorde, I beseche thee, let thine eare
herken to the prayer of thy seruaunt, and
to the prayer of thy seruauntes, whose
desire is to feare thy name: and lette thy
seruaunt prospere this day, and graunte
him mercye in the sight of thys man for
I was the kinges butteler.

The .ii. Chapter.

After Nehemia had obtained letters of Artharerses, he came to Jerusalem and builded the walles.

It fortuned, that in the
moneth Nisan in the .xx. Marche.
yeare of kyng Artharer- A
ses, the wine stode before
him, and I toke vp the
wine, & gaue it vnto the
king. And I was heuy in
his presence And the king saide vnto me:
why lokest thou so sadlye, when thou art
not sycke? it is nothing els, but that thou
art heauye hearted. And I was sore a-
fraide, and saide vnto the king: god saue
the kings life for euer. How should I not
loke sadly, when þ citie & place of my fa-
thers burial lieth wast, & the gates ther-
of are consumed with fire. And the kyng
sayed vnto me: what is thẽ thy request? I
made my prayer also to the god of heauẽ,
& saied vnto the king: if it please the king,
and if thy seruaunt haue found fauour in
thy sight, send me into Juda vnto þ citie B
of my fathers buriall, that I may builde
it. And the king said vnto me (þ quene his
wife sitting by him:) how long shall thy
iourney continue, & when wilt thou come
agayn? And it pleased the king to sẽde me,
& I set him a time, and said vnto þ king: if
it please the king, let him geue me letters
to þ captaines whiche are beyonde þ wa-
ter, that they may conuay me ouer, till I
come into Juda: & letters vnto Asaph þ
lord of the kings wood, that he may geue
me

me timber to make beames for ẏ gates
of the palace (which is hard by the house)
and for the walles of the citie, and for the
C house that I shal enter into. And ẏ kyng
gaue me according to ẏ hand of my God,
which was good vpon me. And when I
came to the captaines beyond the water,
I gaue them the kings letters. And the
kyng had sent captaines & horsemē with
me. Sanabalat also the Horonite, & To-
bia a seruaunt (the Ammonite) hearde of
it & it greued them sore, that there was
come a man whiche sought the wealth of
the childrē of Israel. And I came to Je-
rusalē, and was there .iii. dayes, & I gat
me vp in ẏ night season, & a few mē with
me, neither told I any mā, what god had
geuen me in my heart to do at Jerusalē:
& ther was not one beast with me, saue it
that I rode vpon. And I departed in the
night by the valley port, before the drag-
gon wel, & to the donge port, & considered
the walles of Jerusalem how they were
brokē down, & the portes therof cōsumed
with the fier. And I went ouer vnto the
wel port, & to the kyngs conduite, & there
was no rowme for ẏ beast that was vn-
der me to passe. Then went I on in the
night by the broke side, & considered the
wal, & turned backe, & came home again
D by the valley port. And the rulers knewe
not whyther I went, or what I did: nei-
ther did I as yet tel it vnto ẏ Jewes, to
the priests, to ẏ noble men, to the rulers,
& to the other that laboured in ẏ worke.
Then said I vnto thē: ye see the miserie
that we ar in, how Jerusalē lyeth wast,
and how the gates therof are brent with
fire: come therfore, ẏ we may build vp the
wal of Jerusalem, & that we be nomore a
rebuke. And I told them of the hande of
my god, (that it was gracious ouer me)
& the kynges wordes that he had spoken
vnto me. And they said: let vs get vp, and
builde: and they strengthed their hand to
good. But whē Sanabalat ẏ Horonite,
& Tobia ẏ seruaunt (an Ammonite,) and
Gese the Arabian heard it, they laughed
vs to scorne, & mocked vs, & saied: what
is this that ye doe? Wil ye fal away from
the king? Then aunswered I them, & said
the god of heauē, he it is that hath gran-
ted vs prosperity: & we bee his seruaun-
tes. Let vs get vp & build. As for you, ye
haue no portion nor right, nor remem-
braunce in Jerusalem.

The .iii. Chapter.

The number of them that builded the walles.

AND Eliasib the hie priest gat A
him vp with his brethrē the
priestes, and they builded the
shepegate. They repaired it,
and set vp the dores of it: euē
vnto the towre Mea, repaired they it, &
vnto the towre of Hananel. Next vnto Jer. xxxi. a
him also builded the men of Jericho. Zach. xiv. c.
And beside him builded Sachur the sōne
of Amri. But the fish port did the chil-
dren of Senaa builde, whiche also layed
the beames thereof, and set on the dores,
lockes and barres of it. And next vnto
him builded Meremoth, ẏ sonne of Uria,
the sonne of Hakoz: and next vnto them
builded Mesulam the sonne of Berechia
the sonne of Meseabeel: and next vnto
him builded Zadoc the sonne of Baana.
And next vnto him builded they of The-
koa. But the great men that wer amōg
them, put not their neckes to the worke
of their lorde. The olde gate builded Je- B
hoiada the sonne of Paseah, and Mesu-
lam the sonne of Besodia, they layde the
beames therof, & set on the dores, lockes
and barres of it. Next vnto thē builded
Melatiah of Gibeon, and Jadon of Me-
rano, men of Gibeon, & of Mispa, where
he that was captaine of this side the wa-
ter had a mansion. Next vnto him buil-
ded Uziel the sōne of Harhaiah the gold-
smith. Next vnto him also builded Hana-
nia the sonne of Harakaim, and they re-
paired Jerusalem vnto the brode wall.
Next vnto them builded Raphaiah the
sonne of Hur, the ruler of the halfe part
of Jerusalē. Next vnto him builded Je-
daia the sōn of Harumaph, ouer against C
his house: and next vnto him builded Ha-
tus, the sonne of Hasabnia. But Melchia
the sonne of Harim, & Hasub the sonne of
the captaine of Moab, builded the other
pece, and towre beside the fornaces.
Next vnto him builded Sallū a singers
sonne, the ruler of the halfe part of Jeru-
salem, he and his daughters. The valley
gate builded Hanum, and the citizens of
Zanoa. They builded it, and set on the
doores, lockes, and barres therof, and a.
M. cubites on the wall, vnto the donge D
port. But the donge port builded Mel-
chiab the sonne of Rechab, the ruler of ẏ
iiii. part of Bethcharē: he repaired it, and
set on ẏ dores, lockes and barres therof.
But the well gate repaired Sallum the
sonne of Cholhosah, the ruler of the .iiii.
part of Mispa. He builded it, and layed
the beames, and set on the dores, lockes,

and barres therof, and the wall vnto the
poole of Siloah, by the kynges garden,
and vnto the steppes that goe down frō
the citie of Dauid. After him builded
Nehemiah the sonne of Asboke, the ruler
of ŷ half part of Bethzur, vntil the other
side ouer against the sepulchres of Da-
uid, and to the poole that was repaired,
C and vnto the house of the mighty. After
him builded the Leuites, Rehum the sōn
of Bani: and next vnto him builded Ha-
sabia the ruler of ŷ halfe part of Keilah,
in his quarter. After him builded their
brethren: Banai the sonne of Henadad
the ruler of the halfe part of Keilah: and
after him builded Ezer the sonne of Je-
sua the ruler of Mispa the other pece,
harde ouer againste the going vp to the
house of ordinaunce that was in the cor-
ner. Againe, after him brake foorth Ba-
ruch the sonne of Zachai of indignation,
and repaired the other pece from the tur-
ning corner, vnto the doore of the house
of Eliasib the hye priest.

After hym also builded Meremoth
F the sonne of Uria the sonne of Hakos, the
other pece from the doore of the house of
Eliasib, euen as long as the house of E-
liasib extended. After hym builded the
priestes, the men of the plain. After hym
builded Ben Jamin and Hasub, ouer a-
gainst their house, & after hym wrought
Asaria, the sonne of Maasia, the sonne
of Anania, nexte vnto his house.
After hym also builded Benui the sonne
of Hanadad the other pece, frō the house
of Azaria vnto the turnyng of the walle,
and vnto the corner. After him builded
Pala the sonne of Uzai, ouer againste ŷ
corner and the hye towre, whiche lyeth
out ouer from the kynges house, ŷ was
besyde the courte of the pryson. After
hym Phedaia the sonne of Pharhos (as
for the Nethinims they dwelte in the
strong holde vnto the water gate, to-
warde the easte, and to the towre that
lieth out, After him builded they of The-
kua the other pece ouer against ŷ greate
towre, that lieth outward, vnto the wall
of the strong holde. But from aboue the
horse gate forth, builded the priestes, e-
uery one ouer against his house.
G And after them builded Zadoc the sonne
of Jmmer ouer against his house. After
hym buylded also Semeia the sonne of
Sechania, the keper of the eastgate.
After hym builded Hanania the sonne of
Selemia, and Hanum the sonne of Za-
laph the sixte, the other pece. And after
hym buylded Mesulam the sonne of Ba-
rachia ouer agaynst hys store house.
After hym builded Malachia the gold
smithes sonne, vntill the house of Nethi-
nims, & of the marchaūtes ouer against
the gate of Maphkad, and to the par-
lour in the corner. And betwene the par-
loure of the corner vnto the shepegate,
builded the goldesmithes and the mar-
chauntes.

The.iiii.Chapter.

The building of Jerusalem is hindered and let, but the Jewes builde it, keepyng ready harnessed lest their enemies shoulde inuade them.

BUt when Sanabalat
heard that we builded ŷ A
wal, he was wroth in hī
selfe, and toke great in-
dignation, and mocked
the Jewes, and sayed
before his brethren & the
souldiers of Samaria: what doo these
impotente Jewes? wil the heathen suffer
them? shal they offer? shal they perfourme
it in one daye? shall they make the stones
whole againe that are broughte to duste
and brent? And Tobiah the Ammonite
was beside him, and sayd: thoughe they
builde, yet if a foxe goe vp, he shall breake
down their stony walle. Heare (O thou
our God) for we are despised, turne their
shame vpon their own heade, and geue
them ouer into despising, in the lande of
theyr captiuity. Couer not theyr wicked-
nesse, and let not their sinne be put out in
thy presence: for they haue prouoked the
builders. And so builded we the walle, &
it was ioyned whole together vnto the
halfe heygth therof. And the people were
mynded to labaure. And it fortuned, that B
when Sanabalat, and Tobiah, and the
Arabians, Ammonites, and Asdodites,
heard that the walles of Jerusalem wer
made vp, and that the gappes began to
be stopped, they were very wroth, & con-
spired altogether to come afight against
Jerusalem, & to make the people an hin-
deraunce therin. Neverthelesse we made
oure prayer vnto our God, and set wat-
chemen by them, whiche builded day and
nyghte, ouer againste them. And Juda
said: the strengthe of the bearers is to fe-
ble, and there is yet muche more morter,
and we are not able to builde on ŷ walle.
And our aduersaries said: they shall not
know neither see, till we come in the myd-
des among them, and slay them, & hinder
the

the worke. But it fortuned that whē the
Iewes (which dwelte beside them) came
they told vs as good as .x. times, that in
all places where ye goe vnto, they are
appointed to fall vpon vs. Therfore sette
I y^e people after their kinreds with their
swordes, speares, and bowes, beneth in
the lowe places behinde the walle: and
I loked, and gat me vp, and sayed vnto
the chiefe men, to the rulers, and to the
other people: be not ye afraide of thē, but
thinke rather vpon the great lord, which
…ch.i.b ought to bee feared, and fighte for your
…m.xi.f. brethren, your sonnes, your daughters,
your wiues, and your houses. Neuer-
thelesse, it chaunced that when oure ene-
myes heard that we had gotten word of
it, God brought their counsel to nought,
and we turned all agayne to the walle,
euery one vnto his laboure. And frō that
tyme foorth, it came to passe, that the
halfe parte of the yong men dyd the la-
bour, and the other half part of thē helde
the speares, shilds, bowes, and brest pla-
tes, and the rulers stode behinde all the
house of Iuda, whiche builded on the
walle, and bare burthens frō those that
laded them. With one hande dyd euerye
one worke: and with the other helde he
his weapon. And euery one that builded,
D had his sweard gird by his thighe, and so
builded they. And the trūpet blew beside
me. And I said vnto the principall mē, to
the rulers, and to the other people: the
worke is great and large, and we are se-
perated vpon the walle, one farre from
another. Loke in what place therfore ye
heare the noyse of the trompet, resorte ye
Exo.xiiii thither vnto vs, and our god shall fight
c. for vs, and we will be labouryng in the
worke. And the half part of them helde
the speares from the morning spring, tyl
the starres came forth. And at the same
time sayde I vnto the people: euerye one
abyde with his seruaunt at Ierusalem,
that in the night season we may watche,
and laboure on the day time.
As for me and my brethren, my seruaun-
tes and the menne of the watche (whiche
were behinde me) we put neuer of oure
clothes, no more than the other did their
harnesse, saue only because of the water.

The. v. Chapter.

The people are vexed with hunger. He requi-
reth not the lyuing of a captaine.

And there arose a greate complaint of the people, A
& of their wiues, against
their brethrē the Iewes.
For there wer some that
said: oure sones & daugh-
ters and we ar to many,
therfore wil we take corne for them, that
we maye eate and lyue.
Some also there were that sayde: let
vs set our landes, vyneyardes and hou-
ses to pledge, and take vp corne in the
dearth. But some there were that sayde:
let vs borow money for the kynges tri-
bute, and that vpon oure landes and vy-
neyardes. Beholde, our bodyes as the
bodyes of oure brethren, and oure chil-
dren as their children: els should we sub-
due oure sonnes and daughters vnto bō-
dage: & some of oure daughters are sub-
dued vnto bōdage already & no strength
is there in oure handes, and other men
haue our landes and vyneyardes.
And when I heard their complainte and B
suche woordes, it displeased me sore: and
I aduised so in my minde, that I rebuked
the counsaillours, and the rulers, and
sayde vnto them: Euerye one of you is to
chargeable vnto his brother. And I
brought a greate congregation against
them, and sayde vnto them: we (after
oure habilitye) haue boughte oure bre-
thren the Iewes, whiche were solde vn-
to the heathen.
And will you sell youre brethren again
vnto the heathen, after that they haue
bene solde vnto vs. Then held they their
peace, and coulde fynde nothing to aun-
swer. And Nehemia sayd: It is not good
that ye doe. Oughte ye not to walke in
the feare of God, because of the rebuke
of the heathen that are oure enemyes.
I and my brethren, and my seruauntes
doe lend them money & corne: but as for
vsurye let vs leaue it. Therefore this
same daie I praye you see that ye restore
them their landes agayn, their vineyar-
des, oliegardeins, and their houses. And
remitte the hundred part of the money of
the corne, wine, and oile that ye haue of
of them. Then saide they: we wil restore
them againe, and wil require nothing of C
them: and will doe as thou hast spoken.
And I called the priestes, & toke an othe
of thē, that they would doe so. And I shoke
my lappe, and saide: God shake out euery
man after the same maner fro his house
and laboure, that maketh not thys

woorde: euen thus be he shaken out, and
voyde. And al the congregation sayde: A-
men, and prayse the lorde: And the peo-
ple dyd so. And from the time foorth that
(the kyng) committed vnto me to be a cap-
tayne of them that were in the lande of
Juda, euen from the twenty yere vnto
the two and thirtye yere of the kyng Ar-
taxerxes (that is twelue yeare,) I with
D my brethren lyued not of such sustinaunce
as was geuen to a captayn. For the olde
captaines that were before me, had bene
chargeable vnto the people, and hadde
taken of them, bread and wyne, and fortye
sycles of siluer: yea, and their seruauntes
hadde oppressed the people. But so dyd
not I, and that because of the feare of
God: But I laboured also in the worke
vpon the walle, and bought no lande.
And all my seruauntes came thyther to-
gether vnto the worke. Moreouer there
were at my table an hundred and fyftye
of the Jewes and rulers, whiche came
E vnto me, from among the heathen, that
are about vs.
And there was prepared for me daily an
oxe, and syxe chosen shepe, and birds, and
euer once in ten dayes a great summe of
wine. Yet required not I the liuing of a
captayn, for the bondage was grieuous
2.Esd.vi. b vnto the people. Thynke vpon me my
and.xiii b god vnto the best, according to al that I
haue done for thys people.

The.vi.Chapter.

The building is yet again hyndred and let.

A AND when Sanabalat,
Tobiah, and Gesem the
Arabian, and the other
of our enemies, hearde y
I had builded the walle,
and that there were no
moe gappes therin (how-
beit at thesame tyme had I not hanged
the dores vppon the gates,) Sanabalat
and Gesem sent vnto me, saying: come
that we may mete and take counsell to-
gether in the villages that are in y plain
of the citie, Ono. Neuerthelesse they
thought to do me euil. And I sente messe-
gers vnto them, saying: I haue a great
businesse to doe, and I cánot come down,
The worke shoulde stande styll, yf I
were negligent and came down to you.
Howe be it, they sente vnto me, as good
as foure tymes, after the same maner.
And I gaue them the same aunswere.
Then sente Sanabalat hys seruaunte a-
gaine vnto me the fifth time, with an o-
pen letter in his hand, wherin was writ-
ten: It is told the heathē, and Gesem hath
sayde it, that thou and the Jewes thynke
to rebel: for the which cause thou buildest B
the walle, that thou mayest bee their
kyng in these matters, and hast or-
dayned the prophetes to preache of thee
at Jerusalem, and to saye: He is kyng of
Juda.
And now shall this come to the kinges
eares, come now therfore and let vs take
our counsell together. And I sent vn-
to him, saying: there is no suche thyn-
ges done as thou sayst: for thou faynest
them out of thine owne hearte.
For they were all mynded to make vs a-
fraide, saying: they shall withdraw their
handes from the worke, that it shall not
be finished. Howbeit, I strengthed my
hand the more. And I came vnto y house
of Semaia the sonne of Delaia the sonne
of Mehetabeel, and he had shut hymself
within, and sayde: let vs come together
into the house of god, euen vnto the mid-
des of the temple, and shut the doores of
the temple: for they will come to slay thee,
yea, euen in the nyght will they come to
put thee to death. And I sayd: should any C
suche man as I, flye? Who is that beyng
as I am, that will goe into the temple,
to saue his lyfe?
I will not go in. And I perceyued, that
god hadde not sent him. Yet spake he pro-
phecy vnto me, neuerthelesse, Tobiah &
Sanabalat hadde hired him for money.
Therfore toke he y money, that through
feare I should so doe, and sinne: that they
might haue an euil reporte of me, to blas-
pheme me. My God thinke thou vpon
Tobiah and Sanabalat according vnto
these their workes, and of the prophete
Noadia, and of the other prophetes that D
would haue putte me in feare. And the
wall was finished on the fiue and twen-
ty daye of the monethe Elul, in two and
fifty dayes: And when all our enemyes
heard therof, all the heathen that were
about vs, wer afraide, and their courage
failed them. And they perceiued that this
worke came of oure god.
And at y same time wer ther many of the
chiefe of Juda, whose letters went vn-
to Tobiah and agayne from Tobiah
vnto them (for there were manye in Ju-
da, that were sworne vnto hym, for he
was the sonne in lawe of Sechania, the
sonne of Arah, and his sonne Jehonathā
had

had the daughter of Mesullam the sone of Barachia, and thei spake good of him before me, and told him my wordes) and Tobiah sent letters to put me in feare.

The.vii.Chapter.

After the wal once builded, is the watch he appointed. They that returned fro the captiuitye are nubred.

A Now when the wall was builded, I hanged on the dores also, & the porters singers, & Leuites were appointed. And I commaunded my brother Hanani, and Hanania the ruler of the castel at Jerusalem: for he was a faithfull man, and feared god more than did many other. And I sayde vnto them: let not the gates of Jerusalem bee opened vntil the sonne be whote. And while they wer standing in the watch, thei shut the dores, and barred them.

And we appointed certain citezens of Jerusalem to be watchmen, euery one to kepe his watche, and euery one to be ouer against his house. As for the citie, it was large of roume, and gret: but the people wer few therin, and the houses were not
B builded. And God gaue me in my heart, that I gathered together the principall men, and the officers and the people, to number them: and I founde a register of the number of them * which came vp before out of the captiuity, & found written therin: these are the sones of the land that went vp fro the captiuity of the carrying awaye (whom Nabuchodonozor the king of Babilon had brought away) and came agayn to Jerusalem and Juda: euery one vnto his citye. They whiche came with Zorobabel are these, Jesua, Nehemia, Asariah, Raamia, Nahamani, Mardochee, Bellan Mesperah, Benuai, Nahum, and Baanah. This is the number of the men of the people of Israel. The children of Pharaos, wer two. M. an hundred and two & seuenty: the children of Saphatiah, thre hundred and two and
C seuenty: the children of Arah, thre hundred and two and fifty: the children of the captain of Moab, among the children of Jesua and Joab two thousande, eight hundred and eightene: the children of Elam, a thousand two hundred and foure and fifty: the children of Zachua, eight hundred & fyue and fourty: the children of Zachai, seuen hundred & thre score, the children of Banui, sixe hundred and eight and forty: the children of Bebai, sixe hundred and eight and twentye: the children of Asgad two thousande, thre hundred and two & twenty: the children of Adonicam, sixe hundred, three score and seuen: the children of Begoai, two thousand three score and seuen, the children of Adin, sixe hundred and fiue and fifty: the children of D
Ater of Hezekia, ninety and eyghte. The children of Hason.iii. C. and eyghte and twenty: the children of Besai.iii. hundred and foure and twenty, the children of Hariph, an hundred and twelue: the children of Gibeon, ninety and fiue: the men of Bethlehem and Netophah, an hundred foure score and eighte: the men of Anathoth, an hundred & eight and twentye: the menne of Beth Asmaueth, two and forty: the men of Kariah Jarim, Cephirah and Beeroth, seuen hundred & three and forty: the men of Ramah and Geba sixe hundred and one and twenty: the men of Michmas, an hundred and two and twenty: the menne of Bethel and Ai, an hundred and three and twenty: the men of Nebo, an hundred and two and fifty: the children of the other Elam, a thousand two hundred and foure and fifty the children of Harim, thre hundred and twenty the children of Jericho, three hundred & fiue and fourtye: the children of Lodhadid and Ono, seuen hundred and one and twenty: the children of Sanaa thre thousande, nyne hundred and thirty.

The Priestes. The children of Jedaiah, of the house of Jesua, nyne hundred and three and seuenty: the children of Immer a thousande and two and fiftye: the children of Phashur, a thousande two hundred and seuen and fortye the children of Harim, a thousande and.xvii.

The Leuites. The children of Jesua at E
Cadmiel, and of the children of Hoduah, foure and seuenty.

The singers: The children of Asaph, an hundred and eight and fourty. The porters: The children of Sallum, the children of Ater, the children of Talmon, the children of Akub, the children of Hatita, the children of Sobai, all together an hundred and eyght and thirty.

The Nethinims.

The children of Ziha: the children of Hasupha: the children of Tabaoth, the children of Ceros, the children of Sia, the children of Phadon: the children of Lebanah: the children of Hagaba, the chyldren

*Esd.ii.a

dren of Samai, the children of Hanan:
the children of Gidel: the children of Ga-
her: the children of Reaia, the children of
Rezin: the children of Necoda: the chil-
dren of Gasam: the children of Usa: the
children of Phaseah, the children of Be-
sai, the children of Meunim, the children
of Nephussim, the childrẽ of Bacbuc, the
children of Hacupha, the children of
Harhur, the children of Bazlith, the chil-
dren of Mehida, the children of Harsa,
the children of Barcos, the children of
Sassera: the childrẽ of Thamah, the chil-
dren of Neziah, the children of Hatipha.
F The children of Salomons seruantes
the children of Sotai, the childrẽ of So-
phereth, the children of Pherida, the chil-
dren of Jaala, the children of Darcõ, the
children of Giddel, the children of Sa-
phatiah, the children of Hatil, the childrẽ
of Pochered of Zabaim, the children of
Amon. Al these Nethinims, and the chil-
dren of Salomõs seruauntes, were thre
hundred, ninetie and two.
And these went vp also of Thel Mela,
Thel Harsa, Cherub, Adon and Immer:
but they coulde not shewe their fathers
house, nor their sede, and that they were
of Israell. The children of Dalaiah, the
children of Thobia, and the children of
Nichoda, sixe hundred and twoo & forty.
And of the priestes of the children of Ha-
baiah: the children of Hacos, the children
of Bersilai: which toke one of the daugh-
ters of Bersilai the Giliadite to wife, &
was named after their name. These
soughte their writing in the register of
their generation, but they wer not foũd,
therfore they wer put frõ the priesthode.
And Hathirsata sayd vnto them, that
they shoulde not eate of the moste holye,
tyll there came vp a priest whiche should
weare Urim and Thumim.
And so the whole cõgregation together
was two and forty thousande, thre hun-
dred and thre score, besides their seruaũ-
tes and maydens, of whome there were
seuen thousande, thre hundred and se-
uen and thyrtie.
And they hadde two hundred, and seuen
and fortye singyng menne and wemen.
G Theyr horses, seuen hundred and syxe
and thyrtye, and theyr mules, two hun-
dred and fiue and fortye. The Camels
foure hundred and fiue and thyrtye: syxe
thousande seuen hundred and twentye
asses. And certaine of the auncient fa-
fathers gaue vnto the worke.
Hathirsatha gaue to the treasure a thou-
sande peces of golde, fifty basens, fiue
hundred and thirtye Priestes garmen-
tes. And some of the chief fathers gaue
vnto the treasure of the worke, twenty
thousande peces of golde, and two thou-
sande and two hundred pounde of siluer.
And the other people gaue twenty thou-
sande peces of golde, and two thousande
pounde of siluer and thre score and seuen
priestes garmentes.
And the priestes and Leuites, porters,
and the singers and the other of the peo-
ple, and the Nethinims and all Israell
dwelte in their cities. And the seuenth
moneth came, and the children of Israell
were in their cities.

The .viii. Chapter.

Esdras gathereth together the people, & readeth to them the law. They kepe the feast of the tabernacles or boothes.

And all the people gathe- A
red themselues together 1. Esd.
as one mãne in the streete 1. Esd.
that was before the wa- Deu.
ter gate, & they sayd vnto 4. Re.
Esdras the scribe, that he
should fetche the boke of
the law of Moses, which the lorde com-
maunded to Israel. And Esdras ỹ prieste
brought the law before the congregatiõ
both of men and women: & al ỹ could not
vnderstande dydde hearken vnto it, vpon
the first daye of the seuenth moneth: and
he read therin, in the strete that was be-
fore the watergate (from the mornynge
vntill the noone daye) before menne and
women that dydde hearken to it: and the
eares of all the people were inclyned to
the booke of the lawe. And Esdras the
Scribe stoode vppon an hye pulpyt of
woode, whiche they hadde made for the
preaching, and beside hym stode Mathi-
thia, Sema, Anania, Uriah, Helkia, and B
Maasia: on his right hande, on his left
hande stode, Pedaia, Misael, Malchia,
Hasum, Hasebadana, Zachari, and Me-
sullam. And Esdras opened the booke
before all the people, for he stode aboue
all the people: And when he opened it, all
the people stoode vp. And Esdras pray-
sed the Lord the greate God. And all the
people answered: Amen, Amen, wyth
their handes vp, and bowed themselues,
and worshypped the Lord, fallyng down
vpon

vpon their faces to the grounde. And
Jesua, Baam, Serabiah, Jamin, Acub,
Sebathai, Hadaia Maasia, Celita, Aza-
ria, Jozabad, Hanan, Pelaia, and the
Leuites, caused the people to geue hede
vnto the lawe, and the people stoode in
their place. And they reade in the booke
of the law of God distinctly and playne-
ly, so that men vnderstode the thing that
was read. And Nehemiah (which is Ha-
thirsatha) and Esdras the priest & scribe,
and the Leuites that caused the people
to take hede, sayd vnto al the people: this
day is holy vnto the Lorde your god: be
not you sory and wepe not.
C For al the people wept, whē they hearde
1.Es.ix.g the wordes of the law. And he said vnto
them * goe your waye and eate the fatte,
and drinke the swete, and send part vnto
them also that haue not prepared them-
selues: for this day is holy vnto our lord,
be not ye sory therfore: for the ioye of the
Lorde is youre strengthe. And the Leui-
tes stilled all the people, and sayde: holde
your peace, for the daye is holye, bere not
ye your selues. And all the people wente
their way to eate and drynke, and to send
parte vnto other, and to make greate
mirth: because they hadde vnderstand the
woordes that were declared vnto them.
And on the next day wer gathered toge-
ther the chiefe fathers among al the peo-
ple, and the Priestes and Leuites, vnto
Esdras the Scribe, that they might vn-
derstande the wordes of the lawe.
And they founde written in the lawe *
Leu.xxiii (whiche the Lorde hadde commaunded
b by Moses) that the children of Israell
Nu.xxix. should dwel in boothes in the feast of the
f. seuenth moneth, and that they shoulde
2.Mac.i.c cause it to be declared and proclaymed in
all their cities, and thorowout Jerusa-
lem, saying: goe forth vnto the mounte,
D and fetche olyue braunches, pyne braun-
ches, mir braunches, palme braunches,
and braunches of thicke trees, to make
boothes, as it is written.
And so the people went foorth, and fette
them, and made them bothes, euery one
vpon the roofe of hys house, and in their
courtes, and in the courtes of the house
of God, and in the strete by the water-
gate, and in the strete by porte Ephraim.
And all the congregation of theim that
were come againe oute of the captiuitie,
made bothes and sate vnder the bothes:
for ỳ since time of Josua the sōne of Nu,
vnto thys daye, hadde not the children of
Israell done so, and there was verye
great gladnesse.
And euery daye from the firste daye vnto
the laste, read Esdras in the booke of the
lawe of God. And seuen dayes helde
they the feast, & on the .viii. day, they ga-
thered together, according vnto ỳ maner.

The .ix. Chapter.

The people repent, and forsake their strange
wiues. Esdras reciteth the benefites of god, and the
sinnes of the people.

In the foure and twentye A
day of this moneth, came
the children of Israel to-
gether again: with * fas- 1.Esd.8.b
ting, sackclothes, & earth Esa.lviii
vpon them, and they that a
wer of the sede of Israell
wer seperated from al the straunge chil-
dren, and stode, & knowledged their sin-
nes, & the wickednesses of their fathers,
and stode vp in their place and read in ỳ
boke of the lawe of their god .iiii. times
on the day: and they knowleged & woor-
shipped the Lorde their god, foure times
on the day. And the Leuites stode on hie,
namely Jesua, Bani, Cadmiel, Saba-
niah, Buni, Sarebiah, Bani & Chana-
ni, and cryed loude vnto the Lorde their
God.
And the Leuites, Jesua and Cadmiell, B
Bani and Hasabnia, Serebia, and Ho-
dia, Sebania and Phathahya, sayde:
stande vp, and praise the Lord your God
for euer: and lette thankes bee geuen vn-
to the name of thy glorye, whiche excel-
leth all thankesgeuyng and prayse.
Thou arte Lord alone. Thou hast made
heauen, and the heauen of all heauens,
with all their hoste, the earth, and all
thynges that are therein, the sea, and all
that is therein, and thou preseruest
them all, and the hoste of heauen woor-
shippeth thee.
Thou art the Lorde God, that hast cho-
sen Abram, and broughtest him oute of
* Ur in Caldea, and calledst him Abra- Gen.xi.b
ham, and foundest his heart faithfull be- Gen.xvii
fore thee, * & madest a couenaunt with a.
him, to geue vnto his seede the lande of Ge.xv.d.
ỳ Cananites, Hethytes, Amorites, Phe-
resites, Jebusites, and Gersites, & haste
made good thy wordes: for thou art right-
ous, * & hast considered ỳ miserye of our
fathers in Egipte, and heard their com- Exo.iii.b
plaint

playnt by the redde sea, and shewed tokens and wonders vppon Pharao, and on all hys seruauntes, and on all the people of hys lande: for thou knowest that they were presumpteous and cruell agaynste them: and so madest thou thee a name, as it is this daye. And the red sea didst thou deuide in sundre beefore them so that they went thorowe the middest of the sea drie shodde: and their persecutors threwest thou into the depe (as a stone) in the mightye waters: and leddest them on the day time in a cloudy piller, and on the night season in a piller of fire, to shew

C them lyght in the waye that they wente.

Ex.xix.a * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them ryghte iudgementes, true lawes, good commaundementes and statutes, and declaredst vnto theym thy holy Sabboth, and commaundest them

Ex.xvi.d preceptes, ordinances, and lawes, by the

Ex.xvii.d hand of Moses thy seruaunt: and * gauest

Nu.xx.b. them bread from heauen, when they wer hungry, and broughtest foorth water for them out of the rocke, when thei wer thirsty and promisedst them that they shoulde goe in, and take possession of the lande: ouer whiche thou haddest lyfte vp thyne hande for to geue them.

But they and oure fathers were proude and hardnecked, so that thei folowed not thy commaundementes: and woulde not obey, neyther wer myndefull of the wonders that thou diddest for them: but became obstinate and heady, in so muche that they turned backe to their bondage, for their disobedience.

And thou my God forgauest, and waste

D gracious, mercifull, pacient, and of great

Ex.xxxii.a goodnesse, and forsokest them not. * And thoughe they made a molten calfe (and sayd: This is thy Goddes that broughte thee oute of the lande of Egipte) and dyd blasphemies, yet forsokest thou theym not in the wildernesse, accordinge to thy great mercie.

Ex.xiii.d Nu.xi.ii.c * And the cloudy piller departed not from them on the daye time, to leade theym the

1 Cor.x.a waye: neyther the piller of fire in the night season, to shewe them light in the waye that they went. And thou gauest them thy good spirite to enforme them, * and

Ex.xvi.d Ex.xvii.a withheldest not thy Manna from their mouthe, and gauest theym water when they wer thirsty. Fourty yeres long madest thou prouision for them in the wil-

Nu.xx.b. dernesse, so that they lacked nothing: * their clothes waxed not olde, and their Deu.viii.a fete swelled not. And thou gauest them kingdomes and nations, and partest them according to theyr portions, so that they possessed * the lande of Sehon kyng of Hesebon: and the lande of Og the kyng of Basan.

And their children multipliedst thou, as the starres of heauen, and broughtedst them into the lande, whereof thou haddest spoken vnto their father, that they shoulde goe into it, and haue it in possession. And the children wente in, and possessed the lande, * and thou subduedst E beefore them the inhabitors of the lande, Jos.i.a euen the Cananites, and gauest them into their hand, with their kynges and the people of the land, that they myght doo with them what they woulde.

And they wanne their strong cities, and a fatte lande, and tooke possession of houses, that were full of al maner of goodes, welles dygged out, vyneyardes, olyegardens, and manye fruitefull trees, and they didde eate, and were filled, and became fatte, and liued in wealth thorowe thy greate goodnesse. Neuerthelesse they were disobediente, and rebelled againste thee, and cast thy lawe behynd theyr backes, and * slue thy Prophetes (which exhorted them earnestlye that they might Mat. b bring them againe vnto thee) and didde great blaphemies. Therefore thou gauest them ouer into the hand of their enemies that vexed them.

And in the time of their trouble when they cried vnto thee, thou heardest them from heauen: and throughe thy greate mercy thou gauest them sauiours which helped them out of the hand of their enemyes. But when they came to reste, they tourned backe again, to dooe euill before thee: therefore leftest thou them in the hande of their enemies, so that they had the dominion ouer them. And when they conuerted & cried vnto thee, thou heardest them from heauen, and many times hast thou delyuered them accordinge to thy greate mercye, and testifiedst vnto them that thou mightest bryng them agayne vnto thy lawe.

Notwithstanding, they wer proude, and hearkened not vnto thy commaun- F demets, but sinned in thy laws, * (which Le.xviii.a if a manne doe, he shal liue in them,) and Rom.x.a turne the shoulder awaye, and were stiffenecked, and woulde not heare. And ma- Ga.iii.b nye yeares diddest thou forbeare them, and

and testifiedst vnto them through thy spi-
rite, euen by the hande of thy prophetes:
and yet would they not heare. Therfore
gauest thou them into the hande of yͤ na-
tions in the landes. But for thy greate
mercies sake, thou hast not vtterly consu-
med them, neyther forsaken them: for
thou art a gratious and merciful God.
¶ Now therfore our God, thou great
God, mighty and terrible, thou that kee-
pest couenaunt and mercy, regarde not a
litle all the trauaile that hathe happened
vnto vs, and our kings, our Princes, our
Priestes, our Prophets, and our fathers
and all thy people, since the tyme of the
kinges of Assur, vnto this daye. And tru-
ly thou art iust, in all yͭ thou hast brought
vppon vs: for thou hast done right. As
for vs we haue bene vngodly, and oure
kinges, and our Princes, our Priestes, &
our fathers, haue not done after thy law,
nor regarded thy commaundementes, &
thy earnest exhortations, wherwith thou
hast exhorted them: and thei haue not ser-
ued thee in their kingdome, and in thy
great goodes that thou gauest them, and
in the large and plentuous lande, which
thou gauest before them, and haue not
conuerted from their wicked workes.
D Beholde, we are in bondage this daye:
and so is the lande that thou gauest vnto
our fathers, to enioy the fruits & goodes
thereof, beholde, there are we bondmen.
And great is the encrease of it, vnto the
kinges whom thou hast set ouer vs, be-
cause of oure synnes: and they haue do-
minion ouer our bodies and cattell (euen
as they will themselues) and we are in
great trouble. And in all this make we a
sure couenaunt, and write it, & our prin-
ces, Leuites, and priestes seale vnto it.

The. x. Chapter.

The names of them that sealed the couenaunt betwene god and the people.

A THe sealers wer Nehemi-
ah (that is Hathirsatha)
the sonne of Hachalia, &
Zedechia, Saraia, Asari-
ah, and Jeremy, Phas-
hur, Amaria, Malchia,
Hatus, Sebaniah, Mal-
luc, Harim, Merimoth, and Obadia, Da-
niel, Jenthon, and Baruch, Mesullam,
Abia, and Miamin, Maasia Belgai, and
Semeia, these were priestes. The Le-
uytes were Jesua the sonne of Azania,
Benui, among the chyldren of Hena-
dad: and Cadmiel. And theyr bre-
thren Sechania, Hodia, and Kelita, Pe-
laia, Hanan, Micha, Rehob, and Hasabi-
ah, Sachur, Serebia, Sabania, Hodia,
Bani and Beninu. The heades of the
people were, Phares, the captain of Mo-
ab, Ela, Zathu and Bani, Bony, Asgad,
Bebai, Adonia, Begoai, Adin, Ater, He-
zekia, Asur, Hodia, Hasum, Besai, Hariph,
Anathoth, and Nebai, Magphias, Me-
sullam, Hesir, Meselabel, Zadoc, Jadua,
Phalatia, Hanan, Anaia, Hosea, Hanania,
Hasub, Haloes, Palea, Sobek, Rehum
Hasebna, Maasia, Ahia, Hanan, and A-
nan, Malluch, Harim and Baana, And yͤ
other people, the priestes, Leuits, porters
Singers, Nethinims, and al they yͭ had
seperated themselues from the people in
the landes vnto the lawe of God, with
their wiues, theyr sonnes & daughters, &
as many as coulde vnderstand, and their
Lordes that had rule of them, receyued it B Jo.xxxiiii.
of their brethren. * And they came to Pa.xv.c
sweare and to bynde themselues with an
othe to walke in Gods law, whiche was
geuen by Moses the seruaunt of god, and
that they would obserue and doe accor-
dyng vnto all the commaundementes,
iudgementes and statutes of the Lorde
our God: * and that we would not geue De.vii.a.
our daughters vnto the people, in yͤ land
neyther to take theyr daughters for oure
sonnes. * And if the people of the lande
broughte ware on the Sabbothe, and all Ex.xxiii.c
maner of vitailes to sell, that we woulde
not take it of them on the Sabboth, and
on the holy dayes: * and that we woulde
let the seuenth yeare bee free, concernyng Le.xxv.c
all maner of charge. And we decreed a De.xv.a.
statute vppon our selues, to geue yearely C
the thyrde part of a sicle to the ministra-
tion in the house of our God, to the shew-
bread, to the dayly meate offeryng, to the
daily burntofferyng of the Sabbothes,
of the newe Moones, and feastdayes, &
to the thynges that were sanctifyed, and
to the offeryinges of attonement to reco-
cile Israel withall, and to all the busines
in the house of our God. And we cast the
lot among the priestes, Leuites, and the
people, for offeryng of the woode to bee
brought vnto the house of oure God from
yeare to yeare, after the houses of our fa-
thers: that it might be brent at all times D
appoynted, vppon the aulter of the Lord
god, as it is written in the law: & to bring
the fyrstlynges of our lande, and the first
lynges of oure fruites of all trees, yeare

by yeare vnto the house of the Lord: and
the firstlinges of our sonnes, and of oure
cattell, as it is written in the lawe, and
the firstlinges of oure Oxen and of oure
Sheepe, whiche we shoulde bryng to the
house of our God, vnto the priestes that
minister in the house of our God: & that
we shoulde bryng the firstlynges of oure
daughters and of our heueofferinges, &
the fruites of all maner of trees, of wyne
also, and of oyle, vnto the priestes, to the
chestes of the house of our God. And the
tythes of our lande vnto the Leuits, that
the Leuytes myghte haue the tythes in
all the cities of our ministration. And the
prieste the sonne of Aaron shall wyth the
Leuites, haue also of the tithes of ye Le-
uytes, so that the Leuytes shall bring vp
the tythes of their tithes vnto the house
of oure God, to the store houses, and to ye
treasure houses. For the children of Isra-
el, and the children of Leui, shall bryng
vp the heueofferinges of the corne, wyne
and oyle vnto the storehouses, there as
are the vessels of the Sanctuarye: and
the priestes that minister, and the por-
ters and singers, that we forsake not the
house of our god.

The .xi. Chapter.

Who dwelled in Jerusalem after it was builded, and who in the cities of Juda.

A AND the rulers of the peo-
ple dwelt at Jerusalem:
The other people also cast
lottes, that among ten,
one part should go to Je-
rusalem into the holy city
to dwell, and nine partes
to be in the cities: and the people thanked
all the men that were willyng to dwel at
Jerusalem. These are the heades of the
lande that dwelt in Jerusalem and in the
cities of Juda, euery one in his possession
and in their cities: thei of Israel, the prie-
stes, Leuites, the Nethinims, & the chyl-
dren of Salomons seruauntes. And at
Jerusalem dwelt certaine of the children
of Juda and of BenJamin. Of the chyl-
dren of Juda: Athaia, the sonne of Uzia,
the sonne of Zachary, the sonne of Ama-
ria, the sonne of Saphtia, the sonne of
Mahalaleel, of the chyldren of Phares.
And Maasia, the sonne of Baruch, the
sonne of Chalhose, the sonne of Hasaia,
the sonne of Adaia, the sonne of Joiarib,
the sonne of Zacharye, the sonne of Si-
loni.

All these were the chyldren of Phares
that dwelte at Jerusalem, euen .iiii. hun-
dred, thre score and eyght valiaunt men.
These are the chyldren of BenJamin,
Salu the sonne of Mesullam, the sonne
of Joed, the sonne of Pedaia, the sonne of B
Calaia, the sonne of Maasia, the sonne of
Jehiel, the sonne of Isai. And after hym,
Gabai, Selai .ix. hundred and .xxviii. And
Joel the sonne of Zichri, had the ouersight
of them; and Juda the sonne of Senua,
was next ouer the citie. Of the priestes: i.Par.
Jedaiah the sonne of Joiarib, Jachin,
Saraiah, the sonne of Helkia, the sonne
of Mesullam, the sonne of Zadoc, the son
of Meraioth, the sonne of Achitob, was
Prince in the house of God: and his bre-
thren that performed the worke in the
temple, viii. hundred and .xxii. And Adaia
the sonne of Jeroham, the sonne of Pe-
laliel, the sonne of Amzi, the sonne of Za-
chary, the sonne of Phashur, the sonne of
Malchia and his brethren, chiefe among
the fathers, two hundred and two & for-
ty. And Amasai the sonne of Azraell, the
sonne of Ahasai, the son of Mosolemoth,
the sonne of Jmmer: and his brethre were
valeaunt men, an hundred and eight and
twenty: And theyr ouerseer was Zabdiel
a sonne of one of the great men. Of the i.Par.
Leuits: Semeia the sonne of Hasub, the C
sonne of Aserikam, the sonne of Hasabia,
the sonne of Bunni, and Sabathai, and
Josabad of the chief of the Leuites, had
the ouersight of the outwarde businesse of
the house of God. And Mathania the son
of Micha, the sonne of Zabdy, the son of
Asaph, was the principall to beginne the
thankesgeuing and prayer. And Bakbu-
kia the seconde among his brethren, and
Abda, the sonne of Sammua, the sonne
of Galal, the sonne of Jeduthum. All the
Leuites in the holye citie were two hun-
dred, foure score and foure. And ye por-
ters Acub and Talmon, and theyr bre- i.Par.
thren that kept the portes, were an hun-
dred and two and seuenty. As for the resi-
due of Israell, the priestes and Leuites,
they were in all the cities of Juda, euery
one in his inheritaunce. And the Nethi-
nims dwelt in Ophel: and Ziba and Gis-
pa, was set ouer the Nethinims. The o-
uerseer of the Leuites at Jerusalem was
Usi, the son of Baany, the sonne of Ha-
sabia, the sonne of Mathania, the sonne
of Micha.

Of the children of Asaph there wer sin-
gers aboute the businesse in the house of
god,

D god, for it was the kynges commaundemente concerning them: that the singers should deale faithfully every day as was according. And Pathaia the son of Mesabaell of the chyldren of Zerah, the sone of Juda, next the kyng in all matters concerning the people, and theyr villages and landes. And some of the chyldren of Juda that wer without in the townes of their lande, dwelte at Kariah Arbe, and in the villages thereof: at Didon: and in the villages therof: and at Jecabzel, and in the villages therof: at Jesua, Moladath, Bethphalet in the towne of Suall Beersaba, and in their villages, at Sikelag, and Moconah, and their villages, and Enremon, Zarah, Jerimoth, Zonoa, Odollam, and in theyr villages: at Lachis and in the fieldes thereof: at Aseca, and in the villages thereof: & they dwelte from Beersabe unto the valley of Hynnon. The chyldren also of BenJamin, of Geba, dwelte at Machmas, Aia, Bethel, and in their villages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim Hadid, Zeboim, Nabalath, Lod and Ono the carpenters valley. And the Leuites had possession, both in Juda, and in BenJamin.

The. xii. Chapter.

The priestes and Leuites which came with Zorobabell unto Jerusalem are numbred, & the walle is dedicate.

A These are the priestes and Leuites that went up w Zorobabell þ sone of Salathiel, and with Jesua, Sararia, Jeremy & Esdras, Amaria, Maluch, Hatus, Sechania, Rehū Merimoth, Iddo, Genthoi, Abia, Meamin, Maaria, Belga, Semeia, Joiarib, Jadaia, Salu, Amocke, Helkia and Judaia: these were the heades among the priestes, and theyr brethren, in the daies of Jesua. The Leuites wer these: Jesua, Bennui, Cadmiel, Sarabia, Juda, and Mathania, whiche was over the offyce of thankesgeuyng, he and his brethren. Bacbukia and Himni, and theyr brethren were aboute them in the watches. Jesua begatte Joakim: Joakim also begatte Eliasib: and Eliasib begatte Joiada: Joiada begatte Jonathan: and Jonathan begat Jadua.

In the dayes of Joakim wer these the chiefe fathers among the priestes: under Sararia, Maraia: under Jeremy Hanania: under Esdras, Mesullam: under Amaria, Jehoanan: under Melico, Jonathan: under Sebania, Joseph: under Harim, Adna: under Maraioth, Helca: under Iddo: Zachary under Genthon, Mesullam: under Abia, Zichry: under Miniamin and Moadia Piltai: under Belga, Samua: under Semeia, Jehonathan: under Joiarib, Mathenai: under Jadaia, Usi: under Selai, Kelai: under Amok, Eber: under Helchia, Hasabia: under Jadaia, Nathanael. And in the time B of Eliasib, Joiada, Johanan and Jadua were the chiefe fathers among the Leuites and the priestes, written under the reygne of Darius the Persian. The chyldren of Leuy, the principall fathers were wrytten in the Chronicles unto the tyme of Jonathan the sonne of Eliasib. And these were the chiefe among the Leuites: Hasabia, Serebia, and Jesua the sonne of Cadmiell, and theyr brethren in theyr presence to geue prayse and thankes, accordyng as Dauid the man of God hadde ordeyned it, one watch over agaynst another: Mathania, Balbukia, Obadia, Mesullam, Talmon and Acub, were porters in the watch at the thresholds of þ gates. These were in the dayes of Joakim the sonne of Jesua, the sonne of Josedec, and in the dayes of Nehemia the captain, and of the priest Esdras the Scribe. And in þ dedication of the wal at Jerusalem, they soughte the Leuites oute of all their places, that they myghte bee brought to Jerusalem to kepe the dedication and gladnesse, with thankesgeuyng, and singing with Cimbals, Psalteries and Harpes.

And the chyldren of the syngers gathered themselues together from euery syde oute of the playne countrey aboute Jerusalem, and from the villages of Netophathi, from the house of Gilgall, and C out of the countreys of Geba, and Asmaueth: for the syngers had buylded them villages rounde aboute Jerusalem. And the priestes and Leuites were purifyed and cleansed the people, and the gates and the wall.

And I broughte the Princes of Juda uppon the walle, and appoynted twoo greate quiers of menne to geue thankes, whiche wente on the ryghte hande of the walle towarde the donggate, and after them wente Hosaia, and

halfe of the Princes of Juda, and Asa-
ria, Esdras and Mesullam, Juda, Ben-
Jamin, Semia, and Jeremye: and cer-
tayne of the Priestes children with trom-
pettes, namely Zachary the sonne of Jo-
nathan, the sonne of Semeia, the sonne
of Mathania, the sonne of Michaia the
sonne of Zacur, the sonne of Asaph and
his brethren, Semeia, Asaruel, Mala-
lai, Gilalai, Maai, Nathanael, and Ju-
da and Hanani, with the musicall instru-
mentes of Dauid the man of God. And
Esdras the Scribe went before them, and
besyde the Welgate, they wente vp ouer
against them vppon the steppes of the ci-
tie of Dauid, at the goyng vp of the wall
beyonde the house of Dauid, vnto the
watergate Eastwarde. The other quier
of them that gaue thankes, wente ouer
against them, and I after them, and the
halfe parte of the people vpon the walle,
beyonde the fornace gate vnto the brode
walle, and beyonde the port of Ephraim,
and beyonde the olde gate, beyond ye fish-
gate, & the towre of Hananaell, & the to-
wer of Mea, vntil the shepegate. And thei
stode stil in the prisõ gate, and so stode the
two quiers (of them that gaue thankes)
in the house of God: and I, and the halfe
of the rulers with me, and the Priestes,
namely Eliakim, Maasia, Miniamin,
Michaia, Elioenai, Zachary, and Hana-
nia, with trompettes, and Maasia, Se-
meiah, Eleasar, Uzsi, Jehohanã, Mel-
D chiah, Elam, and Ser. And the syngers
sang loude, hauing Jestahiah for theyr
ouerseer. And thesame daye they offered
great sacrifices and reioyced: for god had
geuen them great gladnesse, so that both
the wiues and children were ioyfull, and
the mirth of Jerusalem was heard farre
of. At the same tyme were there men ap-
poynted ouer the treasure houses (where-
in were the heueoffringes, the firstlings,
and the tythes) that they shoulde gather
them out of the fieldes aboute the cityes,
to distribute them vnto the Priestes and
Leuites, accordyng to the lawe: for Juda
was glad of the Priestes and Leuites,
that they stode and wayted vppon the of-
fice of their god, whiche is a pure offyce.
And the singers and porters stoode after
the commaundemente of Dauid, and of
Salomon his sonne, *for in the tyme of
i. Para. xxiij.a. Dauid and Asaph, were the chiefe syn-
gers founded, and the songes of prayse &
thankesgeuing vnto God.

In the tyme of Zorobabel, and Nehe-
miah dyd al they of Israel geue, portions
vnto the syngers and porters, euery day
his portion and they gaue tythes vnto ye
Leuites, and the Leuites gaue tythes a-
gain vnto the chyldren of Aaron.

The. xiii. Chapter.

The lawe is read, and when they haue hearde it, they separate from them, all straungers. &c.

AND that daye dyd they
reade in the boke of Mo-
ses, and the people heark- A
ned thereto, and there
was founde written,
that the Ammonites and Deute. xxiii.a
Moabites shoulde neuer
come into the congregation of God, be-
cause they met not the chyldren of Israel
with bread and water: *but hired Bala- Numeri. xxii.a
am against them, that he should curse the
and our God turned the curse into a bles-
sing. Nowe when they heard the lawe, it
fortuned that they seperated from Isra-
el, euerye one that had mixt himself ther-
in. And before this had the priest Eliasib
the ouersyght of the treasury of the house
of oure God, and he was kinsman to To-
bia: and had made hym a great chamber,
and there had they afore tyme layde the
offerynges, frankensence, vessell, and B
the tythes of corne, wyne and oyle (accor-
dyng to the commaundemente geuen to
the Leuites, syngers and porters) and
the heueofferynges of the Priestes. But
in all this tyme was not I at Jerusalem,
for in the two and thirty yere of Arthar-
erses king of Babilon, came I vnto the
king, and after certain daies obtayned I
licence of the kyng to com to Jerusalem.
And I gate knowledge of the euyll that
Eliasib did vnto Tobia, in that he hadde
made him a chamber, in the courte of the
house of God, and it grieued me sore: and
I cast foorth all the vessels of the house
of Tobia oute of the chamber, and com-
maunded them to clense the chambers.

And thyther broughte I agayne the
vessells of the house of God wyth the
meateofferyng and the incence. And I
perceyued that the portions of the Leui-
tes were not geuen them, and that eue-
ry one fledde to hys lande, euen the Le-
uites and syngers that executed the
worke. Then reproued I the rulers,
and sayde: why is the house of god forsa-
ken? And I gathered them together, and
set them in theyr place. Then broughte al
Juda the tythes of corne and wyne, and
oyle, vnto the treasure.

And

And I made treasurers ouer the trea-
sure, euen Selemiah the prieste, and Za-
doc the scribe, and of the Leuites, Pha-
daia, and vnder their hande was Hanan
the sonne of Zacur, the sonne of Matha-
nia, for they were counted faythfull, and
theyr offyce was to distribute the portiōs
vnto theyr brethren. Thynke vpon me,
O my God herein, and wype not out my
mercye that I haue shewed on the house
of my God, and on the offycers therof.
At the same tyme sawe I some treadyng
wyne presses on the Sabboth, and brin-
gyng in sheaues, and asses laden wyth
wyne, grapes, fygges, and bryngyng
all maner of burthens vnto Jerusalem,
vppon the Sabboth daye. And I rebu-
ked them earnestlye the same daye that
they solde the vitayles. There dwelte
C men of Tyre also therin, which broughte
fyshe and all maner of ware, and sold on
the Sabboth vnto the chyldren of Juda
in Jerusalem. Then reproued I the ru-
lers in Juda, and sayde vnto them: what
euyll thyng is this that ye doe: and break
the Sabboth daye: Did not your fathers
euen thus, and our God brought all this
plage vppon vs, and vpon this citie: And
ye make the wrath more yet vpon Isra-
ell, in that ye breake the Sabboth. And
it fortuned that when the porters of Je-
rusalem beganne to bee darke in the eue-
nyng before the Sabboth, I commaun-
ded to shutte the gates, and charged that
they shoulde not bee opened tyll after the
Sabbothe, and some of my seruauntes
sette I at the gates, that there shoulde no
burthen be broughte in on the Sabboth
daye. Then remayned the chapmen and
marchauntes once or twyce ouer nyghte
withoute Jerusalem, with all maner of
wares. Then reproued I them sore, and
saide vnto them: why tarye ye all nyghte
about the walle: yf ye doe it once agayn,
I will lay handes vppon you. From that
tyme foorth came they no more on the
Sabboth. And I said vnto the Leuites
that they shoulde clense themselues and
that they shoulde comme and keepe the
gates, to hallowe the Sabboth daye.

Thinke vppon me (O my God) concer-
nyng this also, and spare me accordyng to
thy great mercy. And the same time saw
D I Jewes that maryed wyues of Asdod,
of Ammon, and of Moab, and their chil-
dren spake halfe in the speache of Asdod
and coulde not speake in the Jewes lan-
guage, but by the tong myght a man per-
ceiue euery people.

Then I reproued them and cursed thē,
and smote certayne men of them, & made
them bare, and tooke an othe of them by
God: ye shall not geue your daughters
vnto theyr sonnes, neyther shall ye take
theyr daughters vnto your sonnes, or for
your selues. Dyd not Salomon the king
of Israell synne for suche: and yet among
many heathen was there no kynge lyke
hym, whiche was dere vnto his GOD,
and God made hym king ouer all Israel:
and yet neuerthelesse, outlandysh women
caused hym to synne. Shal we then obey
vnto you, to doe all this greate euyll, and
to transgresse agaynste our God, and ma-
ry straunge wyues: And one of the chyl-
dren of Jehoiada the sonne of Eliasib the
hye Priest, had made a contracte wyth
Sanabalat the Horonite: but I chased
hym fro me: (O my God) thynke thou v-
pon them that defile the Priesthood, and
the couenaunte of the Priesthoode, and
of the Leuites. Thus clensed I them
from all suche as were outlandishe, and
appoynted the courses of the Priestes &
Leuites euerye one in his offyce, and
to offer the woode at tymes appoynted,
and the fyrst fruites: Thynke thou vpon
me (O my God) for the beste. Amen.

¶ The ende of the seconde booke of Esdras, otherwise called the booke of Nehemia.

DD.iii.

The booke of Esther.

The first Chapter.

Kyng Ahasuerus maketh a royall feast, where-
unto the Queene Vasthy will not come, for which
cause she is deuorsed.

A IT fortuned in the dayes
of Ahasuerus, which reig
ned from India vnto E-
thiopia (ouer an hundred
and seuen and twenty lā-
des) euen in those dayes,
when the kyng Ahasue-
rus sat on his seate royall, which was in
Susan the chief citie, in the thirde yere of
his reigne: he made a feaste vnto all hys
Princes and seruauntes. And the mighty
men of Persia and Media, the Captains
also and rulers of his countreys were be-
fore him, and he shewed the riches & glory
of his kingdome, and the glorious wor-
ship of his greatnesse many dayes long:
euen an hundred and fourescore dayes.
And when these dayes were expired, the
B king made a feaste to all the people that
were in Susan the chiefe citie, both great
and small seuen dayes long, in the court
of the gardein by the kynges palace:
where there hanged white, greene, and
yelow clothes, fastned with cordes of fine
silk, and purple, in siluer ringes, vpon pil-
lers of marble stone. The benches also
were of golde and siluer, made vppon a
pauement of greene, white, yelowe, and
blacke marble. And thei dranke in vessels
of golde. And chaunged vessell after ves-
sell. And the kinges wine was muche ac-
cordyng to the power of the kyng. And
the drinke was so appointed, that none
shoulde compell any man: for so the kyng
had commaunded by the officers of hys
house, that euery one shoulde doe as li-
ked him. And the Queene Vasthi made
a feast also for the women in the palace of
Ahasuerus. And on the seuenth day whē
the king was mery after the wine, he cō-
maunded Mehuman, Biztha, Harbo-
na, Bigtha, Abagthan, Zethar & Car-
chas, the seuen chamberlaines (that dyd
C seruice in the presence of kynge Ahasue-
rus) to feeche the Queene Vasthi wyth
the crowne regall into the kinges pre-
sence, that he mighte shewe the peoples
Princes her fairenesse, for she was beau-
tifull. But the Queene Vasthi would
not come at the kinges worde, by hys
chamberlains.
Then was the king very wrothe, and
his indignation kindled in hym. And the
king spake to the wyse menne, that had
vnderstandyng in the ordinaunces of the
lande: for the kinges matters muste bee
handled before all suche as haue know
ledge of the lawe and iudgemente: and
the (chiefe and) nexte vnto him, were Car-
sena, Sethar, Admata, Tharsis, Mares,
Marsena and Mamucan, the seuen prin-
ces of Persia and Media, whiche saw the
kinges face, and sate aboue in the kyng-
dome. What lawe (saieth the king) should
bee executed vpon the Queene Vasthi be-
cause she did not accordyng to the worde
of the kyng Ahasuerus, whiche he com
maunded by his chamberlaynes? And
Memucan answered before the king and D
the princes: the Queene Vasthi hath not
onely done euill against the kyng, but al-
so against all the princes, and against al
the people that are in all the landes of
kyng Ahasuerus: for this deede of the
Queene shall come abrode vnto all wo-
men, so that they shall despyse theyr hus
bandes before theyr eyes: and shall saye:
the king Ahasuerus commaunded Vas-
hi the Queene to bee broughte in before
him, but she woulde not come. And so shal
the princesses in Persia and Media, saye
likewise, vnto all the kinges princes, whē
they heare of this deede of the Queene:
thus shall there aryse to muche despyte-
fulnesse and wrathe. If it please the kyng
therefore, let there go a commaundemēt
from him, and let it be written accordyng C
to the lawes of the Persians, and Me-
dians (and not to be transgressed) ÿ Vast
hi come no more before kyng Ahasuerus,
and let the kyng geue her kyngdome vn-
to another that is better than she. And
when this commaundement of the kinge
(whiche

(which shall be made) is published tho-
rowout all his empire, (whiche is greate)
all women shall holde theyr husbandes
in honoir bothe among great and small.
This pleased the kyng and the Princes,
and the king did accordyng to the woorde
of Memucan. For he sente letters foorth
into all the kynges landes, into euerye
lande accordyng to the wrytyng thereof,
and to euery people after theyr lãguage,
that euery man should bee Lorde in hys
owne house. And this caused he to be spo-
ken after the language of his people.

The.ii.Chapter.

After the Queene is put away, certayne godlye
yong damosels are searched oute. Edissa, otherwise
called Esther, pleaseth the king, & is made Quene.
Mardocheus openeth vnto the kyng those ŷ would
betraye hym.

A After these actes, when ŷ
displeasure of king Aha-
suerus was nowe layde,
he thought vpon Wasthi,
and what she had done,
and what was concluded
against her. Then saide ŷ
kinges seruauntes that ministred vnto
him. Let there be faire young virgins
soughte for the king: and the kyng ap-
pointed certaine men in all the landes
of his Empire, whom he charged that
they shoulde bring together all the fayre
young virgins vnto Susan the head Ci-
tye, to the womens buildyng, vnder the
hande of Hagei the kinges Chamberlain
that kepte the women to geue them their
apparell, (and other things necessary to be had.)
And that the Damosell which pleased the
king should be in Quene Wasthies stede.
And this pleased the king: and he dyd so.
In the citie of Susan there was a Jew,
whose name was Mardocheus the sonne
of Jair, the sonne of Semei, the sonne of
Cis, a man of Jemini, whiche was ca-
ryed awaye from Jerusalem, * when
Jekonia the kyng of Juda was ledde a-
waye, (whom Nabuchodonozor the king
of Babilon caryed thence) and he nourys-
shed Hadassa (that is Esther) hys vncles
daughter: for shee had neyther father nor
mother, and she was a faire & beautifull
damosel: whom Mardocheus (when her
father and mother was dead) receiued for
his owne daughter.

B So it fortuned, that when the Kyn-
ges commaundemente and commissyon
was published, and manye damoselles
were broughte togither in the citie of Su-
san, vnder the hande of Hagei: Esther
was broughte also vnto the kinges house
vnder the hand of Hagei the keper of the
women, and the damosell pleased him, &
she founde fauoure in his sight. And he
caused ornamentes to bee geuen her, and
such thinges as belonged to her, and ap-
pointed her seuen comely damosels out of
the kinges house, and fauoured both her
and her gentlewomen singularlye in the
house of the women. But Esther shewed
not her people and her kinred, for Mar-
docheus had charged her, that she should
not tell it. And Mardocheus walked eue-
ry day before the courte of the womens
house, that he might knowe howe Esther
did, and what should become of her.

And when the appoynted time of eue-
ry damosell came, that she should goe into
the kyng Ahasuerus, after that she had
bene twelue monethes in the deckyng of
the women (for theyr decking must haue
so muche time, namely, sixe monethes
with balme and mirre, & syxe monethes
with good spices, so wer the women beu-
tified) then wente there one damosell vn-
to the king, and whatsoeuer she required
(so that it were comely) that muste be geuen C
her, to goe with her oute of the womens
building vnto the kynges palace. In the
euenyng she wente, and on the morow a-
gayne into the seconde house of the wo-
men, abidyng vnder the hande of Saas-
gas the kynges chamberlayne, whyche
kept the concubines.

And she came in vnto the king nomore
except it pleased the king to haue her, and
that he called her by name. Nowe when
the time came of Esther, the daughter of
Abihail, the vncle of Mardocheus (which
had receiued her as his owne daughter)
that she should come into the king, she de-
sired nothing, but what Hagei the kinges
chãberlain the keper of the women, sayd.

And Esther founde fauour in the sight
of al them that looked vpon her. And Est- D
her was taken vnto the kyng Ahasuerus
into his house royal in ŷ .x. moneth, which
is the moneth Tebeth, in ŷ seuenth yere December
of his reigne. And the kyng loued Esther
aboue all the women, & she founde grace
and fauor in his sight before al the vyr-
gins: so that he set the crown of the king-
dome vpon her head: & made her Quene,
in stede of Wasthi. And the kyng made
a great feast vnto all his princes and ser-
uauntes (whiche feaste was because of
Esther) and caused the landes to bee in

quietnesse, and gaue giftes, as became y
royaltie of a king.
And when the virgins were gathered
together the seconde time, Mardocheus
sate in the kynges gate. And as yet had
not Esther shewed her kinred and her
people, accordyng as Mardocheus had
bidden her: for Esther did after the worde
of Mardocheus, lyke as yf she had bene
yet vnder his gouernaunce. At the same
tyme, whyle Mardocheus satte in the
kinges gate, twoo of the kynges cham-
berlaynes, Bigthan and Theres, whiche
kept the doore, wer wrothe, and sought to
lay their handes on the kyng Ahasuerus:
whereof also Mardocheus gate knowe-
ledge, and tolde it vnto Queene Esther.
Esther vi.a and Esther certifyed the king thereof in
Mardocheus name. And when inquisiti-
on was made, it was founde so. And they
wer both hanged on a tree: & it was writ-
ten in the Chronicles before the kyng.

The.iii.Chapter.

Haman the Macedonian, after he was exalted, obtained of the king that all the Jewes shoulde be put to death, because Mardocheus had not done him worship as other had.

A After these actes did y kyng
Ahasuerus promote Haman
the sonne of Amadatha the
Agagite, & set him on hie, &
sette his seate aboue all the
princes that he had wt him.
And all the kinges seruauntes that were
in the kynges gate, bowed their knees, &
worshipped Haman: for the kyng had so
commaunded concerning him. But Mar-
docheus bowed not the knee, and wor-
shipped him not. Then the kynges ser-
uauntes whiche were in the kinges gate,
saide vnto Mardocheus: why transgres-
sest thou the kynges commaundement?
And when thei spake this daily vnto him
he folowed them not, and they told Ha-
man: that they myght see howe Mardo-
cheus matters would endure: for he had
B tolde them y he was a Jewe. And when
Haman sawe y Mardocheus bowed not
the knee vnto hym, nor worshipped him,
he was full of indignation, and thought it
to litle to laye handes onely on Mardo-
cheus: for they had shewed him the naci-
on of Mardocheus, wherfore he soughte
to destroye all the Jewes y wer through-
out the whole empire of Ahasuerus, and
that were of the nation of Mardocheus.
In the fyrste moneth (that is the
moneth Nisan) in the twelueth yeare of
king Ahasuerus, they caste Phur (that is
a lot) before Haman from day to day, and
from moneth to moneth, to the.xii. mo-
neth, that is the moneth Ader. And Ha-
man sayde vnto kyng Ahasuerus: There
is here a people scattered abrode, and dys- C
persed among all people in all the landes
of thyne empire, & they haue theyr lawes
contrary from all people, and doe not af-
ter the kynges lawes: neyther is it the
kynges profite to suffer them after thys
maner. If it please the kyng, let it be
written that they may be destroyed, and
so will I wey downe ten. M. talentes of
siluer by the handes of the workemen, to
be brought into the kynges treasure. And
the kyng tooke his ryng from his hande,
and gaue it vnto Haman the sonne of A-
madatha the Agagite the Jewes enemy.
And the kyng sayde vnto Haman: Let
the siluer be geuen thee, and do with that
people as it pleaseth thee. Then were the
kinges scribes called on the.xiii. daye of
the first moneth (Nisan) and there was
written (according as Haman comman- D
ded) vnto all the kinges officers, and to
the Captaines that wer in all y landes,
and to the rulers of euery people in the
countreys on euery side, according to the
writyng of euery nation, and after theyr
language: in the name of king Ahasue-
rus was it written, and sealed with the
kinges ring. And the writinges wer sent
by postes in to all the kynges landes, to
roote oute, to kill, and to destroie all Je-
wes, bothe yong and olde, children and
women, in one daye (namely, vppon the
xiii. daie of the.xii. moneth, whiche is the
moneth Ader) and to spoile their goodes.
This was the summe of the wrytynge, Esther ix.
that there should be a commaundement
geuen in all landes, and published vnto
all people, that they should bee readye a-
gainst the same daie. And y postes went in
al y hast, according to the kings comaun-
demet. And in Susan y chief citie was y
comaundemente deuised: And the king &
Haman sat & dranke, when in the meane
time the citie of Susan was disquieted.

The.iiii.Chapter.

Mardocheus geueth the Queene knowledge of the cruel decree of the king against the Jewes.

When Mardocheus perceiued A
all that was done, he rent his
clothes, and put on sackeloth
with asshes, and wente out
into the myddes of the Ci-
tie, and cried loude and lamentably, and
came

came before the kinges gate, but he might not enter within the kinges gate bicause he had sackecloth on.

And in all landes, countries and places
B as farre as the kinges worde and commaundement extended, there was greate lamentation among the Jewes, fastynge wepyng and mourning, and many laye in sackeclothes and in asshes. So Esthers damsels and her chamberlaines came and tolde it her. Then was the Queene excedingly astonied. And she sent raymente, ye Mardocheus should put on, and laye the sackecloth from hym. But Mardocheus would not take them. Then called Esther Hathath one of the kynges chamberlaynes (whiche stode before her) and gaue hym a commaundement unto Mardocheus, that he mighte knowe what it were, wherfore he did so. So Hathath wente forth to Mardocheus unto the strete of the citie, whiche was beefore the kynges gate.

And Mardocheus tolde hym of al that had happened unto hym, and of the summ of silver that Haman had promysed to weye downe into the kynges treasurye, bicause of the Jewes, if he would destroye them (and he gaue hym the copye of the kynges commaundement that was devised at Susan, to destroye them, that he myghte shewe it unto Esther) and to speake to her, and charge her, that she shoulde goe into the kynge, and make her praier and supplication unto him for her
C people.

And when Hathath came in, he tolde Esther the wordes of Mardocheus. And againe Esther spake unto Hathath, and commaunded hym to say unto Mardocheus: all the kynges servauntes and the people in the landes of the kyng, knowe that whosoever commeth within the court unto the kyng, whether it be man or woman, which is not called, the commaundemente is, that the same shall dye: except the kyng holde oute the golden scepter unto hym, (in token of gratiousnesse) for the he shal lyve. As for me, I haue not bene called to come into the kyng now thys xxx. dayes. And they certified Mardocheus of Esthers wordes: and Mardocheus bad say agayne unto Esther: thinke not to saue thine own lyfe, whyle thou art in the kynges house, beefore all Jewes: for if thou holdeste thy peace at thys tyme, then shall the Jewes haue helpe and deliveraunce oute of an other place, and thou and thy fathers house B
shalbe destroyed. And who knoweth whether thou art come to the kingdome, for thys causes sake. Esther had them geue Mardocheus thys answere: goe thou thy way, and gather together all the Jewes that are founde at Susan, and faste ye for me that ye eate not and drynke not in thre dayes, neyther daye nor night. I and my damsels wyll faste likewyse, and so wyl I goe into the kyng, which thyng is yet contrary to the commaundement: and if I perish I perish. So Mardocheus went hys way, and did al that Esther had commaunded hym.

The. v. Chapter.

Esther entreth into the king, and biddeth hym & Haman to a feast, Haman prepareth a gallous for Mardocheus.

And on the third day it fortuned that Esther put on her A
royall apparell, and stode in the court of the kynges palace within, over agaynste the kynges house. And the kyng sat upon hys royal seate in the kings palace over agaynste the gate of ye house. And when the king saw Esther ye Queene standing in the courte, she founde grace in hys sighte. And the king held out the golden scepter that was in his hande toward
Esther. So Esther stept forth, & touched B
the top of the scepter. Then sayd the kyng unto her. What wilt thou Queene Esther? and what requirest thou, aske even ye halfe of the Empire, and it shalbe geven thee. And Esther answered: if it please ye kyng, let the kyng and Haman come thys daye unto the banket, that I haue prepared for hym. And the kyng sayd: cause Haman to make hast that he may do as Esther hath sayd. So the kyng and Haman came to ye banket that Esther had prepared, and the kyng sayd unto Esther at the banket of wyne: what is thy peticion, that it maye be geuen thee? And what requirest thou? If it be euen the halfe of the Empire, it shalbe
done. C

Then answered Esther, and sayde: my petition and desire is, if I haue founde grace in the syghte of the kynge, and if it please the kynge to geue me my peticion, and to fulfyll my requeste, then let the kynge and Haman come to the bankete

that I shall prepare for them, and so will
I doe to morowe, as the king hath saied.
Then wente Haman forth thesame daye
ioyfull and mery in hys minde. And when
thesame Haman saw Mardocheus in the
kinges gate, that he stode not vp and kne-
led before him, he was full of indignation
at Mardocheus. Neuerthelesse, Haman
refrained himselfe: & when he came home,
he sente, and called for his frendes, and
zares his wife, and Haman tolde them of
the glory of his riches and the multitude
of his children, and altogether how the
D kyng had promoted hym so greatly, and
how that he had set hym aboue the Prin-
ces and seruauntes of the king. Haman
sayd moreouer: yea, & Esther the Queene
did let no man come in with the king vnto
the banket that she had prepared, excepte
me. And to morowe am I bidden vnto her
also with the king. But in all thys am I
not satisfied, as long as I see Mardoche-
us the Jewe sitting at the kinges gate.
Then sayd zares his wife, and al his fren-
des vnto him: let them make a galous of
fifty cubites hie, and to morowe speake
thou vnto ye king, that Mardocheus may
be hanged theron: and go thou in merelye
with the king vnto the banket. And Ha-
man was well contente withal, and cau-
sed the galous to be made.

The. vi. Chapter.

The king turneth ouer the Chronicles, and fin-
deth the fidelitie of Mardocheus: and then to the cō-
fusion of Haman, commaundeth Mardocheus to be
had in honor.

A THe same nighte coulde
not the king slepe, and
he cōmaunded to bring
the Chronicles & sto-
ries: which when they
were read before the
king, they happned on
the place, where it was
written howe Mardocheus had tolde
Esther. ii.d. that Bigthana, and Theres the kynges
two chamberlaines (whiche kept the thre-
sholdes) soughte to laye handes on ye king
Ahasuerus. And the king sayed: what
worship and good haue we done to Mar-
B docheus therefore? Then sayde the kinges
seruauntes that ministred vnto hym: ther
is nothing at all done for hym. And the
kynge sayde: who is in the courte? (for Ha-
man was gone into the courte without
before the kynges house, that he myght
speake vnto the kyng to hang Mardoche-
us on the tree that he had prepared for
hym.) And the kynges seruauntes sayde C
vnto him: beholde, Haman standeth with-
out in the courte. And the king sayde: let
hym come in. And when Haman came in,
the kyng sayd vnto hym: what shall be
done vnto the man whom the king would
faine brynge vnto worshippe? Haman
thoughte in his hearte: whom desireth the
king to bring vnto worship more than me?
And Haman answered the king: let the
mā whom the king pleaseth to bryng vn-
to worshipp, bee broughte hither: that he
maye bee araped with the royall garmen-
tes whiche the kyng vseth to weare, and
the horse that the kyng rideth vppon, and
that the crowne royall maye be sett vppon
hys head. And let thys rayment and horse
be delivered vnto the hande of one of the
kinges Princes, that they maye araye the
man withall (whom the king is disposed to
bringe to honor) and carye hym vppon the
horse throughe the strete of the citie, and
proclaime before hym: thus shall it be done
vnto the man, whom the kyng pleaseth to
bryng to honor.
And the kyng sayde: make haste, and
take as thou haste sayde, the rayment D
and the horse, and doe euen so vnto
Mardocheus the Jewe that sitteth before
the kinges gate, and let nothing faile of all
that thou hast spoken. Thē toke Haman
raiment and the horse, and arayed Mar-
docheus, and broughte him on horsebacke
throughe the strete of the citie, and pro-
claimed before him: euen thus shall it be
done to the mā whom the king is disposed
to honor. And Mardocheus came againe
to the kinges gate: but Haman gat hym
home in all the hast, mourning, bare hea-
ded, and tolde Zares his wife, and all hys
frendes, euery thinge that had happened
him.
Then sayd his wise men, and Zares his
wife vnto hym: If it be Mardocheus of
the sede of the Jewes, before whom thou
haste begon to fall, thou shalte not pre-
uaile againste him, but shalte surely fall
before hym. And while they were yet tal-
king with him, came the kynges cham-
berlaines, and caused Haman to make
hast, to come vnto the banket that Esther
had prepared.

The

The .vii. Chapter.

The Queene biddeth the king and Haman againe, she prayeth for her selfe, and for her people, She accuseth Haman, and he is hanged on the gallous, which he had prepared for Mardocheus.

A And the king & Ha-
man came into the
bãket that Queene
Esther had prepared
and the kyng sayde
vnto Esther on the
seconde daye at the
bãket of wine: what
is thy petytyon,
(Queene Esther) yͭ it may be geuen thee?
And what requirest thou? Yea, aske euen
halfe of the Empire, and it shalbe done.
And Esther the Queene aunswered, and
sayd: If I haue founde grace in thy syghte
(O kynge) and if it please the kynge, then
graunte me my lyfe at my desire, and my
B people for my petitions sake: for we are
solde, I and my people, to bee destroied, to
be slaine, and to perishe. And would God
we were solde to be bondemen and bonde-
women, then would I holde my tong: for
the enemy pondreth not yͤ kynges harme.
The kyng Ahasuerus aunswered, & sayde
vnto Queene Esther: who is he? & where
is he, that dare presume in hys mynde to
do after that maner? And Esther sayd: the
enemy and aduersary is thys wicked Ha-
man. Haman was exceadingly afrayd be-
C fore the kyng and the Queene.
And the king arose from the banket and
from the wyne in hys displeasure, & wente
into the palaice gardẽ. And Haman stode
vp, and besoughte Queene Esther for his
lyfe: for he saw that there was a mischiefe
prepared for him of the king already. And
when the kyng came again out of yͤ palace
garden, into the place where they dranke
wyne, Haman had layed him vpon the bed
that Esther sat vpon. Then sayd the kyng
wil he force the Queene also before me in
the house? As sone as that worde went out
of the kynges mouth, they couered Hamãs
face: and Harbona one of the chamberlai-
nes that stode before the kyng, sayd: be-
holde, there standeth a gallous in Hamãs
house, fifty cubites hye, which he had made
D for Mardocheus, that spake good for the
kyng. The kyng sayd: hang him theron: so
they hanged Haman on the gallous,
that he had made for Mardocheus. Then
was the kynges wrath pacified.

The .viii. Chapter.

After the death of Haman, was Mardocheus exalted. And then there are comfortable letters sente vnto the Jewes.

The same day did king Aha- A
suerus geue the house of
Haman the Jewes enemy
vnto Queene Esther. And
Mardocheus came before
the kyng: for Esther tolde
how that he belonged vn-
to her. And the kyng put of hys finger-
ring whiche he had taken from Haman, &
gaue it vnto Mardocheus. And Esther set
Mardocheus ouer the house of Haman.
And Esther spake yet more before yͤ king,
and fel down at his fete weping, & besought
hym that he would put away the wicked- B
nesse of Haman the Agagite, and his de-
uise that he had imagined agaynste the
Jewes. And the kyng (accordyng to the maner)
helde out the goldẽ scepter toward Esther
(whereby was declared a token of graciousnesse)
Then arose Esther, and stoode before the
kyng, and sayd: if it please the kyng, and if
I haue founde grace in hys syght, and if it
be acceptable before the kyng, then let it be
written, that the letters of the deuise of
Haman the sonn of Hamadatha the Aga-
gite, may be called againe: which letters he
wrote to destroy the Jewes, which are in
al the kynges landes. For how can I suf-
fer and see the euill, that shall happen vnto
my people? Or how can I loke vppon the
destruction of my kynred? And the kynge
Ahasuerus sayd vnto Queene Esther, and C
to Mardocheus the Jewe: beholde, I
haue geuen Esther the house of Haman,
whom they haue hanged vpon a tree, bi-
cause he layde hande vppon the Jewes.
Wryte ye also for the Jewes as it lyketh
you, in the kynges name, and seale it with
the kynges rynge (for the wrytinges that
were written in the kynges name, and
sealed wyth the kynges ringe, durste no
man disanull.) Then were the kynges
Scribes called at the same tyme, euen in
the third moneth, that is the moneth Si-
uan, on the .xxiii. day. And it was writ- D Maye.
ten (accordyng to all as Mardocheus cõ-
maunded) vnto the Jewes and to the
Prynces, to the deputies and captaynes
in the landes whiche are from India
vnto Ethiopia, namelye an hundred
and seuen and twentye landes, vnto
euery one according to the writing there-
of,

D of, and to euery people after their speache and to the Jewes according to their writing and language.

And he wrote in the king Ahasuerus name, and sealed it with the kinges ring.
E And by postes that rode vpon horses, and swift younge mules, sent be the writings wherin the king graunted the Jewes, (in what cities so euer they were,) to gather themselues together, & to stande for their life, and for to roote out to slay and to destroy all the power of the people and land, that would trouble them, with children & women, and to spoile their good vpon one day in all the landes of king Ahasuerus, namely, vppon the thirtenth daye of the twelueth moneth, whiche is the moneth Adar. The sum of the writing was, how there should be a commaundement geuen in all landes, and published among al peo-

Februarye.

E ple, and that the Jewes should be readye against that day, and to auenge themselues on their enemies. And so the postes that rode vpon the swift horses & mules, made hast with all spede, to execute the kynges worde: and the commaundement was deuised in Susan the chiefe city. And Mardocheus went out (from the palace, and) from the king, in roiall apparell of yelowe and white, and with a great crown of gold, being araied with a garmente of silke and purple: and the citie of Susan reioysed, & was glad and vnto the Jewes there was come (a newe) light and gladnesse, ioye and worship. In all landes and cities, into what places soeuer the kynges worde and commaundement reached, there was ioye and mirth, prosperitie and good dayes among the Jewes: insomuche that many of the people of the lande, became of the Jewes beliefe, and the feare of the Jewes came vpon them.

The .ix. Chapter.

At the commaundement of the king, the Jewes put their aduersaries to death. The sonnes of Hamā are hanged. The Jewes kepe a feast day, in remembraunce of their deliueraunce.

IN the twelueth moneth, that is the moneth Adar, vpon the thirtenth day of thesame, whē the kinges worde and commaundemente should be done euen vpon the same day that the enemies should haue destroyed the Jewes to haue oppressed them, it turned contrarywise, euen that the Jewes shoulde subdue their enemies. For then gathered the Jewes together in their cities, within al the landes of king Ahasuerus, to laye handes on suche as woulde doe them euill, and no man coulde withstande them: for the feare of them was come ouer all people. And al the rulers in the landes, and Princes, and Deputies and officers of the king, promoted the Jewes, for the feare of Mardoche-us came vppon them. For Mardocheus was great in the kings house, and the report of hym was noised in all landes, how he encreased and grewe.

Thus the Jewes smote all their ene- B
mies with a sore slaughter, and slue and destroyed, and did after their will vnto such as were their aduersaries. And at Susan the chiefe citie slewe the Jewes, and destroied fiue hundred menne, and slewe Pharsandatha, Dalphon, Asphatha, Phoratha, Adalia, Aridatha, Pharmastha, Arisai, Aridai and Waizatha the tenne sonnes of Haman, the sonne of Hamadata the enemie of the Jewes: but on hys goods they layed no hands. At the same tyme was the king certified of the nomber of those that were slaine in the citie of Susan. And the king sayd vnto Queene Esther.

The Jewes haue slaine and destroied fiue hundred menne in the citie of Susan and the tenne sonnes of Haman: what haue they done (thinkest thou) in the other lands of the king? And what is thy petition, that it may be geuen the? Or what re-
quirest thou more to be done? Esther aun- C
swered: if it please the king, let hym suffer the Jewes to morowe also to doe according vnto this dayes commaundemente, that they may hange Hamans tenne sonnes vpon the tree.

And the king charged to do so, and the commaundemente was deuised at Susā, and they hanged Hamans tenne sonnes. For the Jewes that were in Susan gathered themselues together vppon the fourtenth day of the moneth Adar, and slewe three hundred men at Susan, but on their goodes they layed no handes. As for the other Jewes that were in the kynges landes, they came together, and stode for their liues, that they might haue reste from their enemies, and slew of their enemies fiue and seuentye thousande: howbeit they layed no handes on theyr goodes. Thys they dyd on the thirtenth daye

D daye of the moneth Adar, and on the fourtenth day of the same moneth rested they, whiche daye they helde with feastinge and gladnesse. But the Jewes whiche were at Susan came together, bothe on the thirtenth daye, and on the fourtenthe, and on the fiftenth daye of the same they rested, and helde that daye with feastyng and gladnesse. And therfore the Jewes that dwelte in the villages and unwalled townes, helde the fourtenth daye of the moneth Adar with gladnesse and feasting and kept holy day, and euery one sent giftes unto another.

And Mardocheus wrote these actes, and sente the wrytynges unto all the Jewes that were in all the landes of kynge Ahasuerus, bothe nie and farre, that they shoulde make a lawe among themselues and holde the fourtenth, and fiftenth daye
E of the moneth Adar, as the dayes wherein the Jewes came to reste from their enemies, and as a moneth wherin their paine was turned to ioye, and their sorow into an holy day: and that in those dayes they shoulde make feastes, and gladnesse, and one to sende giftes unto another, and to distribute unto the poore.

And the Jewes were contente with it that they had begon to do, and that Mardocheus wrote unto them, howe that Haman the sonne of Hadamatha all the Jewes enemye, had deuised against the Jewes howe he mighte destroy them, and caused to cast Phur (that is a lot) for to put them in feare, and to brynge them to noughte: and howe Esther wente and spake to the kinge: that throughe letters hys wicked deuise (whiche he imagined agaynste the Jewes) mighte bee turned upon his own head, and howe he and his sonnes were hanged on the tree. For the which cause they called this day Phurim, bicause of the name of the lot, and bicause
F of all the wordes of this writing: & what they themselues had sene, and what had happened unto them.

And the Jewes set it up, and toke it upon them and their sede, and uppon all suche as ioyned themselues unto them, that they woulde not misse, but obserue these two dayes yearely, accordinge as they are written and appointed: howe that these daies are not to bee forgotten, but to be kepte of childers children amonge all kinreds, in all landes and cities. They are the dayes of Phurin, whiche are not to be ouer slipped among the Jewes, & the memoriall of them ought not to perish frõ their sede.

And Queene Esther the daughter of Abihahell, and Mardocheus the Jewe, wrote with all aucthoritie (to confirme the seconde writing of Phurim) and sente the letters unto all the Jewes in the hundred and seuen and twenty landes of the Empire of Ahasuerus, with frendly and faithful wordes, to cõfirme these dayes of Phurim in their time appointed, accordinge as Mardocheus the Jewe, and Esther the Queene had appointed them. And they bounde their soule and their sede to fasting G
and praier. And Esther stablished the wordes of these lottes, as it is written in the booke.

And the kyng Ahasuerus layd tribute upon the lande, and uppon the yles of the sea. And all that he did by hys power and aucthoritie, and ỹ great worship of Mardocheus, which the king gaue him, be they not written in the Chronicles of ỹ kinges of Media and Persia? For Mardocheus the Jewe was the seconde next unto king Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, as one that seketh the wealth of his people, and speaketh the best for al his sede.

The ende of the boke of Esther.

¶ The booke of Job.

The first Chapter.

Job is plaged of God by the losse of hys goods and children.

A
Ge.xxii.d In the lande of *Hus,
there was a man whose
name was Job: and the
same was a perfecte and
juste man, suche a one as
feared God, and esche-
wed euill. And he had
Job.xlii.d seuen sonnes, and three daughters. His
substaunce also was seuen thousand shepe
and three thousande camels, fiue hũdred
yoke of oxen, and fiue hundred she asses,
and a very great housholde, so that he was
one of the most principall men amonge al
them of the east countrey. And his sonnes
went and made bankets, one day in one
house, another day in another, and sente
for their three sisters to eate and drinke w
Job.ii.a. them. And it fortuned, that when they had
passed ouer the time of their banketing
round about, Job sent for them, and sanc-
tified them, and gat vp early, and offred
for euery one a burnt offering. For Job
sayd: least peraduenture my sonnes haue
done some offēce, & haue bene vnthākeful
to God in the hearts. Thus dyd Job eue-
ry day: and vpon a day when the children
of God came and stode before the Lord, it
fortuned that Satan came also among
them.

And the Lord sayd vnto Satan: from
whence commest thou? Satan answered
i.Pe.v.c the Lord & sayd: *I haue gone about the
lande, and walked through it. And y Lord
sayd vnto Satan: hast thou not considered
my seruaunt Job, how that there is none
like him in the lande: a perfecte and a juste
man: such a one as feareth god, and esche-
weth euil. Satan answered, and sayd vn-
to the Lorde: dothe Job feare GOD for
nought? haste thou not preserued him and
his house, and all that he hath on euery
side? Thou hast blessed the workes of his
handes, and his possession is encreased in
the lande. But lay thyne hande now vp-
pon him (a litle) & touche all y he hath, and
he shall curse thee to thy face. And the lord
sayd vnto Satan: loe al that he hath be in
thy power: onely vpon himselfe, see thou
lay not thy hande. And Satan went forth
from the presence of the Lord.

And vppon a certaine daye, it fortuned
that his sonnes and daughters were ea-
ting and drinking wine in their eldest bro-
thers house, and there came a messenger B
vnto Job, and sayd: while the oxen wer a
plowing, and the asses going in the pa-
sture beside them, the Sabees came in
violently, and toke them away: yea, they
haue slaine thy seruauntes with the edge
of the sworde, and I onely ran my way to
tell thee.

While he was yet speaking, there came
another, and sayd: the fire of god is fallen
from heauen, and hath brente vp all thy
shepe and seruauntes, and consumed thē:
and I only ran my away, to tel thee. And
while he was yet speakinge, there came
another, and sayde: the Caldees made
three armyes, and fell in vppon the Ca-
mels, and haue caried them awaye: yea,
and slaine thy seruauntes with the sword:
and I onely am gotten away to tell thee.
And while he was yet speaking, ther came
another, and sayd: thy sonnes and thy
daughters wer eating and drinking wine D
in their eldest brothers house: and behold,
there came a mightie greate winde out of
the South, and smote the foure corners of
the house which fell vpon thy children,
and they are dead: and I am gotten away
alone to tell thee.

Then Job stoode vp, and rente hys
clothes, and shaued hys head, fell down
vppon the grounde, worshipped, and Eccl.v.c.
sayd. *Naked came I oute of my mo- i.Ti.vi.b
thers wombe, and naked shall I turne
thyther agayne. The LORD gaue
and the LORDE hath taken awaye,
(euen as it hath pleased y Lord, so it is come to passe) Job.ii.c.
blessed be the name of the Lord. *

In

In al these thinges did Job not offende,
nor murmured folishly agaynst God.

The. ii. Chapter.

Job is plaged with sore byles, and afterwardes is mocked of hys wife. Hys frendes visite hym, and haue compassion on hym.

A AND the children of God came and stode before the Lord, and Satan came also among them, & stode before the lord. And the Lord sayed vnto Satan: from whence commest thou? Satan answered the lorde and sayde: I haue gone about the land and walked through it. And the Lord sayd vnto Satan: haste thou not considered my seruaunt Job: for ther is none like vnto him in al ŷ lād. For he is a perfect and a iust man, suche a one
B as feareth God, and escheweth euill, and continueth still in hys Godlynesse. And thou mouedst me againste hym, that I should punish him for nought. And Satan answered the Lord and sayd: skin for skin yea a man wil geue all that euer he hath for hys lyfe. But lay thyne hande now vpon hym, and touch once his bone & flesh, and he shall curse thee to thy face. And the lord sayd vnto Satan: lo, there hast thou hym in thy power, but spare hys lyfe. So
C went Satan forth from the presence of ŷ Lord, and smote Job, with merueylous sore byles, from the sole of hys fote, vnto hys crowne, so that he sat vpon ŷ ground in the ashes, and scraped of the filth of his sores with a potsharde.

Then sayd his wife vnto hym: doest thou yet cōtinue in thy perfectnesse? curse God and dye. But Job sayde vnto her thou speakest like a foolish woman. What? we receiue prosperity at the hand of God, and not receiue aduersitie? In all these thynges dyd not Job synne with hys lyppes. Nowe when Jobs frendes heard of all the trouble that happened vnto hym, there came three of them, euery one from hys own place, namely, Eliphas
D the Themanite, Byldad the Suhite, and Sophar the Naamathyte. And they were agreed together to come to shew their cōpassion vppon hym, and to comforte hym. So when they lift vp their eyes a farre of, they knew hym not.

Then they cryed and wept, and euery one of them rent hys clothes, and sprinkled duste vppon their heades in the ayre.
They sat them down by hym also vpō the grounde, seuen dayes and seuen nightes.
Neither was there any of thē that spake C
one word vnto hym: for they saw that hys payne was very great.

The. iii. Chapter.

The wordes of Job, wherein he declareth that thys present lyfe is miserable, and that the death of the righteous is ioyous and fortunable.

AFter this opened Job hys A
mouth, and cursed hys day. And Job answered, & sayd: lost be that day, wherin I was born: and the night in the which it was sayd: there is a manchilde conceiued. The same daye be turned to darkenesse, and not regarded of God from aboue: neyther let hym shine vpon it with light, but let it be stayned wt darkenesse, and the shadow of death. Let the dim cloude fal vpon it, and let it be lapped in with sorow on the day tyme. Let ŷ darke storme ouercome that nyght, and let it not be ioyned vnto the dayes of the B
yeare, nor counted in the monethes. Desolate be that night, & without gladnesse: let them that curse the day, and that be redy to raise vp mourning, geue it also their curse. Let the starres of that night be dim through darkenesse of it. Let it looke for light, but let it see none, neither the rising vp of the faire morning, bicause it shut not vp the wombe that bare me. For then should these sorowes haue been hid from mine eyes.

Alas, *why dyed I not in the byrthe?
why did not I perish as soone as I came Iere. xx. b.
out of my mothers wombe? Why sett they me vpon their knees? why gaue they me sucke with their breastes? Then should I now haue lyen styll, I shoulde haue slepte and been at rest, lyke as the kynges and Lordes of the earth, which haue bu[i]lded themselues speciall places: or as the Prin- D
ces that haue had great substaūce of gold, and their houses full of siluer. Or why was not I hydde, as a thing borne oute of tyme, either as yoūge children, which neuer saw the light? There must the wicked cease from their tiranny, and there suche as bee ouerlabored be at reste: there are those let out free, which haue been in prison, so that they heare no more the voyce of the oppressor.

There are small and greate, and the ser-
uaunt is free from his maister.
Wherfore is the light geuē to him that
is in misery: and life vnto them that haue
D heauy heartes? Which long for death (and
though it come not) would digge it out of
hid places, which also would be exceading
glad and reioyce, if they could finde theyr
graue any where. That should be ioye to
that man whose way is hid, and God ke-
peth it backe from him. For my sighes
come beefore I eate, and my roaringes
fall out like ÿ water. For the thing that I
feared is come vppon me: and the thynge
that I was afrayd of, is happened vnto
me: was I not happy? Had I not quiet-
nesse? Was I not in rest? And now cōmeth
such misery vpon me.

The.iiii.Chapter.

Job is reprehended of impatience and vniustice: and of the presumption of hys owne righteousnesse

A AND Eliphas the Thema-
nite answered, and sayde:
if we beginn to commune
with thee, wilt thou be dis
content? But who can wt-
holde himselfe from spea-
king? Beholde thou hast
ben a chaster of many, and hast comforted
the wery handes.
Thy wordes haue set vp those ÿ were
fallē, thou hast refreshed ÿ weake knees.
Cob.4.b. But now that the plage is come vpon the
Job.ii.c. thou art grieued: now that it hath touched
thy selfe thou art faint hearted. Is not
this thy feare, thy stedfastnesse, thy patiēce
and the perfectnesse of thy wayes? Consi-
B der (I pray thee) who euer perished being
an innocent? Or when were the Godly de
stroyed? For (as I haue proued by experi-
Gal.vi.c, ence:) they that plow iniquitie, *and sow
wretchednesse, reape the same. With the
blast of god they perish, and with ÿ breath
of his nostrelles are they consumed away,
the roaring of the Lyon, and the voyce of
C the Lyon, & the teeth of ÿ Lions whelpes
are pulled out. The Lion perisheth for
lacke of pray, and the Lions whelpes are
scattered abrode.
And vnto me came the woorde secretly
and mine eare hath receiued a litle there-
of. In the thoughtes and visions of the
nighte (when slepe commeth on mē) feare
came vpon me, and dread, which made all
my bones to shake, The winde passed by,
before my presence, and made the heare
of my flesh to sta nde vp. He stode there, b
I knew not hys face: an ymage ther was
before mine eyes, and in ÿ stilnesse heard
I a voyce. *Shall man be more iust than
God? Or shall a man be purer thā his ma-
ker? Beholde, he founde no truthe in his
seruauntes, and in his Angels there was
foly: how much more in them that dwell in
houses of clay, and whose foundacion is
but dust, which shalbe consumed as it were
with a moth? They shalbe smitten from
the morning vnto the euening: yea, they
shall perish for euer, when no man ta-
keth thereon. Is not their royaltie gone
away with them? they shal dye truely, and
not in wisedome.

The.v.Chapter.

The ende of a foole. The righteousnesse of God. The Lorde chasteneth hys, and delivereth them a-gayne.

CRye (I praye the) if hap-
ply there be any that will
aunswere the, and loke
vpon any of the holy me
As for the foolyshe man,
displeasure killeth hym, a
anger slayeth ÿ ignorāt.
I haue seen my selfe, when the folish was
depe rooted, and sodaynly I cursed hys
habitation. His children were wythout
prosperitie, and they were slayne in the
gate, and there was no mā to deliuer the.
*His haruest was eaten vp of ÿ hungry,
and the weaponed man spoiled it, and the
thirsty dranke vp their laboure. It is not
the earth that bryngeth forth iniquitie, ne-
ther commeth sorow out of the grounde:
but man is borne vnto laboure, lyke as y
sparkes flye vp out of the hote coles. I w
I will aske counsayle at the Lorde, and
will talke with God, which doth thynges
that are vnsearcheable, and merueyles
without nūber. *He geueth rayne vpon ÿ
earth, and powreth water vpon the streates
to set vp them that be of low degree, and
that those which are in heauinesse, maye
come to prosperitie. He destroyeth the de-
uises of the subtyle, so that their handes
are not able to perfourme any stedfast
thing. *He cōpasseth ÿ wise in their own
craftinesse, & ouerthroweth the counsaile
of the wycked. In so much that they runn
into darkenesse by faire day, & grope a-
boute them at the none day, lyke as in the
night. He shall deliuer the poore from the
swoorde.

woundes, and from the threatnynges of the vngodly, and from the violence of þ mighty. He is the hope of the poore: and the mouthe of the wicked shall be stopped. Beholde, happye is the manne whom God punisheth: therfore refuse not thou the chastening of the almightie. For though he make a wounde, he geueth a plaister: though he smite, his hande maketh hole againe.

He shall deliuer thee in sixe troubles,
C and in the seuenth, there shall no euyll come to thee. In hunger he shall saue thee from deathe: and when it is warre, from the power of the swearde. Thou shalte be kepte from the euill tonge, and
D when trouble commeth, thou shalte not nede to feare. In destruction and dearth, thou shalte be merye, and shalt not bee afrayde of beastes of the earthe. For the stones of the lande shall bee confederate with thee, and the beastes of the fyelde shall geue thee peace.

And thou shalt knowe that thy dwellyng place shall be in reste, and thou shalt goe and beholde thy habitation, and shalte not synne. Thou shalt see also, that thy seede shall encrease, and that thy posteritye shall bee as the grasse vpon the earthe. Thou shalte come also to thy graue in a faire age: lyke as when they take vp a corne sheefe in due season. Lo, this we oure selues haue proued by experience, and euen thus it is. Hearken thou to it also, that thou mayest take heede to thy selfe.

The. vi. Chapter.

Iob aunswereth that his payne is more grieuous than his faulte, yet notwithstandyng he delyteth therein.

A IOb aunswered also and said: O that þ displeasure whiche I haue, wer truly wayed, and my punishement laide in the balaunces together: for now is it heauier than the sande of the sea. And this is the cause þ my wordes are so sorowfull.

For the arrowes of the almightye are rounde aboute me, whose indignation hath dronke vp my spirite, and the terryble feares of God are sette agaynst me. Doeth the wylde asse rore when he hath grasse? Or cryeth the Oxe when he hathe fodder ynough? That which is vnsauerie shall it be eaten without salte? or is there any taste in the white of an egge? The thinges that sometyme I myghte not awaye withall, are nowe my meat for very sorowe. O that I might haue my desyre, and that God woulde graunt me the thing that I long for. O that God would beginne and smite me: that he woulde let his hande goe, and take me cleane away. Then should I haue some comforte: yea, I woulde desire him in my payne, that he woulde not spare, for I will not bee against the wordes of the holy one.

For what power haue I to endure? And what is myne ende, that my soule myghte be patiente? Is my strength the B
strength of stones? Or is my fleshe made of brasse? Is it not so, that there is in me no helpe, and that my substaunce is taken fro me? He that is in tribulation ought to be comforted of his neighboure: but the feare of the Lorde is cleane away.

Myne owne brethren passe ouer by me as the water brooke, and as the riuer of water, doe hastely goe awaye. But they that feare the hoarefrost, the snowe shall fall vpon them. When their tyme commeth, they shal be destroyed and perishe, when they bee set on fyer, they shall C
be remoued out of theyr place: for the pathes that they goe in, are crooked, they haste after vayne thynges, and shall perishe. They tourne them to the pathes of Theman, and to the wayes of Saba, wherein they haue put their truste. Confounded are they that put any confidence in them.

For when they come to obtain þ thinges, that they looke for, they are brought to confusion. Euen so are ye also com vnto me: but nowe that ye see my miserie, ye are afraide. Did I desire you to bring vnto me, or to geue me any of youre substaunce? To deliuer me from the enemies hande, or to saue me from the handes of Tirauntes? Teache me and I wil hold my tong, and when I doe erre, shewe me wherein. Howe stedfast are the wordes D
of truthe? And whiche of you can rebuke and reproue them? Doe ye take deliberation to checke mennes sayinges, & iudge a poore worde spoken in vaine? Ye fal vpon the fatherlesse, and goe about to ouerthrowe youre owne frende.

And therefore be contente, and looke nowe vpon me, and I will not lie before youre face. Tourne (I praie you) bee indifferente iudges, tourne againe, and ye shall see my vngiltinesse, whether there be any vnrighteousnesse in my tong, or

vain woordes in my mouthe.

The. vii. Chapter.

Job sheweth that his lyfe is but a battayle or warrefare.

Hath mā any certain time
vpon earth? *Are not his
A dates also like the dates
Psalme. xxxix.c. of an hired seruaunt? For
like as bond seruaunt de-
sireth the shadow, and as
an hierling woulde faine
haue an ende of his worke: Euen so haue
I laboured vole monethes long, (but in
vaine) and many a carefull night haue I
tolde.
*When I laye me down to slepe, I say:
O when shall I arise? Againe, I longed
Deuter. xxviii.g. sore for the night. And in the meane time
am I full of sorowes, vntil the twylyght.
My fleshe is clothed with wormes & dust
of the earth, my skinne is withered and
B becom horrible, my daies passe ouer more
Job.ix.c. & xiiii.f spedely than a weauer can weaue out his
web, and are gone or I am aware. O re-
member that my life is but a wind, & that
mine eye shal no more see pleasures ther-
of: yea, and that none other mannes eye,
shall see me any more. For if thou fasten
thine eye vppon me, I come to naughte.
The cloude is consumed and vanished a-
waie, euen so he that goeth downe to the
graue shall come no more vp, nor tourne
again into his house: nether shal his place
know him any more.
Therfore I wil not spare my mouth,
C but wil speake in the trouble of my spirit,
and muse in the bitternesse of my minde.
Am I a sea or a whale fishe, that thou ke-
pest me in prison? When I saie: my bedde
shall comfort me, I shall haue some refre-
shing by talking to my self vpō my couch.
Dan.ii.a *Thē troublest thou me with dreames,
and makest me so afraide through visiōs
that my soule wisheth rather to perishe &
D dye, than my bones to remayne: I can
see no remedye, I shall liue no more: O
spare me then, for my dayes are but
vayne: What is manne that thou haste
hym in suche reputation, and settest so
muche by him. Thou visitest hym early
Ge.xxii.a and euery daie: sodainly doest thou *trie
De.viii.a hym.
Why goest thou not fro me, nor lettest
me alone, so long tyll I maye swallow
down my spettle? I haue offended, and
what shall I doe vnto thee, O thou pre-
seruer of men? Why haste thou made me
to stande in thy waie, and am so heauy a
burthen vnto my selfe? Why doest thou
not forgeue me my sinne? Wherefore ta-
kest thou not awaie my wickednesse? Be-
holde, nowe must I slepe in the dust, and
if thou sekest me to morow in ẏ morning,
I shall be gone.

The. viii. Chapter.

Job is reprehended and noted to haue deserued his paine. A discription of Ipocrisie.

Then aunswered Bildad A
ẏ Suhite, and said: How
lōg wilt thou talk of such
thinges? How long shall
thy mouth speak so proud
woordes? Doeth god per-
uerte the thing ẏ is law-
full? Or doeth the al mightie destroye the
thing that is right? For seing that thy
sonnes sinned against him, did not he pu-
nishe them for their wickednesse? If thou
wouldest nowe resort vnto God betimes
and make thy humble prayer vnto the al-
mightie, if thou wouldest liue a pure and a
Godly lyfe, should he not awake vp vnto
thee immediately, and geue thee the beu-
tie of righteousnesse againe? In so much,
that wherein so euer thou haddest litle a-
fore, thou shouldest haue nowe greate a-
boundaunce. Enquire (I praie thee) of Deu. xxxii.a
them that haue bene before thee, & search
diligentlye among their fathers. For Job.xi.
we are but of yesterdaie, and consider B
not that *our daies vpon earth are but a Psalm. xxxi.a
very shadowe. Shall not they shew thee
and tell thee, yea and gladly confesse the
same? Maye a rushe be greene withoute
moistnesse? Or may the grasse grow with
out water? No, but (or euer it bee shotte
foorth, and or euer it be gathered) it wi-
thereth before any other herbe: Euen so
goeth it with all them that forgette god,
and euen thus also shall the Ipocrites
hope come to naught: his confidence shal
be destroied, and his truste shall be a spi-
ders webbe. He shall leane vppon hys
house, but it shall not stande: he shal hold C
him faste by it, yet shall it not endure.
It is euen as a greene tree before the
sunne, and shooteth foorth the braunches
in his garden.
It taketh manye rootes by a Welle
syde, in so muche that it is like an house
of stones. But if it bee taken oute of hys
place, euerye man denyeth it, saying:
I knowe thee not. Loe, thus is it wyth
hym, that reioyceth in his own doynges,
and

D and as for other, they growe oute of the earth. Beholde, God will not cast awaye a vertuous manne, neyther will he helpe the vngodly. Thy mouthe shall he fill wt laughing, and thy lippes with gladnesse. They also that hate thee, shall be confounded, and the dwelling of the vngodly shal come to naught.

The .ix. Chapter.

Job declareth the benefites of god: and that mannes righteousnesse is nothing.

IOb aunswered, and sayd: I know it is so of a truth. For how may a man (compared vnto God) *be iustified? If he wil argue with him, ther is not one among a thousãd that can aunswere him. Concerning such as be wise of heart, or mightie in strength who euer prospered, that tooke parte against him? He trãslateth the mountains or euer they be aware. It is he that ouerthroweth them in his wrathe. He remoueth the earth out of her place, that the pillers therof shake withall. He cõmaundeth the sunne, and it riseth not: he closeth vp the starres, as it were vnder a signet. He himselfe alone spredeth out the heauens, and goeth vppon the waues of the sea. He maketh the waines of heauen, the Orion, *the seuen starres, and the secret places of the South. He doth great thinges suche as are vnsearcheable: yea, and
B wonders without number.

Lo, when he goeth ouer by me, I shal not see him. And when he departeth by me, I shall not looke vppon hym, I shall not perceyue him. If he be hastye to take any thyng awaye, who wyll make him restore it agayne? Or who wyll saye vnto him: What doest thou? He is God, whose wrathe no manne maye wythstande, but the proudeste of all, muste stoupe vnder him.

Howe shoulde I then aunswere hym? Or what woordes shoulde I finde out against him? yea though I were righteous, yet might I not geue him one word againe, but mekelye submitte my selfe to him as my iudge. If I had called vppon him, and he had aunswered me, yet would I not beleue, that he heard my voice: he troubleth me so, with the tempeste, and woundeth me oute of measure without a cause. He will not lette my spirite be in reste, but filleth me with bitternesse. If menne will speake of strength: Lo, he is stronge: If menne will speake of righteousnesse, who dare be my recorder? If I will iustifye my selfe, myne owne mouthe shall condemne me: If I will putte foorth my selfe for a perfect manne he shall proue me a wicked doer.

For though I be an innocent, and my conscience cleare, yet am I werye of my life. One thing it is, and therfore I said: C
He destroyeth bothe the ryghteous and vngodly. And thoughe he slay sodeinlye with the scourge, yet wyll he laughe at the punishment of the innocent. As for the worlde, it is geuen ouer into the hand of the wicked, and he shall couer the faces of the iudges, thereof. Is it not so? where is there any, but he is such a one. *My daies are more swifte than a runner they are gone, and haue seene no good Job.vii.a
thing.

They are passed awaye as the ships that be good vnder sayle, and as the Eagle that flieth to the praie. When I am purposed to forgette my complaining, to leaue of fro my wrathe, and to coumforte my selfe, then am I afraide of all my sorowes: for I knowe that thou wilte not iudge me innocente. If I be then a wicked dooer, why laboure I in vaine? If I washe my selfe with snowe water, and make my handes neuer so cleane at the Well, yet shalte thou dip me in the mier, and mine owne clothes shall defyle me.

For he that I muste geue aunswere vnto, and with whom I goe to lawe, is not a manne as I am: Neither is ther any daiesman to lay his hand betwene vs. Lette him take his rod away fro me, yea, let him make me no more afraid of him, & then shall I aunswere him withoute any feare: for as long as it is thus, I cã make no aunswere.

The .x. Chapter.

Job is wery of his life, and setteth out his fragilitie before god. He despyseth the tyme to repente. A discription of death.

IT grieueth my soule to liue: I will make my complaynte, A
and wil speake out of the verry heauinesse of my soule. I will saie vnto GOD: O do not condemne me, but shew me the cause wherefore thou contendeste so with me?

Thynkeste thou it well doone to oppresse me, to caste me of (beyng the workes of thy handes) and to mayntayn the counsaile of the vngodlye? Haste thou fleshye eyes? or doest thou looke as a manne looketh? Or are thy dayes as

B the daies of man, and thy yeres as mans
yeares: that thou makest such inquisition
for my wickednes, and searchest oute my
sinne? Whereas (notwithstanding) thou
Gen. i. d knowest that I am no wicked person, and
that *ther is no man able to deliuer me,
out of thy hande.
De. xxxii. f *Thine handes haue made me, and fa-
shioned me altogether rounde about, wilt
thou then destroy me sodeinly? O remem
ber (I beseche thee) howe that thou ma-
dest me of the mould of the earth, & shalte
bring me into dust againe. Hast thou not
turned me as it were milke, and turned
me to cruddes like chese? Thou hast coue-
red me with skinne and flesh, and ioyned
me together with bones and sinowes.
Thou hast graunted me life, and done
C me good: and the diligent hede that thou
tookest vppon me, hath preserued my spi-
rite. Thou hast hid these thinges in thine
heart. I am sure that thou remembrest
this thing. If I did sinne, thou haddeste
an eye vnto me, and shalt not declare me
innocent because of mine offence. If I
haue done wickedly, woe is me therfore:
If I haue done righteously, yet dare I
not lift vp my head, so full am I of confu-
sion, and see mine own misery. Thou hū-
test me out (being in heuinesse,) as it wer
a Lion, and troublest me out of measure.
Thou bringest fresh witnesse against me
and thy wrath increasest thou vppon me,
Job. iii, b very many are the plages that I am in. *
Wherfore hast thou brought me out of my
mothers wombe? O that I had perished,
and that no eye had seen me. If they had
caried me to my graue assoone as I was
D borne, then should I be nowe as though
I had neuer been. Are not my daies
fewe? Let him then leaue of fro me, and
let me alone, that I maie ease my selfe a
litle, afore I goe thither, from whence I
shall not turne againe: euen to the lande
of darkenesse and shadowe of death: yea,
into that darke cloudie land, and deadlye
shadowe, whereas is no order, but terri-
ble feare as in the darknesse.

The. xi. Chapter.

Job is vnkindly reprehended of Sophar. God is incomprehensible. He is mercifull to the repentaunt.

A Then aunswered Sophar ye
Naamathite, and saide:
Shoulde not he that ma-
keth many wordes be aun-
swered? Should he that
bableth much be commen-
ded therin? Should men geue eare vnto
thee openly? Thou wilt laugh other men
to scorne, and shall no bodie mocke thee a-
gain? Wilt thou saie vnto god: The thing
that I take in hande is perfect, and I am
cleane in thy sighte? O that God woulde
speake and open his lips against thee, y
he might shewe thee (out of his secret wis-
dom) why he rewardeth the double as he
was appointed to do: then shouldest thou
knowe, that God had forgotten thee, be-
cause of thy sinne. Art thou able to finde B
out the secretes of god? Or wilte thou at-
taine to the perfectnesse of the almightie?
He is hier than heauen, what arte thou
able to do? Deper than the hell, how wilt
thou then know him? His lēgth exceedeth
the length of the earthe, and his bredth y
bredth of y sea. Though he turne al thin-
ges vpside down, close thē in, gather thē
together, who wil turne him, frō his pur-
pose? (Or who may say vnto hym, why doest thou
so? * For it is he that knoweth the vani-
tye of men, he seeth their wickednesse al-
so, should he not then consider it? A vaine C
bodie exalteth himselfe, and a man newe
borne is like a wilde asses colte. If thou
haddest now a right heart, and liftedst vp
thy handes towarde him: if thou wouldest
put away the wickednes which thou hast
in hande, so that no vngodlinesse dwel in
thy house, then mightest thou lifte vp thy
face withoute shame, and then shouldest
thou be sure, and haue no nede to feare.
Then shouldest thou forget thy misery, &
thinke no more vpon it, than vpō the wa-
ters that runne by.
Then should the residue of thy life bee D
as cleare as the noone daie, and spring
foorth as the mornyng. Then mightest
thou haue comfort, in the hope that thou
haste: and slepe quietely, when thou arte
buried. Then shouldest thou take thy rest
and no manne to make thee afraide: yea,
many one should set much by thee. As for
the eyes of the vngodly, they shalbe con-
sumed, and not escape: their hope shall be
misery, and sorow of minde.

The. xii. Chapter.

Job shewyng his patience, declareth the myghte and power of god.

So Job aunswered, and said: A
Then (no doubt) ye are y mē
alone, and wisedome shal pe-
rish with you. But I haue vn-
derstanding aswel as ye, and
am no lesse than ye.

Yea, who knoweth not these thinges?
Thus he that calleth vpon God, & whom
God heareth, is mocked of his neighbor:
the Godly and innocent man is laughed
to scorne. Godlinesse is a light despised in
the heartes of the riche, and is set for thē
to stomble vppon. The houses of robbers
are in wealthe and prosperitie: and they
that maliciously meddle against GOD,
dwel without care, in those thinges that
B God hath geuen richly with his hand.
Aske the cattell, and they shall enfourme
thee, the foules of the ayre, and they shall
tell thee. Or the encrease of the earth, and
it shall shewe thee. Or the fishes of ŷ sea,
and they shall certifie thee.
* What is he, but he knoweth that the
hande of the Lorde, made all these? * In
whose hande is the soule of euery lyuyng
thyng, and the breathe of the fleshe of all
men.
Haue not the eares pleasure in hea-
ring, and the mouthe in tasting the thing
that it eateth? Among olde personnes
there is wisedome, and in age is vnder-
standing. Yea, with God is wisedom and
strengthe, it is he that hath counsell and
foreknowledge. Behold, if he break down
a thing, who can set it vp againe? * Yf he
shut a thing, who will open it? Beholde, if
he with holde the waters, they drye vp:
If he let them go, they destroy the earth.
With him is strengthe and wisedome: he
C knoweth both the deceiuer, and him that
is deceyued. He carieth away ŷ wise men,
as it wer a spoyle, and bringeth the Jud-
ges out of their wittes. He taketh awaye
the subiectiō of the people from their kin-
ges: and girdeth their loins with a band.
He leadeth away the great men into cap-
tiuitie, and turneth the mightye vp si de
downe. He taketh the veritie from out of
the mouthe, and disapointeth the aged of
their reason. He powreth the confusion v-
pon Princes, and coumforteth them that
haue bene oppressed.
* Looke what lyeth hid in darknesse,
he declareth it openlye: and the very sha-
dowe of death, bringeth he to lyght. He
bothe increaseth the people, and destroy-
eth them. He maketh them to multiplye,
and driueth them awaye. He chaungeth
the hearts of them that rule the people of
the earth, and disapointeth them: so that
they go wandryng oute of the waye, and
grope in the darke without lyght: he ma-
keth them also to stacker to and fro, lyke
dronken men.

The.xiii. Chapter.

Job reproueth his frendes with their owne say-
inges, and condemneth ypocrisy.

LO, all this haue I seen
with mine eye, hearde A
with mine eare, and vn-
derstand it. Loke what
ye know, that same do,
I knowe also, neyther
am I inferior vnto you
Neuerthelesse, I talk with the almigh-
tie, and my desier is to comen with God.
As for you, ye are workemaisters of lies,
& vnprofitable * phisitions, altogether. Pi.xvii.a
Woulde God ye kepte youre tonge, for
then might ye bee taken for wise menne.
Nowe heare my chiding, and ponder
the sentence of my lippes. Do ye speake
iniquitie against God, and talke agaynste
hym with deceipte? Wyll ye not accepte
the persone of him? Or wyll ye contend
with God? Shall that helpe you, when B
he calleth you to reckening? For as one
manne mocketh another, so doe ye mocke
him. He shall punishe you, and reproue
you, if ye doe secretely accept any person.
Shall he not make you afraide, when
he sheweth himselfe? Shall not his terri-
ble feare fall vpon you? your remēbrāce
is like vnto a sparke, and your bodies like
the claie.
Holde youre tonges, for my sake, that C
I also maye speake, and my sorowe shall Jud.xii.a
be the lesse. Wherefore dooe I beare my Ps.cxix.d
fleshe in my teeth, * and putte my soule in
mine handes? Loe though he slaye me,
yet will I put my truste in him. But * I Psalme.
wyll reproue myne owne wayes in hys xxxii.b
sight, he shall make me whole, and there Lu.xv.d.
may no Ipocrite come before him. Heare
my woordes, and ponder my sayinges
with youre eares. Beholde, nowe haue
I prepared my iudgemente, and knowe
that I shall be founde righteous. What
is he that will goe to lawe with me? (Lette
hym come) that I may nowe hold my tong
and dye.
Neuerthelesse, graunte me two thin-
ges, and then will I not hide my self frō
thee. Withdrawe thine hande from me, D
and let not thy fearefull dreade of thee,
make me afraide. And then call me,
and I will aunswere: or els let me speak
and geue me then an aunswere.
How many are my misdedes & sinnes?
Let me knowe my transgressions and of-
fences. Wherefore hydeste thou thy face,
and holdest me for thine enemy? Wilte

 thou

thou be so cruell and extreame vnto a fly-
ing leafe, and folowe vpon drye stubble?
for thou layest sharpely to my charge and
Ps. xxv. b punishest me* for the sinns of my mouth.
Job. Thou puttest my fete also in the stockes:
xxxiii. c and lookest narowly vnto all my pathes
and markest the steppes of my fete, wher-
as I (notwithstandyng) muste consume
like as a foule carion, and as a cloth that
is motheaten.

The .xiiii. Chapter.

Job describeth the lyfe of man, and prophecyeth
of the resurrection. Hope susteyneth the godly, tyll
they obtayne the thyng that they looke for.

A MAn that is borne of a wo-
man, hath but a shorte
time to liue, and is full of
misery. He commeth vp &
is cut down like a floure.
He flieth as it wer a sha-
dowe, and neuer continu-
eth in one estate. Doest thou open thyne
eyes vppon suche one, and bringest me in
thy iudgement? Who can make it cleane,
Job. vii. a that commeth of an vncleane thyng? No
and. ix. c body. *The daies of mā surely are deter-
mined, the number of his monethes are
knowen onely vnto thee. Thou haste ap-
pointed him his boundes, which he cānot
goe beyonde. Goe from him that he maye
B rest (a litle) vntill his daie come: whiche he
looketh for, like as an hierling doeth.

If a tree be cut downe, there is som
hope yet that it wyll sproute, and shoote
foorth the braunches againe. For though
the roote of it bee waxen olde, and the
stocke therof be dead in the grounde, yet
when it getteth the scent of water, it wil
bud and bring foorth boughes, like as a
tree that is planted. But as for manne,
when he is dead, perished and consumed
awaie, what becommeth of hym? The
floudes when they be dryed vp, and the
riuers when they be emptye, are filled a
gayne throughe the flowyng waters of
the Sea: but when man slepeth, he riseth
not againe (of his owne strength) *vntyl
Esa. li. b. the heauen perishe: he shall not wake vp
ii. Pe. iii b nor rise out of his sleepe. O that thou
C wouldest kepe me, and hide me in the hel,
vntill thy wrathe were stilled, and to ap-
Genesis. pointe me a time, wherein thou myghtest
xlviii. b. remember me. Maie a dead manne lyue
againe? All the daies of my lyfe will I
waite still, till my chaungyng shall come.
Thou shalt call me, and I shall aunswere
Psalme. thee: despise not thou the worke of thine
cxxxviii. b owne handes. For now thou numbrest
all my goinges, yet bee not thou to ex-
treme vppon my sinnes. My iniquitie
is sealed vp as it were in a bagge: but
be mercifull vnto my wickednesse. The
mountaines fall awaye at the laste, the
rockes are remoued out of their place, the
waters perce through the very stones by
litle and litle, the floudes washe away the
grauell and earth: And destroyest thou ẏ
hope of man? Thou preuailest stil against
him, so that he passeth away: thou chaun-
gest his estate, & puttest him frō thee. And
whither his children come to worship or
no, he cannot tell. And if they bee men of
lowe degree, he knoweth not. Whyle he
liueth, his fleshe must haue trauaile: and
while the soule is in him, he must be in so-
rowe.

The .xv. Chapter.

Eliphas reprehendeth Job because he ascrybeth
wisedome and purenesse to hymselfe. He describeth
the curse that falleth on the wicked, reckenyng Job
to be one of that number.

THen aunswered Eliphas A
the Themanite, and said:
Shall a wise mans aun-
swere be the science of the
winde, and fill any mans
belly, as it were with the
winde of the East? Shall
he reproue with a worde that is nothing
worthe, and speake the thyngs which can
doe no good? As for shame, thou hast set it
aside, els wouldest thou not make so ma-
ny wordes before god, but thy wickednes
teacheth thy mouth, and so thou hast cho-
sen thee a craftie tong. Thine own mouth
condemneth thee, and not I: yea, thine
owne lippes shape an aunswere agaynst
thee. Art thou the first manne ẏ euer was
borne? Or waste thou made before the
hils? haste thou heard the secrete counsail
of God, that all wisedome is to little for
thee? What knowest thou that we knowe
not? And what vnderstandest thou, but
we can the same? With vs are bothe olde
and aged men: yea, suche as haue lyued B
longer than thy father. Thinkest thou it
a small thing of the consolations of God.
With thee is a lying worde. Why doeth
thine heart so bewitche thee? And where-
fore winkeste thou with thine eyes, that
thy mynde is so puft vp against god, and
lettest such wordes goe out of thy mouth?
What is man, that he shoulde be cleane?
What hath he (whiche is borne of a wo-
man) whereby he might bee righteous?
Beholde, he dooeth not trust his saincts:
yea,

yet, the very heauens are not cleane in his sight. Howe muche more then an abhominable, and vile man, which drinketh wickednesse like water? I will tell thee, heare me, and I will shewe thee what I haue seen: whiche wise men haue tolde, and [illegible] not bene hid from their fathers, vnto whom onely the earth was geuen,
C and no straunger went among them.
Ec. iiii. b The vngodly sorowth al daies of his life, as it wer a woman with chylde, and the number of a Tirauntes yeares is vnknowen.

A fearefull sound is euer in his eares and when it is peace, yet feareth he destruction. He beleueth neuer to be deliuered out of darkenesse, for the sweard is alway before his eyes. When he goeth forth to get his liuing, he seeth plainly that the day of darkenesse is at hand. Sorow and carefulnesse will make him afrayde, and compasse him rounde about, like as it wer a kyng with his hoste ready to the battel.

For he hath stretched out his hande against God, and armed hymselfe against the almightye. He runneth proudly vppon hym, and with a stiffe necke fyghteth he againste him: where as he couereth hys face with fatnesse, and maketh his bodye wel liking.

Therefore shall his dwellyng bee in desolate Cityes, and in houses which no manne inhabiteth, but are becom heapes of stones. He shall not be riche, neyther shal his substaunce continue nor increase vppon earthe. He shall neuer comme
D oute of darkenesse, the flame shall drie vp his braunches, wyth the blaste of the mouthe of God, shall he be taken awaye. He beleueth not that he is in vanitie, and yet he is out of the way, and vanitie shall be his recompence.

He shall perishe, afore his tyme bee worne out, and his braunche shal not bee greene. He shall be plucked of as an vntimely grape from the Vine: and shall let his floure fall, as the oliue dothe. For the congregation of ypocrites shall bee desolate and vnfruitfull, and the fyre shal consume the houses of suche as are gredye to receiue giftes. * He conceyueth trauayle,
Psa. vii. d Esay. lix. a and beareth vanitie, and their body bringeth foorth deceyt.

The. xvi. Chapter.

Job repetyng his misery, sayeth that he suffreth more than his wickednesse hath deserued.

Job aunswered, and sayde: I haue oft tymes heard such thynges, myserable geuers of coumforte are ye, all the sorte of you. Shall not vayn woordes come yet to an ende? Or hast thou yet any more to saye? I coulde speake as ye doe also.

But woulde God that your soule wer in my soules steade: then shoulde I heape vp woordes against you, and shake my head at you. I shoulde coumforte you with my mouthe, and release your payne with the talkyng of my lyppes. (But what shall I doe?) For all my woordes, my sorow wyll not ceasse, and though I holde my tong, yet will it not depart from me. But
nowe that God hath sent me aduersitye, B
thou hast troubled all my congregation. And that thou haste fylled me with wrinkels, my fleshe is record, and my leanesse riseth vp agaynste me, and beareth witnesse against me. He is angry at me, he hateth me, and gnasheth vppon me wyth his teeth. Mine enemy scouleth vpon me with his eyes.

They haue opened theyr mouthes C
wide vpon me * and smitten me vpon the 3. Ki. xxii. d
cheeke despytefullye, they gather them- Mar. xiiii. g.
selues together against me. God hath put me in preace with the vngodly, and delyuered me into the handes of the wycked. I was in wealthe, but he hath broughte me to nought. He hath taken me by the necke, he hath rent me, and sette me as a marke for himselfe. His archers compas me rounde about: he wounded my loines and dooeth not spare. My bowels hathe he powred vppon the grounde. He hathe geuen me one wounde vppon another, & is fallen vppon me like a giaunt. I haue sowed a sackclothe vppon my skinne, and lie with my heere in the duste. My face is swollen with weping, and in mine eyes is the shadowe of death. Howebeit there is no wickednesse in my handes, but my praier is cleane. O earth, couer not thou
my bloude, and lette my crying fynde no D
rowme.

For loe, my witnesse is in heauen: and he that knoweth me, is aboue in ye height. My frendes geue me many woordes to scorne: and mine eye poureth oute teares vnto god, O that a body might pleade wt god, as one man dooeth with another: yet the number of my yeares is com, and the way that I must goe is at hande, from whence I shall not turne againe.

The.xvii.Chapter.

Job sayeth that he consumeth away, and yet doeth patiently abide it.

A My breath stinketh, my
daies are shortned: I am
hard at deathes doore.
Frowarde men are with
me, and mine eye must cō-
tinue in y bitternes of thē.
O deliver me, and looke
out one to be my surety in thi sight. What
is he that knoweth who will promis for
me? For thou hast w holden their heartes
from understanding: therfore shalt thou
not set (them) up on hie. He promiseth his
frends part of his good, but his own chil-
dren spend it.

B He hath made me as it wer a bywoord
of the people: where as afore I was their
ioy. Mine eye is dimme for very heavy-
nesse, and all my strength is become like
a shadowe. Vertuous men therfore shall
well consider this, and the innocent shal
take part against the ypocrite.

C The righteous also wil kepe his way
and he that hath cleane handes, wyll e-
ver be stronger and stronger. As for you,
turn you, and get you hence (I pray you)
seyng I can not fynde one wise manne a-
mong you: My daies are past, and my
counsayles and thoughtes of my heart
are banished away, chaunging the night
into day, and the lyght into darknesse.

D Though I tary never so much, yet
the grave is my house, and I have made
my bed in the darke. I call corruption
my father, and the wormes call I my mo-
ther and my sister. What helpeth then my
long tarying? Or who hath considered y
thing that I loke for? Al y I have shal go
down into the pit, & lie with me in y dust.

The.xviii.Chapter.

Byldad rehearseth the paynes of the unfaith-
full and wicked.

A Then aunswered Byldad y
Suhite, & said: when wyll
ye make an ende of youre
woordes? Marke wel, and
then we will speak. Wher-
fore are we counted as be-
stes, and reputed so vile in your syght? He
destroyed himself with his anger. Shal y
earth be forsaken, or any stone removed
out of his place, because of thee? Yea, the
light of the ungodly shall be put out, and
the sparke of his fier shall not burne. The
light shall be darke in his dwellyng, and
his Candell shall be put out wyth hym.
His presumptuous goyngs are kept in, & B
his own counsell shal cast him down. For
his feete are taken as it wer in the nette,
and he is at his wittes ende. His fote shal
be holden in the snare, and it shall catche
them that be thirstie of bloud. The snare
is layd for hym in the grounde, and a pit-
fall in the way. Fearfulnesse shall make
him afrayde on every syde, that he shall
not knowe, wher to get out. Hunger shal C
be his strength: misfortune shal hang up-
pon him. He shall eate the strength of his
own skinne, even the first borne of death
shall eate his strength. His hope shall be
rooted out of his dwelling, very fearful-
nesse shall bryng hym to the kyng. Other
men shall dwell in his house (but shall be
none of his) and brimstone shalbe scatte-
red upon his habitation. His rootes shall
be dryed up beneath, and above shall hys
braunch be cut down. His remembraunce D
shall perysh from the earth, and he shall
have no name in the strete: thei shal drive
hym from the lyght into darknesse, and
cast hym cleane out of the world. He shall
neyther have chyldren nor kynsfolkes a-
mong his people: no, nor any posterity in
his dwellyngs. They that com after him
shal be astonied at his day, and they that
go before, shall be afrayd. Such are now
the dwellynges of the wicked, and this is
the place of him that knoweth not god.

The.xix.Chapter.

Job reciteth his miseries and grievous paines.
He prophecieth of the generall resurrection.

Job aunswered and said: how A
long wil ye vexe my soule, &
trouble me with wordes? Lo
ten tymes have ye reproved
me, and are not ashamed for
to laugh me so to scorne: if I go wrong,
I go wrong to my selfe. But if ye will en-
haunce your selves againste me, & accuse
me to be a wicked person, because of the
shame that is come uppon me: know this
then, that it is God whiche hath handled
me so violentely, and hath compassed me
about with his net. If I complaine of the Abac.i.i.
violence that is done unto me, I cannot B
be heard.

And yf I crye, there is no sentence
geven with me. He hath hedged up my Job.iii.8
waye, that I cannot passe, and he hathe
sette darkenesse in my pathes. He hath
spoyled me of myne honoure, and taken
the

the crown away from my head. He hath
destroyed me on euery syde, and I am
vndone: my hope hath he taken away fro
me, as it wer a tree plucked vp by ỹ rote.
His wrath is kindled againste me: he ta-
keth me, as though I were hys enemye.
His men of warre came together, which
made their way ouer me, and besegedmy
Psalm. dwelling rounde about. He hath put my
xxxviii.c. brethren farre away from me, and suche
Psalme. as were of mine acquaintaunce, are be-
lxxxviii.c. come straungers vnto me, mine owne
kinsefolkes haue forsaken me, and my
frendes haue put me out of remēbraūce.
The seruauntes and maidens of mine
C own house, toke me for a straunger: and
I am become as an aleaūt in their sight.
I called my seruaunt, and he gaue me no
aunswere; no though I prayed hym with
my mouth.

Mine own wife might not abyde my
breath: I was faine for to speake faire,
for the childrē of mine own body: yea, the
children despised me. And when I was
gone from them, they spake euill vpō me.
All suche as were my most familiars, ab-
horred me: and they whom I loued best,
are turned against me. My bone hangeth
to my skin, and my fleshe is away, onelye
there is left me the skinn about my teeth.
Haue pitie vpon me, haue pitie vpon me,
(O ye my frendes) for the hande of God
hath touched me.

Why do ye persecute me as God dothe
and are not satisfied of my fleshe? O that
my wordes were nowe written: O that
they were put in a boke: woulde GOD
D they were grauen with an yron penne in
leade, or in stone, to continue. For I am
sure that my redemer liueth, and that I
shall ryse oute of the earth in the latter
daye: that I shalbe clothed againe wyth
thys skinne, and see God in my fleshe.
Yea, I my selfe shall beholde hym, not
with other, but wyth these same eyes.
My raines are consumed within me,
did not ye saye: why doeth he suffer perse-
cution? Is there founde an occasiō in me?
But beware of the swearde, for ỹ sweard
wil be auenged of wickednesse: and bee
sure, that there is a iudgement.

The. xx. Chapter.

Sophar sayeth, that the vnfaithfull, the coue-
A tous, and the wicked shall haue a short ende.

Then answered Sophar the Naa-
mathite, and sayd: for ỹ same cause
doe my thoughtes compell me to
answere. And why? my minde is ready
within me. I haue sufficiently heard thy
checking and reprofe, therfore am I pur-
posed to make answere after my vnder-
standing. Knowest thou not this, namely
that from the beginninge (euer since the B
creation of man vpon earth) the gladnesse
of the vngodly hath been short, and ỹ the
ioy of ypocrites continued but the twink-
ling of an eye? Though he be magnified
vp to ỹ heauen, so that his head reacheth
vnto the cloudes, yet at a turne he perys-
sheth for euer, in somuch that they which
haue seen him, shal say: Where is he? He
shal vanishe as a dreame: so that he can
no more be founde, and shal passe awaye
as a vision in the night. So that the eye
which saw him before, shal haue no more C
sight of hym, and his place shal know him
nomore. His children shalbe fayne to a-
gree with the poore, and his handes shal
restore them their goodes.

From his youth his bones are full of
pleasures, but nowe shall it lye downe
within him in the earth. Whē wickednesse
was swete in hys mouth, he hydde it vn-
der his tong. That he fauoured, that
woulde he not forsake, but kept it close in
hys throte. The breade that he did eate
is turned to the poison of Serpentes
within his body. The richesse that he
deuoured, shall he perbrake agayne, for
God shall drawe them oute of his bellye:
he shall sucke the gall of Serpentes, and
the adders tonge shall slaye him: so that
he shall nomore see the riuers and brokes
of honye and butter. The thynge that
other menne haue laboured for, shall he
restore againe, and shall not eate it vp.

Great trauaile shal he make for riches
but he shall not enioy them. And why? He
hath oppressed the poore, and not helped D
thē: houses hath he spoyled, and not buil-
ded them. His belly could neuer be filled,
therefore shall he perish in his couetous-
nesse. There shall none of his meate bee
left behinde, therefore shall no man looke
for hys prosperitie. When he had plente-
ousnesse of euery thing, yet was he poore
thoughe he was helped on euery syde.

For thoughe the wycked haue neuer
so muche to fyll hys bellye, yet God shall
sende hys wrath vppon hym, and cause
hys indignation to raygne ouer hym: so
that if he flie the yron weapons, he shall
be shotte with the stele bowe. The arowe

is taken forth, and gone oute of the qui-
uer, and a glistering swearde throughe
the gall of him, feare shal come vpon him.
There shall no darkenesse be able to hide
him. An vnkindled fier shall consume
him, and looke what remaineth in his
house, it shall be destroyed. The heauen
shall declare his wickednesse, and the
earth shall take parte againste him. The
substaunce that he hath in hys house,
shall be taken away and perishe, in the
Job xxvii. s. daye of the Lordes wrath. * Thys is the
portion that the wicked man shal haue of
God, and the heritage that he may loke
for of God, bicause of his wordes.

The. xxi. Chapter.

Job reciteth the prosperitie of the wicked, and after describeth their sodayne ruyne and destruction.

A Job answered and sayde:
O heare my wordes, and
that shall be my comforte
of you. Suffer me a litle,
that I may speake also, &
then laugh my wordes to
scorne (if it like you.) Is it
for mannes sake that I make this dispu-
tation? Which if it were so, should not my
spirit be then in sore trouble? Marke me
well, and be abasshed, and lay your hand
vpon your mouth. For when I consider
my selfe, I am afraide, and my fleshe is
Ps. lxxiii. a. smittē with feare.* Wherfore do wicked
Jer. xii. a men liue in health and prosperity, come to
their olde age, and increase in riches?
Their children liue in their sighte, and
their generatiō before their eyes. Their
house are safe from all feare, and the rod
of God doth not smite them. Their bul-
locke gendreth, and that not out of tyme:
their cowe calueth, and is not vnfruitful.
They sende forth their childrē by flockes
and their sonnes lede the daunce.
B
Esa. v. c. * They beare with them tabrettes and
harpes, and haue instrumentes of mu-
sicke at their pleasure. They spende their
daies in welthinesse: but sodainly they go
down to hell. They say also vnto God go
from vs: we desire not the knowledge of
Esa. v. a thy wayes.* Who is ẏ almighty, that we
should serue him? And what profit should
we haue to submit our selues vnto hym?
Loe, there is vtterly no goodnesse in thē,
therfore will not I haue to do with the
counsaile of the vngodly.

Howe ofte shall the candel of the wic-
ked be put out? howe oft commeth their
destruction vpon them? O what sorowe
shall God geue them for their part in hys
wrath? Yea, they shalbe euen as hay be-
fore the winde, * & as chaffe that ẏ storm Psal. i.
carieth away. And though god saue their C
children from such sorow, yet will he re-
warde themselues, that they shal knowe
it. Their owne destruction and miserye
shall they see with their eyes, and drynke
of the fearefull wrathe of the almightie.
For what careth he what becom-
meth of his householde after hys death,
when the number of his monethes is cut
short? Inasmuch then as God hath the
hiest power of all, who can teache him a-
ny knowledge? One dyeth now when he
is mightie, and at his beste, riche, and in D
prosperitie, euen when hys bowells are
at the fatteste, and his bones full of ma-
ry. An other dieth in sorowe & heauinesse
and neuer had good dayes. They shal
slepe both alike in the earth, and ẏ wor-
mes shal couer them. Beholde, I knowe
what ye thinke, yea, and the subtiltie that
ye ymagine against me. For ye say: wher
is the Princes palace? and where is the
dwelling of the vngodly? haue ye not as-
ked them that go by the way? Doubtlesse,
ye can not deny their tokens, ẏ * the wic- ii. Pet. ii.
ked is kept vnto the day of destruction, & b.
that the vngodly shalbe brought forth to Math.
the day of wrath. Who dare reproue hym xiii. b.
for hys way to hys face? Who wil reward
him for the vngratiousnesse that he doth?
Yet shall he be brought to his graue, and
dwell among the heape of the dead. Thē
shall he be faine to be buried amonge the
stones of the plaine. All men also must fo-
low him and there are innumerable gon
before hym. Howe vayne then is the cō-
fort that ye geue me? Doth not falshed re-
maine in all your answers?

The. xxii. Chapter.

Eliphas reprehendeth Job of vnmercifulnesse.

So Eliphas the Themanite A
gaue answere, and sayd: Maye
a man be profitable vnto God,
as he that is wise may be profi-
table to himselfe? Is it any auauntage
to the Almightie, that thou arte righ-
teous? Or shall it profite hym, that
thou makeste thy wayes perfyte? Is
he

be afraid to reproue the, and to step forth
with thee into iudgemente? Is not thy
wickednesse great, and thine vngracious
dedes innumerable. For thou hast taken
B the pledge from thy brother for noughte,
and robbed the naked of their clothing:
to such as were wery, hast thou geuen no
water to drinke, and haste withdrawen
bread from the hungry. Should such one
then as vseth violēce, wrong and oppres-
sion (doing al thing of parcialitie and ha-
uing respect of persons) dwel in ye lande?
Thou hast sent widdowes away empty,
and oppressed the poore fatherlesse. Ther
fore art thou compassed about with sna-
res on euery side, and sodenly vexed with
feare: shouldest thou then see no darke-
nesse? Should not the water floud runne
ouer thee? Now bicause that God is hyer
than the heauens, and bicause thou seeste
that the starres are so hie, wilt thou ther-
fore say: tush, how shuld god know? Doth
his dominion reache beyond the cloudes?
Tush, the cloudes couer him that he may
C not see, and he dwelleth aboue heauen.
Doste not thou kepe the olde waye that
vaine men haue gone? whiche were cut
down out of time and whose foundation
was a running water? whiche sayd vnto
God: go from vs, and what did ye almigh-
tie with them? He filled their houses with
good thinges. But the counsaile of the
vngodly is farre fro me. The righteous
saw it, and were glad, and the innocente
laughed them to scorne. Is our encrease
hewen down? As for the remnaunte of
them, the fyre hath consumed it. Therfore
reconcile thee vnto God, and be content,
so shall all thinges prospere with thee
right well. Receiue the law at hys mouth
D and lay vp his wordes in thine heart.
For if thou wilte turne to the almightie,
thou shalt stande fast, and put al vnrigh-
teousnesse from thy dwelling: thou shalte
make golde as plentifull as the duste, &
the golde of Ophir as the flintes of ye ri-
uers. Yea, almightie God his owne selfe
shalbe thy defence, and thou shalte haue
plenty of siluer. Then shalte thou haue
thy delite in the almighty, and lift vp thy
face vnto God. Then shalte thou make
thy prayer vnto hym, and he shall heare
thee, and thou shalt keepe thy promysses.
Then loke what thou takest in hande, he
shal make it to prospere with thee: and the
light shal shine in thy waies. For *whoso
humbleth himselfe, him shal he set vp: and
whoso loketh mekely, shalbe healed. If
thou be innocente, thou shalte deliuer the
country, bicause of the vngiltinesse of thy
handes.

The. xxiii. Chapter.

Job affirmeth that he both knoweth and feareth the power and sentence of the iudge, and sayeth that he hath walked in hys rightcousnesse.

IOb aunswered, and sayde: A
my saying is yet this daye
in bitternesse, and my hand
heauy, bicause of my gro-
ning. Oh, that I might see
hym, and find him, Oh, that
I mighte come before his seate to pleade
my cause before him, and to fil my mouth
with argumentes. That I might know,
what aunswere he would geue me: and
that I might vnderstāde what he would
say vnto me. Wil he pleade against me wt
his great power and strength? No, but he B
wil make me the stronger. He that is iust,
shal enter disputation with hym, and my
iudge shall deliuer me for euer. Beholde,
though I goe before, I finde hym not, if
I come behind, I can get no knowledge
of him. If I go on the left side, where he
doeth hys worke, I can not attaine vnto
him. Againe, if I go on the ryght syde, he
hideth himselfe, that I can not see hym.
But as for my waye, he knoweth it, and
tryeth me as the golde in the fyre. My Sa. iii. b.
fote doth kepe his path, his hie way haue i. Pet. i. b
I holden, and wil not go out of it. I will C
not forsake the commaundemente of hys
lippes, but loke what he charged me with
hys mouth, that haue I shut vp in my
heart. He is still at one poynte, and who
will turne hym backe. He doeth as hym
lusteth, & bryngeth to passe what he wil.
He perfourmeth the thing that is appoin
ted for me, and many such thinges doeth
he. Thys is the cause that I shrynke at
his presence, so that when I consider him
I am afrayde of hym. For insomuche as
he is God, he maketh my heart softe: and
seeyng that he is almightie, he putteth D
me in feare. Thus can not I get out of
darkenesse, neither hath he couered the
cloude fro my face.

The. xxiiii. Chapter.

Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked.

Consi-

A Onsidering then, ỹ there
is no time hid from the
almightie, how happneth
it, that they which knowe
him, doe not regarde his
dayes? For some mẽ there
be, that * remoue other
De xix.c. & xxvii.c. mennes lande markes: that rob them of
their cattell, and kepe the same for theyr
own: that driue awaye the asse of the fa-
therlesse, that take the widdowes oxe for
Exo.xxii. c. a pledge: that thrust the poore out of the
way, and oppresse the simple of the world
together. Beholde, euen as the wilde as-
ses in the deserte, goe they forth to theyr
worke, and rise by times to spoyle: yea,
the very wildernesse ministreth fode for
B their children. They reape the corne field
that is not their owne: and let the vine-
yarde of the vngodly alone. They are the
cause that so many men are naked and
bare, hauing no clothes to couer them, &
to kepe them from colde: So that when
the showres in the mountaines haue rai-
ned vpon them, and they be all wet, they
haue none other succoure, but to keepe
them among the rockes. They spoile the
sucking fatherlesse childe, and take the
pledge from the poore, insomuche ỹ they
let him go naked without clothinge: and
haue taken away the sheafe of the hun-
grye. The poore are faine to laboure in
their oyle milles: yea and to treade in
their wine presses, and yet to suffer thirst.
The men of the citie cry to the Lord with
Apo.vi.c. iii. Esd. xv.b. sighing, * ỹ soules of the slain also make
their complainte. But god destroyeth thẽ
C not for all this, wheras they (notwithstã-
ding) are conuersaunt among them that
abhorre the light: they know not his way
nor cõtinue in his pathes. * Timely in ỹ
morning do they arise, to murther the
simple and poore: and in the night they go
Luk.xxii. g. a stealing. The eye of ỹ aduouterer wai-
teth for the darkenesse, and sayth thus in
himselfe: tushe, there shall no eye see me:
and so he disguiseth his face. In ỹ nyghte
season they searche the houses and hyde
themselues in the day tyme, but will not
knowe the light. For assoone as the day
breaketh, the shadow of death commethe
vpon them, and they go in horrible dark-
nesse. The vngodly is swifter than the
water: their portion shalbe cursed in the
earth, and he shall not beholde the waye
of the vineyardes. O that they (for the
wickednesse which they haue done) were
drawen to the hel, soner than snow mel-
teth at the drouth and heate. O that all
compassion vpon them were forgotten, ỹ
their dainties were wormes, that they
were cleane put out of remembraunce, &
vngodlinesse vtterly hewen downe lyke
as a tree. He hath oppressed the barrain,
that he can not beare: & vnto the widdowe
hath he done no good. He drew the migh-
ty after him with his power, and whẽ he
was gotten vp, no man was wythoute
feare, as long as he liued. And though
they mighte bee safe, yet they wil not re-
ceiue it, for their eyes looke vppon their
own wayes. They are exalted for a little
but shortly are they gone, broughte to ex-
treme pouertie, and takẽ out of the way:
yea, and vtterly pluckt of, as the eares of
corne. Is it not so? Who wil then reproue
me as a liar, and say that my wordes are
nothing worth?

The.xxv.Chapter.

Byldad proueth that no mã is cleane, and with-
out synne before God.

Hen aunswered Byldad the A
Suhite and sayd: is there po-
wer and feare with him aboue
that maketh peace sittinge in
his highnesse, whose men of warre are in
numerable, and whose light ariseth ouer
all? But how may a man compared vnto B
God, be iustified? Or how can he be clean Job.iiii.
that is borne of a woman? Beholde, the
moone shineth nothing in comparison to Psalm. cxliii.a.
him, and the starres are vncleane in hys Ro.iii.c.
sight. How much more then, man, that is
but corruption: and the sonne of man,
which is but a worme?

The.xxvi.Chapter.

Job sheweth that man can not helpe God, and
proueth it by hys miracles.

Ob aunswered, and sayde: A
whom hast thou helped? Him
that is withoute strengthe?
What comforte geueste thou
vnto him ỹ hath no strẽgth?
Where is the counsaile that
thou shouldest geue him, which hath no
wisedome? Hast thou shewed the way of
right liuing? To whom hast thou spokẽ
those wordes? Who made the breath to
come out of thy mouth? Are not dead thin-
ges shapen vnder the waters, and things
by the waters side? Hell is naked before B
him, and the very destruction it selfe, can-
not be hid out of his sight. He stretcheth
out the north ouer the emptie, and han-
geth the earth vpon nothing. He bindeth
the

the water in his cloudes, and the cloud
C is not broken vnder thẽ. He holdeth back
his stoole, that it can not be seene: & sprea-
deth his cloude before it. *He hath cõpas-
sed the waters with certain boundes, vn-
till the daye and nighte come to an ende.
The very pillers of heauen tremble and
quake at his reprofe. He stilleth the Sea
with his power, and through his wisdom
smiteth he the strength therof. His spirite
D hath garnished the heauens, and his hãd
hath made the rebellious serpent. Loe,
this is now a short summe of his wayes.
But who is able sufficiently to rehearse
his workes? Who can perceiue and vn-
derstande the thunder of his power?

The.xxvii. Chapter.

The constantnesse and perfectnesse of Job, and the part of the vnfaithfull wyth God.

A AND Job proceaded and went forth in his communication saying: as truely as God liueth (whiche hath takẽ away my iudgemẽt) & the almightie ỹ hath vexed my minde: my lips shal talke of no vanitie, and my tong shal speake no disceit, while my breath is in me, & as long as ỹ winde (ỹ God hath geuen me) is in my nostrels. God forbid, that I should graunte youre cause to be right. As for me, until mine end come
B wil I neuer go fro mine innocencye. My
righteous dealing kepe I fast, whiche I
will not forsake: my hearte shall not re-
proue me of my daies. Therefore mine
enemy shalbe founde as ỹ vngodlye, and
he that taketh part against me, as ỹ vn-
righteous. For what hope hath the ypo-
crite though he hath greate good, and
thoughe God geue him richesse after his
heartes desire? Doth God heare him the
soner, whẽ he crieth vnto him in his neces-
sitie? Hath he such pleasure and delite in
the almightie, that he dare alway cal vpõ
God? I wil teach you in the name of god
and the thing that I haue of the almigh-
tie, wil I not kepe from you. Behold, you
stande in your own conceit, as though ye
knew all things. Wherfore then do ye go
about wt such vaine words, saying? This
C is the portion ỹ the wicked shal haue of
Job.xx.d. God, and the heritage that tiraunts shal
receiue of ỹ almighty, if I get many chil-
dren, they shal perish wt the sweard, & his
posteritie shal haue scarcenesse of bread.
Loke whom he leaueth behinde him, they
shal die and be buried, and no man shall
haue pitie of his widdowes. Though he
haue as much money as the duste of the
earth, and rayment as ready as the clay,
he may wel prepare it: but the godly shal
put it vpon him, and the innocente shall
deale out the money. His house shall en-
dure as the moth, and as a bouth that the
watchman maketh. *When ỹ riche man D
dieth, he carieth nothing with him he is Psa.xlix.b.
gone in the twinkling of an eye, and hath
nothing. Destruction taketh holde vpon Luk.xii.c
him as a water floud: and ỹ tempest stea-
leth him away, in the night season. A ve-
hement cast winde carieth him hence: and
departeth: a storme plucketh him out of
his place. It rusheth in vpon him, and
spareth him not, he may not escape from
the power therof. Then clap men theyr
handes at him: yea and iest of him, when
they loke vpon his place.

The.xxviii. Chapter.

Job sheweth that the wisdome of God is vnsearcheable.

THere is a place where siluer is broughte out of, and where golde is tried, *where yron is digged out of ỹ groũd and stones resolued to metal. The darknesse shall once come to an ende: he can seke oute the grounde of all thinges, the stones, the dark, and the shadow of death. With ỹ riuer of water parteth he a sonder the straunge people, that know no good neighbourhead: such as ar rude, vnmanerly & boysterous. He bringeth fode out of the earth, and that which is vnder, consumeth he wt fier. There is found a palace whose stones are al cleane Saphirs & where the clots of ỹ earth are golde. There is a waye also ỹ the birdes know not, ỹ no vulturers eye hath seen,
wherin ỹ Lions whelpes walke not, and B
where no Lion commeth. There putteth
he his hande vppon the stonye rockes,
and ouerthroweth the mountaines. Ri-
uers flowe out of the rockes: and looke
what is pleasaunte, his eye seeth it. Oute
of drops bringeth he great floudes toge-
ther, and the thing that is hid, bryngeth
he to lyghte. Howe commeth a manne
then by wisdome? *Where is ỹ place that
men finde vnderstanding? Verely no mã
can

Pro.ii.a. can tell howe worthy a thing she is, nei-
Ecc.vii.c ther is she founde in the lande of thē that
Jam.i.a. liue (at their own pleasure.) The depe sayeth:
iii.xiii.iii she is not with me. The Sea sayeth: she
b.
and.iiii.d is not with me. She can not be gotten
for (the most pure) golde: neither maye the
price of her bee boughte with any siluer.
No wedges of golde of Ophir, no preti-
C ous Onix stones, no Saphirs maye bee
Sa.vii.b compared vnto her. No, neither gold nor
christall, neither swete odours, nor goldē
plate. There is nothing so worthy or so
excellent, as once to be named vnto her:
for perfite wisdome goeth farre beyonde
them all. The Topas that commeth oute
of Inde, may in no wise be likened vnto
her: yea, no maner of apparel howe plea-
saunt and faire so euer it be. Frō whence
then commeth wisedom? and wher is the
palace of vnderstādinge? She is hid from
the eyes of al men liuing: yea, and from
the foules of the aire. Destruction and
D death say: we haue heard tel of her wyth
our eares: but God seeth her way, and
knoweth her place. For he beholdeth the
endes of the world, and loketh vppon all
that is vnder heauen. When he weyed
the windes and measured the waters
when he set the rayne in order, and gaue
the mighty floudes a law: then did he see
Eccl.i.c. her, thē declared he her, prepared her and
Psa.cxi.b knewe her. And vnto mā he sayd: behold,
Pro.i.a. *to feare ỷ Lord is wisdom, and to for-
ix.c. sake euill, is vnder standing.

The.xxix. Chapter.

Job complaineth of the prosperitie of the tyme past, subtilly reprouing hys frendes of iniurye, bicause they sayd that Job suffered according to hys deseruing.

A SO Job proceded and wēt forth
in his communication, saying:
O, that I wer as I was in the
monethes paste by, and in the
daies when God preserued me: when hys
light shined vpon my head, when I went
after thesame lyghte and shining, euen
through the darkenesse. As it stode with
me, when I was yong: when God pros-
pered my house: when the almighty was
yet with me: when my children stode a-
bout me: when my wayes ran ouer with
butter, and when the stony rockes gaue
B me riuers of oyle, when I went through
the citie vnto the gate, and when they set
me a chaire in the strete: when the yonge
men (as soone as they saw me) hid them-
selues, and when the aged arose, and
stoode vp vnto me: when the Princes
left of their talking, and layed their hand
to their mouth, when the mightie kept stil
their voice, and when their tong cleued to
the rofe of their mouth. Whē al they that
heard me, called me happy: and when all
they that saw me, spake good of me. For
I deliuered the poore when he cryed, and
so did I the fatherlesse, and hym that had C
none to helpe him. He that shoulde haue
been lost, gaue me a good worde, and the
widdowes heart praised me. And whyle I
put vpon me righteousnesse, which coue-
red me as a garmente, and equitie was
my crowne. I was an eye to the blynde,
and a fote to the lame: I was a father vn
to the poore: and when I knew not the
cause, I sought it out diligently. I brake
the chawes of ỷ vnrighteous man, *and
pluct the spoyle out of hys teeth. There- Ge.
fore, I thought verely that I shuld haue
died in my nest: and that my daies should
haue bene as many as the sandes of the
Sea. For my rote was spred out by the
water side: and the dew lay vpō my corn.
My honor encreased more and more, and
my bowe was euer the stronger in mine
hande. Unto me men gaue eare, me they
regarded: and with silence they taried for
my counsayll. If I had spoken, they
woulde haue it none other wayes, my
wordes were so well taken among them.
They wayted for me, as for the rain: and
gaped vpon me as the grounde dothe to
receiue the latter shoure. When I laugh- D
ed, they knewe well it was not earnest.
And the light of my countenaunce would
they not put out. When I agreed vnto
their way, I was the chiefe, and sat as a
king with his army about him. And whē
they wer in heauinesse I was their com-
fortor.

The.xxx. Chapter.

The great despising of men, and curse of God that Job suffreth.

BUt nowe they that are A
yonger than I, haue me
in derisiō: yea, euen they
whose fathers I woulde
haue thoughte scorne to
haue set with the doggs
of my cattell. The power
and strength of their handes myghte doe
me no good, for the tyme is but lost amōg
them. For very misery and hunger they
fled into the wildernesse, a darke place,
horrible and waste, plucking vp nettels
among the bushes, & the Juniper rootes
for their meate. And when they wer dri-
uen

tien forth [illegible] then as it had
ben after a thefe. Their dwellig was be-
side foule brokes, yea, in the caues and
dennes of the earth: Among the busshes
went they about cryinge: and vnder the
thornes they gathered themselues toge-
ther. They were the children of foles and
B villaines, which are vexed out of ẏ world.
Ch.iii.f Ps.lxix.c * Now am I their song, and am become
their iestinge stocke: they abhorre me, and
flie farre fro me, and stayn my face with
spittle. For the lord hath loosed ẏ strẽgth
of my body, and brought me lowe: the bri-
dle haue they cast out of my sight. Upon
my right hande rise the yong men against
me: they haue hurt my fete, treading vpõ
me, as vpon the wayes that they woulde
destroy. My pathes haue they cleue mar-
red. It was so easy for them to doo me
harme, that they neded no man to helpe
them. They fel vpon me as it had ben the
C breaking in of waters, and came in by
heapes to destroy me. Fearefulnesse is
turned against me. Mine honor vanished
away more swiftly than the winde, & my
prosperity departeth hence like as it were
a cloude. Therfore is my minde poured
ful of heauinesse, and the dayes of my
trouble haue taken holde vpon me. My
bones are pearsed through in the nighte
season, and my synewes take no rest. For
the vehemency of sorow, is my garment
chaunged, and according to the diuersity
of heauinesse, am I girded with my cote.
He hath cast me into the mier, and I am
become like ashes and dust. When I crye
vnto thee, thou doest not heare me: and
though I stande before thee, yet thou re-
gardest me not. Thou art become mine
enemy, and with thy violent hande thou
takest part against me. In times past
thou didst set me vp on hie, as it were a-
boue the winde, but now hast thou geuen
me a very sore fall. Sure I am that thou
D wilt deliuer me vnto death, euen to ẏ lod-
ging that is due vnto al mẽ liuing. Now
vse not men to do violence vnto thẽ, that
are destroyed already: but where hurte is
done, there vse they to helpe. Did not I
wepe with him that was in trouble? had
not my soule compassion vpon the poore.
Yet neuerthelesse, where as I looked for
good, euil happened vnto me: and where-
as I waited for light, there came darke-
nesse. My bowels sethe within me, and
take no rest, for the dayes of my trouble
are come vpon me. Mekely and lowelye
came I in: yea, & without any displeasure:
I stode vp in the congregacion, and com-
muned with them: but now I am a com-
panion of dragons, and a felow of Estri-
ches. My skin vpõ me is turned to blacke
and my bones are brent with heate. My
harpe is turned to sorow, and my pipe to
weping.

The.xxxi. Chapter.

Job reckeneth the innocency of hys liuing, and the
number of hys vertues.

I Made a couenaunt with A
mine eyes, that I wolde Ecc.xli.c
not loke vpon a damsell. Mat.v.d.
For how great a porcion
shall I haue of God aboue? .iiii.no
what enheritaunce from Job.xxi.
the almightie on hie? Is it b.
for the vngodly and he that ioineth him Pro.v.b.
selfe to the company of wicked doers?
shall not destruccion and misery come
vpon him? Doth not he se my wayes Ps.vii.a.
and tell all my goinges? If I haue wal-
ked in vanitie, or if my fete haue runne
to disceite: let me be wayed in an euen
balaunce, that God maye see mine inno- B
cencye. If so be ẏ I haue withdrawen De.xvii.
my foote out of the right way, and if my a.
heart hath folowed mine eye sight: if I
haue stained or defiled my handes, than
shall I sow, and another eate: yea, my
generation and posteritie shall be cleane
rooted out. If mine heart hath lusted af-
ter my neighbours wife, or if I haue lai-
ed waite at his doore: O then let my wife
grinde vnto an other man, and let other
men lye with her. * For this is a wicked-
nesse and sinne, that is worthy to be puni- C
shed: yea a fier that vtterly shoulde con-
sume and roote out all my substaunce.
Did I euer thinke scorne to do right vn-
to my seruauntes and maidens, when
they had any matter against me? But se-
ing that God will sit in iudgement what
shall I do? And forsomuche as he wyll
nedes visit me, what answer shal I geue
him? He that fashioned me in my mo-
thers wombe, made he not hym also? were
we not both shapen alike in our mothers
bodyes? When ẏ poore desired any thing
at me, haue I denyed it them? Haue I
caused the widowe to stande waiting for
me in vaine? Haue I eaten my porcion a-
lone, ẏ the fatherlesse hath had no parte
with me? for mercy grewe vp with me frõ
my youth, & cõpassion from my mothers
wombe.

C wombe. Haue I sene any man perishe
through nakednesse, and wāt of clothing
Or any poore man for lacke of raymente,
whose sides thanked me not, bicause he
was warmed with the woll of my shepe:
Did I euer lift vp my hande to hurt the
fatherlesse: yea in the gate where I sawe
my selfe to be in authoritie: then let mine
arme fall from my shoulder, and myne
arme boles be broken from the ioyntes.
For I haue euer feared the vengeaunce
and punishmente of God, and knew ve-
ry well, that I was not able to beare his
burthen. Haue I put my trust in golde:
Or haue I sayd to the finest golde of all:
thou art my confidence: Haue I reioysed
Deu.iiii. c. bicause my power was great, and bicause
and.xvii. b. my hād gat so much: * Did I euer great-
Eze.viii.b ly regarde the rising of the sun: Or had I
the going down of the moone in greate
reputacion: Hath my heart medled priuie-
ly with any disceit: Or did I euer kisse
mine own hande that was a wickednes
worthy to be punished, for then should I
Pro.xvii haue denied the God ÿ is aboue. * Haue
I euer reioysed at the hurt of mine ene-
my: Or was I euer glad that any harme
happened vnto him: Oh no: I neuer suf-
fered my mouth to do such a synne, as to
wishe him euill. Did not the men of mine
owne housholde saye: who shall let vs to
haue our bely full of hys fleshe: I haue
not suffered a straunger to lie without,
but I opened my dores vnto him, that
went by the way. Haue I kept secret my
sinne, and hid mine iniquitie, as Adam
did: Haue I feared any great multitude
of people: or if I had bene despised of the
simple, O then should I haue ben afraid.
Thus haue I quietly spente my life, and
not gone out at the dore: O that I hadde
one which would heare me. Loe, this is
my cause. In the which the almighty shal
answer for me: though he that is my cō-
trary party, hath written a boke against
me: yet will I take him vppon my shoul-
der, and as a garlande about my head. I
will tell him the number of my goinges,
and go vnto him as to a Prince. But if
case be, that my lande crye against me, or
that ÿ furrowes thereof make any com-
plaint: if I haue eaten the fruites therof
vnpaid for: yea, if I haue greued any of
the plowmen: then let thistles growe in
steade of my wheate, and cockle for my
barly.

Here ende the wordes
of Job.

The.xxxii. Chapter.

Elihu after the other had finished their communicacion reproueth them of foolishnesse. Age maketh not a man wise but the spirite of God.

So these thre men would 1
striue nomore with Job, be-
cause he helde hym selfe a
righteous man: but Elihu the
sonne of Barachell, the Bu-
site, of the kinred of Ram, was very sore
displeased at Job, bicause he called hym
selfe iust before God. And with Jobs. iii.
frendes he was angry also, bicause they
had founde no reasonable answere to o-
uercome Job, Now taried Elihu, til they
had ended their communicatiō with Job,
for why: they were elder than he. So
when Elihu the sonne of Barachell the
Busite, saw that these thre men were
not able to make Job answere, he was
miscontent, Elihu the sonne of Barachell D
the Busite answered himselfe, & sayd. *
Considering that I am yong, and ye bee B Eccl. xxxii.
men of age: I was afrayd and durste not
shew forth my mynde. For I thoughte
thus within my selfe. It becommeth old
men to speake, and the aged to teache
wisdome. Euery man (no doubte) hath a
mynd, * but it is the inspiration of the al-
mighty that geueth vnderstanding. Great
men are not alway wise, neither doeth iii.Re.iii.
euery aged man vnderstande the thynge b.
that is lawfull. Therefore will I speake Sapi.ix.
also (heare me) and I will shewe you also Eccl.xi.
myne vnderstanding. For when I had Iaco.i.
waited till ye made an ende of youre tal- Pro.ii.
king, and heard your wisedom, what ar- Da.ii.
gumentes ye made in youre communicati-
on: yea when I had diligently pondred
what ye sayed, I founde not one of you
that made any good argumente againste
Job, that directly could make aunswere
vnto hys wordes, lest ye should saye, We
haue founde out wisdom: god shall caste
hym down, and no mā. He hath not spo-
ken vnto me, and I will not answer him
as ye haue done (for they wer so abashed
that they could not make answere, nor
speake one worde) but insomuch as ye wol
not speake, standing still like domm men,
and making no answere, I haue a good C
hope for my part, to shape him an answer
and to shewe him my meaning: for I am
full of wordes, and the spirit that is with-
in me compelleth me. Beholde my belly,
is as the wyne which hath no vent, and
bursteth ÿ newe vessels in sonder. Ther-
fore will I speake ÿ I may haue a vent.
I will

I will open my lippes, and make answer.
I wil regarde no maner of person, no mā
wil I spare. For if I would go aboute to
please men, I knowe not how soone my
maker would take me away.

The.xxxiii. Chapter.

Elihu sheweth wherein Job offendeth, with god
maye we not striue, nor curiously searche oute hys
workes.

A Wherefore, heare my wordes (O Job) and hearken
vnto me all that I wyll
saie: Behold, I haue now
opened my mouthe, my
tong hathe spoken in my
throte: My heart doth order
my wordes a right, and my lips talk
of pure wisedome. The spirit of god hath
made me, and the breath of the almightye
hath geuen me my life. If thou canst then
geue me aunswere: prepare thy self to stād
before me face to face.

Beholde, before God am I, euen as
thou, for I am fashioned and made, euen
of the same moulde. Therfore, thou nedest
not to be afraide of me, neyther nedest
thou to feare that my authoritie shall be
to heauy for thee. Now hast thou spoken
in mine eares, and I haue heard ẏ voyce
of thy wordes: I am cleane withoute any
faulte: I am innocente, and there is
B no wickednesse in me. But lo, he hath picked
a quarell against me, and taketh me
for his enemy: he hath putte my foote in
the stockes, and looketh narrowlye vnto
all my pathes. Beholde, in this haste
thou not done right. I will make aunswere
vnto thee, that God is more than
manne. And why doest thou then stryue
against him: for he shall not geue thee accomptes
of all his wordes. For when
god hath once commaunded a thing, there
would no man be curious to search whe-
C ther it be right. *In dreames and visions
of the nighte (when slombring commeth
vppon men, that they fall a slepe in their
beddes) he roundeth them in the eares, he
informeth them, and sheweth them plainly
ẏ it is he, whiche withdraweth man from
euill, delyuereth him frō pride, kepeth him
frō the graue, & his life from the swearde.
He chasteneth him with sicknes, & bringeth
him to his bed: he layeth sore punishement
vpon his bones, so that his life may
away with no bread, and his soule abhorre
to eate any dainty meate: insomuche that
his body is cleane consumed away, & his
bones appeare no more. His life draweth
vnto the graue, and his life to deth. Now
if there be a messenger (one amōg a thousand)
sent for to speake vnto man, and to
shew him the right waie: then the lord is
mercifull vnto him, and saieth: He shall be
delivered, that he fall not downe to the
graue, for I am sufficiently reconciled.
Then shall his fleshe be as well liking as
it was afore, and shal bee as it was in his
youthe. For if he submitte himselfe vnto
god, he shall bee gracious vnto hym, and
shew him his countenaunce ioyfully, and
rewardeth man for his righteousnesse.
Such a respect hath he vnto men. Therfore,
let a man confesse (and saie:) I haue
offended: I did vnrighteously, & it hathe
doone me no good. Yea he hath delivered
my soule from destruction, and my lyfe
shall see the lyght. Loe, thus worketh
god alway with man, that he kepeth his
soule from peryshyng, and letteth hym
enioy the lyght of the liuyng. Marke
well (O Job) and heare me: hold thee stil,
and I will speake. But if thou haste anye
thing to say, then aunswere me: & speake
for thy answer pleaseth me. If thou haste
nothyng, then heare me, and holde thy
tong, so shall I teache thee wysedome.

The.xxxiiii. Chapter.

Elihu prayseth the iustice of god, which iudgeth
the worlde, and gouerneth all.

Elihu procedyng forth in his aunswere, sayde: Heare my A
wordes (O ye wise menne)
hearken vnto me, ye ẏ haue
vnderstanding. For the eare
proueth and discerneth the wordes, and
the mouthe tasteth the meates. As for Job.xii.b
iudgement, let vs seke it among oure selues,
that we may knowe what is good.
And why? Job hath sayd: I am righteous
but God dothe me wrong. I must nedes
be a lyar, though my cause bee ryght, and
violently I am plaged where as I made
no faulte, where is there suche a one as
Job, that drinketh vp scornefulnesse lyke
water: whiche goeth in the companye of
wicked doers, & walketh with vngodlye
menne: For he hath sayde, though a man
be good, yet is he nought before God.
Therefore hearken vnto me, ye ẏ haue B
vnderstandyng. Farre be it from God,
that he should meddle with wickednesse,
and farre be it from the almighty, that he
should meddle with vnrighteous dealing Mat.xvi.d
For he shall rewarde the workes of man, Rom.ii.b
and cause euery man to finde accordyng
to his wayes.

Ro.iii. a. * For sure it is, that god condemneth no
man wrongfully and the iudgement of the
almightie is not vnrighteous. Who ru-
leth the earth in his stede? Or whom hath
he set to gouerne the whole worlde? To
whō hath he geuen his heart, for to draw
his spirite and breath vnto him? All flesh
shall come together vnto naught, and all
men shall turne againe vnto dust. Yf thou
Gen.iii.d nowe haue vnderstanding, heare what I
Ps.cxlvi. saye, and hearken to the voyce of my
wordes.

May he be a ruler, that loueth no right?
Or male he that is a very innocent man,
doe vngodlye? Is it reason that thou
shouldest saie to the king: Thou art wic-
ked, or thou art vngodly, and that be-
fore the Princes? He hath no respecte
i.Pa.xix. c. vnto the personnes of the Lordly, and
regardeth not the riche more than the
Rom.ii.d pore. For they bee all the worke of his
Eph vi.b hands. In the twinckling of an eye,
Col.iii.b. shall they dye: and at midnighte when
Ecclesia. xxxv.d the people and the tirauntes rage, then
C shall they perishe, and bee taken awaye
Job.xxxi. a. without handes: And why? his eyes
Pro.v.d. looke vpon the waies of manne, and he
seeth all his goinges. There is no dark-
nesse nor shadowe of death, that can hide
the wicked dooers from him. For no
man shall be suffred to go into iudgement
with god.

Many one: yea innumerable doth he
punishe, and setteth other in their stedes.
Therefore shall he declare their workes,
he shall tourne the nighte, and they shall
be destroyed. They that were in the stede
of Sears, deals like vngodly menne:
and therefore he punished them, because
they tourned backe from him, and would
not consider all his waies. Insomuche
that they haue caused the voice of y poore
to come vnto him, and howe he heareth
the complaint of suche as are in trouble.
D If he graunt pardon, who will condemne
thee? And if he hide awayhis countenance
who shalbe able to see it? whether it be to
the people or to any man, thus will he do.
For the vngodlinesse of the people, doeth
God make an ypocrite reigne ouer them.
Forsomuche then as I haue begonne to
talke of god, I will not hinder thee. If I
haue gone amisse, enfourme thou me. If
I haue done wrong, I wil leaue of. Can
he doe nothing without thee? For thou
hast reproued his iudgement. Thou also
hast thine owne minde and not I.
But speake on what thou knowest.
Let men of vnderstanding tel me, and let
a wise man hearken vnto me. As for Jo
he hath nether spoken to the purpose, nor
wisely. O father, let Job be well tried, be-
cause he hath aunswered for wicked men
yea, aboue his sinne he dooeth wickedly,
triumpheth among vs, and multiplieth
his wordes against god.

The xxxv. Chapter.

Neither doeth godlinesse profite, or vngodlines
hurt to god, but to man.

Elihu spake moreouer, and
saide: Thinkest thou it
right, that thou sayest: I
am righteous before god?
For thou saiest: What ad-
uauntage will it be vnto
thee and what profit shalt
thou haue of my sinne? Therefore will I
geue answere vnto thee, and to thy com-
panions with thee: loke vnto the heauen
and behold it: consider the cloudes, which
are hier than thou. If thou hast sinned,
what hast thou doone against him. If B
thine offences be many, what haste thou
done vnto him? If thou be righteous,
what geuest thou him? Or what wyll he
receiue of thine hande? Of suche an vn-
godly person as thou, and of the sonne of
manne that is righteous as thou preten-
dest to be: there is a great crye and com-
plaint made by them that are oppressed w
violence: yea, euery man complaineth vp- C
pon the crueltie of tirauntes. For suche a
one neuer saith: Where is god that made
me? and geueth vs occasion to praise hym
in the night? Which geueth vs more vn-
derstanding than he doeth the beastes of
the earth, and teacheth vs more than he
doeth the foules of heauen. If any suche
complaine, no man geueth aunswer, and
that because of the wickednesse of proude
tirauntes. But if a manne call vpon god D
dooeth not he heare hym? Dooeth not the
almightie accepte his crye? When thou
speakest then, should not he pardon thee,
if thou open thy selfe before him, and put
thy trust in him? Then vseth he no violence
in his wrath, neyther hath he pleasure in
curious and depe inquisitions. Therfore
dooeth Job open his mouth but in vayn,
and foolishlye dooeth he make so manye
wordes.

The xxxvi. Chapter.

Elihu sheweth wherefore God punisheth and
correcteth.

Elihu proceded forth in his talkyng, and sayde: Holde thee still a litle, and I shall shewe thee what I haue yet to speake on gods behalfe. I will open vnto the yet more of mine vnderstandyng: & proue my matter ryghteous. And truely, my wordes shall not be vain, seyng he is with thee ÿ is perfect in knowledge: beholde, the great god casteth away no man, for he himselfe is mighty in power and wisedom. As for the vngodly, he shal not preserue hym, but shal helpe the poore to their ryghte. He shall turne his eyes awaye from the righteous but as kynges shal they be in theyr trone: he shal stablishe them for euer, & they shal be exalted. But if they be layde in prison and chaynes, or bounde with the bondes of trouble, then will he shewe them theyr worke, and the synnes wherewith they haue vsed cruel violence. He with punishyng and nurtryng of them roundeth them in the eares, warneth them to leaue of from their wickednesse, and to amend.

B *If they now wyl take heede and serue him, they shall weare oute theyr dayes in prosperitye, and theyr yeares in pleasure, and ioye. But yf they wyll not hearken, they shall goe through the swearde, and perysshe or euer they bee aware. As for suche as be fayned ypocrites, they shall heape vp wrath for themselues: for they call not vppon hym, thoughe they be hys prisoners. Thus shall theyr soule perysshe in foolysshenesse, and theyr lyfe shall bee condemned among the fornicatours. The poore shall he delyuer oute of hys affliction, and rounde them in the eare when they bee in trouble. Euen so shal he keepe thee (if thou wylte be contente) from the bottomlesse pit that is beneath: and if thou wylte holde thee quiete, he shal fyl thy table with plenteousnes. Ne-
C uerthelesse, thou hast condemned ÿ iudgment and sentence shalt thou suffer.

For then shall not thy cause be stylled with crueltie, nor pacifyed wyth manye gyftes. Thinkest thou that he wil regard thy riches? he shall not care for gold, nor for all them that excell in strength. Prolong not thou the tyme, tyll there come a night for thee, to sette other people in thy stede. But beware that thou tourne not aside to wickednesse and sinne, which hytherto thou hast chosen more than mekenesse.

Behold, God is of a mighty hye power: D
Where is there suche a guide and law gener as he? Who will reproue hym of hys waye? Who will say vnto hym: thou haste done wrong? O consider how great & excellent his workes be, whom all menne loue and prayse: yea, wonder at hym, and yet they se him but a farre of. Behold, so great is God, that he passeth our knowledge, neither are we able to come to the experience of his yeares. *He turneth the water to small droppes, he driueth hys cloudes together for to rayne, so that they poure downe and drop vpon men. He can sprede out the cloudes (a couering of his tabernacle) and cause his light to shine vpon them, and to couer the botome of the sea. By these thynges gouerneth he hys people, and geueth them aboundaunce of meate. With the cloudes he hydeth the light: and at his commaundement it commeth againe. The rising vp therof sheweth he to his frendes, and to the cattel.

Deu.xi.b
c.xxviii.b

The. xxxvii. Chapter.

Elihu proueth that the wisedome of God is vnsearcheable.

At this my heart is astonied, and moued oute of his place. Heare then the sounde of his voice, and ÿ noise that gooeth oute of his mouth. He gouerneth euery thing vnder ÿ heauen, and his light reacheth vnto the ende of the world. A roaring voice foloweth him: for his glorious maiesty geueth such a thonder clappe, that (thoughe a manne heare it) yet may he not perceiue it afterwarde. It geueth an horrible sound when God sendeth out his voice: great thinges doth he which we cannot comprehende. A
*When he commaundeth the snow, it falleth vppon the earth: Assoone as he geueth the raine a charge, immediately the showers haue their strengthe, and fall downe. He sendeth feare vpon euery man that they myghte knowe theyr owne workes. The beastes creepe into theyr dennes and take their reste: oute of the Southe commeth the tempest, and colde out of the Northe. At the breath of God, the frost commeth, and the waters are B
shed abroade. He maketh the cloudes to do their labor, in geuing moistnes: and again with his light he driueth awaye the cloud. He distributeth also on euery syde, according as it pleaseth him to deale out his workes: that they maye doe whatso-

Ps.cxlvii b.

C euer he commaundeth them through the
whole worlde: whether it be to punishe any
lande, or to do good vnto them that seeke
him. Hearken vnto this (O Job) stande
still and consider the wonderous workes
of God. Art thou of counsaile with God,
when he doeth these thynges? When he
causeth the lyght to come foorth of hys
cloudes? Art thou of his counsayle, when
he spreadeth out the cloudes? Haste thou
the perfecte knowledge of his wonders?
And howe thy clothes are warme, when
D the land is stil through the south wynde?
Haste thou helped hym to spreade out the
heauen whiche is to looke vpon, as it wer
cast of cleare metall? Teache vs what we
shall say vnto hym, for we are vnmeete
because of darkenesse. Shal it be tolde
him what I say? Should a man speake,
or should he kepe it backe? For euery mā
seeth not the lyghte that he kepeth cleare
in the cloudes, which he clenseth when he
maketh the winde to blowe.

Golde is brought out of the Northe,
but the prayse and honour of gods feare
commeth from god hymself. It is not we
that can fynde out the almightye: for in po-
wer, equitie and righteousnesse, he is hier
than can be expressed. Let men therefore
feare him, for there shall no man see him,
that is wise in his owne conceit.

The.xxxviii.Chapter.

The wonders and maruels that the Lord hath done from the beginning.

A THen aunswered the lord
vnto Job, out of ẏ storme
and said: What is he that
Job.xi.a. hideth his mynde wyth
foolish wordes? ⁊ gird vp
thy loines lyke a man, for
I wil question with thee:
see thou geue me a direct aunswer. Wher
wast thou when I layde the foundations
of the earth? Tel plainly, if thou haste vn-
derstanding. Who hath measured it, kno-
west thou? Or who hath spred the lyne v-
pon it? Whereuppon stande the pillers of
it? Or who layed the corner stone therof?

Where wast thou when the morning
starres praysed me together, and all the
chyldren of God reioyced triumphantly?
*Who shut the sea with doores, when it
Job.xxvi.a. brake forth as a childe out of his mothers
Jere.v.c. wombe? When I made ẏ clouds to be a
Psal.ciiii.d couering for it, ⁊ swadled it with ẏ dark?
whē I gaue it my cōmaundement, makīg
dores ⁊ barres for it, sayīg: Hitherto shalt
thou com but no farther: ⁊ here shalt thou
lay down thy proud and hye waues. Hast
thou geuen ẏ morning his charge (alone
as thou wast born) ⁊ shewed ẏ day spryng
his place, ẏ it might take holde of the cor-
ners of the earth, ⁊ that ẏ vngodly might
be shaken out? Their tokens ⁊ weapons
are turned like clay: ⁊ set vp again as the
chaunging of a garmente. The vngodlye
shalbe disapointed of their lyght: and the
arme of the proud shalbe broken. Camest
thou euer into the grounde of the sea? or
walkedst in the low corners of the depe?
Haue the gates of death been opened vn-
to thee, or hast thou seen ẏ doores of ẏ sha-
dow of death? Hast thou also perceiued
how brode ẏ earth is? yf ẏ hast knowledge
of al this, thē shew me where light dwel-
leth, ⁊ where darkenesse is: ẏ thou mayest
bring vs vnto their quarters, if thou canst
tel ẏ way to their houses. Knewest thou C
(afore thou waste borne) howe olde thou
shouldest bee? Wentest thou euen into the
treasuries of the snowe, or hast thou seen Eccl.
the secrete places of the hayle, ✚ whiche I Josua
haue prepared against the tyme of trou-
ble, againste ẏ time of battel and warre.
By what waye is the lyghte parted, and
into what lande breaketh the East winde?
Who deuideth the aboundaunce of Wa-
ters into ryuers? or who maketh a waye
for the lyghtenyng and thunder, that it
watereth and moystureth the drye and
barren grounde: to make the grasse grow
in places where no bodye dwelleth, and
in the wildernesse where no man remay-
neth? Who is the father of raine? Or who
hath begotten the droppes of dewe? Out
of whose wombe came the yse? Who hath
gendred the coldnesse of the ayre, that the
waters are as harde as stones, and lye
congeled aboue the depe? Wylt thou hyn-
der the swete influēces of ẏ seuen starres?
Or arte thou able to breake the cyrcle of
heauen? Canst thou bryng forth the mor-
nyng starre, or the euening starre at con-
uenyente tyme, and conuey them home a-
gayne? Knowest thou the course of Hea-
uen, that thou mayest sette vp the ordy-
naunce therof vpon the earth? Moreouer D
canst thou lift vp thy voice to the cloudes
that they may powre downe a great rain
vpon thee? Canst thou thunder also that
they maie goe their way, and be obedient
vnto thee, saying: Loe, here are we? Who
geueth sure wisedome, or stedfast vnder-
standing? Who noumbreth the cloudes in
wisedome? Who stylleth the vehemente
waters of the heauen? Who tourneth the

clottes to dust, and then to be clottes a-
gaine. Wilt thou hunt the praye from the
lyon, or fede his whelpes lying in their
dennes, and lurking in their couches.
Who *prouideth meat for the Rauē, whē
[illegible] his yonge ones cry vnto god, and flye a-
bout for lacke of meate.

The.xxxix.Chapter.

God speaketh vnto Job, shewynge him by the examples of his workes, that his righteousnesse is vnsearcheable.

A Knowest thou the tyme
when the wilde goates
bring foorth their yong
among the stony rockes.
Or laist thou wayte whē
the hindes vse to fawne.
reckenest thou the mone-
thes after they engender, that thou
knowest the time of their bearing. Or
when they lye down when they cast their
yong ones, and when they are deliuered
of their trauaile and paine. Howe their
yong ones growe vp, and waxe greate
thorow good feding. Whē they goe forth
and returne not againe vnto them. Who
letteth the wilde asse goe fre, or who lo-
seth ÿ bondes of the mule. Euen I which
haue geuen the wildernesse to be their
house, and the vntilled land to bee their
dwelling place. That they may geue no
force for the multitude of people in the ci-
ties, neither regarde ÿ crying of the dri-
uer: but seke their posture about ÿ moū-
taines, and folow the grene grasse.
Will the vnicorne be so tame as to do ser-
B uice, or to abide still by the crib. Canst
thou bynde the yoke about the vnicorne
in thy forow, to make him plow after the
in the valleyes. Mayest thou trust hym,
(because he is strong) or commit thy la-
boure vnto him. Mayest thou beleue hi,
that he will bring home thy corne, or to
cary any thing vnto thy barne. Gauest ÿ
the faire winges vnto the pecockes, or
winges and fethers vnto the storke. For
he leaueth his egges in the earth & laieth
them in the duste. He remēbreth not that
they might be troden with feete, or brokē
with some wilde beast. So hard is he vn-
to hys yonge ones, as thoughe they wer
not his, and laboureth in vayne without
any feare: And that because god hath ta-
ken wisedome from him & hath not geuē
him vnderstanding. Whē his time is that
he flieth vpon hye, he careth neither for
horse nor man. Hast ÿ geuē the horse hys
strength, or lerned hym to bowe downe
hys necke with feare, that he letteth him-
selfe be driuen forth lyke a greshopper,
wheras the stout neying that he maketh,
is fearefull. He breaketh the grounde
with the hoses of his fete, chearefully in
his strength, and runneth to mete ÿ har-
nessed mē. He laieth aside al fear, his sto-
macke is not abated, neither starteth he
abacke for any sweard. Thoughe ÿ qui-
uers ratle vpon him, though the speare &
shild glistereth, yet russheth he in fearce-
ly, & beateth vpon the grounde. He fea-
reth not the noyse of the trompettes, but
assoone as he heareth ÿ shawmes blow,
tushe (saith he) for he smelleth ÿ battaile
a farre of, the noyse, the captaines, & the
shouting. Commeth it thorow thy wise-
dome that the goshauke flyeth towarde
the south. Doeth the egle mounte vp and
make his nest on hye at thy commaunde-
ment. He abideth in the stony rockes, and
vpon the hye toppes of the harde moun-
taines, where no man can come. From
thence seketh he his praye, and loketh far
aboute with his eyes. His yonge ones
are fed with bloud:* & where any deade Mat. 24. a
body lyeth, there is he immediatly.

The.xl.Chapter.

Job humbleth himselfe vnto god: the description of Behemoth and Leuiathan.

Moreouer, god spake vnto Job,
and saide: Can he that striueth A
with the almightye, be at rest.
Should not he which disputeth
with God, geue him an answere: Job
answered the lord, saying: Behold, I am
to vile a person to answere thee, therfore
will I laye myne hande vpon my mouth.
Once or twice haue I spoken, but I will
say nomore. Then answered the lord vn-
to Job out of ÿ storme, and sayed: *gird Job. 38. a.
vp thy loines now like a man, and tel me
the thinges that I will aske thee.
Wilt thou disanul my iudgemēt. Or wilt
thou condemne me, that thou thy selfe
mayst be made righteous. Is thy power
then like the power of god. Maketh thy
voice suche a sounde as his doth. Then
arme thy self with thine own power: ho,
decke the in thy ioly aray, poure out ÿ in-
dignatiō of thy wrath, se that ÿ cast down
al the proude, loke well ÿ thou makest al

B such as be stubburne to obey trede down
al ÿ vngodly in their place, cast thẽ down
into the dust, and couer their faces with
darknesse: Then wil I confesse vnto thee
also, that thine own right hand shal saue
the. Beholde, the beaste Behemoth (whō
I made with thee) which eateth hay as
an oxe: lo, how strong he is in his loynes
and what power he hath in the nauil of
his body. He spreadeth out his taile lyke
a Cedre tre, al his vaines are stiffe. Hys
shinnes are like pipes of brasse, his ridge
bones are like staues of yron. First, when
C God made him, he ordeined the wilder-
nesse for him, that the mountaines should
geue him grasse, where al the beastes of
the fielde take their pastime. He lieth a-
mong the reedes in the mosses the fēnes
hid him with their shadow, and the wil-
lowes of ÿ broke couer him round about.
Lo, without any laboure might he drink
out of the whole floud, and sup of Iordā
without any trauaile. Who dare lay hand
vpon him openly, and vndertake to catch
him? Or who dare put an hoke thorowe
his nose, and laye a snare for him? Darest
thou draw out Leuiathan with an angel,
Es.xxvii. a. or binde his tonge with a snare? Canste
thou put a ring in ÿ nose of him, or bore
Psa.lxxiiii a. his chaw thorowe with a naule? Wil he
make many faire wordes with the, (thin-
kest thou) or flatter the? wil he make a co-
uenant with thee? Or arte thou able to
compel him to do thee continuall seruice?
D Wilt thou take thy pastime with him as
with a birde, or geue him vnto thy may-
dens, that thy companions maye make a
refectiō of him or that he may be parted
among the marchaunt men? Canst thou
fill the basket with his skinne, or ÿ fishe
panier with his head? Darest thou laye
hande vpon him? It is better for thee to
consider what harme might happen the
there thorowe, and not touch him. For
when thou thinkest to haue holde vpon
him, he shal beguile the.

The.xli.Chapter.

Of the same Leuiathan whereof is mentioned in the Chapter afore.

A No man is so cruel that is
Iere. l.a. able to stirre him vp.
Who is able to stande be-
fore me? Or who hath
geuē me any thing afore
hande, ÿ I may rewarde
him agayn? Al things vn-
Rom.xi.d der heauē are mine: I feare him not, whe-
ther he threaten or speake faire. Who lif-
teth him vp, and strippeth him out of his
clothes? or who taketh him by the bitte
of his bridle? Who openeth the dore of his
face? For he hath horrible teeth rounde a-
bout. His body is couered with scales, as
it wer with shildes, lockt in, kept & well
cōpact together. One is so ioyned to an- B
other, that no ayre can come in: Yea, one
hangeth so vpon an other, & sticketh so
together, that they cānot be sondred. His
nesing is like a glistering fire, and hys
eyes like the morning shyne. Out of hys
mouth goe torches, & oute of his nostrel-
les there goeth a smoke, like as out of an
hote sething pot. His breathe maketh the
coales burne, and the flame goeth out of
hys mouthe. In his neck remaineth
strēgth, and nothyng is to laborious for
him. The members of his body are ioy-
ned so strait one to an other and cleaue so C
fast together, that he cannot be moued.
His hart is as hard as a stone, & as faste
as the stithie that the smith smiteth vpō.
When he goeth, the mighty are afraied, &
feare troubleth them. Yf any man drawe
out a swearde at him, it shall not hurte
him: there may neither speare, iaueling
nor brestplate, abyde him. He setteth as
muche by a strawe as by iron, & as much
by a rotten stocke as brasse. He starteth
not away for him that bendeth the bow,
& as for slinge stones, he careth as much
for stubble as for them. He counteth the D
dartes no better thā a straw, he laugheth
him to scorne that shaketh the speare. He
treadeth the gold in the mire, like ÿ sharp
potsherdes. He maketh the depe to boyll
like a pot, & stirreth the sea together like
an ointment. He maketh a path to be sene
after him, the depe is his walking place.
Upon earth is there no power lyke vnto
his: for he is so made, that he feareth not:
Yea a man will consider al hie things, this
same is a king ouer al ÿ children of pride.

The.xlii.Chapter.

The repentaunce of Job. He prayeth for his frendes, and his goodes are restored double vnto him.

Then Job answered the Lorde, A
and sayde: I knowe that thou Ec.xviii.
haste power ouer all thynges, 1.Re.viii b.
and that there is no thought
hidde vnto the. For who can kepe hys
own counsayle so secrete, but it shalbe
knowen?

Therfore haue I spoken, that I vnder-
stode not the thinges that are so hie, and
passe mine vnderstanding. O hearken
thou vnto me also, & let me speak: answer
vnto the thing that I will aske thee. I
haue geuen diligent eare vnto thee, and
now I see thee with myne eyes. Where-
fore, I geue mine own self the blame, and
B take repentaunce in the dust and ashes.
Now when the lord had spoken these
wordes vnto Job, it fortuned, þ the lorde
said vnto Eliphas the Themanite: I am
displeased with thee, and thy two frends,
for ye haue not spoken of me the thyng þ
Mat.v.b. is righte: like as my seruaunte Job hath
Mat.x.c. done. Therfore take you now seuen oxe,
and seuen rammes, and go to my seruant
Job, and * offer vp for your selues a burnt
offering: and my seruaunt Job shall pray
for you. Him will I accept, and not deale
with you after your foolishnes; in that ye
haue not spoken the thing which is right,
C lyke as my seruaunt Job hath done. So
Eliphas the Themanite, and Byldad the
Suhite, and Sophar, the Naamathyte
went their waye, and dyd acordyng as þ
Lorde commaunded thē.* The Lord al-
Ca.iiii.a. so accepted the person of Job, & the Lord
turned the captiuitie of Job, whē he prai-
ed for his frendes: yea, the Lorde gaue
Job * twice as much as he had afore. And Mat.xix.a
then came there vnto him al his brethren
all his sisters, and all they that had ben
of his acquaintaunce afore, and dyd eate
bread with hym in his house, wondryng
at hym, and comfortyng hym ouer all the
trouble that the Lorde had brought vpon
him. Euery man also gaue him a certayn D
summe of money, and a Jewel of golde.
And the Lorde made Job rycher than he
was before: for he had .xiiii. M. shepe, syxe
M. Camels, a. M. yoke of oxen, & a. M.
asses. He had seuen sonnes also, and thre
daughters. The first daughter called he
Jemima, the seconde, Kezia, and the third
Kerenhapuch. In all the lande were no
women founde so faire as the daughters
of Job: and their father gaue them enhe-
ritaunce among theyr brethren. After
this, liued Job an hundred and fourtye Gene.l.d
yeres, so that he saw * his chyldren, and To.xiiii.a
his childrens chyldren, into the fourthe Psalme.
generation. And so Job dyed: beyng olde, cxxviii.a
and of a perfect age.

¶ The ende of the
booke of Job.

April ye 20, 1729

Thomas Huntly Reads this Book and
taketh delight therein.

The thyrde parte of the Bible contaynyng these Bookes.

The Psalter. The Prouerbes.
Ecclesiastes. Cãtica Cãticorũ.

The Prophetes.

Esay. Jonas.
Jeremy. Micheas.
Ezechiel. Nahum.
Daniell. Abacuc.
Ozeas. Sophony.
Joel. Aggeus.
Amos. Zachary.
Abdy. Malachy.

The Psalmes of Dauid.

The first Psalme.

Beatus vir qui non abiit.

The first daye, Mornig prayer.

A Psalm. xviii.b. Esa.viii. b BLessed is that mā that hath not walked in the counsell of the vngodly, nor stande in the way of sinners, ⁊ hath not sit in the seate of the scornefull.
Josu.i.b. But his delite is in the law of the lord: and in his lawe will he exercise himselfe day and night.
And * he shalbe like a tree planted by ẏ
Jeremy. xvii.b. water side; that will bring forth his fruit in due season.
His leafe also shal not wither: and loke whatsoeuer he doeth, it shall prosper.
B As for the vngodly, it is not so with thē
Pro.x.c. but they * are like the chaffe whiche the
Esa.xxix. c. wind scattereth away (frō the face of ẏ earth.)
Therfore the vngodly shal not be able to stand in the iudgement: neither the sinners in the cōgregatiō of the righteous.
But the Lord knoweth the waye of the righteous, and the waye of the vngodly shal perish.

The seconde Psalme.

Quare fremuerunt gentes.

A Act.iiii.c WHy * doe the heathen so furiously rage together: and why doe ẏ people imagine a vain thinge
Math. xxvi.a. The kinges of the earthe stande vp, and the rulers take counsel together: * against the Lorde, and againste his annointed.
Let vs breake their bondes a sonder, ⁊
Pro.i.d. cast away their coardes from vs.
Sap.iii.c He that dwelleth in heauē * shal laugh them to scorne: the Lord shal haue thē in derision.
Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure.
Yet haue I set my king, vpon my holye hill of Sion.
I will preache the law, wherof the lord hath said vnto me, * thou arte my sonne, Act.xiii.e
this day haue I begotten thee. Hebr.i.b. and.v.b.
Desire of me, and I shall geue thee the heathen for thine inheritaunce, and the vtmost partes of the earth for thy possession.
* Thou shalt bruse them with a rod of B
yron: and breake them in peces like a pot- Apo.ii.g.
ters vessell. and.xix.c
Be wise now therfore, O ye kinges: bee Esa.xxx.
learned, ye that are iudges of the earth. c.
Serue the Lorde in feare, and reioyce (vnto him) with reuerence.
Kisse the sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a litle) blessed are all they that put their trust in him.

The third Psalme.

Domine quid multiplicati.

A Psalme of Dauid when he fled from the face of Absolon hys sonne. II.King. xv.c.

LOrd how are they encreased, ẏ trouble me: A
many are they that rise against me.
Many one there be that saye of my soule: there is no helpe for him in (his) God. Sela.
But thou, O Lord, art my defender: ẏ art my worship, and the lifter vp of my head.
I did call vpon the Lorde with my voice: and he heard me out of his holy hil.
I laied me downe and slept: and rose vp B
againe, for the Lord sustained me.
I will not be afrayd of ten thousandes of the people: that haue set themselues against me rounde about.
Up Lord and helpe me, O my God: for thou smitest all mine enemies vppon the cheke bone: thou hast broken the teeth of the vngodly.
Saluation belongeth vnto the Lorde: and thy blessing is vpon thy people.

The fourth Psalme.

Cum inuocarem.

To him that excelleth in musike, a Psalme of Dauid.

A HEare me, when I call, O God of my righteousnesse: thou hast set me at liberty, whē I was in trouble: haue mercy vpon me, and hearkē vnto my praier.

O ye sonnes of mē how long will ye blaspheme mine honor: and haue suche plesure in vanitie, and seke after leasing?

Know this also, that the Lorde hath chosen to himselfe the man that is godly: whē I call vpon ẏ Lord, he wil heare me.

Eph. iiii. f. Stande in awe, and sinne not: common with your own heart, and in youre chamber, and be still. Sela.

Offer the Sacrifice of righteousnesse: and put your trust in the Lord.

There be many that wil say: who wil shew vs any good?

Lord lift thou vp, the light of thy coūtenaunce vpon vs.

Thou hast put gladnesse in my heart: synce the tyme that their corne and wine (and oyle) increased.

I wil lay me down in peace, and take my rest: for it is thou Lord only, that makest me dwell in safety.

The fifth Psalme.

Verba mea auribus.

To hym that excelleth in songes of musike, a Psalme of Dauid.

A PONder my words, O lord, consider my meditation.

O hearkē thou vnto the voice of my calling, my kig and my God: for vnto thee wil I make my praier.

My voice shalt thou heare betymes, O Lorde: early in the morning will I direct my prayer vnto thee & will loke vp.

Pro. iii. d For thou arte the God that hath no pleasure *in wickednesse: nether shal any euil dwel with thee.

Such as be foolish, shal not stande in thy sight: ẏ hatest al thē ẏ worke vanitie.

B Thou shalte destroye them that speake leasing: the Lord will abhorre bothe the bloudthirsty, and deceitfull man.

But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare wil * I worship

Psalme. cxxxviii, a. towarde thy holy temple.

Leade me, O Lorde in thy righteousnesse bicause of mine enemies: make thy way plaine before my face.

For there is no faithfulnesse in his mouth: their inward partes are very wickednesse.

*Their throte is an open Sepulchre: C they flatter with their tong. Ro. iii. c

Destroy thou them O God, let them perish through their own imaginations: cast them out in ẏ multitude of their vngodlinesse, for they haue rebelled against thee.

And let al them that put their truste in thee, reioyce: they shal euer be geuinge of thankes, bicause thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lord wilt geue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defende hym, as with a shield.

The sixt Psalme.

Domine ne.

To him that excelleth in musike, vpon the instrument of eight stringes. A Psalme of Dauid.

O Lord, * rebuke me not in thine indignation: neither chasten me in thy displeasure. Euing prayer. A Psalme. xxxviii. a

Haue mercy vpon me, O lord, for I am weake: O Lord heale me, for my bones are vexed. Iere. x. d

My soule is also sore troubled: but lord how long wilt thou punish me.

Turne thee, O Lorde and deliuer my soule: Oh saue me for thy mercies sake.

*For in death no man remembreth thee: and who will geue thee thankes in the pitte? Ecle. xvii. Psal. cxv.

I am wery of my groning, euery night washe I my bed: and water my couche with my teares. B

My beuty is gone for very trouble: and worne away bicause of al myne enemies.

*Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weping. Mat. vii. b. and. xxv. b. Luk. xiii. d.

The Lord hath heard my peticiō: the Lord wil receiue my praier.

Al mine enemies shalbe confounded & sore vexed: they shalbe turned backe and put to shame sodeinly.

The seuenth Psalme.

Domine deus meus.

Sigaion of Dauid which he sang vnto the Lord in the businesse of Chus, the sonne of Iemini.

O Lorde my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me. A

Least he deuoure my soule like a Lion, and teare it in peaces: while there is none to helpe.

O lorde my God, *if I haue done any such thing, or if ther be any wickednesse in my handes.

Yf I haue rewarded euill vnto him that dealte frendly with me: yea, I haue delivered him, that without any cause is mine enemy.

Then let mine enemye persecute my soule and take me: yea let him treade my life down vpon the earth, and laye myne honor in the dust. Sela.

Stande vp, O lord in thy wrath, & lift
B vp thy selfe, because of the indignations of mine enemies: aryse vp for me, in the iudgement that thou hast commaunded.

And so shall the congregation of ẏ people come about the: for their sakes: therefore lift vp thy selfe again.

The lorde shall iudge the people, geue sentence with me, O lorde: according to my righteousnesse and according to the innocency that is in me.

Oh let the wickednesse of the vngodly come to an ende: but gyde thou the iuste.

For the righteous God: tryeth ẏ very heartes and the reines.

My helpe commeth of god, which preserueth them that are true of heart.

*God is a righteous iudge (strong and patient) and god is prouoked euery daye.

Yf a man will not turne, he will whet his sworde: he hath bent his bowe and made it ready.

He hath prepared for him the instrumētes of death: he ordeineth his arowes against the persecutors.

Beholde * he traueleth with mischief: he hath conceiued sorowe, and brought forth vngodlinesse.

*He hath grauen and digged vp a pit: and is fallen himselfe in the destruction that he made (for other.)

For his trauel shall come vpō his own head: * and his wyckednesse shal fall vpon his owne pate.

I will geue thankes vnto the lorde according to hys righteousnesse: and wyll praise the name of the lord most hiest.

The.viii.Psalme.

Domine dominus noster.

To him that excelleth in Githith, a Psalme of Dauid.

A O Lord oure gouernour, how excellent, is thy name in all the worlde: thou that hast sette thy glory aboue the heauens.

*Out of the mouth of very babes and sucklynges hast thou ordeined strength, because of thine enemies: ẏ thou mightest still the enemie and the auenger. Mat.xxi.b

For I will consider thy heauens, euen the workes of thy fingers: the moone and the starres which thou hast ordained.

*What is man that thou art mindfull of him: and the sonne of man, that thou visitest him? Ps.cxliiii a.

Thou madest him lower than the angels: to crown hī with glorye & worship.

Thou makest him to haue dominion in the workes of thy hands: and * thou hast put al things in subiectiō vnder his fete. B Heb.ii.b i Cor.xv.d

Al shepe and oxen: yea, and the beastes of the field.

The foules of the aire, and the fishe of the sea: & whatsoeuer walketh thorowe the path of the seas.

O lord our gouernor: how excellent is thy name in all the world.

The.ix.Psalme.

Confitebor tibi.

To him that excelleth vpon Almuth Laben, a Psalme of Dauid.

The secōd daye Mornyng prayer.

I Wil * geue thankes vnto ẏ O lorde, with my whole heart: I will speake of all thy merueilous workes. A Psa.cxi.a &.cxxxviii

I will be glad, and reioyce in thee: yea, my songes will I make of thy name, O thou most hieste.

While mine enemyes ar driuen backe: they shal fall, and perish at thy presence.

For thou hast mayntained my right, & my cause: thou art sette in the trone that iudgest right.

Thou hast rebuked the heathen, & destroyed the vngodly: thou haste put out their owne name for euer and euer. B

O thou enemy, destructions are come to a perpetuall end: euen as the cities whiche ẏ haste destroied, their memorial is perished with them.

But the lorde shall endure for euer: he hath also prepared his seat for iudgemēt.

For he shal iudge the world in righteousnesse: and minister true iudgemēt vnto the people.

The lord also wil be a defēce for the oppressed: *euē a refuge in due time of trouble. And they that knowe thy name, wil put their trust in thee: for thou (lord) hast neuer failed them that seke thee. Ec.xxxiii.a.

Ps.lxxvi.c. O praise the lord,* which dwelleth in
Sion: shew the people of his doinges.
For when he maketh inquisition for
Ps.xxii.c bloud, he remembreth them: and * for-
getteth not the complaint of the poore.
Haue mercy vpon me (O lorde:) consi-
der the trouble whiche I suffer of them
that hate me: thou that liftest me vp from
the gates of death.
C That I may shew al thy praises with-
in the portes of the daughter of Sion: I
will reioyce in thy saluation.
The heathen ar sonk down in the pitte
that they made: in the same net whiche
they hid priuily, is their own fote taken.
The lord is knowen to execute iudge-
mēt: the vngodly is trapped in the worke
of his own handes.
A consideration. Sela.
D The wycked shal be turned vnto hel: &
all the people that forget god.
For the poore shall not be alwaye for-
gotten: the pacient abidyng of the meke
shall not perish for euer.
Vp lord, & let not man haue the vpper
hand: let ŷ heathē be iudged in thy sight.
Put them in feare (O lorde) that the
Heathen maye knowe themselues to be
but men. Sela.

The.x.Psalme.

Ut quid domine.

A Why standest thou so farre
of (O lord) and hidest thy
face in that nedefull time
of trouble.
The vngodly for hys
own lust doeth persecute
the poore: lette them bee
taken in the craftye wylynesse that they
haue ymagyned.
For the vngodlye hath made boast of
his own heartes desire: & speaketh good
of the couetous (whom god abhorreth.)
The vngodly is so proude, that he ca-
reth not for god: neither is God in al hys
thoughtes.
His wayes are alwaye grieuous, thy
B iudgementes are farre aboue out of hys
syght: and therefore defyeth he all hys
enemies.
For he hath said in his heart: tush I shal
neuer be cast downe, there shal no harme
happen vnto me.
Rom.iii.c. * His mouth is full of cursing, and de-
ceite, and fraud: vnder hys tonge is vn-
godlinesse and vanity.
Prou.i.b *He sitteth lurking in theuish corners
of the stretes: and priuily in hys lurkyng
dennes doth he murther the innocēt, his
eyes are set against the poore.
For he lieth waiting secretely (euē as
a Lion, lurketh he in his denne:) that he
may rauish the poore.
He dothe rauishe the poore, when he
getteth him in to his net.
He falleth down and humbleth himself,
that the congregation of the poore maye
fal into the hand of this captaines.
He hath sayde in his heart: tushe, God
hath forgotten, he hideth away his face,
and he will neuer se it.
Arise (O lord) and lifte vp thine hand:
forget not the poore.
Wherfore shuld the wicked blaspheme C
God, while he doth say in his heart: tush
thou God carest not for it.
Surely thou hast sene it: For thou be-
holdest vngodlynesse and wrong.
That thou mayst take the matter into
thy hand: the poore committeth him selfe
vnto thee, for thou arte the helper of the
frendlesse.
Breake thou the power of the vngodly
and malicious, take awaye his vngodly-
nesse, and thou shalte finde none.
The lord is king for euer and euer: & the
heathen are perished out of the land.
Lorde thou hast heard the desire of the D
poore: thou preparest their heart, & thine
eare herkneth therto.
To help the fatherlesse and poore vnto
their right: that the man of the earth be
no more exalted against them.

The.xi.Psalme.

In domino confido.

To the chaunter, a Psalme of Dauid.

In the lord put I my truste, A
how saye ye then to my soule:
that she should flye as a bird
vpon your hyll.
For lo, the vngodlye bend
their bow, & make ready their arrowes
within the quiuer, that they may priuily
shote at them which are true of heart.
For the foundations wil be cast down,
and what hath the righteous done.
*The lorde is in hys holy temple, *the
lordes seate is in heauen.
His eyes consider (the poore) and hys
eye liddes trie the children of men.
The lord alloweth the righteous: but
the vngodlye, and hym that deliteth in
wickednesse, doth his soule abhorre.
Upon

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Upon the ungodly he wil raine snares, fire and brimstone, storme and tempeste, this shalbe their portion to drinke.

For the righteous Lord loueth righte-ousnesse: his countenaunce will beholde the thing that is iust.

The .xij. Psalme.

Saluum me fac.

To him that excelleth upon an instrumente of eight stringes, a Psalme of Dauid.

3 Helpe (me) Lord, for there is not one godly man left: for ÿ faith-ful are minished from amonge the children of men.

They talke of vanitie euery one wyth his neighbor: they do but flatter wt their lips, and dissemble in their double heart.

The Lord shal roote out all deceitfull lips, and ÿ tõg ÿ speaketh proude things.

Which haue sayd: with our tonge wyll
b we preuaile: we ar they ÿ ought to speke,
who is Lord ouer us?

Now for the comfortlesse troubles sake of the nedy: * and bicause of the depe sighing of the poore.

I wil up (sayeth the lord) and wil help euery one, frõ him that swelleth against him, and wil set them at rest.

The wordes of the Lord are pure wordes: euen as the siluer: which from earthe is tried and purified seuen times in ÿ fier.

Thou shalt kepe them (O Lorde,) thou shalt preserue him from this generation for euer.

The ungodly walke on euery syde: when they are exalted, the children of mẽ are put to rebuke.

The .xiij. Psalme.

Usquequo domine.

To the chaunter, a Psalme of Dauid.

3 How lõg wilt thou forget me (O Lord) for euer? how long wilte thou hide thy face frõ me?

How lõg shal I seke counsell in my soule, and be so uexed in myne heart? howe longe shall mine enemye triumphe ouer me?

Consider and heare me (O Lorde my God:) lighten mine eies that I slepe not in death.

Least myne enemy say, I haue preuailed against him: for if I be cast down, thei that trouble me wil reioice at it.

But my trust is in thy mercy, and my heart is ioyfull in thy saluation.

I wil sing of the Lord, bicause he hath dealt so louingly with me, (yea I wil praise the name of the Lord the most hiest.)

The .xiiij. Psalme.

Dixit insipiens.

To the chaunter, a Psalme of Dauid.

The * foole hath sayd in hys hearte, there is no God. A Ps.liij.a.

They are corrupt, and become abhominable in their doinges: * there is not one that doeth good (no not one.) Ps.liij.a Ro. iii. c.

The Lord loked downe from heauen uppon the children of men, to se if there were any that would understand, & seke after God.

But they are all gone out of the way, they are altogether become abhominable there is none that doth good, no not one.

Their throte is an open Sepulchre: with theyr tonges they haue deceiued, the poison of aspis is under their lippes.

Their mouth is full of cursing and bitternesse: their fete are swift to shed bloud.

Destruction and unhappinesse is in their waies, and the way of peace haue they not knowen, there is no feare of God before their eyes.

Haue they no knowledge that they are all such workers of mischiefe, eatyng up my people as it were bread: and call not upon the Lord.

There were they broughte in greate feare, (euen where no feare was:) for God is in the generation of the righteous.

As for you, ye haue made a mocke at the councel of the pore: bicause he putteth his trust in the Lord.

Who shal geue saluation unto Israel, * out of Sion? When the Lorde turneth the captiuity of his people, then shall Iacob reioyce: and Israel shalbe glad. Esa.lix. d Rom.xi.d

The .xv. Psalme.

Domine quis habitabit.

To the chaunter, a Psalme of Dauid.

Lord who shall dwell in thy tabernacle? who shal rest upõ thy holy hill? The .ij. daye. A Morning prayer.

Euẽ he that leadeth an uncorrupte life, and doeth the thing that is righte, and speaketh the truth from hys heart. Psalme. xxiiij. b. Esay. xxxiij.c. Math. xix. b.

He that hath used no deceit in his tong nor done euil to hys neighbor, and hath not slaundered hys neighbors.

He that setteth not by himselfe: but is lowly in his own eyes, and maketh much of them that feare the Lord.

He that sweareth unto hys neighbor, and disapointeth hym not, though it were to hys own hynderaunce.

Eze.xviii a. *He that hath not geuen his money vpon vsury, nor taken rewarde againste the innocente.

Whoso doth these things shal neuer fal.

The.xvi.Psalme.

Conserua me domine.

The badge or armes of Dauid.

A PReserue me, O God, for in thee haue I put my truste.

O my soule, thou hast said vnto the Lord: thou arte my God, my goodes are nothing vnto thee.

Al my delite is vpon the saintes that are in the earth, and vpon suche as excell in vertue.

But they that runne after another God, shall haue great trouble.

Their drinke offeringes of bloud, will not I offer, neither make mentiō of their names within my lippes.

Tre.iii.e *The Lord himselfe is the portion of mine enheritaunce, and of my cupp: thou shalt maintaine my lot.

The lot is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I wil thanke the Lord for geuinge me warning: my reines also chasten me in the night season.

B I haue set God alwaies before me, for he is on my right hande, therefore I shall not fall.

Wherfore my heart was glad, and my glory reioysed: my fleshe also shall rest in hope.

Act.ii.d. and.xiii.e For why? *thou shalte not leaue my soule in hel: neither shalt thou suffer thy holy one to see corruption.

Thou shalt shewe me the pathe of life: in thy presence is the fulnesse of ioy, and at thy righte hande there is pleasure for euermore.

The.xvii.Psalme.

Exaudi domine iusticiam.

A prayer of Dauid.

A HEare the right O Lord, consider my complaint, and hearken vnto my praier that goeth not out of fained lips.

Let my sentēce come forth from thy presence: and let thine eyes loke vpon the thing that is equall.

Pro.xvii. a. *Thou hast proued and visitest myne heart in the night season, thou hast tryed me, and shalt finde no wickednesse in me: for I am vtterly purposed ẏ my mouth shall not offende.

Bicause of mennes workes ẏ are done against the wordes of thy lippes: I haue kept me from the waies of the destroyer.

O holde thou vp my goinges in thy pathes: that my fotesteps slip not.

I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.

Shewe thy meruailous louing kindnesse, thou that art the Sauiour of them which put their trust in thee, from suche as resist thy right hande.

B Kepe me as *the apple of an eye, hide me *vnder the shadow of thy winges.

From ẏ vngodly that trouble me: mine enemies compasse me rounde aboute, to take away my soule.

They ar enclosed in their own fat: and their mouth speaketh proude thinges.

They lie waiting in our way on euery side, turning their eyes down to ẏ groūd.

Like as a Lion that is gredy of his pray, and as it were a Lions whelpe, lurking in secret places.

Up Lord, disapoint him and caste him down: deliuer my soule from the vngodly which is as a sworde of thine.

C From the men of thy hande, O Lord, from the men, I saye, and from the euill worlde, which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

They haue children at their desire: and leaue the reste of their substaūce for their babes.

But as for me, I wil beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

The.xviii.Psalme.

Diligam te domine.

To the chaunter of Dauid the seruaunt of the lord which spake vnto the Lord the wordes of this songe (in the day that the Lord deliuered him frō the hande of al his enemies and from the hand of Saul) and he sayd.

I Will loue thee, O Lorde, my strength.

The Lord is my stony rocke, and my defence, my sauior, my God, and my might, in whom I wil trust my buckler, the horne also of my saluatiō and my refuge.

ii.Kinges.xxii.a *I wil cal vpō the Lord which is worthy to bee praysed, so shall I be safe frō mine enemies.

Psal.cxvi.a *The sorowes of death compassed me, and the ouerflowinges of vngodlynesse made me afraide.

The paines of hell came about me, the snares

snares

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snares of death ouertoke me.
In my trouble wil I call vppon the
Lord, and complaine vnto my God.
So shall he heare my voice out of his
holy temple, & my cōplaint shall come be-
fore him, it shall enter euē into his eares.
* The earth trembled and quaked, the
very foundations also of the hilles shoke
and were remoued bicause he was wroth.
There wente a smoke oute of his pre-
sence: and a consuming fire oute of his
mouth, so that coales were kindled at it.
B He bowed the heauens also and came
down, and it was darke vnder his fete.
He rode vpon the cherubins, and dyd
flie: he came flying vppon the winges of
the winde.
He made darkenesse his secrete place:
his pauilion rounde about him with dark
water and thicke cloudes to couer him.
At the brightnesse of his presence his
cloudes remoued: hailestones and coales
of fier.
The Lord also thūdred out of the hea-
uen, and the hiest gaue his thonder, haile-
stones, and coales of fier.
He sent out his arrowes and scattered
them, he cast forth lightninges, & destroi-
ed them.
C The springes of waters were sene: and
the foundations of the rounde worlde
were discouered at thy chiding, O lord, at
the blasting of ẏ breath of thy displeasure.
He shal send down frō ẏ heigth to fetch
me: & shal take me oute of many waters.
He shall deliuer me from my strongest
enemy, and from them which hate me: for
they are to mighty for me.
They preuented me in the daye of my
trouble: but the Lord was my vpholder.
He brought me forth also into a place of
liberty: he brought me forth: euen bicause
he had a fauour vnto me.
The Lord shall rewarde me after my
righteouse dealing: according to the clen-
nesse of my handes shal he recōpēce me.
Bicause I haue kepte the wayes of the
Lord: and haue not forsaken my God as
the wicked doth.
For I haue an eye vnto al his lawes:
and wil not cast out his commaundemen-
tes fro me.
D I was also vncorrupt before him: and
eschued mine own wickednesse.
Therfore shal ẏ lord rewarde me after
my righteous dealing: and according to
the clēnesse of my hands in his eye sight.
With the holy thou shalt be holy: and
with the perfit man thou shalt be perfect.
With the cleane thou shalt be cleane: and
with the frowarde thou shalt learne fro-
wardnesse.
For thou shalt saue the people that are
in aduersitie, and shalt bring down the hie
lokes of the proude.
Thou also shalte lighte my candel: the
Lord my God shal make my darkenesse to
be light.
For in thee I shal discomfite an host of
men: and with the helpe of my god I shal
leape ouer the wall.
The way of God is an vndefiled way Ps. cii. b.
* the worde of the Lord also is tried in ẏ & cxix. f.
fier: he is the defender of al them that put
their trust in him.
For * who is God but the Lord, or who De. iiij. e.
hath any strength except our god.
It is God that girdeth me wt strength
of warre: and maketh my way perfit.
* He maketh my fete like Hartes fete: Aba. iii. d.
and setteth me vp on hye.
E * He teacheth mine hands to fight: and
mine armes shal breke euē a bow of stele.
Thou hast geuen me the defence of thy
saluation: thy right hande also shall holde
me vp, & thy louing correction shal make
me great. ii. Kinge.
Thou shalt make roum enough vnder xxii. c
me for to go: ẏ my fote steps shal not slide. Psalme.
I wil folow vpon mine enemies, & ouer cxliiii. a.
take them: neither wil I turne againe, til
I haue destroied them.
I wil smite them that they shal not be
able to stande: but fal vnder my fete. F
Thou hast girded me with strēgth vn-
to the battaile: thou shalt throwe downe
mine enemies vnder me.
Thou hast made mine enemies also to
turne their backes vpon me: and I shall
destroy them that hate me.
* They shal cry, but there shalbe none Pro. i. d.
to helpe them: yea, euen vnto the Lorde
shal they cry, but he shal not heare them.
I wil beate them as small as the duste
before the winde: I wil cast them out, as
the clay in the stretes.
Thou shalt deliuer me from the stri-
uinges of the people: and thou shalt make
me the head of the heathen.
A people whom I haue not knowen, G
shal serue me.
Assone as they heare of me they shall
obey me: but the straunge children shall
dissemble with me.
The straunge children shall fayle: and
be afraide out of their prisons.

The Lorde liueth: and blessed be my strong helper, and praysed be the God of my saluation.

Euen the God whiche seeth that I bee auenged: and subdueth the people vnto me.

It is he that deliuereth me from my (cruel) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

Ro.xv.b. *For thys cause I will geue thankes vnto thee, O Lorde, among the Gentiles: and sing prayses vnto thy name.

*Great prosperitie geueth he vnto his
ii.Re.xxii.b. king: and sheweth louing kindnesse vnto Dauid his annointed, and vnto his sede for euermore.

The.xix.Psalme.

Celi enarrant.

To the chaunter, a Psalme of Dauid.

A The heauens * declare the glory of God: and the firmament sheweth hys handy worke.

The.4. daye. Morning prayer. Rom.i.c.

One day telleth another: and one night certifieth another.

There is neither spech nor language: but their voices are heard among them.

Rom.x.b *Their sounde is gone out into al landes: and their wordes into the endes of ye world.

In them hath he set a tabernacle for ye sonne: whiche commeth forth as a bridegrome out of hys chamber, and reioyceth as a giaunt to run hys course.

It goeth forth from the vttmost part of
B the heauen, and runneth about vnto the ende of it againe, and there is nothing hid from the heate therof.

The law of the Lorde is an vndefiled law conuerting the soule: the testimonye of the Lord is sure, and geueth wisedome vnto the simple.

The statutes of the Lord are ryghte,
C and reioice the heart: the commaundement of the Lord is pure, and geueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lord are true and righteous altogether.

Pro.viij.b. *More to be desired are they tha gold, yea than much fine golde: sweter tha the hony and the hony combe.

Moreouer by them is thy seruaunte taught: and in keping of them there is great rewarde.

Who can tell how oft he offendeth? O clense thou me fro (my) secret faultes.

Kepe thy seruaunt also from presumptuous sinnes, least they get the dominion ouer me: so shal I be vndefiled, and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my heart be (alway) acceptable in thy sight: O Lord, my strength & my redemer.

The.xx.Psalme.

Exaudiat te Dominus.

To the chaunter, a Psalme of Dauid.

The lord heare thee in the day of trouble: the name of the God of Iacob defende thee. A

Sende thee helpe fro the Sanctuarye: and strength thee out of Sion.

Remember all thy offeringes: and accept thy burnt sacrifice. Sela.

Graunt thee to thy heartes desire: and fulfill all thy mynde.

We will reioyce in thy saluation: and triumphe in the name of the Lorde oure God: the Lorde perfourme all thy petitions.

Now know I that the Lorde helpeth B
hys annointed, and will heare hym from his holy heauen: euen with the wholesom strength of hys right hande.

Some put their trust in charrets, and some in horses: but we will remember the name of the Lord our God.

They are brought down and falle, but we are risen, and stande vpright.

Saue Lorde, and heare vs, O king of heauen, when we call (vpon thee.)

The.xxi.Psalme.

Domine in virtute tua.

To the chaunter, a Psalme of Dauid.

The king shall reioyce in A
his strength O Lord: exceding glad shal he be of thy saluation.

Thou hast geuen hym his heartes desire, and hast not denied hym the request of his lippes. Sela.

For thou shalt preuente hym with the B
blessinges of goodnesse: & shal set a crown of pure golde vpon hys head.

He asked lyfe of thee, and thou gauest hym a long lyfe: euen for euer and euer.

His

B His honor is greate in thy saluation: glory and great worship shalte thou laye vpon hym.

For thou shalt geue hym euerlastyng felicitie:and make hym glad with the ioy of thy countenaunce.

And why?because the king putteth his trust in the lorde:and in the mercy of the most hiest,he shall not miscarry.

All thyne enemies shall fele thy hand: thy right hande shall finde out them that hate thee.

Thou shalt make them lyke a firy ouẽ in time of thy wrath,the lord shall destroy them in his displeasure,and the fyer shall consume them.

C Theyr fruite shalt thou roote out of the earth:and their sede from amõg the children of men.

For they intended mischiefe agaynste thee:and imagined suche a deuise as they are not able to performe.

Therfore shalt thou put them to flight: and the strynges of thy bowe shalte thou make redy agaynst the faces of them.

Be thou exalted Lorde in thine owne strength:so wyll we syng and prayse thy power.

The.xxii.Psalme.

Deus deus meus.
To the Chaunter vpon the hinde of the dawnyng a Psalme of Dauid.

A Euening prayer. Mathe. xxvii. Mar.xv. My *God,my God(looke vpon me)why hast thou forsaken me?and arte so farre fro my health, and from the wordes of my complaynt.

O my God,I crye in the day time,but thou hearest not: and in the nyght season also I take no rest.

And thou continuest holy:O thou worship of Israel.

Our fathers hoped in thee, they trusted in thee:and thou didst deliuer them.

They called vpon thee, and were holpen:they put their trust in thee, and were not confounded.

B But as for me,I am a worme and no man:a very scorne of men,and the outcast of the people.

Psalm. *All thei that se me,laugh me to scorn: they shoote out theyr lyppes,and shake ye head,saying.

Mathe. xxvii.c. *He trusted in God that he would deliuer hym:let hym delyuer hym,if he wyll haue hym.

Psalme. xxxv. *But thou arte he that tooke me oute of my mothers wombe: thou waste my hope when I hanged yet vppon my mothers breastes.

I haue bene left vnto thee euer since I was borne:thou arte my God euen frõ my mothers wombe. C

O goe not fro me, for trouble is harde at hande: and there is none to helpe me.

Many Oxen are come about me: fat Bulles of Basan close me in on euerye syde.

They gape vpon me with theyr mouthes:as it were a rampyng and roaryng Lion.

*I am powred out lyke water,and al my bones are out of ioynt: my harte also in the midst of my body is euen lyke meltyng waxe. Ios. vii.b

My strength is dried vp like a Potsheard,and my tonge cleaueth to my gũmes:and thou shalt bring me into ye duste of death.

For(many)dogges are com about me: and the counsell of the wicked laye siege against me. D

They pearced my handes & my feete: I may tel al my bones,they stand staring and looking vpon me.

*They parte my garmentes among them:and cast lots vpon my vesture. mat.xxvii b

But be not thou farre fro me,O lorde: thou art my succour hast thee to help me.

Deliuer my soule from the sworde:my dearlyng from the power of the dogge.

Saue me from the Lions mouth: thou hast heard me also from among ye hornes of the Unicornes. E

I wil declare thy name vnto my*brethren:in the midst of ye congregation will I prayse thee. Joh. xx.d Heb. ii.c.

O praise the Lorde ye that feare him: magnify hym all ye of the sede of Jacob, and feare hym al ye sede of Israel.

*For he hath not despysed nor abhorred the lowe estate of the poore: he hathe not hid his face from him, but when he called vnto him,he heard hym. Psa.lx.b F

My prayse is of thee in the great congregation:my vowes wyll I performe in the sight of them that feare hym.

The poore shal eate,& be satisfied:they that seke after the lorde shall prayse hym, your hart shall liue for euer.

All the endes of the world shall remẽber themselues,and bee tourned vnto the Lorde:and all the kinreds of the nations shall worship before hym.

G For the kyngdome is the Lordes:and he is the gouernor among the people.
All such as be fat vpon earth:haue eaten and worshipped.
All they that go downe into the duste, shal kneele before hym:and no man hath quickened his owne soule.
(My) sede shall serue hym:they shalbe counted vnto the Lorde for a generation.
They shall come,and (the heauens) shall declare his righteousnesse, vnto a people that shall be borne, whom the lorde hath made.

The .xxiii. Psalme.

Dominus regit me.
A Psalme of Dauid.

A The Lorde is my shepehearde: therfore can I lacke nothing.
He shall fede me in a grene pasture,and lead me forth beside the waters of comfort.
He shall conuerte my soule,and bryng me foorth in the pathes of righteousnesse for his name sake.
Yea,though I walke through the valey of the shadow of death, I will feare no euil:for thou art with me,thy rod and thy
B staffe comfort me.
Thou shalt prepare a table before me, against them that trouble me:thou haste annointed my hed with oyle,and my cup shalbe full.
But (thy) louing kindnesse and mercy shal folow me al the dayes of my lyfe:and I will dwell in the house of the Lorde for euer.

The .xxiiii. Psalme.

Domini est terra.
A Psalme of Dauid in the first daie of the Sabboth.

A The * earth is the Lordes,and all that therein is: the compasse of the worlde,and they that dwell therein.

The .v. daie. Mornyng prayer Le.xvi b 1.Cor.x.f

For he hath founded it vpon the Seas:and prepared it vppon the floudes.
*Who shall ascende into the hill of the lorde? Or who shall ryse vp in his holye place? Euen he that hath cleane handes and a pure heart:and that hath not lifte vp his mynde vnto vanitie,nor sworne to to deceiue (his neighbour.)

Psa.xv.a Esaye. xxxiii.c Mat.v. b

He shall receyue the blessyng from the
B lorde:and ryghteousnesse from the god of his saluation.
This is the generation of them that seke hym:euen of them that seke thy face, O Jacob. Sela.
Lift vp your heades, O ye gates: and be ye lift vp ye euerlastyng doores,and ye kyng of glory shall come in.
Who is the kyng of glorye? It is the Lorde strong and mightie,euen the lord mighty in battaile.
Lift vp your heades (O ye gates:) and be ye lift vp ye euerlastyng dores,and the king of glory shall come in.
Who is the king of glorye? Euen the Lorde of Hostes, he is the king of glory. Sela.

The .xxv. Psalme.

Ad te domine leuaui.
Of Dauid.

Unto thee (O Lorde) wyl I lift A
vp my soule: My God I haue put my trust in thee.
Oh let me not be confouded neither let mine enemies triumph ouer me.
*For all they that hope in thee shall not be ashamed: but suche as transgresse without a cause,shall bee put to confusyon.

Rom.x. and.ix. Esa.xxviii.

Shewe me thy wayes, O Lorde: and teache me thy pathes.
Lead me foorth in thy truthe,& learne me,for thou art the God of my saluation: in thee hath bene my hope all the daye long.
Call to remembraunce (O Lorde) thy B
tender mercies, and thy louing kindnesses which haue bene euer of olde.
Oh remember not the * synnes and offences of my youth:but accordyng vnto thy mercy thinke thou vpon me (O lorde) for thy goodnesse.

Job.xiii.

Gracious and righteous is the Lorde: therefore wyll he teache sinners in the way.
Them that be meke shall he guyde in judgemente: and such as be gentle,them shall he learne his way.
All the pathes of the Lorde are mercy and truth: vnto such as kepe his couenaũt and his testimonies.
*For thy names sake, O Lord,be mer-
ciful vnto my synne,for it is great. C
What man is he that feareth the lorde him shall he teach in the way that he shal chose.
His soule shall dwell at ease: and his sede shall inherite the lande.

The

The secrets of ẏ Lord are among thē
Ps.xxv.e that feare hym: * and he wyll shewe them
i.xiii.b his couenaunt.

Myne eyes are euer looking vnto the Lord: for he shall plucke my fete out of the net.

Turne thee vnto me, and haue mercy vppon me: for I am desolate and in mysery.

The sorrowes of my harte are enlarged: O bring thou me out of my troubles.

Looke vppon myne aduersity and misery: and forgeue me all my synne.

D Consyder myne enemyes how many thei are: and they beare a tirannous hate against me.

O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

Let perfectnesse and ryghteous dealyng wayte vppon me: for my hope hathe bene in thee.

Deliuer Israell O God: oute of all troubles.

The.xxvi.Psalme.

Judica me domine.

(A Psalme) of Dauid: (afore he was enbalmed.)

A BE thou my iudge (O Lorde)
for I haue walked innocent-
Ps.xvii.a ly: my trust hath bene also in
the Lord, therfore shall I not fall.

Psalme.
cxxxix.a * Examyne me, O lord, and proue me: trye out my reynes and my hart.

For thy louing kindnesse is euer before myne eyes, and I wyll walke in thy truthe.

I haue not dwelt with vaine persons: neyther wyll I haue felowship with ẏ deceytfull.

I haue hated the congregation of the wicked, and wyll not sitte among the vngodly.

Esaie.i.e
B * I wyll washe my handes innocency, O lorde: and so wyll I goe to thyne aulter.

That I may shewe the voice of thankesgeuyng: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thyne honour dwelleth.

C O shut not vp my soule with the sinners: nor my lyfe with the bloud thirsty.

In whose handes is wickednesse, and their ryght hande is full of giftes.

But as for me I wil walke innocently: O deliuer me, and be mercifull vnto me.

My foote standeth right, I will praise the Lorde in the congregations.

The.xxvii.Psalme.

Dominus illuminatio.

Of Dauid.

THe Lorde is my * lyght and my saluation: whome then shall I feare? the Lorde is the strength of my life, of whome then shal I be afrayde. A Euening Prayer. Ps.cxii.a

When the wicked (euen mine enemies and my foes) came vpon me to eate vp my fleshe: they stombled and fell.

Though an hoste of men were layd against me, yet shal not my hart be afraid: and though there rose vp warre agaynst me, yet wyl I put my trust in hym.

* One thyng haue I desired of ẏ lord, Luke.x.g
which I wyll require: euen that I maye B
dwell in the * house of the Lorde all the i.Ki.viii.c
dayes of my lyfe, to beholde the faire beuty of the lorde and to visite his temple.

For in the tyme of trouble he shal hide
me in his * tabernacle: yea in the secrete i.Ki.xxi.a
place of his dwellyng shall he hyde me, & set me vp vpon a * rocke of stone. ii.King.xxiii.c

And now shal he lift vp my hed: aboue myne enemies round about me.

Therfore wyll I offer in his dwelling an oblation with great gladnesse: I wyll syng and speake prayses vnto the Lorde. C

Hearken vnto my voyce, O Lord, whē I crye vnto thee: haue mercy vppon me & heare me.

My harte hath talked of thee: seeke ye my face: thy face lorde wyll I seke.

O hyde not thou thy face fro me: nor cast thy seruaunt away in displeasure.

Thou hast bene my succour, leaue me not, neyther forsake me, O God of my saluation.

When my father and my mother forsake me: the Lorde taketh me vp.

Teache me thy waye O Lord, & leade me the ryght waye, bicause of myne enemies. D

Deliuer me not ouer into the wyll of myne aduersaries: for there are false witnesses rysen vp agaynst me, and such as speake wrong.

I should vtterly haue fainted, but that I beleue verely to see the goodnesse of the lorde, in the lande of the liuyng.

O tarye thou the Lordes leysure * bee
stronge: and he shall comfort thine harte, Ps.xxxii.e

and put thou thy trust in the Lorde.

The. xxviii. Psalme.

Ad te domine clamabo.

A Psalme of Dauid.

[A] Unto thee will I cry, O Lord my strength: think no scorne of me, least if thou make thee as though thou heardest not I become like them that go downe into the pit.

Heare the voyce of my humble peticions, when I crye vnto thee: when I hold vp my handes towarde the mercy seat of thy holy temple.

O plucke me not awaye (neither destroye
[B] me) with the vngodlye and wicked doers:
[Jer. ix. b.] *which speak frendly to their neighbors
but ymagine mischiefe in their hartes.

*Rewarde them accordyng to theyr
[Job xxxiiii. d] dedes: and accordyng to the wickednesse
[mat. xvi. d] of their owne inuentions.
[Rom. ii. b] Recompence them after the worke of theyr handes; paye them that they haue deserued.

For they regarde not in theyr mynde the workes of the Lorde, nor the operation of his handes: therfore shall he breake them downe, and not builde them vp.

Praysed be the Lord: for he hath heard
[C] the voice of myne humble peticions.
*The Lorde is my strength and my
[De. viii a] shielde, my harte hath trusted in hym and I am holpen: therfore my harte daunceth for ioye, and in my song will I praise him.

The Lorde is theyr strength: and he is the holesome defence of his annoynted.

O saue thy people, and geue thy bles-
[Deuter. xxxii. b] syng vnto *thine enheritaunce: fede them
and set them vp for euer.

The. xxix. Psalme.

Afferte domino.

A Psalme of Dauid (at the perfourmyng of the Tabernacle.

[A] Bring vnto the Lorde (O ye mighty: Bring yong rammes vnto the Lorde) ascribe vnto the lorde worship and strength.

Geue the Lorde the honor due vnto his name: worship the lord with holy worship.

[Ex. vii. a] *It is the Lord that commaundeth yͤ
[and. viii. a] waters: it is the glorious God yͭ maketh
[Ex. xiiii. g] the thonder.
[Mathe. viii. d] *It is the Lord that ruleth the Sea,
the voyce of the Lorde is mightye in ope-
[B] ration: the voyce of the lorde is a glorious
voyce.

The voyce of the Lorde breaketh the
*Cedre trees: yea, the Lord breaketh the [Esa. ii.]
Cedres of Libanus.

He made them also to skip like a calfe: Libanus also, and Sirion lyke a yonge Unicorne.

The voyce of the Lorde deuydeth the flames of fyer: the voyce of the Lorde shaketh the wildernesse, yea the lord shaketh
the wyldernesse of Cades. [C]

The voyce of the Lorde maketh the Hyndes to bryng foorth yong, and discouereth the thicke bushes: in his temple doth euerye man speake of his honor.

The Lorde sitteth aboue the waterfloude: and the Lorde remaineth a kyng for euer.

The Lorde shall geue strengthe vnto his people: the Lorde shall geue his people the blessyng of peace.

The. xxx. Psalme.

Exaltabo te domine.

A Psalme and song of the dedication of the house of Dauid. [A]

I Wyll magnify thee, O Lord, [The. vi.
for thou hast sette me vp: and [daye.
not made my foes to triumph [Mornyng
ouer me. [prayer.]

O Lorde my God, I cryed vnto thee, and thou hast healed me.

Thou Lorde haste broughte my soule out of hell: thou hast kept my life from thē that goe downe to the pit.

Syng prayses vnto the Lorde (O ye
Saincte of his:) and geue thankes vnto [B]
hym, for a remembraunce of his holines.
*For his wrath endureth but yͤ twink- [ii. Cor.
ling of an eye, and in his pleasure is lyfe: [iiii a]
heauinesse may endure for a nyghte, but ioye commeth in the mornyng.

And in my prosperitie, I sayde, I shal neuer be remoued: thou lord of thy goodnesse hadst made my hyll so strong.

Thou didst turne thy face (fro me) and I was troubled.

Then cryed I vnto thee, O Lorde, and [C]
gate me to my Lord ryght humbly.

What profite is there in my bloude, when I goe downe to the pitte?

Shal the dust geue thanks vnto thee? Or shall it declare thy truthe?

Heare O Lorde, and haue mercy vpon me: Lorde be thou my helper.

Thou hast turned my heauinesse into
ioye: thou hast put of my sackclothe, and [D]
girded me with gladnesse.

Therefore (shal euery good man) sing of thy prayse without ceasing: O my God

I

I will geue thankes vnto thee for euer.

The.xxxi.Psalme.

In te domine speraui.

To the chaunter a Psalme of Dauid.

A I N thee, O Lorde, haue I put
my trust, let me neuer be put
to confusion: deliuer me in
thy righteousnesse.

Bowe downe thine eare
to me: make hast to delyuer
me.

And be thou my strong rocke, and
house of defence: that thou mayeste saue
me.

For thou art my strong rocke, and my
castle: be thou also my guide, and lead me
for thy names sake.

Draw me out of ye net that they haue
layde priuylye for me: for thou arte my
strength.

Lu.xxiii. b *Into thy handes I commende my
spirit: for thou hast redemed me, O Lorde
Act.vii.g thou God of truthe.

B I haue hated them that hold of super-
stitious vanities: and my trust hath bene
in the Lorde.

I wil be glad and reioyce in thy mer-
cy: for thou hast considered my trouble, &
hast knowen my soule in aduersitye.

Thou hast not shut me vp into ye hand
of the enemye: but hast sette my feete in a
large rowme.

Haue mercy vpon me, O Lorde for I
am in trouble: and myne eye is consumed
for very heauinesse, yea my soule and my
body.

For my life is waxen old with heuines:
and my yeres with mournyng.

My strength faileth me bicause of mine
C iniquitie: and my bones are corrupt.

I became a reprofe among al mine
enemyes, but specially among my neigh-
bors, and they of mine acquaintance wer
afrayd of me: and they that dyd se me wi-
out conueyed themselues from me.

I am cleane forgotten, as a dead man
out of mynd: I am become lyke a broken
vessell.

For I haue heard the blasphemy of the
multitude: & feare is on euery syde, whyle
they conspyre together against me, and
take theyr counsayle to take away my
lyfe.

But my hope hath bene in thee, O
Lorde, I haue sayde: thou arte my
God.

My tyme is in thy hande, deliuer me
from the hande of myne enemies: & from
them that persecute me.

Shew thy seruaunt the lyghte of thy D
countenaunce: and saue me for thy mer-
cies sake.

Let me not be confounded, O lord, for
I haue called vpon thee: let the vngodlye
be put to confusion, and bee put to silence
in the graue.

Let the lying lyppes be put to sylence,
which cruelly, disdainfullye, and despyte-
fully speake agaynst the ryghteous.

O howe plentifull is thy goodnesse,
whiche thou haste layde vp for them that
feare thee: and that thou haste prepared
for them, that put theyr trust in thee, euen
before the sonnes of men.

Thou shalte hyde them priuylye by
thyne own presence, from the prouoking E
of all men: thou shalt kepe them secretely
in thy tabernacle, from the stryfe of ton-
ges.

Thankes be to the Lord: for he hath
shewed me maruellous great kindenesse
in a strong citie.

And when I made haste, I sayde: I
am cast out of the syght of thyne eyes.

Neuerthelesse, thou heardeste the
voyce of my prayer: when I cryed vnto
thee.

O loue the Lorde all ye hys sainctes:
for the Lorde preserueth them ye ar faith-
ful and plenteously rewardeth he ye proud
doer.

*Be strong, and he shall stablyshe Ps.xxvii.
your hart, al ye that put your trust in the & xxxi.c
Lorde.

The.xxxii.Psalme.

Beati quorum.

An instruction of Dauid.

BLessed is he, whose vnrighte- A Euening
ousnesse is forgeue: and whose Prayer.
sin is couered.

*Blessed is the man, vnto Ro.iiii.a
whome the lorde imputeth no
sin: and in whose spirit there is no guile.

For whyle I helde my tong, my bones
consumed away: through my dayly com-
playning.

For thy hande is heauy vpon me daye B.
and nighte: and my moysture is lyke the
drouth in Sommer. Sela.

I will knowlege my sinne vnto thee,
and myne vnrighteousnesse haue I not
hyd.

I said *I will confesse my sinnes vnto Job.xxiii c
the Lorde, and so thou forgauest the wic- Luk.xv d
kednesse of my sinne. Sela.

For this shall euery one that is Godly, make his prayer vnto thee: in a tyme whē thou mayst be founde: but in the great water floudes they shall not come nye hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me rounde aboute with songes of delyueraunce. Sela.

C I wyll enfourme thee, and teach thee in the way wherin thou shalt go: & I wyll guide thee with myne eye.

Be ye not lyke horse and mule, which haue no vnderstandyng: whose mouthes must be holden with bit and brydle, least they fall vpon thee.

Great plagues remayn for the vngodly: but whoso putteth his trust in the Lorde, mercy embraceth hym on euerye syde.

Be glad, O ye ryghteous, and reioyce in the lorde: and be ioyfull all ye that are true of heart.

The.xxxiii.Psalme.

Exultate iusti in domino.

A
Ps.xcvii.b. Eph.v.d Coll.iii.c

REioyce* in the Lorde, O ye ryghteous: for it becommeth well the iust to be thankful.

*Prayse the Lorde wyth harp: sing Psalmes vnto him with the Lute and instrumente of tenne strynges.

Syng vnto the Lorde a newe song: syng prayses lustely (vnto hym) with a good courage.

For the woorde of the Lorde is true: & al his woorkes are faythfull.

He loueth ryghteousnesse and iudgement: the earth is full of the goodnesse of the Lorde.

Gene.i.a *By the woorde of the Lorde wer the heauens made: and all the hostes of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon an heap, and layeth vp the depe as in a treasure house.

B Let all the earth feare the Lord: stand in awe of hym, all ye that dwell in the worlde.

ps.cxlviii.a *For he spake, and it was done: he commaunded, and it stode fast.

Psal.i.a. Esa.viii.b The lorde bryngeth the *counsayle of the heathē to nought, and maketh the deuises of the people to bee of none effecte: (and casteth out the counsails of Princes.)

The counsayle of the Lorde shall endure for euer: and the thoughtes of hys hearte from generation to generation.

Blessed are the people, whose God is ye Lorde Jehouah: and blessed are the folke that haue chosen hym to be theyr inheritaunce.

The Lorde looked downe from heauē and behelde all the chyldren of men: from the habitation of his dwellyng, he consydereth all them that dwell in the earth. C

He fashioneth all the heartes of them: and vnderstandeth all theyr woorkes.

There is no king that can be saued by the multitude of an hoste: neyther is any myghtye manne delyuered by muche strength.

A horse is counted but a vayne thyng to saue a man: neyther shall he deliuer any man by his great strength.

Beholde the eye of the Lorde is vpon them that feare hym: and vpon them that put theyr trust in his mercy. D

To deliuer theyr soules from death: & to fede them in tyme of dearth.

Our soule hath patiently taryed for ye Lorde: for he is our help and our shield.

For our harte shall reioyce in hym, bycause we haue hoped in his holy name.

Let thy mercyfull kyndnesse (O Lord) be vpon vs: lyke as we haue put our trust in thee.

The.xxxiiii.Psalme.

Benedicam dominum.

Of Dauid, when he chaunged his speach before Abimelech, which droue him away and he departed.

I Wyll alway geue thankes vnto the Lorde: his praise shal euer be in my mouth. A

My soule shal make her boast in the Lorde, the hūble shall heare thereof and be glad.

O prayse the Lord with me: and let vs magnify his name together.

*I soughte the Lorde, and he hearde me: yea, he delyuered me oute of all my feare. i.Re.xvii

They had an eye vnto hym, and were lyghtened: and theyr faces were not ashamed.

Loe, the poore cryeth, and the Lorde heareth hym: yea, and saueth hym out of all his troubles.

*The aungell of the Lorde taryeth round about them that feare hym, and delyuereth them. B Iosu.v.d iiii.Re.vi

O taste and see howe gratious ye lorde is: *blessed is the manne that trusteth in hym. Psal.ii. Ps.cxxvi.a

D

O feare the lord, ye that be his saintes: for they that feare hym lacke nothyng.

The Lyons doe lack, and suffer hunger:* but they whiche seke the lord, shall wante no maner of thyng that is good. Mat.vii.b

Come ye chyldren, and hearken vnto me: I wyll teache you the feare of the lorde.

C 1.Pe.iii.c *What man is he that lusteth to liue and fayn would see good dayes? kepe thy tong from euill and thy lippes that they speake no guile.

Eschew euyl and do good, seke peace & ensue it.

The eyes of the Lorde are ouer the ryghteous: and his eares are open vnto their prayers.

The countenaunce of the Lorde is agaynst them that doe euyll: to roote oute the remēbraunce of them frō of the earth.

The ryghteous cry, and the lorde heareth them: and delivereth them oute of al theyr troubles.

The Lord is nigh vnto them that are of a contrite hart, and wil saue such as be of an humble spirite.

D Prouer.xxiiii.d Ac.xiiii.d ii.Timo.iii.c *Great are the troubles of the ryghteous: but the Lorde delivereth hym oute of all.

He kepeth all his bones: so y^t not one of them is broken.

But misfortune shal slay the vngodly: and they that hate the ryghteous shall be desolate.

The lord delivereth the soules of his seruantes: and al they that put their trust in hym shall not be destitute.

The.xxxv.Psalme.

Iudica domine nocentes.

Of Dauid.

I The.vii.daie. Morning prayer Plead thou my cause, O lord, with thē that striue with me: and fight thou agaynst them that fight agaynst me.

Lay hand vpon the shield and buckler: and stande vp to help me.

Bring forth the speare and stop y^e way against them that persecute me: say vnto my soule, I am thy saluation.

Let them be confounded & put to shame that seke after my soule: let thē be turned back and brought to confusion, that imagine mischief for me.

Psal.lxxxiii c *Let thē be as the dust before y^e wind: & the angel of the lord scatteryng them.

Let their way be dark & slippery: & let the angel of the lord persecute them.

For they haue priuily layde theyr net to destroy me whout a cause: yea, euē whout a cause haue they made a pit for my soule.

B Let a sodein destruction com vpō him vnawares: and his net that he hath layd priuily catche himself: that he may fall into his own mischief.

And my soule be ioyfull in the lorde: it shall reioyce in his saluation.

And my bones shal say, lord who is lyke vnto the, which deliuerest y^e poore frō him y^t is to strōg for him: yea, y^e poore & hym y^t is in misery, from him that spoyleth hym.

False witnesse did ryse vp: they layde to my charge thinges that I know not.

They rewarded me euil for good, to the great discomfort of my soule.

Neuerthelesse, when they were sick I put on sackclothe: and humbled my soule with fastyng, and my prayer shall tourne into myne owne bosome. C

I behaued my self, as though it had ben my frend, or my brother: I went heauily, as one that mourneth for his mother.

But in mine aduersity they reioyced & gathered thē together: yea, y^e very abiects came together against me vnawares, makyng mowes at me, and ceassed not.

With the flatterers were busy mockers: which gnashed vppon me w^t theyr teeth.

Lord, how lōg wilt thou loke vpō this? O deliuer my soule from y^e calamities which thei bring on me: & my derling frō y^e lions.

So wil I geue thee thanks in y^e great congregation: I wil prayse thee among much people.

O let not them that are mine enemies triumph ouer me vngodly: neither let thē wink with their eyes y^t *hate me without a cause. Ps.lxix.a John.xv.d

D And why? their cōmonig is not for peace but thei imagine deceitful wordes against them that are quiet in the lande.

They gaped on me with theyr mouthes and sayd fye on thee: fye on thee, we sawe it with our eyes.

This thou hast sene, O lord: holde not thy tong thē, go not far from me, O lorde.

Awake & stand vp to iudge my quarel: auenge thou my cause, my god & my lord.

Judge me, O lord my God, accordyng to thy righteousnesse: and lette them not triumph ouer me.

Let them not say in their heartes, there there, so would we haue it: neither let thē say, we haue deuoured hym.

Let them be put to confusion and shame together, y^t reioyce at my trouble: let them

 be

be clothed with rebuke and dishonor that boast themselues agaynst me.

Let them be glad and reioyce ẏ fauour my righteous dealing: yea, let them saye alway, blessed be the lord which hath pleasure in the prosperity of his seruant.

And as for my tong, it shalbe talkyng of thy ryghteousnesse: and of thy praise al the day long.

The .xxxvi. Psalme.

Di it iniustus.

To the chaunter of Dauid the seruaunt of the Lorde.

A
Ro. iii. c. My hart sheweth me ẏ wicked nes of ẏ vngodly: ẏ * there is no fear of god before his eies. For he flattereth himself in his own sight: vntyll his abhominable synne be found out.

The wordes of his mouth are vnrighteous, and ful of deceite: he hath lefte of to behaue hymself wisely, and to doe good.

He imagineth mischief vpō his bed, and hath set hymself in no good way, neyther doth he abhorre any thyng that is euyl.

Thy mercy, O lord, reacheth vnto ẏ heauen: and thy faithfulnes vnto the clouds.

Thy righteousnesse standeth lyke the strong mountaines: thy iudgementes are lyke the great depe.

Thou lord shalt saue both man & beast, how excellent is thy mercy O God: and ẏ
B children of men shall put theyr truste vnder the shadow of thy wynges.

Thei shalbe satisfied with the plenteousnesse of thy house: & thou shalt geue them drink of thy pleasures, as out of the riuer.

For with thee is the well of lyfe: and in thy lyght shall we see lyght.

O continue foorth thy louing kindnes vnto thē that know thee: & thy righteousnesse vnto them that are true of hart.

O let not ẏ fote of pride com against me: & let not ẏ hād of ẏ vngodly cast me down.

Ther ar thei falle(al) ẏ work wickednes thei ar cast doun, & shal not be able to stād.

The .xxxvii. Psalme.

A
Noli Emulari.

Euening prayer. A Psalme of Dauid.

Fret not thy self bicause of the vngodly: neither be thou enuious against the euyl doers.

For they shall soone be cut downe lyke the grasse: and be withered euen as a grene herb.

Put thou thy trust in the lorde, and be doyng good: dwell in the land, and verily thou shalt be fed.

Delyght thou in the Lord: and he shall geue thee thy hartes desyre.

Commit thy way vnto the Lord, and put thy trust in him, & he shall bryng it to passe.

He shall make thy ryghteousnesse as cleare as the lyght: and thy iuste dealyng as the noone daye.

Holde thee styll in the lorde, and abyde patiētly vpon hym: but greue not thy self at hym whose way doth prosper against ẏ man that doth after euill counsayles.

Leaue of from wrath, and let goe dyspleasure: fret not thy self, els shalt thou be moued to do euill.

Wicked doers shall be rooted out: and they that patiently abide the lorde, those shall enheryte the land. B

Yet a litle whyle, and the vngodly shal be cleane gone, thou shalt loke after hys place, and he shalbe away.

But ẏ meke spirited shal possesse ẏ earth: & shalbe refreshed in ẏ multitude of peace.

The vngodly seketh counsail agaynst ẏ iust: & gnasheth vpon him with his teeth.

The lord shall laugh hym to scorne: for he hath sene that his day is commyng.

The vngodlye haue drawen oute the sweard, and haue bended theyr bowe, to cast down the poore and nedy, and to sley such as be of a ryght conuersation.

Their sweard shal go through their own hart: and theyr bow shalbe broken. C

A small thyng that the ryghteous hath: is better than great riches of ẏ vngodlye.

For ẏ armes of the vngodly shalbe brokē: and the lord vpholdeth the righteous.

The lord knoweth ẏ daies of the godly: & theyr enheritance shal endure for euer.

They shal not be confounded in the perillous tyme: and in the dayes of dearthe
they shal haue inough. D

As for the vngodly they shall perishe: and the enemies of the Lorde shall consume, as the fatte of lambes, yea, euen as the smoke shal they consume away.

The vngodlye borroweth, and payeth not againe, but the righteous is merciful and liberall.

Such as be blessed of god, shal possesse the lande: and they that be cursed of hym, shalbe rooted out.

The lord ordereth a good mans going: & maketh his waye acceptable to hymself.

* Though he fall he shall not be caste away: for the Lorde vpholdeth hym with his hand. Pro. xxiiii. b.

I haue bene yong, and now am olde:

and

and yet saw I neuer the righteous forsa
ken, nor hys sede begging their bread.
Psal.cxi.c. * The righteous is euer mercifull and
lendeth, and hys sede is blessed.
Flye from euill, and do the thing that
is good: and dwell for euer more.
C For the Lord loueth the thing that is
ryght, he forsaketh not hys that be godly,
but they are preserued for euermore.
(The righteous shalbe punished:) as for the
sede of the vngodly, it shalbe roted out.
The righteous shall enherite the land:
Pro.x.b. and dwell therin for euer.
*The mouth of the righteous is exerci
sed in wisdom: and his tonge will be tal
king of iudgement.
The law of hys God is in hys heart, &
hys goinges shall not slide.
The vngodly seeth the righteous: and
seketh occasion to slay hym.
F The Lord wyll not leaue hym in hys
hande, nor condẽne hym when he is iud-
ged.
Hope thou in the Lorde: and kepe hys
way, and he shall promote thee, that thou
shalt possesse the lande: when the vngod-
ly shall perish, thou shalt see it.
I my selfe haue sene the vngodly in
great power, and florishing lyke a grene
bay tree.
And I went by, & loe, he was gone: I
sought hym but (hys place) coulde no where
G be founde.
Kepe innocency, and take hede vnto the
thing that is right, for that shall bryng a
man peace at the last.
As for the transgressoures they shall
perish together, and the ende of the vn-
godly is, they shalbe roted out at the last.
But the saluation of the righteous cõ-
meth of the Lorde, whiche is also their
strength in the tyme of trouble.
And the Lord shall stande by them, and
saue them: he shall deliuer them from the
vngodly, and shal saue them bicause they
put their trust in hym.

The. xxxviii. Psalme.

Domine ne in furore.

A Psalme of Dauid for re-
membraunce.

A The. viii. day. Mornyng prayer Psa. vi. a Iere. x. d.

Put me not * to rebuke (O
Lord) in thyne anger: ney-
ther chasten me in thy hea-
uy displeasure.
For thine arowes sticke
fast in me, and thy hande
presseth me sore.
There is no health in my flesh, bicause
of thy displeasure: neyther is there any
rest in my bones, by reason of my synne.
For my wickednesses are gone ouer my
head: and are lyke a sore burthen, to heuy
for me to beare. B
My woundes stynke and are corrupt:
through my folishnesse.
I am brought into so great trouble and
misery, that I go mourning all the daye
long.
For my loynes are filled with a sore
disease, and there is no whole part in my
body.
I am feble and sore smitten: I haue
roared for the very disquietnesse of my
heart.
Lord thou knowest all my desire, & my
groning is not hid from thee.
My heart panteth, my strength hath
fayled me: and the lyght of myne eyes is
gone from me.
*My louers and my neighboures dyd C
stande loking vpon my trouble: and my Iob.xix.b
kinsemen stode a farre of.
They also yͭ sought after my lyfe, layed
snares for me: and they that went about
to do me euil, talked of wickednesse, and
ymagined deceite all the day long.
As for me, I was like a deafe man and
heard not: and as one yͭ is dumme, which
doth not open hys mouth.
I became euen as a man that heareth
not: and in whose mouth there are no re-
profes.
For in thee O lord, haue I put my trust:
thou shalt aunswere for me, O Lord my
God.
I haue required yͭ they (euen my enemies)
should not triumph ouer me: for when my
fote slipt they reioyced greatly agaist me.
And I truly am set in the plage: & my D
heauinesse is euer in my syght.
For I wil confesse my wickednesse, and
be sory for my sinne.
But mine enemies liue and are migh-
tie: and they that hate me wrongfully, are
many in number.
They also that rewarde euill for good,
are against me: bicause I folow the thing
that good is.
Forsake me not (O Lord my God:) be
not thou farre from me.
Hast thee to helpe me, O Lord (God) my
saluation.

The. xxxix. Psalme.

Dixi custodiam vias.

To the chaunter of Ieduthun, a
Psalme of Dauid.

A I Sayd: I wyll take hede to
my wayes: that I offende
not in my tonge.
I wil kepe my mouth (as
it wer with a brydle:) while
the ungodly is in my sight.
I helde my tonge, and spake nothing.
I kept silence: yea, euen frõ good wordes,
but it was payne and griefe to me.
My heart was hote within me, and
whyle I was thus musyng, the fire kind-
led: and (at the laste) I spake wyth my
tonge.
Psa.xc.c. *Lord, let me know mine ende, and the
B number of my dayes: that I may be certi-
fied how longe I haue to lyue.
Job.vii.a *Beholde, thou hast made my dayes
e.viii.b. as it were a span long, and myne age is
euen as nothing in respect of thee: and
verely euery mã liuing is altogether va-
nitie. Sela.
Lu.xii.c. For man walketh in a vaine shadowe,
and disquieteth hymself in vayne: he hea-
peth vp richesse* and can not tel who shal
gather them.
And now lord, what is my hope? truely
my hope is euen in thee.
Deliuer me from all myne offences,
and make me not a rebuke vnto the foo-
lish.
I became dumme, and opened not my
mouth: for it was thy doing.
Take thy plage away from me: I am
C euen consumed by the meanes of thy he-
uy hande.
When thou with rebukes doest chasten
man for synne, thou makest his beauty to
consume away, like as it were a moth
fretting a garment: euery man therefore
is but vanitie. Sela.
Heare my prayer, O lorde, & with thine
eares consider my calling: holde not thy
peace at my teares.
For* I am a straunger with thee, and
ii. Para. a soiourner: as all my fathers were.
xxix.c. Oh spare me a litle, that I may recouer
my strength: before I goe hence, and bee
no more sene.

The.xl.Psalme.

Expectans expectaui.
To the chaunter, a Psalme
of Dauid.

A I Waited paciently for the lord
and he enclined vnto me: and
heard my calling.
He brought me also out of
the horrible pit, out of ỹ mire
and clay: and set my feete vpon the rocke
and ordered my goinges.
And he hath put a newe songe in my
mouth, euen a thankesgeuing vnto our
God.
Many shall see it, and feare: and shall Je.xvii.
put their trust in the lord.
*Blessed is the man, that hath set hys
hope in the lord, and turned not vnto the
proude: and to suche as goe aboute wyth
lyes.
O lord my God, great are thy wonde-
rous workes, which thou hast done: lyke
as be also thy thoughtes which are to vs
warde: and yet ther is no man that orde-
reth them vnto thee.
If I would declare them, and speake of
them: they should be moe than I am able
to expresse.
*Sacrifice and meate offring thou B
wouldest not haue, but myne eares haste Heb.x.b.
thou opened.
Burnt offeringes and Sacrifice for
sinne, hast thou not required: then sayd I,
loe, I come.
In the volume of the boke it is wrytten
of me, that I should fulfill thy wyll, O my
God: I am content to do it: yea, thy law is
within my heart.
I haue declared thy righteousnesse in ỹ C
great congregation: loe, I wil not refrain
my lyppes, O lorde, & that thou knowest.
I haue not hid thy righteousnesse with
in my heart, my talking hath bene of thy
truthe and of thy saluation.
I haue not kept back thy louing mer-
cy and truth: from the great congregati-
on.
Withdraw not thou thy mercy from me
O lorde: let thy louing kindnesse and thy
trueth alway preserue me.
For innumerable troubles are come a-
bout me, my sinnes hath taken such holde
vpon me, that I am not able to looke vp:
yea, they are more in number than the
heeres of my head, and my hart hath fai-
led me.
O lorde, let it be thy pleasure to deliuer
me, make haste (O lord) to helpe me.
Let them be ashamed and confounded
together ỹ seke after my soule to destroye
it: let them be driuen backewarde and be
put to rebuke that wish me euill.
Let them be desolate and rewarded
with shame, that say vnto me, fye vpon the D
fye vpon thee.
Let al those that seke thee, be ioyfull &
glad in thee: & let such as loue thy salua-
tion,

tion, say alway the Lord be praysed.

As for me, I am pore and nedy: but the Lord careth for me.

Thou art my helper, and redemer: make no long tarying (O my God.)

The.xli.Psalme.

Beatus qui intelligit,

To the chaunter, a Psalme of Dauid.

A Euening prayer. Pro. xiiii. d. Blessed is he * that considereth ẏ pore (and nedy) the Lord shall deliuer hym in the tyme of trouble.

The lorde preserue hym & kepe hym aliue: that he may be blessed vpõ earth: and deliuer not thou hym into ẏ will of his enemyes.

The lord comfort hym, when he lyeth sicke vpon hys bed: make thou al hys bed in hys sickenesse.

I sayd, lord be merciful vnto me: heale my soule, for I haue synned against thee.

B Myne enemies speake euill of me: whẽ shall he dye, and hys name perish?

And if he come to see me, he speaketh vanitie, and hys heart conceiueth falsehode within himselfe: and when he commeth forth he telleth it.

Al myne enemyes whisper together against me: euen against me do they imagine this euill.

Let the sentence of giltinesse procede against hym, & now that he lyeth: let hym ryse vp no more.

Psal. lv. c. Joh. xiii. b. Yea euen myne own familiar frende whom I trusted: *(which did also eate of my bread) hath layed great wayt for me.

C But be thou merciful vnto me (O lord) rayse thou me vp againe: and I shall rewarde them.

By thys I know thou fauourest me: that mine enemy doth not triũph against me.

And when I am in health, thou vpholdest me: and shalt set me before thy face for euer.

Blessed be ẏ lord God of Israel, world without ende. Amen. Amen.

The.xlii.Psalme.

Quemadmodum.

To the chaunter, a monition of the sonnes of Corah.

A Lyke as the heart desireth the water brokes, so longeth my soule after thee (O God.)

My soule is a thirst for God: yea, euen for the liuing God, when shal I come to appeare before the presence of God?

*My teares haue bene my meate day and night: while they dayly say vnto me where is now thy God? Psalme. lxxx. a.

Now when I thinke thereupon, * I powre out my heart by my self, for I went with the multitude, and brought them forth vnto the house of God. i. Kin. i. c. Psal. xvii. a.

In the voyce of prayse and thankesgeuing, among such as kepe holy day.

*Why art thou so full of heauinesse (O my soule?) and why art thou so vnquiete within me? Psalme, xliii. a. B

Put thy trust in God, for I wil yet geue hym thankes: for the helpe of hys countenaunce.

My God, my soule is vexed within me: therfore wil I remember thee, cõcerning *the land of Jordan, and the little hill of Hermon. Josu. iii. a.

One depe calleth another: bicause of the noyse of thy water pipes: *al thy waues and stormes are gone ouer me. Jon. ii. a.

The Lord hath graunted hys louing kindnesse: on the day tyme, & in ẏ night season did I sing of hym, and made my prayer vnto the God of my lyfe.

I wil say vnto the God of my strength: why hast thou forgotten me? why goe I thus heauily, while the enemy oppresseth me? C

My bones are smitten a sunder as with a sweard, while mine enemies (that trouble me) cast me in the teeth.

Namely, while they say dayly vnto me: where is now thy God?

Why art thou so vexed (O my soule?) and why art thou so disquieted within me?

O put thy truste in God: for I will yet thanke hym which is the help of my cõtenance, and my God.

The.xliii.Psalme.

Iudica me deus.

Geue sentence with me (O God) and defend my cause against the vngodly people: Oh deliuer me from ẏ disceitfull and wicked man. A

For thou art the God of my strength, why hast thou put me from thee? and why go I so heauyly, while the enemy oppresseth me?

Oh sende out thy lyght and thy truth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

And

B And that I may goe vnto the aultare of God, euen vnto the God of my ioy and gladnesse: and vppon the harpe wyll I geue thankes vnto thee (O God) my god.

Psalme. xlii. d. *Why art thou so heauy (O my soule:) and why art thou so disquieted wythin me?

O put thy trust in God: for I will yet geue hym thankes, which is the helpe of my countenance, and my God.

The .xliiii. Psalme.

Deus auribus nostris.

To the chaunter an instruction of the sonnes of Corah.

A The .ix. day mornyng prayer. De. vi. d.

WE haue heard with our eares (O God) * our fathers haue tolde vs, what thou hast done in their time of olde.

How thou hast driuen oute the heathen with thy hande, and planted them in: how thou hast destroyed the nations, and cast them out.

Deu. ix. a. *For they gat not the lande in possession through their own sweard, neyther was it their own arme that helped them.

But thy right hande and thyne arme, and the light of thy countenance: bicause thou haddest a fauoure vnto them.

Psalme. xcvii. a *Thou art my king (O God:) sende helpe vnto Iacob.

Through thee will we ouerthrowe our enemies: and in thy name will we treade them vnder, that rise vp against vs.

For I wil not trust in my bow: yet it is not my sweard that shal helpe me.

But it is thou that sauest vs from oure enemy: and puttest them to cõfusion that hate vs.

B We make our boast of God al the daye long: and will prayse thy name for euer.

But now thou art farre of, and puttest vs to confusion: and * goest not forth w our armies.

Psa. xl. c. Thou makest vs to turne our backes vpõ our enemies: so that they which hate vs, spoile our goods.

Thou lettest vs be eaten vp like shepe: and hast scatred vs among the heathen.

Thou sellest thy people for noughte: and takest no mony for them.

C Thou makest vs to be rebuked of oure neighboures: to be laughed to scorne, and had in derision, of them that are rounde about vs.

Psalme. lxxix. a. *Thou makest vs to be a by worde among the heathen: and that the people shake their heades at vs.

My confusion is daily before me: and the shame of my face hath couered me.

For the voice of the slaunderer, and blasphemer: for the enemy and auenger,

And though al this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy couenant.

Our heart is not turned back: neither our steppes gone out of thy way. D

No not when thou hast smitten vs in to the place of dragons: and couered vs with the shadow of death.

If we haue forgotten the name of our God: and holden vp our handes to any straunge God: shal not God search it out: for he knoweth the very secretes of the heart.

*For thy sake also are we killed al the day long: and are counted as shepe appointed to be slayne. Ro. viii.

Up Lord, why slepest thou? awake, and be not absent from vs for euer.

Wherfore hidest thou thy face? and forgettest our misery and trouble.

*For our soule is brought low euen vnto the dust: our belly cleueth vnto the grounde. Psa. cxix. a.

Arise and helpe vs, and deliuer vs, for thy mercies sake.

The .xlv. Psalme.

Eructauit cor meum.

To him that excelleth among lillies, an instruction of the children of Corah, a song of loue.

MY heart is enditing of a good matter: I speake of the thinges, which I haue made vnto the king. A

My tonge is the pen: of a ready writer.

Thou art fairer than the children of men, full of grace are thy lippes: bicause God hath blessed thee for euer.

Girde thee with thy sweard vpon thy thigh (O thou most mightie) according to thy worship and renowne.

Good lucke haue thou with thy honor ride on bicause of the worde of truth, of mekenes, and righteousnesse, & thy right hande shall teach thee terrible thinges.

Thy arowes are very sharpe, and the people shalbe subdued vnto thee: euen in the middest among the kinges enemies. B

*Thy seate (O God) endureth for euer: the scepter of thy kingdom is a right scepter. Heb. i. b.

Thou

Thou hast loued righteousnes, and hated iniquitie:wherfore God(euē thy god) hath annointed thee with ẏ oyle of gladnesse aboue thy fellowes.

Al thy garments smel of Mirre, Aloes, and Cassia:out of ẏ yuory palaces, wherby they haue made thee glad.

Kynges daughters wer amōg thy honorable women:vpon thy right hand did stand the Quene in a vesture of golde, (wrought about with diuers coloures)

Hearkē(O daughter)and cōsider: enclyne thyne eare: forget also thyne own people,and thy fathers house.

So shall the kyng haue pleasure in thy beauty:for he is thy Lord(God)and worship thou hym.

And the daughter of Tyre shalbe ther with a gift: lyke as the rich also among the people shall make their supplication before thee.

The kynges daughter is all glorious within:her clothing is of wrought golde.

She shalbe brought vnto the kyng in rayment of nedle work: the virgins that be her felowes,shal beare her companye, and shalbe brought vnto thee.

With ioy and gladnesse shall they be brought,and shal enter into the kynges palace.

In stede of thy fathers thou shalt haue children:whom thou mayest make Princes in al landes.

I wil remember thy name from one generatiō to another:therfore shall the people geue thankes vnto thee world without ende.

The.xlvi.Psalme.

Deus noster refugium.

To the chaunter,a song for the children of Corah vpon Alamoth.

A GOd is our hope and stregth: a very present helpe in trouble.

Therfore wil not we feare, though the earth be moued: and though ẏ hilles be caryed into ẏ middest of the sea.

Psalme, xciii.a. *Though the waters therof rage and swell,and though the mountaines shake at the tempest of the same. Sela.

The riuers of the floud therof shall make glad the citie of God: the holy place of the tabernacle of the most hiest.

God is in the middest of her, therefore shal she not be remoued: God shall helpe her,and that right early.

The heathen make much a do, and the kingdomes are moued:but God hath shewed hys voyce,and the earth shal melt away.

The Lord of hostes is with vs: ẏ God of Iacob is our refuge. Sela. B

O come hither,and behold the workes of the Lord: what destructions he hath brought vpon the earth.

*He maketh warres to ceasse in al the world:he breaketh ẏ bow, and knappeth the speare in sunder,and burneth the charets in the fier. Psalme. lxvi.a.

Be stil then and know ẏ I am God: I wil be exalted among the heathen,and I wilbe exalted in the earth.

The Lord of hostes is with vs, ẏ God of Iacob is our defence. Sela.

The.xlvii.Psalme.

Omnes gentes plaudite.

To the chaunter a Psalme for the children of Corah.

O Clap your handes together(al ye people:)O sing vnto God with the voice of melody. I Euening prayer.

For the Lord is hie and *to be feared,he is ẏ great kyng vpon al the earth. Psalme. xcvi.a,

He shal subdue the people vnder vs, & the nations vnder our fete.

He shal chose out an heritage for vs:euē the worship of Iacob whom he loued.

God is gone vp with a mery noyse,and the Lord with the sounde of the trumpe.

O syng prayses syng prayses vnto our God: O syng prayses, syng prayses vnto our kyng.

For God is ẏ kyng of al ẏ earth,syng ye prayses with vnderstanding.

God reigneth ouer the heathen: God sitteth vpon hys holy seate.

The Prynces of the people are ioyned vnto the people of the God of Abraham: for God(which is very hie exalted)doth defend the earth, as it wer with a shield.

The.xlviii.Psalme.

Magnus dominus.

A song of a Psalme of the children of Corah(in the seconde day of our Sabboth.)

GReat is the Lord,and highly to be praysed, in the citie of our God euen vpon hys holy hyll.

The hill of Sion is a faire place, and the ioy of the whole earth: vpon the north syde lyeth the citie of the great kynge, God

is

is well knowen in her palaces, as a sure refuge.

For loe, the kynges (of the earth:) are gathered and gone by together.

They maruailed to see such thinges: they were astonyed and sodeynly caste down.

B Feare came then vppon them, and sorowe, as vppon a woman in her trauayle.

Thou shalt breake the shippes of the sea, thorow the eastwynde.

Lyke as we haue heard, so haue we sen in the citie of the Lord of hostes, in the citie of our God: God vpholdeth thesame for euer. Sela.

We wayte for thy louing kindnesse (O God:) in the middest of thy temple.

(O God) according vnto thy name, so is thy prayse vnto the worldes ende: thy right hande is full of righteousnesse.

C Let the mount Sion reioyce, and the daughters of Juda be glad bicause of thy iudgementes.

Walk about Sion, and go round about her, and tel the towres thereof.

Marke wel her bulwarkes, set vp houses, that ye may tel them that come after.

For thys God is our God for euer and euer: he shalbe our guide vnto death.

The.xlix. Psalme.

Audite hec gentes.

To the chaunter, a Psalme for the children of Corah.

A O Heare ye thys, all ye people: ponder it with your eares, al ye that dwell in the world.

Hye and low, rich & poore, one with another.

My mouth shal speake of wisdom: and my heart shal muse of vnderstanding.

I will encline mine eare to the parable: and shew my dark speach vppon the harp.

Wherfore should I feare in the dayes of wickednesse: and when the wickednes of my heeles cōpasseth me round about:

Psa. lii, b Luc. xii. c *There be some that put their trust in their goodes, and boast themselues in ye multitude of their riches.

B But no mā may deliuer hys brother, nor make agreement vnto God for him.

i. Pet. i. c i. Joh. ii. a *For it coste more to redeme theyr soules, so that he must let that alone for euer.

Yea, though he liue long: and see not ye graue.

*For he seeth that wise men also dye, and perish together, as wel as the ignoraunt and folish, and *leaue their riches for other. Ecc. ii. c. and iii. a. Job. xxviii. c. Luk. xii. c

And yet they think, that their houses shall continue for euer: and that their dwelling places shall endure frō one generation to another: and cal the landes after their own names.

Neuerthelesse, man will not abyde in honor: seyng he may be compared vnto ye beastes that perish: thys is the way of them.

Thys is their folishnes, and their posteritie prayse their saying. Sela.

They lye in the hell lyke shepe, death C gnaweth vpon them: and the righteous shal haue domination of them in ye morning: their beautie shal consume in ye sepulchre out of their dwelling.

But God shall deliuer my soule from the place of hell, for he shall receiue me.

Be not thou afraid though one be made rich: or if the glory of his house be increased.

*For he shal cary nothing away wyth hym when he dyeth: neyther shall hys pompe folow hym. Job. xxvi

For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men wil speake good of thee.

He shal folow the generations of hys fathers, and shal neuer see light.

Man being in honor hath no vnderstanding: but is compared vnto ye beastes that perish.

The.l. Psalme.

Deus deorum dominus.

A Psalme of Asaph.

THe Lorde: euen the moste A mightie God, hath spoken, The.x. and called the world from day. Mor- the rising vp of the sunne, ning vnto the going down ther- prayer of.

*Out of Sion hath God appeared in Esa. ii. a perfect beautie.

Our God shal come, and shal not kepe silence: there shal go before hym a consuming fire, and a mighty tempest shall bee styrred vp rounde about hym.

He shal cal the heauē from aboue, and the earth, that he may iudge hys people.

Gather my Saintes together vnto me: those that haue made a couenante wt me, with Sacrifice.

And

B And the heauens shal declare his righ-
teousnesse:for God is iudge hymselfe.
Heare O my people and I wil speake:
I my selfe wyl testifie against thee, O Is-
raell:for I am God, euen thy God.
I wyl not reproue thee: bicause of thy
Sacrifices, nor for thy burnt offrings, bi-
cause they were not alway before me.
Esa.i.c. Amo.v.d Iere.vii.c. *I wyll take no bullocke out of thy
house:nor he goates out of thy foldes.
For all the beastes of ẏ forest are mine
and so are the cattell vppon a thousande
hilles.
I know al the foules vpon the moun-
taines:and the wilde beastes of the fielde
are in my sight.
If I be hungry, I wyl not tell thee:for
Leui.xxv. d. *the whole world is myne, and all that
therin is.
Psalme. xxiiii.a. Thynkest thou that I wyl eate bulles
i.Cor.x.f. flesshe:and drynke the bloud of goates?
C Offer vnto God thankesgeuing: and
pay thy vowes vnto the most hyest.
And *call vpon me in the tyme of trou-
ii.Para. xx.a. ble: so will I heare thee, and thou shalt
prayse me.
But vnto the vngodly sayd God: Why
doest thou preache my lawes, and takest
my couenaunt in thy mouth?
Wheras thou hatest to be refourmed:
and hast cast my wordes behinde thee.
When thou sawest a thefe thou consen-
tedst vnto him:and hast bene partaker w
the aduouterers.
D Thou hast let thy mouth speake wyc-
kednesse:and with thy tongue thou haste
set forth deceite.
Thou sattest and spakest againste thy
brother: yea, and hast slaundered thyne
own mothers sonne.
These thinges haste thou done, and I
helde my tonge: & thou thoughtest (wic-
kedly) that I am euen such a one as thy
selfe: but I will reproue thee, and set be-
fore thee, the things that thou hast done.
O consider thys ye that forget God: lest
I plucke you away, and there be none to
deliuer you.
Whoso offreth me thankes and prayse,
he honoreth me: and to him that ordreth
his conuersation right, will I shewe the
saluation of God.

The.li.Psalme.

Miserere mei deus.

To the chaunter, a Psalme of Dauid, when
the Prophet Nathan came vnto him, af-
ter he was gone into Bethsabe.

Haue mercy vpon me (O God) I
after thy (great) goodnes: ac-
cording vnto the multitude
of thy mercies, do away mine
offences.
Wash me throughly fro my wickednesse
and cleanse me from my sinne.
For * I knowlege my faultes:and my Iob.xiii.c
sinne is euer before me. Luk.xv.d
Against thee only haue I synned, and
done thys euil in thy sight:*that ẏ migh-
test be iustified in thy saying, and cleare Ro.iii.a.
when thou art iudged.
Behold, I was shapen in wickednes:
and in sinne hath my mother conceiued
me.
But loe, thou requirest truth in the in- B
warde partes, and shalt make me to vn-
derstande wisdom secretly.
Thou shalt pourge me with * Isope, & Nu.xix.d
I shalbe cleane:thou shalt washe me, and
I shalbe whiter than snow.
Thou shalt make me heare of ioy and
gladnesse:that the bones which thou hast
broken may reioyce.
Turne thy face frõ my synnes, and put
out al my misdedes.
*Make me a cleane heart (O god) and Ezechiel.
renew a right spirit within me. xxxvi.c.
Cast me not away from thy presence, &
take not thy holy spirit from me.
O geue me the comfort of thy helpe a-
gaine:and stablish me with thy fre spirit.
Then shal I teach thy wayes vnto the
wicked, and sinners shalbe conuerted vn-
to thee.
Deliuer me from bloud giltinesse (O
God) thou that art the God of my health:
and my tonge shal sing of thy righteous-
nesse.
Thou shalt open my lippes, (O Lord:)
and my mouth shal shew thy prayse.
For ẏ desirest no Sacrifice, els would I D
geue it thee: * but ẏ delitest not in burnt Psal.l.a.
offringes. Esay.i.c.
The Sacrifice of God is a troubled spi Amo.v.d
rit, * a broken and a contrite heart: (O Acte.vii.f
God) shalt thou not despise. Esay. lxvi.a.
O bee fauourable and gracious vnto
Sion:builde thou the walles of Ierusa-
lem.
Then shalt thou be pleased with * the Ro.xii.a.
Sacrifice of righteousnesse, with ẏ burnt
offringes and oblations: then shall they
offer younge bullockes vppon thyne al-
tare.

The

The.lii.Psalme.

Quid gloriaris in malitia.

To the chaunter, an exhortation of Dauid, when Doeg the Edomite came to Saule and shewed him, saying: Dauid is come to the house of Ahimelech.

A WHy boastest thou thyself, thou Tiraunt, that thou canst doe mischiefe:

Whereas the goodnesse of God: endureth yet dayly, thy tonge ymagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasoure.

Thou hast loued vngraciousnesse more than goodnesse: and to talke of lyes more than righteousnesse. Sela.

Thou hast loued to speake al wordes ẏ may do hurt: O thou false tounge.

B Therefore shall God destroye thee for euer, he shal take thee and pluck thee out of thy dwelling, and roote thee out of the lande of the liuing. Sela.

The righteous shal see thys, and feare: and shal laugh him to scorne.

Loe this is the man that toke not God for hys strẽgth: but *trusted vnto ẏ multitude of hys riches, and strengthed himselfe in his wickednesse.

Psa.xlix, a, Luke. xii,c.

As for me I am lyke a grene olyue tree in the house of God, my truste is in the tender mercye of God for euer and euer.

I will alway geue thankes vnto thee, for that thou haste done: and I will hope in thy name, for thy Sainctes lyke it wel.

The.liii.Psalme.

Dixit insipiens.

To the chaunter vpon Mahalah, an instruction of Dauid.

A Euening prayer. Psalme. xiiii.a, Psalme. xiii,a Ro,iii.c.

THe *folish body hath said in his hearte, there is no God.

Corrupte are they, and become abhominable in their wickednesse, *there is none that doth good.

God loked down from heauen vpõ the children of men: to see if there were any that woulde vnderstande and seke after God.

But they are all gone out of the waye, they are altogether become abhominable there is also none that doth good, no not one.

Are not they without vnderstanding, that work wickednesse eating vp my peo- B
ple as if they would eate bread: thei haue not called vpon God.

They were afrayde, where no feare was: for God hath broken the bones of hym that besieged thee: thou hast put the to confusion, bicause God hath despysed them.

Oh that the saluation were geuen vnto Israel out of Sion: Oh that the Lorde woulde deliuer hys people out of captiuitye.

Then should Jacob reioyce and Israel should be ryght glad.

The.liiii.Psalme.

Deus in nomine tuo.

To the chaunter in melodies, an instruction of Dauid when the Zephites came and sayd vnto Saule: hath not Dauid hid himselfe amongest vs.

SAue me (O God) for thy A
names sake: and auenge me in thy strength.

Heare my prayer (O GOD:) and hearken vnto the wordes of my mouth.

For straungers are risen vp against me: and tyrauntes (which haue not God before their eyes) seke after my soule. Sela.

Beholde, God is my helper: the Lorde is with them that vpholde my soule.

*He shall rewarde euyll vnto myne Deut. c.
enemyes: destroye thou them in thy trueth.

An offering of a free heart wil I geue thee, & prayse thy name (O Lord) bicause it is so comfortable.

For he hath deliuered me out of all my trouble: and myne eye hath sene hys desyre vpon myne enemyes.

The.lv.Psalme.

Exaudi deus.

To the chaunter in melodyes an instruction of Dauid.

HEare my praier (O god) A
and hyde not thy selfe frõ my petition.

Take hede vnto me, and heare me, howe I mourn in my praier, and am vexed.

The enemy cryeth so, and the vngodly commeth on so faste: for they are minded

to do me some mischief,so maliciously are
they set against me.
My hart is disquieted within me:and ÿ
feare of death is fallen vpon me.
Fearefulnes & trēbling are com vpō me:&
an horrible dread hath ouerwhelmed me
And I sayd,O that I had winges like
a doue:for then would I flye awaye and
be at rest.
Lo,then would I get me away farre
of,and remayn in the wildernesse. Sela
B I would make haste to escape:bicause
of the stormy winde and tempest.
Esa.ix.b Destroy their tonges(O lorde)& * de-
uide them:for I haue spyed vnrighteous-
nesse and strife in the citie.
Day and night go they about within
the walles therof:mischief also & sorowe,
are in the middest of it.
Wickednesse is therin : discept & guyle
goe not out of her stretes.
For it is not an open enemy that hath
done me this dishonour:for then I could
haue borne it.
Neyther was it mine aduersarye that
dyd magnify hymselfe against me:for thē
(peraduenture) I woulde haue hid my selfe
C from hym.
Psa.xli.c * But it was euen thou my cōpanion:
Joh.xiii my guide,and mine own familiar frende.
We tooke swete counsell together:and
walked in the house of god as frendes.
Let death com hastely vpon them,and
let them go downe quicke into hell: for
wickednesse is in theyr dwellinges, and
among them.
As for me,I wil call vnto god:and the
lord shal saue me.
In the euening and mornyng,and at
noone day will I pray(and that instant-
ly:)and he shall heare my voyce.
It is he that deliuered my soule
in peace: from the battayle that was a-
gainst me:for there were many with me.
Yea,euen God that endureth for euer:
shall heare me and bryng them downe.
Sela.
For they wil not turne:nor feare God.
D He laid his handes vpon such as be at
peace with him: and he brake his coue-
naunt.
The wordes of his mouth wer softer
than butter,hauing warre in his hearte:
his wordes were smother than oyle,and
yet they be very sweardes.
Mat.vi.d * O cast thy burthen vppon the lorde,
Luk.xii.c and he shall norishe thee , and not suffer
i.Pet.v.c the ryghteous to fall for euer.

And as for them thou (O God:)shalt
bryng them into the pit of destruction.
The bloudthirstye and deceptful men,
shall not lyue out half theyr dayes:neuer-
thelesse,my trust shalbe in thee(O Lorde.)

The .lvi. Psalme.

Miserere mei deus quoniam.

To the chaunter vpon the doue of him that
was dumme in a farre countrey:the badge
(or armes) of Dauid,when the Philistines
tooke him in Gethe.

BE mercifull vnto me(O A
God)for manne goeth a- The.xi.
bout to deuoure me:he is daie.
dayly fighting and trou- Morning
bling me. prayer.
Mine enemyes are
dayly in hand to swalow
me vp:for thei be many that fight against
me,O thou most hyest.
Neuerthelesse,though I am somtyme
afrayd,yet put I my trust in thee.
I wil praise God,bicause of his word:
I haue put my trust in god,and wyll not
feare what fleshe can do vnto me. B
They daily mistake my wordes:all ÿ
they imagine is to do me euil.
They hold altogether,and kepe them-
selues close:and marke my steppes,when
they lay wayte for my soule.
Shal they escape for their wickednes?
thou(O God)in thy displeasure shalt cast
them downe.
Thou tellest my flittinges:put my tea-
res in thy bottel: are not these things no-
ted in thy boke?
Whensoeuer I call vpon thee,thē shal C
mine enemies bee putte to flighte:this I
knowe,for God is on my syde.
In Gods wordes wil I reioyce:in the
lordes worde wil I comfort me.
Yea,in God haue I put my trust:I wil
not be afrayd what man can do vnto me.
* Unto thee (O God) will I paye my Ps. lxi.b.
vowes:vnto thee will I geue thankes.
For * thou hast deliuered my soule frō ps. cxvi a
death,and my fete from falling:ÿ I maye
walk before god in the light of the liuing

The .lvii. Psalme.

Miserere mei deus,miserere.

To the chaunter destroye not: the badges
or armes of Dauid, when he fledde from
Saule into the caue.

BE merciful vnto me(O God) A
be mercifull vnto me,for my
soule trusteth in thee:& * vn-
der the shadow of thy wings Mathe.
shalbe my refuge : vntyl this xxiii.d
tiranny be ouerpast.

I wyll call vnto the most hye god:euē
to the God that shall performe the cause
which I haue in hand.

He shall sende from heauen: and saue
me from the reproofe of hym that woulde
eate me vp. Sela.

God shall sende foorth his mercye and
truthe:my soule is among Lyons.

And I lye euen among the chyldrē of
B men(that are set on fyre:)whose teeth are
speares and arrowes,and theyr tonge a
sharpe sweard.

Set vp thy selfe(O God)aboue ỹ hea=
uens:and thy glory aboue al the earth.

They haue layde a net for my fete,and
pressed down my soule:they haue digged
a pit before me,and are fallen into ỹ mid=
dest of it themselues. Sela.

Ps.cviii.a *My hart is fired(O God)my hart is
fired:I wyl syng and geue praise.

Awake, O my glory,awake Lute and
Harp:I my selfe wyll awake ryght early.

I wyl geue thanks vnto thee(O lord)
among the people:and I wyll syng vnto
thee among the nations.

Psa.ciii.b *For the greatnesse of thy mercy rea=
cheth vnto the heauens : and thy truthe
vnto the cloudes.

Set vp thy selfe(O God)aboue ỹ hea=
uens:and thy glory aboue all the earth.

The.lviii.Psalme.

Si vere vtique iustitiam.

To the chaunter,destroy not:the badge or armes of Dauid.

A ARe your mindes set vppon
ryghteousnesse, O ye cōgre=
gation:and do ye iudge the
thyng that is righte, O ye
sonnes of men?

Yea,ye imagine mischief
in your hart vpon the earth:& your hands
deale with wickednesse.

The vngodly are froward euen from
their mothers wombe:as soone as they
be borne they go astray and speake lyes.

They are as venemous as the poyson
of a serpente: euen lyke the deafe adder ỹ
*stoppeth her eares.

Act.vii.g Which refuseth to heare the voyce of ỹ
charmer:charme he neuer so wisely.

Breake their teeth (O God) in theyr
mouthes:smite the chaw bones of the ly=
ons,(O Lorde.)

Let them fall awaye lyke water that
runneth apace:and when they shote their
arrowes let them be rooted out.

Let them consume awaye like a snaile:
and be lyke an vntimely fruit of a woman:
and let them not see the sunne.

Or euer your pottes be made hote with
thornes:so let indignation vexe hym,euē
as a thyng that is raw.

*The ryghteous shall reioyce whē he [illegible]
seeth the vengeaunce:he shall washe hys
footesteppes in the bloude of the vngodly.

So that a man shall saye,verely there
is a rewarde for the righteous:doutelesse
there is a God that iudgeth in the earth.

The.lix.Psalme.

Eripe me de inimicis.

To the chaunter,destroy not : the badge or armes of Dauid,when Saule sent, & they dyd watche the house to kyll him.

DEliuer me from mine ene= I
mies (O God)defend me Euening
from them that ryse vp a= Prayer.
gainst me.

O deliuer me frō wic=
ked dooers : and saue me
from ỹ bloudthirsty man.

For loe,they lye waityng for my soule:
the mighty men are gathered together a=
gainst me,without any offence or fault of
me(O lorde.)

They runne and prepare themselues
without my faulte:arise thou therefore to
help me,and beholde.

Stande vp(O Lorde God of hostes)
thou God of Israell to visite all heathen:
and be not mercifull vnto them ỹ offende
of malitious wickednesse. Sela.

They goe to and fro in the Euenyng, B
they grenne lyke a dogge, and runne a=
bout through the citie.

Beholde,they speak with theyr mouth:
and sweards are in theyr lyppes,for who
doth heare?

But thou(O Lorde)*shalt haue them [illegible]
in derision,and thou shalt laugh all hea=
then to scorne.

My strength will I ascribe vnto thee:
for thou art the God of my refuge.

God sheweth me his goodnesse plen= C
teously:and God shall let me see my desire
vpon myne enemies.

Slay them not, least my people forget
it:but scatter thē abrode among thy peo=
ple,and put them downe(O Lorde)oure
defence.

for the synne of theyr mouthe, and for the wordes of theyr lippes they shalbe taken in theyr pride: and why? theyr preaching is of cursing and lyes.

Consume them in thy wrath, consume the that they may perish: and know that it is God which ruleth in Jacob, and unto the endes of the world. Sela.

And in the euenyng they wil returne: grenne lyke a dogge, and will goe about the citie.

They will runne here and there for meate: and grudge if they bee not satisfyed.

As for me, I will sing of thy power: I wil prayse thy mercy betymes in the mornyng. For thou hast bene my defence and refuge in the day of my trouble.

Unto thee, O my strength, wil I sing: for thou (O God) arte my refuge and my mercifull God.

The.lx.Psalme.

Deus repulisti nos.

To the chaunter upon the rose of witnes, the badge or armes of Dauid for to teache: when he fought againste Mesopotamia, & Siria of Zoba, and when Joab tourned backe, and slewe twelue thousand Edomites in the salte valley.

A O God, thou that haste caste us out and scattred us abrode: thou hast also ben displeased. O tourne thee unto us againe.

Thou hast moued the lande & deuided it: heale the sores therof for it shaketh.

Thou hast shewed thy people heauye

Esay.li.e thynges, *thou hast geuen us a drink of
Je.xxv.b deadly wyne.

Thou hast geuen a token for suche as feare thee: that they may triumph, bicause of the truthe. Sela.

B Therfore were thy beloued delyuered: helpe me with thy right hand and heare me.

ps.cviii.b *God hathe spoken in his holinesse: I will reioyce and deuide Sichem, & mette out the valley of Suchoth.

Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Juda is my law geuer.

Moab is my washpot, ouer Edom wil I cast out my shoe: Philistia be thou glad

C of me.

Who will lead me into the strong citye? Who wil bryng me into Edom?

Hast thou not cast us out (O God) wilt

Ps.xliiii.c not thou (O god) *go out with our hostes?

O be thou oure helpe in trouble: for vayn is the helpe of man.

Through God we shall do great acts: for it is he that shall treade downe oure enemyes.

The.lxi.Psalme.

Exaudi deus deprec.

To the chaunter in the melodies of Dauid.

Heare my crying (O God) geue eare unto my prayer. A

From the endes of the earth wil I call unto thee: whe my hart is in heauinesse.

Oh set me vp upon the rock that is hier than I: for thou hast bene my hope, and a strong towre for me agaynst the enemy.

I wyll dwell in thy tabernacle for euer: and my truste shalbe under the coueryng of thy wynges. Sela.

For thou, O Lorde, hast heard my desiers: and haste geuen an herytage unto those that feare thy name. B

Thou shalt graunte the kyng a long lyfe: that his yeares may endure thorow out all generations.

He shall dwell before God for euer: O prepare thy louing mercye and faithfulnesse, that they maye preserue hym.

So will I alwaye synge prayse unto thy name: *that I may dayly perfourme my vowes. Psa.lvi.d

The.lxii.Psalme.

Nonne deo subiecta?

To the chaunter for Jeduthun a Psalme of Dauid.

My soule truely wayteth stil upon God: for of him commeth my saluation. A The.xii. daie Morning prayer.

He verely is my strength and my saluation: he is my defence so that I shall not greatly fall.

How long wil ye imagine mischyef against euery man? ye shall be slayne all the sort of you: yea, as a tottering wall shal ye be, and lyke a broken hedge.

Their deuice is onely how to putte him out whom God wil exalt: their delite is in lyes, they geue good woordes with theyr mouth, but curse with their heart. Sela

Neuerthelesse my soule wayt thou stil upon God: for my hope is in him.

He truely is my strength, and my saluation: he is my defence so that I shall not fall. B

In God is my health and my glory: the rocke of my myght, and in God is my trust.

O put your trust in hym alway(ye peo-
i.Reg.i.c ple:*)powre out your hartes before hym
Ps.xlii.a for god is our hope. Sela.
As for the children of men, they ar but
vayne: the children of men are deceytfull
vpon the weyghtes, they are altogether
lyghter than vanity it self.
O trust not in wrong & robbery, geue
not your selues vnto vanitye: if riches in-
crease, set not your heartes vpon them.
God spake once and twice, I haue also
heard the same: that power belongeth vn-
to God.
And that thou Lorde art mercifull: for
Ps.xviii.e *thou rewardest euery man, accordyng
Mat.xvi.d to his worke.

The.lxiii.Psalme.

Deus deus meus.
A Psalme of Dauid, when he was in the wildernesse of Juda.

A O God, thou art my God: earlye
will I seke thee.
My soule thirsteth for the,
my fleshe also longeth after
thee: in a barren and dry lād,
where no water is.
Thus haue I looked for thee in holy-
nesse: that I might behold thy power and
glory.
For thy louing kindenesse is better thā
the lyfe it self: my lyppes shal prayse thee.
As long as I lyue wyll I magnifye
thee on this maner: and lyft vp my hands
in thy name.
My soule shall be satisfied, euen as it
B were with marye and fatnesse: when my
mouth prayseth thee with ioyfull lippes.
Haue I not remembred thee in my bed:
and thought vpon thee when I was wa-
kyng.
Bicause thou haste beene my helper:
therfore vnder the shadow of thy winges
wyll I reioyce.
My soule hangeth vpon thee: thy right
hand hath vpholden me.
These also that seeke the hurte of my
C soule: they shall goe vnder the earth.
Let them fal vpon the edge of ẏ sweard:
that they may be a porcion for fores.
De.vi.c. But the king shal reioyce in God: *all
they also that sweare by hym shalbe com-
mended: for the mouth of them that speak
lyes shalbe stopped.

The.lxiiii.Psalme.

Exaudi deus orationem.
To the chaūter a Psalme of Dauid.

Heare my voice(O God)in my A
prayer: preserue my life from
feare of the enemy.
Hyde me from the gathe-
ring together of the froward:
and from the insurrection of wicked do-
ers.
Which haue whette theyr tong lyke a
swearde: and shot out theyr arrowes, euē
bitter wordes.
That they maye priuilye shoote at hym,
which is perfect: sodeinly doe they hit him
and feare not.
They courage themselues in mischief,
and commen among themselues howe
they may lay snares: and say that no man
shall see them.
They imagine wickednesse and prac- B
tise it: that they kepe secret among them-
selues: euery man in the depe of his hart.
But God shall sodeinly shote at them
with a swift arrowe: that thei shalbe woū-
ded.
Yea, theyr owne tonges shal make thē
fall: insomuche that whoso seeth thē shall
laugh them to scorne.
And all men that see it, shall saye: this
hath God done: for they shal perceiue that
it is his worke.
The righteous shall reioyce in ẏ lorde,
put his trust in him: and all they that are
true of heart shalbe glad.

The.lxv.Psalme.

Te decet himnus.
To the chaunter, a Psalme and song of Dauid.

Thou (O God) arte praysed in A
Sion: and vnto thee shal the
vowe be perfourmed (in Jeru-
salem.)
Thou that hearest ẏ pray-
er: vnto thee shall all fleshe come.
My misdedes preuayle against me: oh
be thou mercifull vnto our synnes.
Blessed is the man whom thou chosest,
and receiuest vnto thee: he shall dwell in
thy court, and shalbe satisfied with ẏ plea-
sures of thy house, euē of thy holy temple.
Thou shalt shew vs wonderful things B
in righteousnesse, (O God) of our saluati-
on: thou that art the hope of all the endes
of the earth, and of them that remain in
the broade sea.
Whiche in his strength setteth fast the
mountaynes: and is gyrded about wyth
power.
Which stilleth the raging of the sea, &
the noyse of his waues: and the madnesse
of

of the people.
They also that dwell in the uttermost partes (of the earth) shal be afrayde at thy tokens: thou that makest the outgoynges of the Mornyng and Euenyng to prayse thee.
Thou visitest the earth, and blessest it: thou makest it very plenteous.
The ryuer of God is full of water: thou preparest their corne: for so thou prouidest for the earth.
Thou waterest her forowes, thou sendest rayne into the litle valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.
Thou crownest the yeare with thy goodnesse: and thy cloudes drop fatnesse.
They shall drop vpon the dwellinges of the wildernesse. and the litle hilles shal reioyce on euery syde.
The foldes shall be full of sheepe: ŷ valleys also shal stande so thicke with corne, that they shall laugh and syng.

The. lxvi. Psalme.

Iubilate deo.

To the chaũter. The song of a Psalme.

A Psal. c. a O *Bee ioyfull in God, all ye landes: syng praises vnto the honor of his name: make his prayse to be glorious.
Saye vnto God, O howe wonderfull art thou in thy workes: thorowe ŷ greatnesse of thy power shal thine enemies be founde lyers vnto thee.
For all the worlde shall worship thee: syng of thee, and prayse thy name. Sela.
O come hither and beholde the workes of God: howe wonderfull he is in hys doyng, toward the children of men.
Ex. xiiii. g *He turned the sea into drye lande, *
Josu. iii. d so that they went thorowe the water on foote: there dyd we reioyce therof.
He ruleth wyth hys power for euer, his eyes beholde the people: and suche as wyll not beleue, shall not be able to exalt themselues. Sela.
O prayse our God (ye people:) and make the voyce of his prayse to be heard.
Which holdeth our soule in lyfe: & suffereth not our fete to slippe.
For thou (O God) haste proued vs: thou also haste tryed vs, lyke as syluer is tryed.

Thou broughtest vs into the snare, and C
layedst trouble vpon our loynes.
Thou sufferedst men to ryde ouer oure heades, * we went through fier and water: & thou broughtest vs oute into a welthy place. Esa. xliii. a
I will goe into thy house with burnte offeringes: and will paye thee my vowes Eccl. v. a
* which I promised with my lippes, and Deu. xxiii. d
spake with my mouth whẽ I was in trouble. Bar. vi. g
I will offer vnto thee fat burnt sacryfices, with the incence of rammes: I wyll offer bullockes and goates. Sela.
O come hyther and hearken al ye that feare God: and I wyll tell you what he hath done for my soule. D
I called vnto hym with my mouth: and gaue hym prayses with my tong.
Yf I enclyne vnto wickednes with my heart: the lorde wil not heare me.
But God hath heard me: and considered the voyce of my prayer.
Praysed be God which hath not caste out my prayer: nor turned his mercye fro me.

The. lxvii. Psalme.

Deus misereatur nostri.

To the chaũter in melodies a Psalme and sõg. A
GOd, * be merciful vnto vs, & Nu. vi. d
blesse vs, and shewe vs the lighte of his countenaunce: (and be mercifull vnto vs.) Sela
That thy waye maye bee knowen vpon earth: thy sauing health among all nations.
Let the people prayse thee, O God: yea, let all the people prayse thee.
O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne ŷ nations vpõ earth. Sela.
Let the people prayse thee, O God: lette all the people prayse thee.
Thẽ shal ŷ earth brĩg forth her increase: and God euen our owne God, shall geue vs his blessing.
God shall blesse vs: and al the endes of the world shal feare hym.

The. lxviii. Psalme.

Exurgat deus.

To the chaũter, a Psalme and song of Dauid.

LEt * God arise, and lette A
his enemies be scattered: The. xiii.
let thẽ also that hate hym daie.
flye before hym. Mornyng
Lyke as the smoke va- prayer
nisheth, so shalte ŷ driue Num. x. d
them awaye: and lyke as

ware melteth at the fyre, so let the vngodly perysh at the presence of God.

But let the ryghteous be glad, and reioyce before God: let them also be mery & ioyful.

O sing vnto God, and syng praises vnto his name: magnify hym that rydeth vpon the heauens, as it wet vpon an horse prayse ye hym in his name, yea & reioyce before hym.

Deu.x.d * He is a father of fatherlesse, and defendeth the cause of widdowes: euen god in his holy habitation.

He is the God that maketh menne to be of one mynde in an house, and bryngeth ye prisoners out of captiuitie: but letteth the runneagates contynue in scarcenesse.

Ex.xiii.d Nu.xiiii.e Esa.liii.b O God, when * thou wentest forth before the people: whe thou wentest thorow the wildernesse. Sela.

B The earth shoke, & the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

Thou, O god sendedst a gratious rayn vpon thyne inheritance: and refreshedst it when it was wery.

Thy congregation shall dwel therein: for thou (O God,) hast of thy goodnes prepared for the poore.

The lord gaue the worde: greate was the company of the preachers.

C Iosu.x.a. * Kinges with theyr armies did flye, & were discomfited: and they of ye housholde deuided the spoyle.

Though ye haue lien among the pots: yet shall ye be as the wynges of a Doue, ye is couered with siluer winges, and her fethers lyke gold.

When the almighty scattered kynges for theyr sake, then were they as white as snow in Salmon.

As the hyll of Basan, so is gods hyll: euen an hye hyll as the hyll of Basan.

Why hoppe ye so: ye hye hilles?

D Eph.iiii.b. This is Gods hil, in the which it pleaseth hym to dwel: yea, the lord shall abyde in it for euer.

The charrets of god are twety thousad euen thousands of Angels: and the Lord is among thē, as in ye holyplace of Sinai.

* Thou art gone vp on hye, thou haste led captiuitie captiue, and receyued giftes for men: Yea, euen for thine enemies, that the Lorde God myghte dwell amonge them.

Praysed be the Lorde dayly euen the God whiche helpeth l.s: and powreth hys benefites vpon vs. Sela.

He is our God, euen the God of whom commeth saluation: God is the Lorde by whom we escape death.

God shall wounde the head of his enemies: and the heary scalpe of such one as goeth on stil in his wickednesse.

The Lorde hath sayd, I wyl bring my people agayne as I dyd from Basā: mine owne wil I bryng agayne as I did some tyme from the depe of the sea.

E That thy foote maye be dipped in the bloude of thyne enemyes: and that ye tong of thy dogges may be red throughe the same.

It is wel sene, O God, how thou goest how thou, my God and kyng goest in the Sanctuary.

The singers go before, the minstrelles folow after: in the middes are the damsels playing with the timbrels.

Geue thankes, O Israell, vnto God ye Lord in the congregations: from ye groūd of the hart.

There is lytle Beniamin theyr ruler, and the Princes of Iuda their counsayle: the Princes of Zabulon and the Princes of Nepthaly.

Thy God hath sent forth strength for thee: stablish the thing O God, ye thou hast wrought in vs.

For thy temples sake at Ierusalem: so shall kynges bryng presentes vnto thee. F

When the company of the spearemen, and multitude of the mighty are scattered abrode among the beastes of the people, (so that they hūbly bryng peces of siluer:) and when he hath scattered the people ye delyte in warre.

Then shall the Princes come out of Egipt: the Morians land shal soone stretch out her handes vnto God.

Syng vnto God, O ye kyngdomes of the earth: O sing prayses vnto the Lorde. Sela.

Which sitteth in the heauens ouer al, from the begynnyng: loe, he dooeth sende oute his voice, yea, and that a mightye voice.

Ascrybe ye the power vnto God ouer Israel: his worship and strength is in the cloudes.

O God wonderfull art thou in thy holy places, euen the God of Israell: he wyl geue strength and power vnto his people Blessed be god.

The

The.lxix.Psalme.

Saluum me fac deus.
To the chaunter vpon Sosanim of Dauid.

A Euening prayer. Saue me, O God: for þ waters are come in euen vnto my soule.

I sticke fast in the depe mier, wher no ground is: I am come into depe waters, so that þ floudes run ouer me.

I am wery of crying, my throte is drye: my sight fayleth me, for wayting so long vpon my God.

Ps.xxv.e Joh.xv.d They that * hate me without a cause, are moe than the heeres of my head: they that are mine enemies, and wold destroy me giltlesse, are mighty.

I payd them the thynges that I neuer
B tooke: God thou knowest my simplenesse, and my faultes are not hyd from thee.

Let not them that trust in thee, O lord God of hostes, bee ashamed for my cause: let not those that seke thee, bee confoũded through me, O Lorde god of Israel.

And why? for thy sake haue I suffred reproofe: shame hath couered my face.

I am become a straunger vnto my brethren: euen an aleaunt vnto my mothers chyldren.

John.ii.b Rom.xv.a For * the zeale of thine house hath eaten me: and * the rebukes of them that rebuked thee, are fallen vpon me.

I wepte and chastened my selfe wyth fastyng: and that was tourned to my reproofe.

C I put on sackeclothe also: and they iested vpon me.

Job.xxx.b Thren.iii.f. They that sit in the gate, speak against me: and the dronkardes * make songes vpon me.

But Lord, I make my prayer vnto thee: in an acceptable tyme.

Heare me, O God in the multitude of thy mercy: euen in the truthe of thy saluation.

D Take me out of the mier, that I sinke not: O let me be deliuered from them that hate me, and out of the deepe waters.

Let not the waterfloude drowne me, neyther let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

Heare me, O Lorde, for thy louyng kyndenesse is comfortable: turne thee vnto me, accordyng vnto þ multitude of thy mercies.

And hyde not thy face from thy seruant, for I am in trouble: O hast thee and heare me.

Draw nye vnto my soule, and saue it: E
Oh deliuer me, bicause of mine enemyes.

Thou haste knowen my reproofe, my shame & dishonour, mine aduersaries are al in thy sight.

Thy rebuke hath broken my harte, I am full of heauinesse: I looked for some to haue pity vpon me: but there was no mã, neither found I any to comfort me.

* They gaue me gall to eate, & when I was thirsty: they gaue me Vineger to drynke. Mat.xxvii d. Joh.xix.e

* Let their table bee made a snare to take themselues withall: and let þ things (that should haue bene for their wealthe) be vnto them an occasion of fallyng. Rom.xi.b

Let theyr eyes be blinded that they see not: and euer bowe thou downe theyr backes. F

Poure oute thyne indignation vppon them: and let thy wrathfull dyspleasure take holde of them.

* Let their habitation be voyd: and no man to dwel in their tentes. Mat.xxiii d

For they persecute him whom thou hast smitten: and they talk how thei may vexe them whom thou hast wounded. Actes.i.c

Let them fall from one wickednesse to another: and not com into thy ryghteousnesse.

* Let them be wyped out of the boke of the liuing: and not be written among the ryghteous. Ex.xxxii.g

As for me, when I am poore and in heuinesse: thine help (O God) shall lyfte me vp.

I wil prayse the name of God wyth a song: and magnify it with thãkesgeuing.

This also shall please the Lord: better than a bullocke that hath hornes & hofes. G

The humble shall consider this, and be glad: seeke ye after God, and youre soule shall liue.

For the lord heareth the poore, and despiseth not his prisoners.

Let heauen and earth prayse him: the sea, and al that moueth therein.

For God will saue Sion, and buylde þ cities of Juda: that men may dwell there, and haue it in possession.

The posteritye also of his seruauntes shall inherite it: and they þ loue his name shall dwell therein.

The.lxx.Psalme.

Deus in adiutorium.

To the chaunter of Dauid to bring to remembraunce (bicause the lord saued me.)

A HAst the, O God, to deliuer me: make haste to helpe me, O lorde.

Psal.xl.a * Let them be ashamed & confounded, that seke after my soule: let them be turned backewarde, and put to confusion that wishe me euill.

Let them (for theyr rewarde) be soone brought to shame: that cry ouer me, there there.

But let all those that seke thee, be ioyfull and glad in thee, and let all suche as delyte in thy saluation, say alway: ỹ lorde be praysed.

As for me I am poore and in miserye: hast thee vnto me (O God.)

Thou art my helpe and my redemer: O lord make no long tarying.

The.lxxi.Psalme.

In te domine speraui.

A The.xiiii daie. Morning prayer Ps.xxv.a & .xxxi.a

IN thee, * O Lorde, haue I put my trust, let me neuer be put to confusion: but ryd me and deliuer me in thy righteousnesse: encline thine eare vnto me, and saue me.

Be thou my strong holde (whereunto I may alway resort:) thou haste promised to help me, for thou art my house of defẽce and my castle.

Deliuer me, O my God, out of ỹ hand of the vngodly: out of the hande of the vnryghteous and cruell man.

For thou, O lorde god, art the thyng ỹ I long for: thou arte my hope euen frõ my youth.

Through thee haue I bene holden vp
Psal.xxii.b euer since I was borne: * thou art he that
Iere.i.a. toke me out of my mothers wombe, my
B prayse shall be alway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth bee filled with thy prayse (that I maye syng of thy glorye) and honor al the day long.

Cast me not away in the time of age: forsake me not when my strength fayleth me.

For mine enemies speake against me and they that lay awayt for my soule, take theyr counsayl together, saying: god hath forsakẽ him, persecute him, and take him, for there is none to deliuer him.

Go not farre from me, O God, my god: haste thee to helpe me.

Let them be confounded and peryshe, C
that are against my soule: let them be couered with shame and dishonor, that seke to doe me euill.

As for me, I wil patiently abide alway: and will prayse thee more and more.

My mouthe shall dailye speake of thy righteousnesse and saluation: for I know no ende therof.

I will goe foorth in the strength of the Lord God: and will make mention of thy ryghteousnesse onely.

Thou (O God) haste taught me from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

Forsake me not, (O God) in mine olde age, when I am grayheaded: vntil I haue shewed thy * strength vnto this generati- Deu.iii
on, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is verye hie, and great thinges are they that thou hast done, O God: who is lyke vnto thee?

D O what great troubles and aduersyties hast thou shewed me: and yet dyddest thou turne and refresh me: yea, & broughtest me from the depe of the earth (againe.)

Thou hast brought me * to great honor: ii.Re.vii
and comforted me on euery syde.

Therefore will I praise thee and thy faithfulnesse (O god) playing vpon an instrument of musicke: vnto thee wil I syng vpon the harp, O thou holy one of Israel.

My lippes will be fayne, when I sing vnto thee: and so wil my soule whom thou hast deliuered.

My tong also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame, ỹ seke to doe me euill.

The.lxxii.Psalme.

Deus iudicium.

(A Psalme for Salomon.)

A GEue the kyng thy iudgementes (O God) and thy ryghteousnes vnto ỹ kings sonne.

Then shall he iudge thy people, * accordynge vnto De.xvii
ryght: and defende the poore.

The mountains also shal bring peace: and the little hilles righteousnes vnto the people.

He shall kepe the simple folke by theyr ryght: defende the chyldren of the poore, & punish the wrong doer.

They

Psalme. lxxx.i. They shall feare thee as long * as the sunne and moone endureth: from one generation to another.

He shall come down lyke the raine into a flese of woll: euen as the droppes ẏ water the earth.

B In hys tyme shal the righteous florish: yea, and aboundaunce of peace, so long as the moone endureth.

iij. Kyng. iiij. c. *Hys dominion shalbe also frō the one sea to the other: and from the floud vnto ẏ worldes ende.

They that dwel in the wildernesse shall knele before hym: hys enemies shall licke the dust.

Matt.ij.b. Esa.lx.b. *The kynges of Tharsis and of the Iles shall geue presentes: the kynges of Arabie and Saba, shall bryng giftes.

All kynges shal fal down before hym: all nations shall do hym seruice.

For he shall deliuer the poore when he crieth: the nedy also, and him that hath no C helper.

He shalbe fauourable to the simple and nedy: and shall preserue the soules of the poore.

He shall deliuer their soules frō falshed and wrong: and deare shal their bloud be in hys syght.

He shall lyue, and vnto him shalbe geuen of the golde of Arabia: prayer shalbe made euer vnto hym, and dayly shal he be praysed.

There shalbe an heape of corne in the earth, hye vpon the hilles, hys fruite shall shake lyke Libanus, and shalbe grene in the citie, lyke grasse vpon the earth.

D Hys name shall endure for euer: hys name shall remaine vnder the sunne amōg the posterities: which shalbe blessed thorow hym, & all the heathen shal prayse hym.

Iob.xiij. b. Psalme. cxxxvi.a. Blessed be the Lord God, euen the God of Israell * which only doth wonderous thynges.

And blessed be the name of hys maiesty for euer: and all ẏ earth shalbe filled with hys maiestie. Amen. Amen.

Here endeth the prayers of David the sonne of Isaie.

The.lxxiii.Psalme.

Quam bonus Israell.

A Psalme of Asaph.

A Euening prayer TRuly God is louing vnto Israell: euen vnto such as are of a cleane heart.

Neuerthelesse, my fete were almost gone, my treadinges had wel nye slipte.

Iob.xii.a. Ier.xii.a. And why? *I was greued at the wicked: I see also the vngodly in such prosperitie.

For they are in no perill of death, but are lusty and strong.

They come in no misfortune like other folke, neyther are they plaged lyke other men.

And thys is the cause that they be so holden with pryde, & ouerwhelmed with crueltie.

Their eyes swell for fatnesse: and they do euen what they lust.

They corrupt other, and speake of wycked blasphemy: their talking is against the most hiest.

For they stretch forth their mouth vnto the heauen, and their tong goeth thorow the world. B

Therfore fall the people vnto them, and therout sucke they no small aduauntage.

*Tush (say they) how should God perceiue it: is their knowlege in the most hiest? Psalme. xciiii. b.

Lo, these are the vngodly: these prosper in the world, and these haue richesse in possession: (and I sayd,) Then haue I clensed my heart in vaine, and washed my hādes in innocency.

All the day long haue I bene punished, and chastened euery morning. C

Yea, & I had almost sayd euen as they: but lo, then shuld I haue condemned the generation of thy children.

Then thought I to vnderstande thys but it was to hard for me.

Untill I went into the Sanctuary of God: then vnderstode I the ende of these men.

Namely, how thou dost set them in slippery places: and castest them downe and destroyest them.

O how sodainly do they consume, perish, and come to a fearefull ende.

*Yea, euen like as a dreame when one awaketh: so shalt thou make their ymage to vanish out of the citie. Esa.xxix. b.

Thus my heart was grieued: and it went euen through my reynes.

So foolishe was I and ignoraunte: euen as it were a beast before thee.

Neuerthelesse, I am alway by thee: for thou hast holden me by my right hande.

Thou shalt guide me with thy counsaile: and afterwarde receiue me with glory.

Whom haue I in heauen but thee? And there is none vpon earth, that I desire in comparison of thee.

Nu. xviii. c. My fleshe and my heart fayleth: but God is the strength of my heart, *and my portion for euer.

For loe, they that forsake thee shall perish: thou hast destroyed all them that cōmit fornication against thee.

But it is good for me, to holde me fast by God, to put my trust in the Lord God: and to speake of all thy workes: (In the gates of the daughter Sion.)

The. lxxiiii. Psalme.

Ut quid deus repulisti.

An instruction of Asaph.

A O God, wherfore art thou absent from vs so long? why is thy wrath so hoat against the shepe of thy pasture?

O thynke vpon thy cōgregation: whō thou hast purchased and redemed of olde.

Thynke vpon the tribe of thine enheritaunce: and mount Sion, wherin y haste dwelt.

Lift vp thy fete that thou mayest vtterly destroy euery enemy: which hath done euil in the Sanctuary.

Thyne aduersaries roare in the midds of thy congregations: and set vp their bāners for tokens.

He that hewed timber afore out of the thicke trees, was knowen to bryng it to an excellent worke.

But now they breake down al the carued worke therof: with axes & hammers.

B

iiii. Kin. xxv. c, ii. Para xxxvi. c. *They haue set fire vpon thy holy places, and haue defiled the dwelling place of thy name: euen vnto the gounde.

Yea, they sayd in their heartes, let vs make hauocke of them altogether: thus haue they brent vp al the houses of God in the lande.

We see not our tokens, there is not one Prophete more: no not one is there amōg vs that vnderstandeth any more.

O God, how long shall the aduersary do thys dishonoure? how long shall the enemy blaspheme thy name? For euer?

Why withdrawest thou thy hand? why C pluckest thou not thy right hande out of thy bosome: to consume the enemy?

For God is my king of olde: the help y is done vpon earth, he doth it hymselfe.

*Thou didst deuide the sea, through thy power: thou brakest the heades of y Dragons in the waters. Exo. xiiii. c.

Thou smotest the heades of *Leuiathā in peces: and gauest hym to be meate for thy people in wildernesse. Iob. xl. Esa. xxvii.

Thou broughtest out fountaynes and waters out of the hard rockes: thou dryedst vp mightie waters.

The day is thyne, and y night is thine: thou hast prepared the light and y Sūn.

Thou hast set all the borders of the earth: thou hast made sommer and winter.

Remember thys, O Lord, how the enemy hath rebuked: and how the folish people hath blasphemed thy name.

O deliuer not the soule of thy turtle D doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Loke vpon the couenaunt: for all the earth is ful of darkenesse, and cruel habitations.

O let not the simple go away ashamed: but let the pore and nedy geue prayse vnto thy name.

Arise O God, maintaine thine own cause: remember how the folish mā blasphemeth thee daily.

Forget not the voyce of thyne enemies: the presumptiō of them that hate thee encreaseth euer more and more.

The. lxxv. Psalme.

Confitebimur tibi.

To the chaunter: destroy not.

A Psalme and song of Asaph.

Vnto the (O god) do we geue A thankes: yea, vnto thee doe The. xv. we geue thankes. day mayning prayer.

Thy name also is so nye: and that do thy wonderous workes declare.

When I receiue the congregation, I shall iudge according vnto right.

The earth is weake and all the inhabitours therof: I beare vp the pillers of it.

I sayd vnto the fooles: deale not so madly: and to the vngodly, set not vp your horne.

Set not vp your hornes on hye: & speak not with a stiffe necke.
For promotion commeth neither from
B the east, nor from the west: nor yet from ỹ
south.
And why? *God is the iudge: he putteth down one, and setteth vp another.
For in the hande of the Lord, there is* a cup, and the wine is redde.
It is full mixt, and he powreth oute of the same.
As for the dregges therof: all the vngodly of the earth shall drynke them, and sucke them out.
But I will talke of the God of Iacob: and prayse hym for euer.
All the hornes of the vngodly also will I breake: and the hornes of ỹ righteous shalbe exalted.

The.lxxvi. Psalme.

Notus in Iudea.

To the chaunter in melodies, a Psalme and song of Asaph.

A IN Iewry is God knowen: hys name is great in Israel.
At Salem is hys taber-
Psa.lx.b. nacle: and * hys dwelling in
Ps.xlvi.b. Sion.
*There brake he the arrowes of the bow: the shielde, the sweard, and the battayle.
Thou art of more honor and might, thã the hilles of robbers.
The proude are robbed, they haue slept their slepe: and all the men (whose hands were mightie) haue founde nothing.
At thy rebuke (O God of Iacob) bothe the charet and horse is fallen.
Thou, euen thou art to be feared: and who may stande in thy sight, when thou art angry?
B Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.
Ex.xix.d. *When God arose to iudgement: and to helpe all the meke vpon earth.
The fearcenesse of man shall turne to thy prayse: and the fearcenesse of other shalt thou restrayne.
Promise vnto the Lord your God, and
*kepe it, all ye that be rounde about him:
Deuter.xxiii.d. bryng presentes vnto hym that ought to
Eccl.v.a. be feared.
He shal restraine the spirit of Princes and is wonderful among the kinges of ỹ earth.

The.lxxvii. Psalme.

Uoce mea ad dominum.

To the chaunter for Ieduthun, a Psalme of Asaph.

I *Will crye vnto God with A
my voice, euen vnto god wil Psa.cxlii.
I cry with my voice: and he a.
shall hearken vnto me.
In the tyme of my trouble I sought the Lord: my sore ranne and ceased not: in the nyghte season, my soule refused comfort.
When I am in heauinesse, I wil think vpon God: when my heart is vexed I wil complayne.
Thou holdest mine eyes waking: I am so feble, that I can not speake.
I haue considered the dayes of olde: & the yeares that are past.
I call to remembraunce my song: and B
in the night I commune with mine own heart, and search out my spirites.
Will the Lord absent hymselfe for euer? And will he be no more intreated?
Is hys mercy cleane gone for euer? And is hys promisse come vtterly to an ende for euermore?
Hath God forgottẽ to be gracious? And wil he shut vp his louing kindnesse in displeasure. Sela.
And I sayd, it is myne owne infirmitie: but I will remember the yeares of the right hande of the most hiest.
I will remember the workes of the lord,
and * call to minde thy wonders of olde C
tyme. Psa.xliii.b.
I will thynke also of all thy workes: and my talking shalbe of thy doinges.
Thy way, O god, is holy: who is so great a God as (our) God.
Thou art the God ỹ doth wonders and hast declared thy power among people.
Thou hast mightily deliuered thy people: euen the sones of Iacob and Ioseph.
The waters saw thee, O God, the waters saw thee and were afrayd: ỹ depthes D
also were troubled.
The cloudes poured out water, the ayre thundred: & thyne arrowes went abrode.
The voice of thy thunder was heard rounde about: the lightninges shone vpõ the grounde, the earth was moued and shoke withall.
Thy way is in the sea, and thy pathes in the great waters: and thy fotesteppes are not knowen.
Thou leddest thy people like shepe: by the hande of Moses and Aaron.

Thy

The.lxxviii.Psalme.

Attendite popule meus.

An instruction of Asaph.

A Heare my law, O my peo-
Euening ple: encline your eares vn
prayer. to ÿ wordes of my mouth.
Mat.xiii. *I wil opẽ my mouth
c. in a parable: I will de-
clare hard sentences of
old.
Which we haue heard and knowẽ: and
*such as our fathers haue tolde vs.
Deu.iiii. d, That we shuld not hide them from the
vi.b, & xi. c. children of the generations to come: but
to shew the honor of the Lord, his might:
Eph.vi.a and wõderfull works that he hath done.
He made a couenaunt with Jacob, and
gaue Israell a law: *which he commaũ-
Exo.xii.d ded our forefathers to teach their childrẽ.
Jos.iiii.d That their posteritie might know it:
and the children which wer yet vnborne.
To the intent that whẽ they came vp:
they might shew their children thesame.
That they mighte put their trust in
B God, and not to forget the works of god,
but to kepe hys commaundementes.
Eze.xx.c. And not to be *as their forefathers, *
Deute. a faithlesse and stubborne generation: a
xxxii.a. generatiõ that set not their heart aright,
and whose spirite cleaued not stedfastly
vnto God.
Like as the children of Ephraim: which
being harnessed and carying bowes, tur-
ned themselues backe in the day of bat-
tayle.
They kept not the couenaunt of God:
and would not walke in hys law.
But forgat what he had done, and the
wõderful works ÿ he had shewed for thẽ.
Maruailous things did he in the sight
of our fathers in the lande of Egipt: euen
in the fielde of Zoan.
*He deuided the Sea, and let them go
Ex.xiiii. through: he made the waters to stande on
d. an heape.
*In the day tyme also he led them w
Ex.xiiii.c a cloude: and all the night through wyth
Nu.xx.b. a lyght of fier.
He claue the hard *rockes in the wil-
dernesse: and gaue them drinke therof, as
Exodus. xvii.b. it had bene out of the great depth.
1.Cor.x.a He brought waters out of the *stony
rocke: so that it gushed out lyke ÿ riuers.
Yet for al this, they sinned more against
hym: and prouoked the most hiest in the
wildernesse.
C They tempted God in their heartes: and
required meate for their lust.
They spake against God also, saying:
Shal God prepare a *table in ÿ wildernes? Exo.xvi.
He smote the stony rocke in dede, ÿ the xvii.a.
water gushed out, and the streames flo- Nu.xi.
wed withall: but can he geue bread also,
or prouide flesh for hys people?
When the Lorde heard thys, he was
wroth: so the fire was kindled in Jacob,
and there came vp heauy displeasure a-
gainst Israell.
Bicause they beleued not in God: and
put not their trust in hys helpe.
So commaunded he the cloudes a-
boue: and opened the dores of heauen.
He rayned down Manna also vpon thẽ
for to eate: and gaue thẽ *fode frõ heauẽ.
So man did eate Angels fode: for he Ex.xvi.
sent them meate ynough. De.viii.
He caused the East wynde to blow vn- Sap.xvi. b.
der the heauen: and through hys power Joh.vi.
he brought in the Southwest wynde.
*He rayned flesh vpon them as thicke
as dust, and fethered foules lyke as the Ex.xvi.
sande of the sea. Nu.xi.
He let it fall among their tentes: euen
rounde about their habitation.
So they did eate and were well filled:
for he gaue them their own desire, They
were not disappointed of their lust.
*But whyle the meate was yet in their Nu.xi.
mouthes, the heauy wrath of God came D
vpon them: and slew the welthiest of thẽ:
yea, and smote down the chosen men that
were in Israell.
*But for al thys, they synned yet more: Nu.xiiii.
and beleued not hys wõderous workes. a.
Therfore their dayes did he consume in
vanitie: and their yeares in trouble.
*When he slew them, they sought him:
and turned them earely, and enquired af- Nu.xxi.
ter God. 1.Cor.x.
And they remẽbred that God was their
strength: and that ÿ high God was their
redemer.
Neuerthelesse they did but flatter him
with their mouth: and dissembled wyth
hym in their tong.
For their heart was not whole w him:
neyther continued they stedfast in his co-
uenaunt.
But he was so merciful: that he forgaue
their misdedes: and destroyed them not.
Yea, many a tyme turned he hys wrath
away: and would not suffer hys whole dis-
pleasure to aryse.
*For he cõsidered ÿ they wer but flesh, Ps.ciii.
and ÿ they were euen a wynde ÿ passeth
away,

away and commeth not againe.
Many a tyme did they prouoke him in the wildernesse: and greued hym in the desert.
They turned backe, and tempted god: and moued the holy one in Israell.
E They thought not of hys hande: and of the day when he deliuered them from the hande of the enemy.
How he had wrought his miracles in Egipt: and hys wonders in the fielde of Zoan.
Exo.viii.d *He turned their waters into bloud: so that they might not drinke of the riuers.
Exo.viii.d *He sent lice among them and deuoured them vp: * & frogges to destroy them.
Exo.viii.b
Exo.x.c He gaue their fruites vnto the * caterpiller: and their labour vnto the grashopper.
Exo.x.c *He destroyed their vines with hayle stones: and their mulbery trees with the frost.
Exo.ix.c *He smote their cattell also with haile stones: and their flockes with hote thunderboltes.
He cast vpon them the furiousnesse of hys wrath: anger, displeasure, and trouble, and sent euill Angels among them.
Exo.ix.a *He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.
Exo.xii.c *And smote al the first borne in Egipt: the most principall and mightiest in the dwellinges of Ham.
Psa.cv.e
Psa.cxxxv.b
F But as for hys own people: he led them forth lyke shepe: and caryed them in the wildernesse like a flocke.
He brought them out safely, that they should not feare: and ouerwhelmed their enemies with the sea.
And brought them within the borders of hys Sanctuarie: euẽ to his moũtaine which he purchased with hys right hand.
Deu.iii.a *He cast out the heathen also before them, caused their lande to be deuided among them for an herytage: and made the trybes of Israell to dwell in their tentes.
Jos.xiii.x.
xiiii.
So they tempted and displeased the most hye God: and kept not hys testimonies.
But turned their backes, and fel away lyke their forefathers: starting aside lyke a broken bow.
For they greued hym with their hil aulters: & prouoked hym to displeasure with their ymages.
When God heard thys, he was wroth, and toke sore displeasure at Israell.
So that he forsoke the tabernacle in Silo, euen the tent that he had pitched among them.
He deliuered their power into captiuitie: and their beautie into the enemyes hande.
He gaue hys people ouer also into the sweard: & was wroth w hys enheritaũce.
The fire consumed their younge men: and their maidens were not geuẽ to maryage.
Their Priestes were slaine with the sweard: and there were no wydowes to make lamentation.
So the Lord awaked as one out of slepe: and lyke a gyant refreshed w wine.
*He smote hys enemies in the hinder partes, & put them to a perpetual shame. i.Reg.v.b
He refused ẏ tabernacle of Joseph: and chose not the trybe of Ephraim.
*But chose the trybe of Juda: euen the hill of Sion, which he loued. Psalme. lxxxvii.a.
And there he builded his tẽple on hye: and layed the foundation of it, like the grounde which he hath made cõtinually.
*He chose Dauid also hys seruaunte: & toke hym away from the shepefoldes. i.Kings. xvi.a.
As he was folowing the ewes greate with yong ones he toke hym: ẏ he mighte fede Jacob hys people, and Israell hys inheritaunce.
So he fed them with a faythfull and true heart: and ruled them prudẽtly with all hys power.

The.lxxix. Psalme.

Deus venerunt gentes.
A Psalme of Asaph.

O God, * the heathen are come into thy enheritãce thy holy tẽple haue they defiled, and made Jerusalem an heape of stones. A The.xvi. day. Morning prayer
The * dead bodyes of thy seruaunts haue they geuen to be meate vnto the foules of the ayre: and the flesh of thy Sainctes vnto the beastes of the lande. ii.Para.xxxvi b. i.Mac.vii d. Jer.xv.a and.xvi.a
Their bloud haue they shed like water on euery syde of Jerusalem: and there was no man to bury them.
*We are become an open shame vnto our enemies: a very scorne and derision vnto them that are rounde about vs. Psal.xliiii.a B
Lord how long wilt thou be angry: shal thy gelousy burne like fier for euer?
*Poure out thyne indignation vpon the heathen that haue not knowen thee: and Jere.x.d. i.vii.a.

Psa.vi.a. and.xxx.a and vpon the kingdomes that haue not
called vpon thy name.
For they haue deuoured Jacob , and
Esay. xliiii.c. layed wast hys dwelling place.
*Oh remember not our olde synnes,
but haue mercy vpon vs, and that sone:
for we are come to great misery.
Helpe vs, O God of our saluation, for
the glory of thy name: O deliuer vs, and
be mercifull vnto our sinnes for thy na=
mes sake.
Psa. lxv. a. *Wherfore do the heathen say: wher is
now their God?
O let the vengeance of thy seruauntes
bloud that is shed: be openly shewed vpō
the heathen in our sight.
O let the sorowfull sighing of the pry=
soners come before thee: accordyng vnto
the greatnesse of thy power, preserue thou
those that are appointed to dye.
And as for ỳ blasphemy, (wherwith our
neighboures haue blasphemed thee:) re=
warde thou them, O Lord, seuen folde in=
to their bosome.
So we that be thy people, and shepe of
thy pasture, shall geue thee thankes for e=
uer: and will alway be shewing forth thy
prayse from generation to generation.

The.lxxx. Psalme.

Qui regis Israell.
To the chaunter vpon Sosanim, a
testimonie & Psalme of Asaph.

A Heare, O thou shepeheard
of Israell, thou that lea=
dest Joseph like a shepe:
shew thy selfe also thou ỳ
sitte st vpon ỳ Cherubins.
Before Ephraim, Ben=
jamin, and Manasses:
stirre vp thy strength and come helpe vs.
Turne vs againe, O God: shew ỳ light
of thy countenaunce & we shalbe whole.
Psa. lxii, a. O Lord God of hostes, how long wilte
thou be angry wt thy people that praieth?
*Thou fedest them with the bread of
teares: and geuest them plenteousnesse of
teares to drynke.
Psa. lxii. a. *Thou hast made vs a very strife vnto
our neighbours: and our enemies laughe
vs to scorne.
Turne vs againe, thou God of hostes:
shew the lyght of thy countenaunce, and
we shalbe whole.
B Thou hast brought a vine out of Egipt
thou hast cast out ỳ heathē, and plāted it.
Thou madest roume for it: and whē it
had taken rote, it filled the lande.
The hilles were couered with the sha=
dow of it: and the boughes thereof were
lyke the goodly Cedree trees.
She stretched out her braunches vnto
the sea: and her boughes vnto the ryuer.
Why hast thou then broken downe her
hedge: that all they which go by, plucke of
her grapes.
The wylde bore out of the wood doth
rote it vp: and the wylde beastes of ỳ field
deuoure it.
Turne thee againe, thou God of hostes, C
loke down from heauen: beholde, and vi=
site thys vyne.
And the place of the vineyarde that thy
right hande hath planted: and the braūch
that thou madest so stronge for thy selfe.
It is brent with fier, and cut down: and
they shall perish at the rebuke of thy coū=
tenaunce.
Let thy hande be vpon the man of thy
ryght hande: and vpon the sonne of man
whō ỳ madest so strōge for thine own self.
And so wil not we goe backe from thee:
O let vs liue, & we shall cal vpō thy name.
Turne vs againe, O Lord God of ho=
stes: shew the light of thy countenaunce,
and we shalbe whole.

The.lxxxi. Psalme.

Exultate deo.
To the chaunter vpō Githith. (A Psalme) of
Asaph (in the fifth day of the Sabboth.)

Syng we merely vnto God oure A
strength: make a chereful noyse
vnto the God of Jacob.
Take the Psalme, bryng hy=
ther the tabret: the mery harp wt the lute.
Blow vp the trompet in ỳ new moone
euen in the tyme appointed, and vpō our
solemne feast day.
*For thys was made a statute for Isra Leui.x. B
ell, and a law of the God of Jacob.
Thys he ordeyned in Joseph for a tes=
timony: when he came out of the lande of
Egipt, and had heard a straūge lāguage.
I eased hys shoulder from the burthē:
and hys hādes were deliuered from (ma=
kyng) the pottes.
Thou calledst vpō me in troubles, and
*I deliuered thee: and heard thee *what Ex.iii.
tyme as the storme fell vpon thee. Exo.xv. c.
*I proued the also: at ỳ waters of strife. Exo.xvii. Num.xx.
Heare O my people, & I wil assure thee:
O Israell, if thou wilt hearken vnto me.
There shal no straunge God be in thee:
neyther shalt ỳ worshyp any other God.
*I am ỳ Lord thy God, which brought Exo.xx.
thee out of the lande of Egipt: open thy
mouth wyde, and I shall fyll it.

C But my people would not heare my
voyce: and Israell would not obey me.
*So I gaue them vp vnto their own
heartes lust: and let them folow their own
imaginations.
O that my people would haue harke-
ned vnto me: for if Israell had walked in
my wayes.
I should sone haue put down their ene-
mies: ꝛ turned mine hande against their
aduersaries.
The haters of the Lord shuld haue ben
founde liars: but their time should haue
endured for euer.
Deuter. xxxii.b. He should haue fed them also with the
finest wheate floure: and * with hony out
of the stony rocke should I haue satisfied
thee.

The.lxxxii.Psalme.

Deus stetit in synagoga.
A Psalme of Asaph.

A Euening prayer. Exodus. xxii.a. GOd standeth in the congre-
gatiō of Princes: he is iudge
among * Gods.
*How long will ye geue
wrong iudgement: ꝛ accepte
Iere. x.a the persons of the vngodly. Sela.
Defende the poore and fatherlesse: see
that such as be in nede and necessity haue
right.
Deliuer the outcast and poore: saue thē
from the hande of the vngodly.
They wil not be learned nor vnderstād
but walke on still in darknesse: al the foū-
dations of the earth be out of course.
B I haue sayd: ye are Gods, and ye all are
children of the most hiest.
But ye shall dye like men: and fall lyke
one of the Prynces.
Arise, O God, and iudge thou the earth
for thou shalt take all heathen to thyne
enheritaunce.

The.lxxxiii.Psalme.

Deus quis similis.
A song and Psalme of
Asaph.

A HOlde not thy tounge, O
God: kepe not still scilence,
refraine not thy selfe O
God.
Psal.ii.b. For lo, *thine enemies
make a murmuring: and
they that hate thee haue
lift vp their head.
They haue imagined craftily againste
thy people: and taken counsaile againste
thy secret ones.
They haue sayd, come and let vs roote
them out, that they be no more a people: ꝛ
that the name of Israell may be no more
in remembraunce.
For they haue cast their heades toge-
ther with one consent: and are confederat
against thee.
The tabernacles of the Edomites and
Ismaelites, the Moabites ꝛ Hagarenes.
Geball and Ammon, and Amelech: the
Philistines with thē that dwel at Tire.
Assur also is ioyned vnto them: and
hath holpen the children of Loth. B
But do thou to them * as vnto the Ma-
dianites: vnto Sisera, and vnto * Iabin Iudi.vii.d.
at the broke of Kyson.
Which perished at Endor: and became Iudi.iiii.d.
as the donge of the earth.
Make them and their Princes lyke *
Oreb and Zeb: yea, make al their Princes
like as Zebea and Salmana.
Which say: let vs take to our selues the Iud.viii.g
houses of God in possession.
O my God, make them lyke vnto a
whele, ꝛ as * ẏ stubble before the wynde.
Lyke as a fyre that burneth vp ẏ wood: Psalme. xxxv.a
and as ẏ flame ẏ cōsumeth ẏ moūtaynes. C
Persecute them euen so with thy tem-
peste: and make them afrayd wyth thy
storme.
Make their faces ashamed, O lord: that
they may seke thy name.
Let them be confounded ꝛ vexed euer
more and more: let them be put to shame
and perish.
And they shall know, that thou (whose
name is Iehouah:) art onely ẏ most hiest
ouer all the earth.

The.lxxxiiii.Psalme.

Quam dilecta tabernacula.
To the chaunter vpon Githith, a
Psalme of the sonnes of
Corah.

O Howe amiable are thy A
dwellinges, thou lorde of
hostes.
My soule hath a desire
and longing to enter in-
to the courtes of the lord:
my heart and my fleshe
reioyce in the liuing god.
Yea, the sparow hath founde her an
house, and the swallow a nest, where she
may lay her younge: euen thy aultars, O
lord of hostes, my kyng and my God.
Blessed are thy that dwell in thy house
they wil be alway praising thee. Sela.
Blessed is that man whose strength is
in thee: in whose heart are thy wayes.

Which going through the vale of mise-
ry vse it for a well: and ẏ pooles are filled
with water.
They wil go from strength to strẽgth:
and vnto the god of Gods appeareth eue-
B ry one of them in Sion.
O Lord God of hostes, heare my praier:
hearkẽ, O God of Jacob. Sela.
Beholde, O God our defender: and loke
vpon the face of thyne annointed.
For one day in thy courtes: is better thã
a thousande.
I had rather be a dore keper in ẏ house
of my God: than to dwell in the tentes of
vngodlinesse.
For the lord God is a light and defẽce:
the lord wil geue grace and worship, and
no good thing shal he withhold frõ them
that liue a Godly life.
O Lord God of hostes, blessed is the mã
that putteth hys trust in thee.

The.lxxxv. Psalme.

Benedixisti domine.

To the chaunter, a Psalme of the sonnes of Corah.

A LOrde, ẏ art become gra-
cious vnto thy land: thou
hast turned away the cap
tiuitie of Jacob.
Thou hast forgeuẽ the
offẽce of thy people: * and
couered all their synnes.
Psalme. xxxii.a. Thou hast taken away all thy displea-
sure: and turned thy self from thy wrath-
full indignation.
Turne vs then, O God our Sauioure:
and let thyne anger ceasse from vs.
Wilt thou be displeased at vs for euer:
and wilt thou stretch out thy wrath from
one generation to another.
Wilt thou not turne again and quickẽ
B vs: that thy people may reioyce in thee?
Shewe vs thy mercy (O Lorde) and
graunt vs thy saluation.
I will harken what the Lord God wil
say, (cõcerning me:) for he shal speake peace
vnto hys people, and to his Saintes, that
they turne not againe.
For hys saluation is nie them ẏ feare
hym: that glory may dwell in our lande.
Mercy and truth are met together:
righteousnes and peace haue kyssed eche
other.
Truth shall florishe out of the earthe:
and righteousnesse hath loked downe frõ
heauen.
Yea the Lord shall shewe louing kind-
nesse: & our lande shall geue her encrease.
Righteousnesse shall goe before hym:
and he shall direct hys going in the way.

The.lxxxvi. Psalme.

Inclina domine aurem.

A prayer of Dauid.

BOw down thine eare, A
O Lord, and heare me: The.xvii. day mor-
for I am poore and in ning
miserie. prayer.
Preserue ẏ my soule,
for I am holy: my god
saue thy seruaunt, that
putteth hys trust in thee.
Be mercifull vnto me, (O Lord:) for I
will call dayly vpon thee.
Comfort the soule of thy seruaunt: for
vnto thee (O lord) do I lift vp my soule.
* For thou lord art good and gracious
and of great mercy vnto all them that cal Exodus. xxxiiii.a.
vpon thee. Ier.xxxi.a.
Geue eare lord vnto my prayer: and
ponder the voyce of my humble desires. Joel. ii.c
In the tyme of my trouble, I will call Psalm. cxliii.
vpon thee: for thou hearest me. a. cxlv.b.
* Among the Gods there is none lyke B
vnto thee, (O lord:) there is not one that Psal.lxxi.
can do as thou doest. b.
All nations whom thou hast made, shal
come and worship thee (O lord:) and shall
glorifie thy name.
For thou art great & doest wonderous
thinges: thou art God alone.
Teach me thy way, (O lorde,) and I
will walke in thy truth: O knit my heart
vnto thee, that it may feare thy name.
I will thanke thee, O lord my God, wt
all my heart, and wyl praise thy name for
euer.
For great is thy mercy towarde me: &
* thou hast deliuered my soule from the
nethermost hell.
O God, the proude are risẽ against me: Psal.xlv.
and the congregatiõs of naughtie men a.
haue sought after my soule, and haue not C
set thee before their eyes.
* But thou, (O lord God,) art full of cõ- Exodus.
passion, and mercy: long suffring, plente- xxxiiii.a.
ous in goodnesse and truth. Ier.xxxii.
O turne thee then vnto me, and haue b.
mercy vpõ me: geue thy strength vnto thy ii. Para.
seruaunt, & helpe the sõne of thyne hand- xxx.b.
mayde.
Shewe some good token vpon me for
good, that they which hate me, may see it,
and be ashamed: bicause thou lorde haste
helped me and comforted me.

The

The .lxxxvii. Psalme.

Fundamenta eius.

A psalme and song of the sonnes of Corah.

1 Her foundations are vpō the holy hilles: the Lorde loueth the gates of Siō, more thā all ẏ dwellings of Jacob.

Very excellent thynges are spokē of thee: thou citie of god. Sela.

I will thinke vpon Rahab and Babilon: with them that know me.

Beholde ye the Philistines also: and they of Tire, with the Morians, Lo there was he borne.

And of Sion it shal bee reported, that he was borne in her: and the most hyghe shall stablish her.

The lorde shal rehearse it when he writeth vp the people: that he was born ther. Sela.

The singers also and trompeters shall he rehearse: All my freshe springes shalbe in thee.

The .lxxxviii Psalme.

Domine deus salutis.

A song and Psalme of the sonnes of Corah: To the chaunter vppon Mahelath, to geue thanks: an instruction of Heman the Ezrahite.

1 O Lord god of my saluation, I haue cryed day and night before thee: Oh let my prayer enter into thy presence, encline thine eare to my callig.

For my soule is full of trouble: and my life draweth nye vnto hell.

I am counted as one of them that go downe vnto the pit: and I haue ben euen as a man that hath no strength.

Free among the dead lyke vnto them that bee wounded and lye in the graue: which be out of remembraunce, and are cut away from thy hand.

B Thou hast layde me in the lowest pyt: in a place of darcknesse, and in the deepe.

Thine indignation lieth hard vppon me: and thou hast vexed me wyth all thy stormes. Sela.

Thou hast put away mine acquaintaunce farre from me: and made me to bee abhorred of them.

I am so faste in prison: that I cannot get forth.

My sight faileth for very trouble: lorde I haue called daily vpō thee, I haue stretched out mine handes vnto thee.

* Doest thou shew wonders among ẏ dead: Or shal the dead rise vp again, and praise thee? Psa. vi. a. Ec. xvii. d.

C Shall thy louing kindenesse be shewed in the graue: or thy faithfulnes in destruction?

Shall thy wonderous workes be knowen in the darke: and thy righteousnesse in the lande where al thinges are forgotten?

Unto thee haue I cryed, O Lord: and early shall my prayer come before thee.

Lorde, why abhorrest thou my soule: & hidest thou thy face from me?

I am in misery, and like vnto him that is at the poynt to dye (euen fro my youthe vp,) thy terrors haue I suffered wt a troubled minde. D

Thy wrathfull displeasure goeth ouer me: and the feare of the hath vndone me.

They came round about me daily lyke water: and compassed me together on euery side.

My louers and frendes hast thou put away fro me: and hid mine acquaintance out of my sight.

The .lxxxix. Psalme.

Misericordias domini.

An instruction of Ethan the Ezrahite.

1 My * song shalbe alway of the louing kindenesse of the lord: with my mouthe wil I euer bee shewyng thy truth, from one generation to another. Euening Prayer. Psal. ci. a

For I haue sayd, mercye shall bee sette vp for euer: thy truthe shalt thou stablish in the heauens.

* I haue made a couenaunt with my chosen: I haue sworne vnto Dauid my seruant. ii. kin. v. a

* Thy sede will I stablishe for euer: & set vp thy throne from one generation to another. Sela. ii. ki. viii b. ps. cxxxii b

O Lord, * the very heauens shal praise thy wonderous workes: and thy truth in the congregation of the sainctes. Psa. xix a

For who is he among the cloudes: that shall be compared vnto the Lord? B

And * what is he among the Goddes: that shalbe like vnto the lord? Psa. lxx a and. vi. b.

God is very greatly to be feared in the counsell of the sainctes: and to bee had in reuerence of all them that are about him.

O Lorde God of hostes, who is like vnto thee: thy truthe (moste myghty lord) is on euery side.

Ex.xiiii.d Mat.viii.d *Thou rulest the ragyng of the Sea: thou stillest the waues therof, when they aryse.

Thou hast subdued Egipt & destroyed it: thou hast scattered thyne enemyes abrode with thy mighty arme.

The heauens are thyne, the earth also is thyne: thou hast layde the foundation of the round world, and al that therin is.

C Thou haste made the Northe and the South: Tabor and Hermon shall reioyce in thy name.

Thou haste a mightye arme: strong is thy hande, and hye is thy right hand.

Righteousnesse and equitie is the habitation of thy seat: mercy and truthe shal go before thy face.

Blessed is the people (O lord,) that can reioyce in thee: they shal walk in the light of thy countenaunce.

Theyr delite shalbe daily in thy name: and in thy ryghteousnesse shal they make their boast.

For thou art the glory of their strẽgth: and in thy louing kindenesse thou shalte lift vp our hornes.

Esay.l.a. For *the lorde is our defence: the holy

D one of Israel is our kyng.

Thou spakest somtyme in visions vnto thy saynctes, and saydest: I haue layde help vpon one that is mighty, I haue exalted one chosen out of the people.

Act.xiii.d. i.Re.xvi.b ii.Re.v.a. *I haue found Dauid my seruaunte: with my holy oyle haue I anoynted him.

My hand shall hold hym faste: and my arme shall strengthen hym.

The enemy shall not be able to dooe hym violence: the sonne of wyckednesse shall not hurt him.

I shall smyte downe his foes before his face: and plage them that hate hym.

My truthe also and my mercy shall be with him: and in my name shal his horne be exalted.

ii.Re.v.illa *I will set his dominion also in the sea: and his right hand in the floudes.

He shall cal me: thou art my father, my god, and my strong saluation.

And I wil make him my first borne: hier than the kynges of earth.

E My mercy wil I kepe for him for euermore: and my couenant shall stande faste with him.

His sede also wil I make to endure for euer: and his throne as the dayes of heauen.

But if his chyldren forsake my lawe: & walke not in my iudgements.

*If they breake my statutes: and kepe not my commaundementes.

*I wyll vysite theyr offences with ỹ rod: and theyr sinne with scourges.

Neuerthelesse, my louyng kindenesse will I not vtterly take from hym: nor suffer my truthe to faile.

My couenaunt wyll I not breake, nor alter ỹ thyng that is gone out of my lips: I haue swoorne once by my holinesse, that *I wyll not fayle Dauid.

His sede shall endure for euer: and his seat is lyke *as the sunne before me.

He shall stande fast for euermore as ỹ Moone: and as the faythfull witnesse in heauen. Sela.

But thou haste abhorred and forsaken thyne annoynted: and art displeased at hym.

Thou hast broken the couenant of thy seruaunte: and caste his crowne to the grounde.

*Thou hast ouerthrowen all his hedges: and broken down his strong holdes.

All they that goe by, spoyle hym: and he is becom a rebuke vnto his neighbors

Thou hast set vp the ryght hand of his enemies: and made all his aduersaries to reioyce.

Thou hast taken away the edge of his sweard: and geuest hym not victory in the battayle. G

Thou hast put out his glory: and caste his throne downe to the grounde.

The dayes of youth hast thou shortened: and couered hym with dishonoure. Sela.

Lord how long wilt thou hide thy self, for euer: and shall thy wrathe burne lyke fyre?

Oh remember howe short my tyme is: wherefore hast thou made all menne for naught?

*What man is he that liueth and shal not see death: and shal he deliuer his own soule, from the hand of hell? Sela.

Lorde, where are thy old louing kindnesses: whiche thou swarest vnto Dauyd in thy truthe?

Remember (Lord) the rebuke that thy seruauntes haue: and howe I doe beare in my bosome the rebukes of many people.

Wherewith thyne enemyes haue blasphemed thee: and slaunder the footesteps of thine annointed. Praysed be the lorde for euermore. Amen. Amen.

The

The.xc.Psalme.

Domine refugium.

A prayer of Moses the manne of god.

Lorde thou hast bene oure refuge: from one generation to another.

Before the moūtayns were brought foorth, or euer ỷ earth & the worlde were made: thou art God frō euerlasting, and world without ende.

Thou turnest manne to destruction: agayne thou sayeste come agayne ye chyldren of men.

* For a thousand yeres in thy sight ar but as yesterday: seing that is paste as a watche in the night.

Assone as thou scatterest them they ar euen as a slepe: and fade away sodeinly lyke the grasse.

In the morning it is greene & groweth vp: but in the euening it is cut downe (dried vp) and withered.

B For we consume away in thy displeasure: and are afrayde at thy wrathfull indignation.

Thou hast set our misdedes before thee: and our secrete sinnes in the lyght of thy countenaunce.

For when thou art angry, al our dayes are gone: we bryng our yeares to an end, as it were a tale that is tolde.

The dayes of our age are three score yeres and ten, and though menne bee so strong that thei come to foure score yeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrathe: for euen thereafter as a man feareth, so is thy displeasure.

C * O teache vs to number oure dayes: that we maye apply our hartes vnto wisdome.

Turne thee again (O lord) at the last: and be gratious vnto thy seruauntes.

O satisfy vs with thy mercy, and that soone: so shall we reioyce and be glad all the daies of our lyfe.

Comfort vs againe, now after ỷ time that thou hast plaged vs: and for the yeres wherein we haue suffered aduersitie.

Shew thy seruauntes thy worke: and their children thy glory.

And the glorious maiesty of the Lorde our god be vpon vs: prosper thou ỷ work of oure handes vpon vs, O prosper thou our handy worke.

The.xci.Psalme.

Qui habitat.

A Whoso dwelleth vnder the defence of the most hiest: shall abide vnder the shadow of the almighty.

I wil say vnto the Lorde, thou art my hope, and my strong hold: my God, in him will I trust.

For he shall deliuer thee from ỷ snare of the hunter: and from the noisome pestilence.

He shal defende thee vnder his wings, and thou shalt bee safe vnder his fethers: his faithfulnesse and truthe shall bee thy shielde and buckler.

Thou shalt not be afrayd for any terrour by night: nor for the arow that flieth by day. B

For the pestilence that walketh in the darkenesse: nor the sicknesse that destroyeth in the noone day.

A thousande shall fall beside thee, and tenne thousande at thy ryght hande: but it shall not come nye thee.

Yea, with thine eyes shalt thou beholde: & see the rewarde of the vngodly.

For thou Lord art my hope: thou hast set thine house of defence very hie.

There shall no euill happen vnto thee: neither shal any plage com nye thy dwelling. Mat. iiii. a

* For he shall geue his angels charge ouer thee: to kepe thee in al thy waies. Lu. iiii. b

They shall beare thee in their handes: that thou hurte not thy foote againste a stone.

Thou shalt go vpon the Lion and adder: the yong Lion and the dragon shalt thou tread vnder thy feete.

Bicause he hath set his loue vpon me, therefore shall I deliuer him: I shall sette him vp, bicause he hath knowe my name. Pe. iiii. a

* He shall call vppon me, and I wyll heare hym: yea, I am with him in trouble, I wyll deliuer him and bring hym to honor.

With long life will I satisfy hym: and shew hym my saluation.

The.xcii.Psalme.

Bonum est confiteri.

A Psalme and song for the sabbath day.

A He,xiii.a IT is a good thyng to geue thankes unto the lorde: and to syng prayses unto thy name, O most hyghest.

To tel of thy louing kindnesse early in the mornyng: and of thy truthe in the nyght season.

Upon an instrument of ten strynges, and upon the lute: upon a loud instrumēt, and upon the harpe.

For thou lorde hast made me gladde through thy workes: and I will reioyce, in geuing prayse, for the operatiōs of thy handes.

B O lorde, how glorious are thy works: thy thoughtes are very depe.

An unwise man doth not well consider this: and a foole doth not understande it.

When the ungodly are greene as the grasse, and when al the works of wickednesse doe florish: then shall thei be destroied for euer, but thou lord art the most hyest for euermore.

For loe, thyne enemyes, O Lorde, loe thyne enemyes shall peryshe: and all the workers of wickednesse shalbe destroyed.

But my horne shal be exalted, like the horne of an Unicorne: for I am annoynted with fresh oyle.

C Mine eye also shal see his lust of mine enemyes: and myne eare shall heare his desyre of the wicked that ryse up agaynst me.

The ryghteous shall florische lyke a Palme tree: and shall spread abrode lyke a Ceder in Libanus.

Such as be planted in the house of the lorde: shall florish, in the courtes (of ye house) of our God.

They shall also bryng forth more fruit in their age: and shall be fatte and wel lykyng.

That they maye shewe howe true the Lorde my strength is: and that there is no unryghteousnesse in hym.

The .xciii. Psalme.

Dominus regnauit.

A Euening Prayer. THe lord is king and hath put on glorious apparell: ye lorde hath put on his apparel, and girded himself with strength.

ps xviii.a He hath made the rounde world so sure: that it cannot be moued.

Euer since the worlde began hath thy seat ben prepared: thou art frō euerlastig.

*The floudes are rysen (O Lord) the floudes haue lift up their noise: the floods lift up the waues. the Psal...

The waues of the sea are mighty, and rage horribly: but yet the lorde that dwelleth on hye is mightier.

Thy testimonies, O lord are very sure: holinesse becommeth thyne house for euer.

The .xciiii. Psalme.

Deus ultionum.

O Lorde God * to whom vengeance belongeth: thou God to whome vengeance belongeth, shewe thy self. A Deu.xxxii. i. Ro.xii. Heb.x.

Arise thou iudge of the world, and reward the proud after their deseruing.

Lord how long shall the ungodly: how long shall the ungodly triumph?

How long shall al wicked doers speak so disdainfully: and make such proud boastyng?

They smyte downe thy people, O lord: and trouble thyne heritage.

They murther the widow and ye stranger: and put the fatherlesse to death.

B Ps.lxxiii And yet they saye tushe, * the lord shall not see: neither shall the God of Jacob regarde it.

Take hede ye unwise among the people: O ye fooles, when wyl ye understand?

He that planted the eare, shall he not heare? Or he that made the eye, shal he not see?

Or he that nurtereth the heauen: it is he that teacheth man knowlege, shal not he punish?

*The lord knoweth the thoughtes of man: that they are but vayne. 1.Cor.iii. b

Blessed is the man whom thou chastenest (O lord) and teachest him in thy law.

That thou mayest geue hym patyence in tyme of aduersitye: untyl the pit be digged up for the ungodly.

For the lorde wyl not fayle his people: neyther will he forsake his inheritaunce. C

Untill ryghteousnesse tourne agayne unto iudgement: al such as be true of hart shall folow it.

Who wyll ryse up with me agaynst the wicked: Or who wil take my part against the euyll doers?

If the lorde had not helped me, it had not fayled: but my soule had bene put to silence.

*But

pl.xxxvi. Job.xviii.c Esa.xl.d 1.Joh.i.b 2.Cor.i.a * But when I said,my foote hath slip-
ped,thy mercy (O lord)held me vp.
* In the multitude of sorowes that I
had in my hart:thy comfortes haue refre-
shed my soule.
D Wilte thou haue any thyng to do with
the stoole of wickednes,which imagineth
mischief as a lawe?

They gather them together agaynste
the soule of the righteous:and condemne
the innocent bloud.

But the lord is my refuge:and my god
is the strength of my confidence.

He shal recompence them their wicked-
nesse,and destroy them in their own ma-
lice:yea the lord our god shal destroy thē.

The.xcv. Psalme.

Venite exultemus

A O Com,let vs syng vnto ye lord:
The.xix. day. Morning prayer Eph.v.d. * let vs heartily reioyce in ye
strength of our saluation.
Let vs com before his pre-
sence with thankesgeuyng:
and shewe our selfe gladde in hym wyth
Psalmes.

For the Lorde is a greate God: and a
great kyng aboue al gods.

In his hand are all the corners of the
earth:and the strength of the hilles is his
also.

The sea is his and he made it:and hys
handes prepared the drye lande.

O come, let vs worship and fal down:
B and knele before the lord our maker.

For he is (the Lorde) our god,and we ar
the people of his pasture,and the shepe of
his handes.

Heb.iii.b. and.iiii.b. * To day if ye wyl heare his voice,har-
den not your hearts:as in the prouocati-
on,and as in the day of temptation in the
wildernesse.

When your fathers tempted me:proued
me,and saw my workes.

Forty yeres long was I greued wyth
this generation, and sayde:it is a people
that do erre in their hartes,for they haue
not knowen my wayes.

Nu.xiiii.f He.iiii.a. * Unto whom I sware in my wrathe:
that they should not enter into my rest.

The.xcvi.Psalme.

Cantate domino.

O Sing vnto the Lorde a A
new song: syng vnto the 1.Pa.xvi.c.
lord, al the whole earth.
Sing vnto the Lorde
and prayse hys name: be
tellyng of his saluation,
from day to day.

Declare his honoure vnto the heathen:
and his wonders vnto all people.

* For the Lorde is greate and cannot Ps.xlviii.a
worthily be praised:he is more * to be fea- Ec.xliii.d
red than al gods. ps.xlvii.a

As for all the gods of the heathē,they
be but ydols: but it is the lord that made
the heauens.

Glory and worshippe are before him:
power and honor are in his sanctuary.

Ascribe vnto the Lorde (O ye kinreds
of the people) ascribe vnto the Lord wor-
ship and power.

* Ascribe vnto the lord the honor due Ps.xxix.a
vnto his name:bring presentes,and com B
into his courtes.

O worship the lord in the beauty of ho-
lines:let the whole earth stand in awe of
hym.

Tell it out among the heathen,that ye
lorde is king,and that it is he which hath
made the rounde worlde so faste: that it
cannot be moued,and howe that he shall
iudge the people ryghteously.

Let the heauens reioyce,and lette the C
earth bee glad:let the sea make a noyse &
all that therein is.

Let the field be ioyfull and all that is
in it:then shall all the trees of the wood
reioyce before the lord.

For he commeth, for he commeth to
iudge the earth:and with ryghteousnesse
to iudge the worlde,and the people wyth
his truth.

The.xcvii.Psalme.

Dominus regnauit.

T He Lorde is kyng, the earthe A
may be glad therof: yea, the
multitude of the Iles may be
glad therof.
Cloudes and darkenesse
are rounde about hym:righteousnes and
iudgement are the habitation of his seat.

There shall goe a fier before hym: and
burne vp his enemyes on euery syde.

His lightninges gaue shyne vnto the
world:the earth saw it,and wer afrayde. Iud.v.a.

* The hilles melted like waxe at the
presence of the Lord:at the presence of the
lord of the whole earth.

Psal.xix.a ✱The heauens haue declared his righ=
teousnes:and all the people haue sene his
glory.
Esa.xv.a ✱Confounded bee all they that woor=
B shyppe carued images,and that delyte in
vayn gods:worshyp him al ye gods.
Sion heard of it,and reioiced:and the
daughters of Juda were glad, bicause of
thy iudgementes,O lord.
For thou Lord art hyer than al that ar
in the earth:thou art exalted farre aboue
all gods.
O ye that loue the lord,se that ye hate
the thyng whiche is euyll:the lorde pre=
serueth the soules of his saintes, he shall
deliuer them from ŷ hand of the vngodly.
There is sprong vp a lyght for ŷ rygh=
teous:and a ioyfull gladnesse for such as
be true hearted.
Ps,xxxiii a. ✱Reioyce in the Lorde, ye righteous:
and geue thankes for a remembrance of
his holinesse.

The.xcviii.Psalme.

Cantate domino.

A Psalme,(for Dauid.

A Euening Prayer. Ps.xcvi.a O ✱Syng vnto the lord a new
song:for he hath doone mar-
uelous thinges.
With his own righthand
and with his holy arme:hath
he gotten hymself the victory.
The lorde declared his saluation: his
ryghteousnesse hath he openly shewed in
the sight of the heathen.
He hath remembred his mercy & truth,
Esa.lii.c. towarde the house of Jsraell:✱and all ŷ
B endes of the world haue seen the saluatiõ
of our god.
Shew your selues ioyfull vnto ŷ lord,
all ye landes:sing reioyce & geue thanks.
Eph.v.b. ✱Prayse the lorde vpon the harp:syng
to the harp with a Psalme of thankesge-
uing.
With trompets also and shawmes: O
shew your selues ioyfull before the Lorde
the king.
Let the sea make a noise,and al ŷ ther=
in is:the round worlde, and they ŷ dwell
therin.
Let the floudes clap their hands:and
let the hylles be ioyfull together.
Before the lorde:for he is com to iudge
the earth.
With righteousnesse shal he iudge the
world:and the people with equity.

The.xcix.Psalme.

Dominus regnauit.
(Of Dauid.)

THe Lord is kyng,be the peo- A
ple neuer so vnpatient:he sit=
teth betwene the Cherubins
bethe earth neuer so vnquiet
The lorde is great in Si=
on:and hye aboue all people.
They shall geue thankes vnto thy
name which is great:wonderfull & holy.
The kynges power loueth iudgemẽt,
thou hast prepared equitie:thou hast exe=
cuted iudgemente and ryghteousnesse in
Jacob.
O magnify the lorde our God:and fall B
down before his footestole,for he is holy.
Moses and Aaron among his priests,
and Samuell among such as call vppon
his name:these called vpon the Lord,and
he heard them.
He spake vnto them ✱out of the cloudy Ex.xiii
piller:for they kept his testimonies,and ŷ
law that he gaue them.
Thou heardest them(O lord our god)
thou forgauest thẽ:O god,and punishedst
theyr inuentions.
O magnify the Lord our God,& woor=
ship hym vpon his holy hyll:for the Lorde
our God is holy.

The.c.Psalme.

Jubilate deo.
A Psalme for thankesgeuing.

O ✱Be ioyfull in the lord(al ye A
landes)serue the lorde wyth
gladnesse:and com before his
presence with a song.
Be ye sure that the lorde
he is god:it is he that hath made vs, and
not we our selues,we are his people,and
the shepe of his pasture.
O goe your way into hys gates wyth
thankesgeuing,and into his courts wyth
praise:be thankfull vnto hym and speake
good of his name.
For the Lorde is gratious ✱ his mer=
cy is euerlastyng:and his truth endureth
from generation to generation.

The.ci.Psalme.

Misericordiam et.

A Psalme of Dauid.

A My ✣ song shalbe of mercy and
ps. lxxxix. a iudgement: vnto the (O lord)
wil I sing.
O let me haue vnderstã-
ding in the way of godlines.
When wilt thou come vnto me: I wyll
walke in my house with a perfect hart.
I wyl take no wycked thyng in hand:
I hate the sinnes of vnfaythfulnesse, ther
shall no suche cleaue vnto me.
A frowarde hart shall depart fro me: I
wyll not knowe a wycked person.
Whoso priuily slaundereth his neygh-
bour: hym will I destroy.
B Whoso hath also a proud looke and an
hye stomake: I wil not suffer him.
Mine eyes loke vnto such as be faith-
full in the lande: that they maye dwell
with me.
Whoso leadeth a godly lyfe: he shall be
my seruaunt.
There shall no deceytfull person dwell
in my house: he that telleth lyes, shall not
tary in my syght.
I shall soone destroy all the vngodlye
that are in the land: that I may roote out
al wycked doers, from the city of the lord.

The. cii. Psalme.

Domine exaudi orationem.
A prayer of the afflicte, when he hath an hea-
uy hart, and poureth out his complainte be-
fore the Lorde.

A Morning prayer. The. xx. daye. ps. cxliiii. c HEare ✣ my prayer, O Lorde,
and lette my crying come in
vnto thee.
Hyde not thy face fro me
in the tyme of my trouble: en-
cline thine eares vnto me when I call, O
heare me and that ryght soone.
For my dayes are consumed awaye
like smoke: and my bones are brent vp as
it were a fyerbrande.
My hart is smitten downe and withe-
red lyke grasse: so that I forget to eate my
bread.
For the voyce of my groning: my bones
wyll scarce cleaue to my fleshe.
I am become like a Pellicane of the
wyldernesse: and lyke an owle that is in
the desert.
B I haue watched and am euen as it wer
a sparow: þ sitteth alone vpon þ house top
Mine enemies reuile me all the daye
long: and they that are mad vpon me, are
sworne together against me.
For I haue eaten asshes as it wer bred:
and mingled my drinke with wepyng.
And that because of thine indignatiõ
and wrathe: for thou hast taken me vp, &
cast me downe.
My dayes are gone lyke a shadow: and
I am withered like grasse.
But thou (O Lord) shalt endure for e-
uer: and thy remembraunce throughoute
al generations.
Thou shalt aryse and haue mercy vpõ C
Sion: for it is time that thou haue mercy
vpon her, yea the time is come.
And why? ✣ thy seruauntes thinke v- i. Esd. i. a
pon her stones: and it pitieth them to see e. vi. vii.
her in the dust.
The heathen shall feare thy name, O
Lord: and all the kynges of the earth thy
maiesty.
When the lord shall builde vp Sion: &
when his glory shall appeare.
When he turneth hym vnto the prayer
of the poore destitute: and despyseth not
theyr desyre.
This shalbe wrytten for those that cõm
after: ✣ and the people which shalbe born, ps. xxii. g
shall prayse the Lorde.
For he hath looked downe from hys
Sanctuary: out of the heauen did the lord
beholde the earth.
That he myght heare the mournyngs
of suche as be in captiuitie: and deliuer þ
chyldren appoynted vnto death.
That they may declare the name of þ D
Lorde in Sion: and his worship at Ieru-
salem.
When the people are gathered together:
and the kingdomes also to serue the lord.
He brought down my strength in my
iourney: and shortned my dayes.
But I sayd, O my God, take me not a-
way in the middes of mine age: as for thy
yeres, thei endure thorowout al generati-
ons.
✣ Thou lord in the beginning hast laid Gene. i. a
the foundation of the earth: and þ heauẽs iiii. Es. vi
are the workes of thy handes. D
They shal perysshe, but thou shalte en- Hebr. i. c.
dure: they shall all waxe olde as dooeth a
garment.
And as a vesture shalt thou chaunge
them, and they shalbe chaunged: but thou
art the same, and thy yeres shall not faile.
The children of thy seruants shal cõti-
nue: & their sede shal stãd fast in thy sight.

The. ciii. Psalme.

Benedic anima mea.
Of Dauid.

Ps.ciiii.g A P*Rayse the lord, O my soule and all that is within me, praise his holy name.
Prayse the Lorde O my soule: and forget not all his benefites.
Whiche forgeueth al thy sin: and healeth all thine infirmities.
Which saueth thy lyfe from destructiō: and crowneth thee with mercy & louyng kindenesse.
Which satisfyeth thy mouth with good thinges: makyng thee yong and lustie as
B an Eagle.
The Lorde executeth righteousnesse & iudgement: for al them that are oppressed with wrong.
He shewed his waies vnto Moses: his workes vnto the children of Israell.
Ex.xxxiiii.a. *The Lorde is full of compassion and mercye: long sufferyng and of greate
Ps.lxxxvi.c. goodnesse.
He wyll not alway be chiding: neither
Je.xxxii.d kepeth he is anger for euer.
He hath not dealte with vs after oure sinnes: nor rewarded vs according to our wickednesses.
Ps.lvii.b *For looke how hye the heauen is in comparison of the earth: so greate is hys mercy also towarde them that feare him.
Looke howe wyde also the East is from the Weste: so farre hath he sette oure synnes from vs.
Yea, lyke as a father pitieth his owne chyldren: euen so is the lord mercifull vnto them that feare hym.
C For he knoweth whereof we be made:
Ps.78.d *he remembreth that we are but dust.
The dayes of man are but as grasse: for he florisheth as a floure of the field.
For assoone as the wynde goeth ouer it, it is gone: and the place thereof shall knowe it no more.
But the mercyfull goodnesse of ẏ lorde endureth for euer and euer, vppon them that feare hym: and his ryghteousnesse vpon childers children.
Euen vpon suche as kepe his couenāt: and think vpon his commaundementes to dooe them.
The Lorde hath prepared his seate in heauen: and his kyngdom ruleth ouer al.
O prayse the Lorde ye angels of hys: ye that excel in strength, ye that fulfil his commaundement, and hearken vnto the voice of his wordes.
O prayse the lorde all ye his hostes: ye seruauntes of his that do his pleasure.
O speake good of the lorde, al ye works of his, in al places of his dominion: praise thou the lorde, O my soule.

The.ciiii. Psalme.

Benedic anima.

(Of Dauid.)

P*Raise the lord O my soule, A
O Lorde my God: thou arte Euening
become excedyng glorious, Prayer.
thou arte clothed with maie- Psa.ciiii.
sty and honor.
Thou deckest thy self with lyght, as it wer with a garmente, and spreadest oute the heauens lyke a curtayne.
Which layeth the beames of his chābers in the waters: and maketh ẏ clouds his charret, and walketh vpon the wings of the wynde.
*He maketh his angels spirites: and Hebr.i.
his ministers a flaming fier.
He layed the foundation of the earth: ẏ it neuer should moue at any time.
Thou coueredst the depe lyke as with a garment: the waters stande in the hyls.
*At thy rebuke they flye: at the voyce Psa.ciiii.
of thy thunder they are afrayde. B
They goe vp as hye as the hylles, and downe to the valleys beneath: euen vnto the place, which thou hast appoynted for them.
*Thou hast set their boundes whiche Job xxvi.
they shall not passe: neyther turne again & xxxviii.
to couer the earth. Jere.v.
He sendeth the sprynges into ẏ riuers which runne among the hylles.
Al beastes of the field drink therof: and the wyld asses quench their thirst.
Besyde them shall the foules of the aire haue their habitation: and syng among ẏ braunches.
He watereth the hylles from aboue: ẏ earth is filled with the fruit of thy works.
He bryngeth forth grasse for the cattel: and greene herbe for the seruice of men.
That he may *bryng foode out of the Gene.i.
earth: and wyne that maketh gladde the harte of manne, and oyle to make hym a cherefull countenaunce, and breade to strength mannes hart.
The trees of the Lorde also are full of sapp: euen the Ceders of Libanus which he hath planted.
Wherin the birdes make their nestes: and the fyrre trees are a dwellyng for the Storke.

The

The hie hilles are a refuge for y wilde goates:and so ar the stony rockes for the conies.

He appointed the Moone for certaine seasons: and the Sunne knoweth hys going down.

Thou makest darkenesse,that it maye be night:wherin al the beastes of the forest do moue.

The Lions roaring after their pray: to seke their meate at God.

The Sunne aryseth,and they get thē away together:& lay them down in their dennes.

Gen.iii.d *Man goeth forth to hys worke,and to his labor,vntil the euening.

Psa.cxli.f *O Lord,how manifold are thy workes:in wisdome hast thou made them al: the earth is full of thy richesse.

So is the great & wyde sea also:wherin are things creping innumerable,both small and great beastes.

D There go the shippes:and there is that
Esa.xxvii.i. *Leuiathan,whom thou hast made, to take hys pastime therin.

Iob.xl.d. Ps.cxliiii.i *These wayte al vpon thee:that thou mayest geue them meate in due season.

Ps.cxlv.c *When thou geuest it thē,they gather it:and when thou openest thyne hande, they are filled with good.

When y hidest thy face, they are troubled:whē thou takest away their breath, they die,& are turned again to their dust.

When thou lettest thy breath go forth, they shalbe made: and thou shalt renue the face of the earth.

The glorious maiestie of the lord shall endure for euer:the Lord shal reioyce in hys workes.

The earth shal tremble at the looke of hym:if he do but touch the hylles, they shall smoke.

I wil sing vnto the Lord as long as I liue:I wil prayse my god while I haue my being.

And so shal my wordes please hym:my ioy shalbe in the Lord.

As for synners, they shalbe consumed out of the earth,& the vngodly shall come to an ende:*prayse thou the Lord,O my
Ps.ciii.a. soule prayse the Lord.

The .cv. Psalme.

Prayse the Lord.

Confitemini domino.

A
The .xxi. day. Mornîng prayer. O *Geue thankes vnto the Lord, & call vpon hys name: tel the people, what thinges he hath done.

O let your songes be of him, and praise hym: and let your talking be of all hys wonderous workes. I.Pa.xvi. b. Esa.xii.a

Reioyce in hys holy name:let y heart of them reioyce that seke the Lord.

Seke the Lord and hys strength:seke hys face euermore.

Remember the maruellous workes y he hath done:hys wonders and the iudgementes of hys mouth.

O ye sede of Abraham hys seruauntes: ye children of Iacob, hys chosen.

He is the Lord our God ; hys iudgementes are in al the world.

He hath bene alway mindful of his couenaunt and promisse:that he made to a thousande generations.

*Euen the couenaunt that he made Ge.xvii. e.
with Abraham:and *the oth y he swore Ge.xxvi. a.
vnto Isaac.

*And appointed the same vnto Iacob Gene.
for a law : and to Israell for an euerla xxviii.c.
sting testament.

Saying, vnto thee will I geue the land of Canaan:y lot of your enheritaūce

When there was yet but a few of them and they straungers in the lande.

What tyme as they went from one nation to another: from one kingdome to another people. B

*He suffred no man to do them wrong: Ge.xii.d. and.xx.a.
but reproued euē kyngs for their sakes.

Touche not mine annointed: and do my Prophetes no harme.

Moreouer,he called for a dearth vpon the lande:and destroyed all the prouisiō of bread.

*But he had sent a man before thē: euē Ioseph,which was solde to be a bōde seruaunt. Ge.xlv,a

Whose fete they hurt in the stockes: * Luk,ii,a
the yron entred into hys soule.

Untill the tyme came that his cause was knowen:the worde of the Lord tryed hym.

*The kyng sent and deliuered hym: the Prince of the people let hym go free. Ge,xli,b.

He made hym Lord also of hys house: and ruler of all hys substaunce.

That he might enforme hys Princes after hys wyl:and teach his Senatours wisdome.

Israell also came into Egipt:and Iacob was a straūger in the land of Ham. Ge,xlvi,a.

*And he encreased hys people exceadingly:and made them strōger thā their enemies. Exo,i,a. Act,vii,c

Whose heart turned,so that they hated

hys people: and dealt vntruly with hys seruauntes.

*Then sent he Moses hys seruaunt: and Aaron, whom he had chosen.

Ex.iii.iiii b.a. Act.vii.d. And these shewed hys tokens among them: and wonders in the land of Ham.

Exo.x,f, *He sent darknesse, and it was darke and they were not obedient vnto hys worde.

Ex,vii,d, Psalme. lxxviii.e *He turned their waters into bloud: and slew their fish.

Ex.viii.b *Their lande brought forth frogges: yea euen in their kinges chambers.

Ex,viii.d *He spake the worde, and there came all maner of flyes: & lyce in al their quarters.

Ex.ix,e, *He gaue them hailestones for raine: and flames of fier in their lande.

He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

Exo,x,b. Sapi.xv. b. *He spake the word, and the grashoppers came: & caterpillers innumerable.

Joel.i,a, And did eate vp all the grasse in the lande: and deuoured the fruite of their grounde.

Ex.xi b. and.xii.e Psalme. cxxxv.b, Sa,xviii, c. *He smote all the first borne in their lande: euen the chiefe of al their stregth.

He brought them forth also with siluer and golde: there was not one feble persõ among their tribes.

Egipt was glad at their departing:

D for *they were afrayd of them.

Ex.xiiii, g, *He spred out a cloude to be a coueryng: and fier to geue lyght in the nighte season.

Ex,xiii,b Ex,xvi,b Nu,xi,g, *At their desire, he brought quayles: and he filled them wt the bread of heauẽ.

Ex,xvii,b Nu,xx,b *He opened the rocke of stone, and the waters flowed out: so that riuers ran in the dry places.

For why: he remembred his holy promise: and Abraham hys seruaunt.

And he brought forth hys people with ioy: and hys chosen with gladnesse.

And gaue them the landes of the heathen: and they toke the laboures of the people in possession.

That they might kepe hys statutes: & obserue hys lawes.

Prayse the Lord.

The.cvi. Psalme.

Confitemini domino.

Prayse the Lord.

A Eueniŋg prayer. O Geue *thankes vnto the Lord for he is gracious: and his mercy endureth for euer.

i.Para. xvi.b. Psa.cvii.a Iudith, xiii,a, Ecclus.xliii,c. Who can expresse the noble actes of ye Lord: or shew forth all hys prayse?

Blessed are they ye alway kepe iudgement: and do righteousnesse.

Remember me, O Lord, according to the fauor, that thou bearest vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and geue thankes with thine enheritaunce.

We haue synned with our fathers: we haue done amisse, and dealt wickedly.

Our fathers regarded not thy wonders in Egipt, nether kept they thy great goodnesse in remembraunce: but were disobedient at the Sea, euen at the red sea.

Neuerthelesse, he helped them for hys names sake: that he might make his power to be knowen.

B Ps,cxiiii,a *He rebuked the red sea, and it was dryed vp: so he led them through ye depe, as through a wildernesse.

And he saued them from the aduersaries hande: and deliuered them from the hande of the enemy.

Ex,xiiii, g, As for those ye troubled them, the waters ouerwhelmed them: there was not one of them left.

Ex,xv,a, *Then beleued they hys wordes: and sang prayse vnto hym.

C But within a whyle they forgat hys workes: and would not abyde hys counsayle.

But lust came vpon thẽ in the wildernesse: and they tempted God in the desert.

And he gaue them their desire: & sente leannesse withal into their soule.

They angred Moses also in the tẽtes: and Aarõ the sainct of the Lord.

Nu,xvi, *So the earth opened and swalowed vp Dathan: and couered the congregation of Abiram.

And the fier was kindled in their company: the flame brent vp the vngodly.

Exodus, xxxii, a, i,Co,x,a Rom,ic *They made a calf in Horeb: and worshipped the molten ymage.

*Thus they turned their glory into ye similitude of a calfe: that eateth hay.

And they forgat God their Sauiour which had done so great thinges in Egipt.

D Wonderous workes in ye land of Ham: and fearefull thinges by the red sea.

So he sayd, he would haue destroyed thẽ: had not Moses his chosẽ stãd before hym

hym in ye gap:to turne away hys wrath=
full indignation,least he should destroye
them.
*Yea, they thought scorne of that plea=
Nu.xiiii. a. saunt lande:and gaue no credence vnto
hys worde.
But murmured in their tentes: and
hearkned not vnto the voyce of the lord.
Then lift he vp hys hande against thẽ
E to ouerthrow them in the wildernesse.
To cast out their sede among the nati=
ons:and to scatter them in the landes.
Nu. xxv. a. *They ioyned themselues vnto Baal
Peor:and eate the offrings of the dead.
Iosu.xxii.d Thus they prouoked him vnto anger,
i.Co.x.b with their own inuentions:& the plague
was great among them.
Nu.xxv.c *Then stode vp Phinehes, & prayed
and so the plague ceased.
And that was counted vnto hym for
righteousnesse:among al posterities for
euermore.
Ex.xvii.a *They angred hym also at the waters
Nu.xx.b. of strife: so that he punished Moses for
their sakes.
Bicause they prouoked his spirite so:
that he spake vnaduisedly with his lips.
De.vii.d Neyther destroyed they the heathen:
and.xi. a. *as the Lord commaunded them.
Iudi. ii.a But were mingled among the heathẽ:
F and learned their workes.
Insomuch that they worshipped their
idols:which turned to their own decaye.
Deute. xxxii.c. *Yea, they offred their sonnes and
Leu. xx.a daughters vnto deuils.
iiii.Kin. *And shed innocent bloud, euen the
xxiii.c. bloud of their sonnes and of their daugh
Je.viii. b ters:whom they offred vnto the ydols of
Deute. Canaan,and the land was defiled with
xviii.b. Je.xliiii. b. bloud.
Thus were they stayned with their
Eze.xx,c. own workes:and went a whoring with
their own inuentions.
Therfore was the wrath of the Lorde
kindled against hys people: insomucke
that he abhorred hys own inheritaunce.
And he gaue them ouer into the hand
of the heathen:and they that hated them
were Lordes ouer them.
G Their enemies oppressed them: & had
them in subiection.
Many a tyme did he deliuer them:but
they rebelled agaist him with their own
inuentions,and were brought down in
their wickednesse.
Neuerthelesse,when he saw their ad=
uersitie:he heard their complaint.
He thought vpon hys couenaunt, and
*pitied them:according vnto the multi=
tude of hys mercies.
Yea,he made al those that had led thẽ De.xxx a
away captiue:to pitie them.
Deliuer vs (O Lord our God) and ga
ther vs from among the heathen: that
we may geue thankes to thy holy namẽ,
and make our boast of thy praise.
*Blessed be the Lord God of Israell, Luk.i. g
frõ euerlasting and world without ende:
and let all people say.Amen.Amen.
Prayse the Lord.

The. cvii. Psalme.

Confitemini domino.

O *Geue thanks vnto the A
Lord,for he is gratious: The. xxii
and hys mercy endureth day mor=
for euer. ning
Let them geue than= i.Para.
kes:whom the lord hath xvi, b,
redemed, and deliuered Ps cv.a.
from the hande of the enemy. and.cvi.a
And gathered them out of the landes i,Macha,
from the East, and from the west: from iiii,a,
the north,and from the south. Iud, xiii, c.
They went astray in the wildernesse Esa,xii,a
out of the way: and founde no citie to
dwell in.
Hungry and thirsty:their soule fainted
in them.
So they cryed vnto the Lord in their
trouble: and he deliuered them frõ their
distresse.
He led them forth by theright way:that B
they mighte go to the citie, where they
dwelt.
O that men would therfore prayse the
Lord, for hys goodnesse:and declare the
wonders that he doth for the children of
men. Ex,xvi,a
*For he satisfied the emptie soule:and De.viii.a
filled the hungry soule with goodnesse.
Such as sit in darknesse, and in the
shadow of death:being fast bound in mi=
sery and yron.
Bicause they rebelled against the wor=
des of the Lord:and lightly regarded the
counsaile of the most highest.
He also broughte down their hearte
through heauinesse:they fell downe,and
there was none to helpe them.
So when they cryed vnto the Lord in
their trouble: he deliuered them out of
their distresse.
For he brought them out of darknesse: C
and out of the shadow of death, & brake
their bondes in sunder.
O that men would therfore prayse the
Lord

Lord for his goodnesse: and declare the
wonders ye he doth for the children of mē.
For he hath brokē the gates of brasse:
and smitten the barres of yron in sunder.
Folish men are plaged for their offēce:
and bicause of their wickednesse.
Their soule abhorred all maner of
meate: & they wer euen hard at deathes
dore.
So when they cryed vnto the Lord in
their trouble: he delivered them oute of
their distresse.
Mat. viii. a. *He sent hys worde, and healed thē:
and they wer saued frō their destructiō.
O that men would therfore prayse the
Lord for hys goodnesse: and declare the
wonders that he doth for the children of
men.
He. xiii. d Eccle. xxxv. a. Acte. x, a. Ro. xii. a. Phili. iiii b. *That they would offer vnto hym the
Sacrifice of thankesgeuing: and tell out
hys workes with gladnesse.
They that goe down to the Sea in
shippes: & occupy their businesse in great
waters.
These men see the workes of the lord:
and hys wonders in the depe.
*For at hys worde the stormy winde
Jon, i. b. ariseth: which lifteth vp ye waues therof.
They are caryed vp to heauen, and
down againe to the depe: their soule mel
teth away bicause of their trouble.
They rele to and fro, and stacker like a
dronken man: and are at their wittes
ende.
So when they cry vnto the Lorde in
their trouble: he delivereth them out of
their distresse.
Mat. viii. c. For *he maketh the storme to ceasse:
so that the waues therof are still.
Then they are glad, bicause they be at
rest: and so he bryngeth them vnto ye ha-
uen where they would be.
O that men would therfore prayse the
Lord for hys goodnesse: and declare the
wonders ye he doth for the children of mē.
That they would exalt hym also in ye
congregation of the people: and loue him
in the seate of the elders.
D
iii. King. xvii. a, *Which turneth the floudes into a
wildernesse: and dryeth vp the water
sprynges.
A fruitful lande maketh he barren: for
the wickednesse of thē that dwel therin.
Againe, he maketh the wildernesse a
standing water: and watersprynges of a
dry grounde.
And there he setteth the hungry: ye they
may builde them a citie to dwell in.
That they may sow their land & plant
vineyardes: to yelde them fruites of in-
crease.
He blesseth them, so that they multiply
exceadingly: and suffreth not their cattel
to decrease.
And againe, when they are minished
and brought low: through oppression,
through any plage or trouble.
Though he suffer them to be euill in-
treated through tirauntes: and let them
wāder out of the way in the wildernesse.
Yet helpeth he the poore out of misery:
& maketh hym housholdes like a flocke
of shepe.
The righteous wil consider thys, and
reioyce: and the mouth of al wickednesse
shalbe stopped.
Whoso is wise, will ponder these thin-
ges: and they shall vnderstande the lo-
uing kindnesse of the Lord.

The. cviii. Psalme.

Paratum cor meum.

A song and Psalme of Dauid.

O God: * my heart is ready, (my A
heart is ready) I will sing & geue Euening
prayse, with the best member prayer.
that I haue. Ps. lvii.
Awake thou lute and harpe: I my self
will awake right early.
I will geue thankes vnto the (O lord)
amōg the people: I wil sing praises vn-
to thee among the nations.
For thy mercy is greater thā the hea-
uens: and thy truth reacheth vnto the
cloudes.
*Set vp thy selfe (O God) aboue the B
heauens: and thy glory aboue all the Ps. lvii.
earth.
That thy beloued may be delivered: let
thy right hande saue thē: and heare ye me
*God hath spoken in hys holinesse: I Ps. lx. b.
will reioyce therfore, and deuide Sichē,
and mete out the valley of Sucoth.
*Gilead is mine, and Manasses is Ps. lx. b.
mine: Ephraim also is the strength of my
head.
Juda is my lawgeuer, Moab is my
washpot: ouer Edom will I cast out my
shoe: vpon Philistia, will I triumphe.
Who will leade me into ye strong citie:
And who wil bring me into Edom:
Hast thou not forsakē vs (O God) and C
wilt not thou go, go forth wt our hostes:
O help vs against the enemy: for vain
is the helpe of man.
Through god we shal do great actes:
and it is he ye shal treade down our ene-
mies.

The

The.cix. Psalme.

Deus laudem meam.

To the chaunter, a Psalme of Dauid.

A Holde not thy tõgue (O god) of my prayse, for the mouth of the vngodly, yea, and the mouth of þ deceitfull is opened vpon me.

And they haue spoken against me wt false tonges: they compassed me aboute also with wordes of hatred, and fought against me without a cause.

For the loue that I had vnto them: lo they take now my contrary part: but I geue my selfe vnto prayer.

Thus haue they rewarded me euill for good: and hatred for my good wyll.

Set thou an vngodly man to be ruler ouer hym: * and let Satan stand at his ryght hande.

When sentence is geuen vpon hym, let hym be condemned: and let his praier be turned into synne.

*Let hys dayes be few: and let another take hys office.

B Let hys childrẽ be fatherlesse: and hys wyfe a widdow.

Let hys children be vagaboũdes, and begge their bread: let thẽ seke it also out of desolate places.

Let the extorcioner consume all that he hath: and let straungers spoile his labour.

Let there be no man to pitie hym: nor to haue compassion vpon hys fatherlesse children.

Let hys posterity be destroied: and in þ next generation, let hys name be cleane put out.

Let the wickednesse of hys fathers be had in remembraunce in the sight of the lord: and let not the sinne of hys mother be done away.

Let them alway be before the lord: that he may roote out the memoriall of them from of the earth.

And that bicause hys mynde was not to do good: but persecuted the poore helplesse man: that he might sley hym þ was vexed at the heart.

C Hys delite was in cursing, and it shal happen vnto hym: he loued not blessing, therfore shall it be farre from hym.

He clothed hymselfe with cursing, like as with a raiment: and it shall come into hys bowels lyke water, and lyke oyle into hys bones.

Let it be vnto hym as a cloke that he hath vpon him: and as the girdle that he is alway girded withall.

Let it thus happen from the lord, vnto mine enemies: and to those that speake euill against my soule. D

But deale thou with me, (O lord god) according vnto thy name: for swete is thy mercy.

O deliuer me, for I am helplesse, and poore: and my heart is wounded within me.

I go hence lyke the shadow that departeth: and am driuen away as þ grashopper.

My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

I became also a rebuke vnto them: * they that loked vpon me, shaked their heades. Psalme. xxii. b.

Helpe me (O lord my god) Oh saue me according to thy mercy.

And they shall know how that this is thy hande: and that thou lorde hast done it.

Though they curse, yet blesse thou: and let them be confounded þ rise vp against me, but let thy seruaunt reioyce.

Let mine aduersaries be clothed with shame: and let them couer themselues wt their own confusion, as with a cloke.

As for me, I will geue great thankes vnto the lord with my mouth: and praise hym among the multitude.

* For he shall stande at the right hand of the poore: to saue his soule frõ vnrighteous iudges. Psalme. xvi. b.

The.cx. Psalme.

Dixit dominus domino.

A Psalme of Dauid.

The lord sayd vnto my lord * sit thou on my right hand, vntill I make thine enemies thy fotestole. A The.xxiii day. Morning prayer. Mat. xxii. c.

The lord shall sende the rod of thy power out of Sion: be thou ruler euen in the middest among thine enemies. Mat. xii. d.

In the day of thy power, shall thy people offer the free will offeringes with an holy worship: the dew of thy birth is of þ wombe of the morning. Luk. xx. g. Heb. i. c. i. Cor. xv. d.

* The lord sware and wyll not repent: * thou art a Priest for euer, after the order of Melchisedech. He. vii. c. He. iii. c. and. vi. d.

B The lord vpon thy right hande: shall wounde euen kynges in the dayes of hys wrath.

He shalbe iudge among the heathen, he shall fill the places with dead bodies: and smite asonder the heades ouer diuerse countries.

He shall drinke of the broke in ÿ waye: therfore shall he lift vp hys head.

The.cxi. Psalme.

Confitebor tibi domine.

Prayse the Lord.

A Psalme. xxxviii.a I *Wil geue thanks vnto the Lord with my whole heart, secretly among the faythful and in the congregation.

Psa. xcii. a, *The works of the Lord are great: sought out of al thē that haue pleasure therin.

His worke is worthy to be praised and had in honor: and hys righteousnesse endureth for euer.

The mercyfull & gratious Lord hath so done hys marueilous workes: that they ought to be had in remembraunce.

Psalme. xxxviii. d. Ge. xv. c. *He hath geuen meate vnto thē that feare hym: *he shall euer be mindfull of
B hys couenant.

He hath shewed hys people the power of hys works: that he may geue them the heritage of the heathen.

The workes of hys hands, are veritie and iudgement: al hys cōmaundemētes are true.

They stande fast for euer and euer: & are done in truth and equitie.

He sent redemptiō vnto hys people: he hath commaunded hys couenaunt for euer, holy and reuerent is hys name.

Job, xxviii, d, Pro, i. a, ix: c, Eccle, i, c *The feare of the Lord is the beginning of wisdome: a good vnderstanding haue all they that do thereafter, ÿ prayse of it endureth for euer.

(Prayse the Lord for the returning againe of Aggeus and Zachary the Prophetes.)

The.cxii. Psalme.

Beatus vir.

Prayse the Lord.

A Psalme, xxxviii, a, B*Lessed is the man that feareth the Lord: he hath great delite in hys cōmaūdementes.

Psalme, xxxvii. c *Hys sede shall be mightie vpō earth: the generatiō of the faithfull shalbe blessed.

Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

Ps, xxvii, e. Pro, xi, e. Ps, xxxvii e, Unto the godly there ariseth vp *light in the darknesse: *he is mercifull, louing and righteous.

A good man is mercyfull and lendeth: and wyl guide his wordes wt discretion.

For he shall neuer be moued: and the righteous shall be had in an euerlasting remembraunce.

He will not be afrayd for any euill tidinges: for hys heart standeth fast, and beleueth in the Lord. B

Hys heart is stablished, and wyll not shrynke: vntill he see hys desire vpon hys enemies.

*He hath dispersed abrode, and geuen to the poore: and hys righteousnesse remaineth for euer, his horne shalbe exalted with honor. ii. Co, ix. b.

The vngodly shall see it, and it shall greue hym: he shall gnash with hys teth, and consume away, the desire of the vngodly shall perish.

The.cxiii Psalme.

Laudate pueri.

Prayse the Lord.

P*Rayse the Lorde (ye seruauntes:) O prayse ÿ name of the Lord. A Psalm. cxxxiiii, a

Blessed be ÿ name of the Lord: from thys tyme forth for euermore.

The Lordes name is praised: from the rising vp of the sunne, vnto the going down of the same.

The Lord is hye aboue all heathen: & hys glory aboue the heauens.

Who is like vnto the Lord our God, ÿ hath hys dwelling so hye: & yet humbleth hymselfe, to beholde the thinges that are in heauen and earth. B

*He taketh vp the simple out of the dust: and lyfteth the poore out of ÿ myre. i. Re. ii. a

That he may set hym wt the Princes: euen with the Princes of hys people.

He maketh the barren woman to kepe house, and to be a ioyfull mother of children.

Prayse the Lord.

The.cxiiii. Psalme.

In exitu Israell.

WHen Israell came out of Egipte: and the house of Jacob, from among the straunge people. A Exod. xiii. Ex. xiiii

*Juda was hys Sanctuary: and Israell hys dominion.

The *sea saw that, and fled: & Jordan was dryuen backe. Ex. xiiii. e. Jos. iii. d

The moūtaines skipped like rammes, and the litle hilles lyke young shepe.

What ayleth thee, O thou sea, that thou feddest: and thou Jordā that thou wast driuen backe?

ye

B ye mountaines that ye skipped lyke
rammes:and ye litle hilles, lyke yong
shepe?
Tremble thou earth at the presence of
the Lord: at the presence of the God of
Iacob.
Ex.xvii.b *Which turned the hard rocke into a
Nu.xx.b, standing water:and the flint stone into a
springing well.

The.cxv. Psalme.

A Non nobis domine.

Not vnto vs, (O Lord)
not vnto vs,but vnto thy
name geue the prayse:
for thy louingmercy,and
Ps.lxxix, for thy truthes sake.
c. *Wherfore shal yͤ hea-
then say:where is nowe
their God?
As for our God he is in heauen:he
hath done whatsoeuer pleased hym.
Psalme, *Their idols are siluer and golde:
cxxxv.c. euen the worke of mennes handes.
Ba.xv.b, They haue mouth & speake not: eyes
Bar.vi.a B haue they and see not.
They haue eares,and heare not:noses
haue they and smell not.
They haue handes, and handle not:
fete haue they and walke not,neither
speake they thorow their throte.
They that make them are like vnto
them:and so are all they that put their
trust in them.
Ps,x,a But(thou house of)Israell trust thou
in the Lord: he is *their succor and de-
fence.
Ye house of Aaron put your trust in yͤ
Lord:he is their helper and defender.
Ye that feare the Lord trust ye in the
lord: he is their helper and defender.
The Lord hath ben mindfull of vs, &
he shall blesse vs: euen he shall blesse the
house of Israell,he shall blesse the house
of Aaron.
C He shall blesse them that feare yͤ lord:
both small and great.
The lord shall encrease you more and
more:you and your children.
Ye are the blessed of yͤ lord:which made
heauen and earth.
All the whole heauens are the lordes
the earth hath he geuen vnto the childrē
of men.
D The *dead prayse not thee (O lord:)
Psa,vi,a neyther all they that go down into the
Esay, silence.
xxxviii.d, But we will prayse the lord:from thys
tyme forth for euermore.
¶ Prayse the lord.

The.cxvi.Psalme.

Dilexi quoniam.

I Am wel pleased:that the lorde A
hath heard the voyce of my The.xxiiii.
prayer. day mor-
That he hath enclined hys ning
eare vnto me:therfore wil I cal vpō him prayer.
as long as I lyue.
*The snares of death compassed me Ps,xviii,
rounde about:and the paynes of hel,gat a.
holde vpon me. ii.kinge.
I shall fynde trouble and heauinesse, xxii.a.
and I shall call vpon yͤ name of the lord: B
(O lord,) I beseche thee deliuer my soule.
Gratious is the lord, and righteous:
yea,our God is merciful.
The lord preserueth the simple: I
was in misery,and he helped me.
Turne againe then vnto thy rest, O
my soule:for the lord hath rewarded the.
And why?*yͤ hast deliuered my soule Psa,lvi,
from death:myne eyes from teares, and c,
my fete from falling.
I will walke before the lord:in the lād
of the liuing.
*I beleued,and therfore wil I speak ii,Corin,
but I was sore troubled, I sayde in my iiii,f,
hast.*all men are lyers. C Ro,iii,a,
What rewarde shall I geue vnto the
lord:for all the benefites yͤ he hath done
vnto me?
I wil receiue the cup of saluation: and
call vpon the name of the lord.
I wyl pay my vowes now in the pre-
sence of all his people.Right deare in the
sight of yͤ lord.is yͤ death of hys saintes.
Behold(O lord)how that I am thy ser- D
uaunt:I am thy seruaunt,and the sonn
of thy handmayd, thou hast broken my
bondes in sunder.
I will offer to thee the Sacrifice of
thankesgeuing:and wil cal vpō yͤ name
of the lord.
*I wil pay my vowes vnto the lord: in Ps,xxii,
the sight of all hys people:in the courtes c,
of the lordes house, euen in the middest Hebr,xii,
of thee,O Ierusalem. c,
¶ Prayse the lord.

The.cxvii.Psalme.

Laudate dominum.

O *Prayse the lord al ye heathen A
prayse ye hym al ye nations. Ro,xv,b,
*For hys merciful kindnesse Psa,c,a.
is euer more and more toward
vs:& the truth of yͤ lord endureth for euer
¶ Prayse the lord.

The.cxviii.Psalme.

Confitemini domino.

A Psa,cv.a c.cvi.a. i.Mac. iiii.a. Esa.xii.a ii. Para. xvi.b. O *Geue thankes vnto the Lord for he is gracious: bicause hys mercy endureth for euer.

Let Israell now cõfesse (that he is gracious:and) that hys mercy endureth for euer.

Let the house of Aaron now confesse: ẏ hys mercy endureth for euer.

Yea, let them now that feare the Lord cõfesse: that his mercy endureth for euer.

I called vpon the Lord in trouble: and the Lord heard me at large.

Heb. xiii. b. *The Lord is on my syde: I will not feare what man doth vnto me.

B The Lord taketh my part with them ẏ helpe me: therefore shall I see my desire vpon mine enemies.

It is better to trust in the Lord: than to put any confidence in man.

It is better to trust in the Lord: than to put any confidence in Prynces.

Al nations compassed me rõude about: but in ẏ name of ẏ lord will I destroy thẽ.

They kept me in on euery side: they kept me in (I say) on euery side: but in the name of the Lord I wil destroy them.

They came about me like bees: and are extinct euen as the fire amõg ẏ thornes: for in the name of the Lord I wil destroy them.

Thou hast thrust sore at me, ẏ I might fall: but the Lord was my helpe.

Ex.xv,a, Esa.xii.a *The Lord is my strẽgth and my sõg: and is become my saluation.

C The voyce of ioy and health is in the dwellinges of the righteous: the ryghte hand of the Lord bryngeth mightie thinges to passe.

The right hande of the Lord hath the preeminence: the right hande of the Lord bringeth mightie thinges to passe.

I wil not dye, but liue: and declare the workes of the Lord.

The Lord hath chastened and correct me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousnesse, ẏ I may go into them: and geue thankes vnto the Lord.

Thys is the gate of the Lord: the righteous shall enter into it.

I will thanke thee, for thou hast heard me: and art become my saluation.

*The same stone which the builders refused: is become the head stone in the corner. Mat.xxi. Mar.xii. Luk.xx. Act.iiii.

Thys was the Lordes doing: and it is marueilous in our eyes.

D This is the day which the Lord hath made: we will reioyce and be glad in it.

Helpe (me) now, O Lord: O lord sende vs now prosperitie.

*Blessed be he that commeth in the name of the lord: we haue wished you good lucke, ye ẏ be of the house of ẏ lord. Mat.xxi. Luk.xix. Joh.xii. Mat.xi.

God is the lord, which hath shewed vs light: bynde the Sacrifice with cordes, yea, euen vnto the hornes of the aulter.

Thou art my God, and I will thanke thee: thou art my God, and I wil prayse thee.

O geue thankes vnto the lord, for he is gratious: and hys mercy endureth for euer.

The.cxix. Psalme.

Beati immaculati.

B Blessed * are those ẏ be vndefiled in ẏ way: and walke in ẏ law of the lord. A Euening prayer. Psal.i.a.

Blessed are they that kepe hys testimonies: and seke hym w their whole heart.

For they which do no wickednes: walk in hys wayes.

Thou hast charged: that we shall diligently kepe thy commaundementes.

O that my wayes were made so direct: that I might kepe thy statutes.

So shall I not be confounded: while I haue respecte vnto all thy commaundementes.

I will thanke thee, with an vnfayned heart: whẽ I shall haue learned ẏ iudgementes of thy righteousnesse.

I will kepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

W Herwithal shal a yong man clẽse hys way? Euẽ by ruling himselfe after thy worde. B

With my whole heart haue I sought thee: O let me not goe wrong out of thy commaundementes.

*Thy wordes haue I hid within mine heart: that I shuld not sinne against the Blessed art thou O lord: O teache me thy statutes. De.vi.b.

With my lippes haue I bene telling of al the iudgementes of thy mouth.

I haue had as great delyte in the waye of thy testimonies: as in all maner of ryches.

I wyl talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shalbee in thy statutes: and I wyll not forget thy wordes.

Retribue seruo tuo.

O Doe well vnto thy seruaunt: yͭ I maye lyue and kepe thy woorde.

Open thou mine eyes: that I maye see the wonderous thynges of thy law.

Ge.xlvii.c Heb.xi.b *I am a stranger vpon earth: O hyde not thy commaundementes fro me.

My soule breaketh out for very feruēt desyre: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proud: and cursed are they that doe erre from thy commaundementes.

O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speak against me: but thy seruaunte is occupyed in thy statutes.

For thy testimonies are my delyte: and my councellers.

Adhesit pauimento.

D Psal.cxliii My soule cleaueth to the dust: O quicken thou me, accordyng to thy word.

I haue knowledged my wayes: & thou heardest me, O teache me thy statutes.

Make me to vnderstande the waye of thy commaundementes: and so shal I talk of thy wonderous woorkes.

My soule melteth away for very heauinesse: comforte me accordyng vnto thy woorde.

Take fro me the way of lying: & cause thou me to make muche of thy law.

I haue chosen the waye of truthe: and thy iudgementes haue I laied before me.

I haue sticken vnto thy testimonies: O lord confounde me not.

I wyll runne the way of thy commaūdementes: when thou hast set my hart at liberty.

Legem pone.

E Morning prayer. The.xxv. daye. Teache me, O lorde, the way of thy statutes: and I shall kepe it vnto yͤ ende.

Geue me vnderstanding: and I shall kepe thy lawe, yea, I shal kepe it with my whole heart.

Make me to go in the path of thy commaundementes: for therin is my desyre.

Encline my hart vnto thy testimonies: & not to couetousnesse.

O turne away mine eyes, least they behold vanity: & quicke thou me in thy way.

O stablish thy worde in thy seruant: that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgementes are good.

Beholde, my delite is in thy commandementes: O quickē me in thy ryghteousnes.

Et veniat super me.

F Let thy louing mercy com also vnto me O lorde: euen thy saluation accordyng vnto thy worde.

So shal I make answere vnto my blasphemers: for my trust is in thy worde.

O take not yͤ word of truth vtterly out of my mouth: for mi hope is in thy iudgmētes

So shal I alway kepe thy law: yea, for euer and euer.

And I wyll walke at liberty: for I seeke thy commaundementes.

I will speake of thy testimonies also, euen before kinges: & wil not be ashamed.

And my delite shall be in thy commaundementes: which I haue loued.

My hādes also wil I lift vp vnto thy cōmaundementes, which I haue loued: and my study shalbe in thy statutes.

Memor esto verbi tui.

G O Thynke vpon thy seruant, as concerning thy woorde: wherein thou haste caused me to put my trust.

The same is my comforte in my trouble: for thy worde hath quickened me.

The proud haue had me excedinglye in derisiō: yet haue I not shrinked from thy lawe.

For I remēbred thine euerlasting iudgements, O Lord: and receiued comfort.

I am horribly afrayde: for the vngodly, that forsake thy lawe.

Thy statutes haue bene my songes: in yͤ house of my pilgrimage.

I haue thought vpon thy name O lord in the night seasō: and haue kept thy law.

This I hadde: because I kept thy commaundementes.

Portio mea domine.

H Thou art my portion, O lord: I haue promised to kepe thy law. Nu.xviii.e

I made mine humble petitiō in thy presence with my whole hart: O be mercifull vnto me, according vnto thy worde.

I call mine own wayes to remēbrance: and turne my fete into thy testimonies.

I made hast: and prolonged not yͤ time to kepe thy commaundementes.

The congregations of the vngodlye haue robbed me: but I haue not forgottē thy lawe.

At midnight wil I rise to geue thākes unto the:bicause of thy ryghteous iudgementes.
I am a companion of all them ẏ feare thee:and kepe thy commaundementes.
ps.xxxiii a ✱The earth,O lorde is ful of thy mercy:O teache me thy statutes.

Bonitatem fecisti.

I O Lord,thou hast dealt gratiously wyth thy seruant:according unto thy word.
O learne me true understanding and knowlege:for I haue beleued thy cōmaūdements.
Before I was troubled,I went wrong: but now haue I kept thy worde.
Mat.xix c ✱Thou art good & gratious:O teach me thy statutes.
The proud haue imagined a lye against me:but I will kepe thy commaundemēts with my whole hart.
Theyr harte is as fat as brawne: but my delite hath bene in thy law.
It is good for me that I haue bene in trouble:that I may learne thy statutes.
The law of thy mouthe is deater unto me:than thousandes of golde and syluer.

Manus tue fecerunt me.

K Gene.i.d Iob.x.a Euening Prayer. T✱Hy hands haue made me and fashyoned me:O geue me understandyng, that I may learne thy commaundemēts.
They that feare thee will be glad whē they see me:bicause I haue put my truste in thy worde.
I knowe,O lorde,that thy iudgemēts are ryght:and that thou of very faithfulnesse,hast caused me to be troubled.
O let thy mercifull kindnesse bee my comfort:accordyng to thy worde unto thy seruaunt.
O let thy louing mercies com unto me, that I may liue:for thy law is my delite.
Let the proude be confounded,for thei goe wickedly about to destroye me:but I wyll be occupyed in thy commaundemētes.
Let such as feare thee and haue knowen thy testimonies:be turned unto me.
O let myne harte be sounde in thy statutes:that I be not ashamed.

Defecit anima mea.

L My soule hath longed for thy saluatiō: & I haue a good hope, bicause of thy worde.
Myne eyes long sore for thy worde, saying:O when wilt thou comfort me?
For I am become lyke a bottell in the smoke:yet do I not forget thy statutes.
How many are the dayes of thy seruāt? when wilt thou be auenged of them that persecute me?
The proud haue digged pittes for me: whiche are not after thy lawe.
All thy commaundementes are true: they persecute me falslye, O bee thou my helpe.
They had almoste made an end of me, uppon earth: but I forsooke not thy commaundementes.
O quicken me after thy louyng kyndenesse:and so shall I kepe the testimonyes of thy mouth.

In eternum domine.

M O Lorde,thy worde: endureth for euer in heauen.
Psa.cx i.Pet.i ✱Thy truth also remaineth from one generation to another:thou hast layd the foundation of the earth,and it abideth.
They continue this day,according to thyne ordinaunce: for all thynges serue thee.
If my delite had not bene in thy law: I should haue perished in my trouble.
I will neuer forget thy commaundementes:for with them thou hast quickned me.
I am thine, Oh saue me: for I haue sought thy commaundementes.
The ungodly haue layd wayte for me, to destroy me:but I wil consider thy testimonies.
I see that al thinges come to an ende: but thy commaundementes are exceding broade.

Quomodo dilexi.

L Ord,what loue haue I unto thy law: all the day long is my study in it.
Thou,through thy commaundements hast made me wyser than mine enemies: for they are euer with me. N
I haue more understanding than my teachers:for thy testimonies ar my study.
I am wiser than ẏ aged:bicause I kept thy commaundementes.
I haue refrayned my feete from euery euil way: that I may kepe thy worde.
I haue not shrincked from thy iudgementes:for thou teachest me.
O how swete are thy wordes unto my throte:yea, sweter than honye unto my mouth.
Throughe thy commaundementes, I gette understandyng: therfore I hate all wycked wayes.

Lucerna pedibus meis.

O Morning prayer. The .xxvi. daye. Psa.xix.c T✱Hy word is a lanterne unto my fete: and a lyght unto my pathes.

I haue sworne, and am stedfastly purposed: to kepe thy righteous iudgements

I am troubled aboue measure: quycken me, O lord, according vnto thy word.

Let the free wyl offrynges of my mouth please thee, O lord: & teach me thy iudgementes.

[illegible] * My soule is alway in thy hande: yet do not I forget thy lawe. [illegible]

The vngodly haue layd a snare for me: but yet swarued not I from thy commaundements.

Thy testimonies haue I claymed as mine herytage for euer: and why? they are the very ioy of mine hart.

I haue applyed mine hart to fulfyl thy statutes alway: euen vnto the ende.

Iniquos odio habui.

P I hate them that imagine euill thynges: but thy lawe do I loue.

Thou art my defence and shielde: and my trust is in thy worde.

Awaye fro me ye wycked: I wyll kepe the commaundementes of my god.

O stablishe me accordyng vnto thy worde: that I may liue: and let me not be disapointed of my hope.

Hold thou me vp, and I shalbe safe: yea, my delyte shal euer be in thy statutes.

Thou hast troden downe al them that depart from thy statutes: for thei imagine but deceit.

Thou puttest away all the vngodly of the earth lyke drosse: therefore I loue thy testimonies.

My fleshe trembleth for feare of thee: and I am afrayd of thy iudgementes.

Feci iuditium.

Q I deale with the thyng that is lawfull & ryghte: O geue me not ouer vnto myne oppressors.

Make thou thy seruaunt to delyte in that whiche is good: that the proude doe me no wrong.

Myne eyes are wasted away with lokyng for thy health: and for the worde of thy righteousnesse.

O deale with thy seruaunt accordyng vnto thy louing mercy: and teache me thy statutes.

I am thy seruaunt, O graunt me vnderstanding: that I may know thy testymonies.

It is time for thee lorde to lay to thyne hand: for they haue destroyed thy law.

For I loue thy commaundementes: aboue golde and precious stone.

Therfore hold I streight all thy commaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

R Thy testimonies are wonderfull: therefore doth my soule kepe them.

When thy woorde goeth foorth, it geueth light and vnderstanding, euen vnto the simple.

I opened my mouthe and drew in my breath: for my delite was in thy commaundementes.

O loke thou vpon me, and be mercifull vnto me: as thou vsest to doe vnto those yt loue thy name.

Order my steppes in thy woorde: and so shall no wickednesse haue dominion ouer me.

O deliuer me from the wrongful dealinges of men: and so shall I kepe thy commaundementes.

Shewe the lyght of thy countenaunce vpon thy seruaunt: and teach me thy statutes.

Mine eyes gush out with water: bicause men kepe not thy law.

Iustus es domine.

S Ryghteous art thou, O lord: and true is thy iudgement.

The testimonies that thou haste commaunded: are exceding righteous & true.

* My zeale hath euen consumed me: bicause mine enemies haue forgotten thy woordes. Psa.lxix.b. Iohn.ii.b

* Thy word is tried to the vttermost: and thy seruaunt loueth it. Psa.xii.b and.xviii.c

I am small, and of no reputation: yet do not I forget thy commaundements.

Thy righteousnesse is an euerlastyng righteousnesse: and thy law is the truthe.

Trouble and heauinesse haue taken hold vpon me: yet is my delite in thy commaundementes.

The righteousnesse of thy testimonies is euerlasting: O graunte me vnderstandyng and I shal liue.

Clamaui in toto corde meo.

T I call with myne whole harte, heare me, O Lorde: I wil kepe thy statutes. Euening Prayer.

Yea, euen vpon thee do I call: help me and I shall kepe thy testimonies.

Early in the mornyng do I cry vnto thee: for in thy worde is my trust.

Mine eyes preuent the night watches: that I myght be occupied in thy wordes.

Heare my voyce, O lord: according vnto thy louing kindenesse: quicken me accordyng as thou art wont.

They drawe nye that of malyce perse-
cute me,and are farre from thy law.
Be thou nye at hande,O lorde:for all
thy commaundementes are true.
As concerning thy testimonies I haue
knowen long since:that thou hast groun-
ded them for euer.

Uide humilitatem.

Ui O Consider myne aduersitye and dely-
uer me:for I doe not forget thy lawe.
Auenge thou my cause and deliuer me:
quicken me accordyng vnto thy worde.
Health is far from the vngodly:for they
regarde not thy statutes.
Great is thy mercy,O lord:quickē me
as thou art wont.
Many there are that trouble me,& per-
secute me:yet doe I not swarue from thy
testimonies.
It greueth me when I see the trans-
gressors:bicause they kepe not thy lawe.
Consyder O lord,how I loue thy com-
maundementes:O quicken me according
to thy louing kyndenesse.
Thy word is true from euerlasting:all
the iudgements of thy righteousnesse en-
dure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me withoute
cause:but my harte standeth in awe of
thy wordes.
Esa.ix.a *I am as glad of thy worde:as one yͤ
fyndeth great spoyles.
As for lies,I hate and abhorre them:
but thy lawe do I loue.
Seuen tymes a daye,doe I praise the:
bicause of thy righteous iudgements.
Great is yͤ peace that they haue which
loue thy law:& they are not offended at it.
Lorde I haue looked for thy sauynge
health:and done after thy commaunde-
mentes.
My soule hath kept thy testimonies:&
loued exceedingly.
I haue kept thy commaundementes &
testimonies:for all my wayes are before
thee.

Appropinquet deprecatio.

LEt my complaint come before thee,O
Lorde:giue me vnderstanding,accor-
ding vnto thy worde.
Oh lette my supplication come before
thee:deliuer me accordyng to thy worde.
My lippes shall speake of thy prayse:
when thou hast taught me thy statutes.
Yea,my tong shal sing of thy word:for
al thy commaundements are righteous.
Let thine hand helpe me:for I haue
chosen thy commaundementes.
I haue longed for thy sauing health,
O lorde:and in thy law is my delite.
O let my soule lyue,and it shall prayse
thee:and thy iudgements shall help me.
I haue gone astray like a shepe that is
lost:Oh seke thy seruaunt,for I doe not
forget thy commaundementes.

The.cxx.Psalme.

Ad dominum cum tribularer.

A song of the Steares.

WHen I was in trouble,* I Morning prayer. The.xxvii. daye.
I called vpon the lorde:& Iohn.iii.
he heard me.
Deliuer my soule,O lord
from lying lippes:& from
a deceytfull tong.
What rewarde shall be
geuen or done vnto thee,thou false tong?
Euen mighty and sharp arowes:with
hote burning coles.
Woe is me,that I am constrayned to
dwell with Mesech:and to haue mine ha-
bitation among the tentes of Cedar.
My soule hath long dwelt among thē
that be enemies vnto peace.
I labour for peace,but when I speake
(vnto them)therof:they make them to bat-
tayle.

The.cxxi.Psalme.

Leuaui oculos.

A song of the Steares.

I Wil lift vp mine eyes vnto yͤ I
hilles:from whēce commeth
my helpe?
*My helpe commeth euē Psal.cxxiii.b.
from the Lord:whiche hath
made heauen and earth.
He wil not suffer thy fote to be moued:
and he that kepeth thee wyll not sleepe.
*Beholde,he that kepeth Israell:shal Esa.li.
neyther slomber nor slepe.
The lorde hymself is thy keper:yͤ lorde
is thy defence vpon thy ryght hande.
So that the sunne shal not burne thee
by daye:neyther the moone by nyght.
The lorde shall preserue thee from all
euyll:yea,it is euen he that shall kepe thy
soule.
The lorde shall preserue thy going out,
and thy comming in:from this time forth
for euermore.

The.cxxii.Psalme.

Letatus sum.

A song of the Steares of Dauid.

I

I was glad:when they said vnto me:* we wyll go into the house of the lord.
Our fete shall stande in thy gates:O Jerusalem.
Jerusalem is builded as a citye:that is at vnity in it self.
For thyther the trybes go vp,euen the tribes of the Lord:to testify vnto Israell, to geue thanks vnto the name of the lord
For there is the seat of iudgement:euē the seat of the house of Dauid.
O pray for the peace of Jerusalem:they shall prosper that loue thee.
Peace be within thy walles:and plenteousnesse within thy palaces.
For my brethren and companions sake: I wyl wysh thee prosperitie.
Yea,bycause of the house of the Lorde our god:I wyll seke to dooe the good.

The.cxxiii.Psalme.

Ad te leuaui.

A song of the Steares.

Vnto thee lift I vp mine eyes: *thou that dwellest in ÿ heauens.
Behold, euen as the eyes of seruauntes looke vpon the hand of theyr maisters:and as the eyes of a mayden vnto the hand of her maistres: euen so oure eyes wayte vpon the Lorde our God,vntyll he haue mercy vpon vs.
Haue mercy vpon vs O lord,haue mercy vpon vs:for we are vtterly despysed.
Our soule is fylled with the scorneful reproofe of the wealthy:and with the dispitefulnesse of the proud.

The.cxxiiii.Psalme.

Nisi quia dominus.

A song of the Steares of Dauid.

If the lord hymself hadde not bene of our syde(nowe maye Israell say:)yf the lord himself had bene of our syde whē men rose vp against vs.
*They had swalowed vs vp quycke: when they wer so wrathfullye dyspleased at vs.
Yea,the waters had drowned vs:and the streame had gone ouer our soule.
The deepe water of the proude:hadde gone euen ouer our soules.
But praysed be the Lorde:which hath not geuen vs for a pray vnto theyr teeth.
Our soule is escaped,euen as a birde out of the snare of the fouler:the snare is broken,and we are deliuered.
*Our helpe standeth in the name of the Lorde:which hath made heauen and earth. Psa.cxxi.a

The.cxxv.Psalme.

Qui confidunt.

A song of the Steares.

They that * put theyr trust in the lord, shalbe euē as the mount Sion:whiche may not be moued, but standeth fast for euer.
The hilles standabout Jerusalem:euen so standeth ÿ lord round about his people,from this tyme forth for euermore.
For the rod of the vngodlye commeth not into the lot of the ryghteous:least the righteous put theyr hande vnto wickednesse.
Doe well,O Lorde: vnto those that be good and true of harte.
As for such as turne backe vnto theyr owne wickednesse:he lorde shall lead thē forth with the euyll doers,but *peace shal be vpon Israel.

The.cxxvi.Psalme.

In conuertendo.

A song of the Steares.

When the Lorde turned again the captiuitie of Sion: then were we lyke vnto them that dreame.
Then was our mouth fylled with laughter:and our tong with ioy.
Then said they among the heathē:the lord hath done great thinges for them.
Yea,the lord hath done great thynges for vs already:wherof we reioyce.
Turne our captiuitie,O Lorde: as the riuers in the South.
They that sow in teares: shall reape in ioye.
He that now goeth in his way weping and beareth forth good sede:shal doutles come again with ioy,& bring his sheaues with him.

The.cxxvii.Psalme.

Nisi dominus.

A song of Salomon of the Steares.

Margin notes (left): I — Apo.ii.a — ...xxi.c — A — iii.ki.viii. b — Ex.xvi.a — Act.vii.f. — ii.pa.vi.c — A — Prou.i.c

Margin notes (right): A — Psal.xv.b. — Gala.vi.d — A Euening Prayer.

A Except the lord build yͤ house: theyr labour is but loste that builde it.

Except the lorde keepe the citye: the watchman waketh but in vaine.

Pro.x.c It is but loste laboure that ye haste to ryse vp early, and so late take rest: and eat the bread of carefulnesse, for so he geueth his beloued slepe.

Loe, chyldren and the fruit of yͤ womb: are an heritage and gyfte that commeth of the Lorde.

Lyke as the arrowes in the hande of yͤ gyaunt: euen so are the yong chyldren.

Happy is the man that hath his quiuer full of them: they shall not bee ashamed, when they speake with theyr enemyes in the gate.

The.cxxviii.Psalme.

Beati omnes.
A song of the Steares.

A
ps.cxxiiii.d Blessed are all they that *feare the lord: & walk in his wayes.

For thou shalte eate the labours of thyne handes: O well is thee & happye shalt thou be.

Thy wyfe shalbe as the fruitful vyne: vpon the walles of thy house.

Thy chyldren lyke the Olyue braunches: round about thy table.

Loe, thus shal the man be blessed: that feareth the lord.

The lord from out of you, shal so blesse thee: that thou shalt se Jerusalem in prosperity all thy lyfe long.

Yea, that thou shalte see *thy chylders chyldren: and peace vpon Israel.

Gene.l.d
Job.xlii.d
To.xiiii.a

The.cxxix.Psalme.

Sepe expugnauerunt.
A song of the Steares.

A Many a tyme haue thei fought against me frō my youthe vp: (may Israel now say.)

Yea, manye a tyme haue they vexed me fro my youthe vp: but they haue preuailed against me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous lord: hath hewen the snares of the vngodly in peces.

Let thē be confounded & turned backeward: as many as haue euil wil at Sion.

Let them be euē as the grasse growing vpon the house toppes: whiche withereth afore it be pluckt vp.

Wherof the mower filleth not his hand: neyther he that byndeth vp the sheaues, his bosome.

So that they whiche goe by saye not so muche, as the lord prosper you: we wish you good luck in the name of the lord.

The.cxxx.Psalme.

De profundis.
A song of the Steares.

A Out of the depe haue I called vnto thee, O lord: lord heare my voyce.

Oh let thine eares consyder wel: the voyce of my complaint.

Job.x.a
ps.cxlii. *If thou lord wilt be extreme to marke what is done amisse: Oh Lord, who maye abyde it?

For there is mercy with thee: therfore shalt thou be feared.

I loke for the lord, my soule doth wait for hym: in his worde is my trust.

My soule flieth vnto the lord before yͤ mornyng watche: (I say) before the mornyng watche.

O Israel trust in the lord, for with the lorde there is mercy: and with him is plēteous redemption.

And he shal redeme Israell: from all his sinnes.

The.cxxxi.Psame.

Domine non est exaltatum.
Dauids song of the Steares.

Lorde, I am not hie mynded: I haue no proude lokes. A Ec.iii.c

*I doe not exercyse my selfe in greate matters: which are to hye for me.

But I refrayn my soule and kepe it lowe: lyke as a chylde that is weaned from his mother: yea, my soule is euen as a weaned chylde.

O Israell trust in the lorde: from thys tyme forth for euermore.

The.cxxxii.Psalme.

Memento domine Dauid.
A song of the Steares.

Lorde remember Dauid: and all his trouble. A Morning prayer.

*Howe he sware vnto the Lorde: and vowed a vow vnto the almyghtye God of Jacob. The xxviii.day ii.Par.vi.d i.pa.xvii.

I will not come within the tabernacle of

of my house: nor clime vp into my bed.
I will not suffer mine eyes to slepe, nor mine eye liddes to slomber: (neyther the temples of my head to take any rest.)
Untill I finde out a place for ẏ temple of the lorde: an habitation for the mighty god of Jacob.
Lo, we heard of the same at Ephratah: and founde it in the wood.
We will goe into his tabernacle: and fall lowe on oure knees before his footestoole.
ii.pa.vi.g * Arise O lorde into thy restyng place:
B thou and the arke of thy strength.
Let thy priestes be clothed with ryghteousnesse: and let thy sainctes sing wyth ioyfulnesse.
For thy seruaunt Dauids sake: turne not awaye the presence of thyne annoynted.
ii.Re.vii.b * The Lorde hath made a faythfull othe vnto Dauid: and he shall not shrinke from it.
Act.ii.d * Of the fruite of thy body shal I sette vpon thy seate.
If thy children wil kepe my couenant, and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.
For the lorde hath chosen Sion: to be an habitation for himself: hath he longed for her.
This shalbe my rest for euer: here wyll I dwel, for I haue a delite therein.
I will blesse her vitails with increase: and will satisfy her poore with bread.
I will decke her priestes with health: & her saintes shall reioyce and syng.
Luk.i.f There shall I make * the horne of Dauid to florish: I haue ordeined a lanterne for mine annoynted.
As for his enemies, I shall clothe them with shame: but vpon hymselfe shall hys crowne florish.

The.cxxxiii. Psalme.

Ecce quam bonum.
A song of the Steares of Dauid.

A Phi.ii.a * BEhold, howe good & ioyfull a thing it is * brethrẽ to dwel together in vnity.
It is like the precious oyntment vpon the head that ran downe vnto the beard: euen vnto Aarons beard, and wente down to the skirtes of his clothing.
Like the dewe of Hermon: whiche fell vpon the hyll of Sion.
For there the lorde promised his blessing: and life for euermore.

The.cxxxiiii. Psalme.

Ecce nunc benedicite.
A song of the Steares.

BEhold (nowe) * prayse ẏ lorde: A
all ye seruauntes of the Lorde. Ps.cxii.a
ye that by night stande in the house of the Lorde: (euẽ in the courtes of the house of our God.)
* Lift vp your handes in the sanctuary: and praise the lorde. i.Tim.ii.b,
* The lord that made heauen & earth: geue thee blessyng out of Sion. Nu.vi.d,

The.cxxxv. Psalme.

Laudate nomen domini.

O * Praise the Lorde, laude ye the name of the Lorde: praise it, O ye seruauntes of ẏ lord. A Ps.cxiii.a ps.cxxxiiii.a
ye that stand in the house of the lorde: in the courtes of the house of our god.
O praise the lord, for the Lorde is gratious: O syng praises vnto his name, for it is louely.
* For why: the Lord hath chosen Jacob vnto himself: and Israel for his owne possession. De.iiii.e, and.x.e
For I know that the lorde is greate: & that our lord is aboue al gods.
Whatsoeuer the lord pleased: that dyd he in heauen and in earth, and in the sea, and in all depe places.
* He bryngeth forth the cloudes from the endes of the world: and sendeth forth lightninges with the raine: bringyng the windes out of his treasuries. Iere.x.b, and.li.a. B
* He smote the first borne of Egipt: both of man and beast. Ex.xii.e.
* He hath sent tokens and wonders into the middest of thee, O thou lande of Egipt: vpon Pharao and al his seruaunts. Exo.vii.c viii,ix,e x ps.lxxviii c,e. cv.c
* He smote diuerse nations: and slewe mighty kinges. Jos.xii,a Nu.xxi.e
* Sehon kyng of the Amorites, and Og the king of Basan: and all the kyngdomes of Canaan. Deu.iii.b Josu.xii.c
* And gaue their lande to be an heritage: euen an heritage vnto Israell hys people.
Thy name O lorde endureth for euer: so doth thy memoriall O lorde, from one generation to another.
* For the lord wil auenge his people: & be gratious vnto his seruauntes. De.xxxii.f C
* As for ẏ images of the heathẽ, they are but siluer & gold: ẏ work of mens hands. Ps.cxv.a Sap.xv.d
They haue mouthes and speake not: Bar.vi.d

 eyes

eyes haue they but they se not.
They haue eares, and yet they heare not: neyther is there any breathe in theyr mouthes.
They that make them are like vnto thē: & so are al they that put theyr trust in thē.
Prayse the Lorde ye house of Israell: prayse the lorde ye house of Aaron.
Prayse the lord ye house of Leui: ye that feare the lord, praise the lorde.
Praysed be the lord out of Sion: which dwelleth at Jerusalem. Halleluya.

The.cxxxvi. Psalme.

Confitemini domino.

A Euening Prayer. Iud.xiiii.c psa.cvi.c & c.cvi.a — O *Geue thankes vnto ŷ lorde for he is gratious: & his mercy endureth for euer.
O geue thankes vnto the God of all Gods: for his mercy endureth for euer.
O thanke the Lorde of all Lordes: for his mercy endureth for euer.
Iud.xiiii.d Ps.lxxii.d — *Which onely doth greate wonders: for his mercy endureth for euer.
Which by his excellent wisedom made ŷ heauēs: for his mercy endureth for euer.
Gene.i.b — Whiche layde out the earth aboue the waters: for his mercy endureth for euer.
*Which hath made great lyghtes: for his mercy endureth for euer.
The sunne to rule the day: for his mercy endureth for euer.
B Exo.xii.e — The mone and the starres to gouerne the night: for his mercy endureth for euer
*Whiche smote Egipt with their fyrst borne: for his mercy endureth for euer.
And brought out Israel from among them: for his mercy endureth for euer.
With a mightye hande and stretched out arme: for his mercy endureth for euer
Which deuided the red sea in two parts: for his mercy endureth for euer.
Ex.xiiii.c — *And made Israel to goe through the middest of it: for his mercy endureth for euer.
But as for Pharao and his hoste, he ouerthrew them in ŷ red sea: for his mercy endureth for euer.
Ex.xv.xvi and.xvii Jos.xii.a — *Which led his people through ŷ wildernesse: for his mercy endureth for euer.
Which smote great kinges: for his mercy endureth for euer.
Yea, and slew mightye kynges: for hys mercy endureth for euer.
Nu.xxi.c Deu.iii.a — *Sehon kyng of the Ammorites: for his mercy endureth for euer.
And Og ŷ kyng of Basan: for his mercy endureth for euer.
And gaue away theyr land for an heritage: for his mercy endureth for euer.
Euen for an herytage vnto Israel his seruant: for his mercy endureth for euer.
Which remembred vs, when we were in trouble: for his mercye endureth for euer.
And hath deliuered vs from oure enemies: for his mercy endureth for euer.
*Whiche geueth foode to all fleshe: for his mercy endureth for euer. — Psal.cxl.c
O geue thankes vnto the God of heauen: for his mercy endureth for euer.
(O geue thankes to the lorde of lordes: for his mercy endureth for euer.)

The.cxxxvii. Psalme.

(Of Jeremy.)
Super flumina.

B Y the waters of *Babilon we sat downe and wepte: when we remembred (thee O) Sion. — I Ezech.xx and.iii.
As for our harpes, we hanged them vp: vpon the trees that are therein.
For they that led vs away captiue: required of vs then a song and melodye in our heauinesse: syng vs one of the songes of Sion.
How shall we syng the Lordes song: in a straunge lande?
If I forget thee, O Jerusalem: let my ryght hand forget her cunnyng.
Yf I do not remember thee, let my tong cleaue to the roofe of my mouth: yea, yf I preferre not Jerusalem in my myrth.
Remember the children of *Edom, O lorde in the day of Jerusalem, howe they sayde: downe with it, downe with it euē to the grounde. — Jere.xlix Ezech.xxv Abdi.i.a
O daughter of Babilon wasted with misery: yea, happy shall he be that rewardeth thee as thou hast serued vs.
*Blessed shal he be, that taketh thy children: and throweth them against ŷ stones. — Esa.xiii.c

The.cxxxviii. Psalme.

Confitebor tibi.
Of Dauid.

I *Wyll geue thanks vnto thee, O lord with my whole harte: euen before the gods wil I syng prayse vnto thee. — Psal.cxl. and.cxli
*I wyll worship towarde thy holy teple, and praise thy name: bicause of thy louing kindnesse and truthe: for thou haste magnified thy name, and thy worde aboue all thynges. — Psal.v.a

When

When I called vpon the, thou heardest me: and enduedst my soule with much strength.

All the kinges of the earth shall prayse the O Lord:for they haue heard the wordes of thy mouth.

Yea, they shall sing in the wayes of the Lord:that great is the glory of the lorde.

Psal.cxiii.d * For though the Lord be hie, yet hath he respect vnto the lowly:as for the proud
B he beholdeth him a farr of.

Though I walk in the myddest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpō the furiousnesse of mine enemies, and thy right hād shall saue me.

The Lord shall make good his louing kindenesse toward me: yea, thy mercy, O
Job xiiii. Lord,endureth for euer:* despise not the workes of thine own hands.

The.cxxxix.Psalme.

Domine probasti.

To the chaunter, a psalme of Dauid.

A O Lord, thou hast searched me out, and knowē me: thou knowest my downe sitting and mine vprisig: thou vnderstandest my thoughtes long before.

The.xix. day. Mornyng prayer.

Thou art about my path,and about my bed:and spyest out all my wayes.

For lo, ther is not a word in my tong: but thou, O Lord knowest it altogether.

Thou hast fashioned me behinde and before:and layed thine hand vpon me.

Such knowlege is to wonderfull and excellent for me:I can not attaine vnto it.

* Whither shall I go then from thy spi-
Amo.ix.c rit:or whither shal I go thē from thy presence?

If I clime vp into heauē thou art ther: If I go down to hell,thou art there also.

If I take the wynges of the morning: and remaine in the vttermost partes of ỳ sea.

Euen ther also shal thy hand lead me: & thy ryght hand shal hold me.

If I say, paraduenture, the darknesse shall couer me:then shal my night be turned to day.

Yea,the darknesse is no darknesse with the:but the night is all cleare as the day, the darknesse and light (to thee) are both alyke.

C For my reynes are thyne: thou hast couered me in my mothers wombe.

I will geue thanks vnto the: for I am fearefully and wōderously made: marueilous are thy workes:and that my soule knoweth right well.

My bones are not hid from the:though I be made secretly,and fashioned beneth in the earth.

Thine eyes did see my substaunce, yet being vnperfect:and in thy boke were all my members wrytten.

Which day by day wer fashioned:when as yet there was none of them.

How deare are thy coūsailes vnto me: D
O God how great is the summe of them?

If I tel them, they are more in number than the sand:when I wake vp, I am present with the.

Wilt thou not slay the wicked, O God? depart from me ye bloud thursty men.

For they speake vnrighteously against the:and thine enemies take thy name in vaine.

Do not I hate them, O Lord, that hate the:and am not I greued with those that rise vp against the?

Yea, I hate them right sore: euen as though they wer mine enemies.

* Try me, O God, and seke the ground Ps.xxvi.a
of myne heart:proue me and examine my thoughtes.

Loke wel if ther be any way of wickednesse in me:and leade me in ỳ way euerlasting.

The.cxl.Psalme.

Eripe me.

To the chaunter, a Psalme of Dauid.

A Deliuer me, O Lord from the euil mē: and preserue me from the wicked men.

Which ymagine mischief in their hearts: and stirre vp strife all the day long.

They haue sharpned their tonges like Ro.iii.c
a serpent:* Adders poyson is vnder their lippes. Sela.

Kepe me, O Lord, from the handes of the vngodly:preserue me from the wicked mē which ar purposed to ouerthrow my goinges.

The proude haue layed a snare for me and spred a net abrode with cordes:yea, & set traps in my way. Sela. B

I sayd vnto the lord thou art my god: heare the voyce of my prayers, O Lord.

O lord god, ỳ strēgth of my health:thou hast couered my head in ỳ day of battail.

Let not the vngodly haue hys desyre, O Lord:let not his mischeuous imaginatiō prosper, least they be to proude. Sela.

Psa.vii.b *Let the mischief of their own lips fall vpon the head of them : that compasse me about.

Let hoate burning coales fall vpō thē: let them be cast into the fier, and into the pit, that they neuer ryse vp agayne.

A man ful of words shal not prosper vpō the earth:euil shal hunt the wicked persō to ouerthrow hym.

Sure I am, that the Lord wyll auēge the poore:and maintaine the cause of the helplesse.

The righteous also shal geue thanks vnto thy name:and the iust shal continue in thy sight.

The.cxli.Psalme.

Domine clamaui.

A Psalme of Dauid.

A LOrd, I call vpon the:hast the vnto me:& consider my voice, when I cry vnto the.

Ex.xxx.b Let my prayer be set forth in thy sight * as the incense: and let the lifting vp of my handes be an euening Sacrifice.

Eccl.xxii.s. *Set a watch, O Lord, before my mouth:and kepe the dore of my lyps.

O let not my heart be enclined to any euill thyng:let me not be occupyed in vngodly workes, with the men that worke wickednesse, least I eate of such thinges as please them.

B Let the righteous rather smyte me frendly:and reproue me.

But let not their precious balmes, breake myne head:yea, I wyll pray yet against their wickednesse.

Let their iudges be ouerthrowen in stony places:that they may heare my wordes, for they are swete.

Our bones lye scatered before the pyt: lyke as when one breaketh and heweth wood vpon the earth.

But myne eyes loke vnto the, O Lord god:in the is my trust, Oh cast not out my soule.

Kepe me from ẏ snare which they haue layed for me:and from the trappes of the wicked doers.

Let the vngodly fall into their own nets together:and let me euer escape thē.

The.cxlii.Psalme.

Voce mea ad dominum.

The instruction of Dauid:a prayer when he was in the caue.

I * Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication. A

I poured out my complaintes before hym : and shewed hym of my troeubl.

When my spirit was in heauinesse thou knewest my path : in the way wherin I walked haue they priuely layed a snare for me.

I loked also vpon my ryght hand: and see, ther was no man, that would know me.

I had no place to flye vnto, and no man cared for my soule.

I cryed vnto the, O lord, and sayd: thou art my hope and my portion in the lande of the liuing.

Cōsider my cōplaint: for I am brought very low.

O deliuer me from my persecutours: for they are to strong for me.

Bryng my soule out of pryson, that I may geue thankes vnto thy name: which thyng if thou wilt graunt me, then shall the righteous resort vnto my company.

The.cxliii.Psalme.

Domine exaudi.

A Psalme of Dauid (when hys own sonn persecuted hym.)

Heare my prayer, O lord, and consider my desire: hearken vnto me for thy truth and righteousnesse sake. A

And enter not into iudgement with thy seruaunt : * for in thy sight shall no man liuing be iustified.

For ẏ enemy hath persecuted my soule: he hath smitten my lyfe down to ẏ groūd: he hath layed me in the darknesse, as the men that haue ben long dead. Job iiii. Rom. iii. c.

Therfore is my spirit vexed within me: and my heart within me is desolate.

*Yet do I remember the tyme past, I muse vpon all thy workes: yea, I exercyse my self in the workes of thy handes. B

I stretch forth myne handes vnto thee: my soule gaspeth vnto thee as a thirstye land.

*Heare me, O Lord, and that sone: for my spirit wareth faynt, hyde not thy face from me, least I be lyke vnto thē that go down into the pyt.

Ps. xxviii. b. Joel. ii. c. O let me * heare thy louing kindnesse
betymes in the mornyng for in thee is my
trust: shewe thou me the way that I shuld
walke in, for I lift vp my soule vnto thee.
Deliuer me, O Lord, from myne ene-
mies: for I flye vnto the to hyde me.
Teach me to do the thing that pleaseth
the: for thou art my god, let thy louing spi-
rit leade me forth vnto the lande of righ-
teousnesse.
Quicke me, O Lord for thy names sake
and for thy righteousnesse sake bryng my
soule out of trouble.
And of thy goodnesse slay myne ene-
mies: and destroy all them that vexe my
soule, for I am thy seruaunt.

The. cxliiii. Psalme.

Benedictus dominus.

Of Dauid.

A The. xxx. day mor-ning prayer. ii. Kinge. xxii. c. Ps. xviii. e. BLessed be ye Lord my stregth:
which teacheth * my handes
to warr, and my fingers to
fyght.
My hope and my fortresse,
my castell and deliuerer, my defender in
whom I trust: which subdueth my people
that is vnder me.
Ps. viii. a * Lord, what is mã that thou hast such
respect vnto hym: Or the sonn of mã, that
thou so regardest hym?
Job. viii. a. * Man is lyke a thing of nought: hys
tyme passeth away lyke a shadow.
B Bow thy heauens O Lord, and come
down: touch the mountaines, & they shall
smoke.
Cast forth the lightning, and teare thẽ,
shote out thyne arrowes and consume
them.
Send down thine hand from aboue:
deliuer me and take me out of the great
waters, from the hand of straung childrẽ.
Whose mouth talketh of vanitie: & their
right hand is a right hande of wicked-
nesse.
I will sing a new song vnto thee, O
God: and syng prayses vnto the vppon a
ten stringed lute.
Thou that geuest victory vnto kinges
and hast deliuered Dauid thy seruaunt,
from the peryl of the sweard.
C Saue me, and deliuer me from ye hand
of straunge childre: whose mouth talketh
of vanity, and their right hand is a ryght
hand of iniquitie.
That our sonnes may grow vp as the
yong plantes: and that our daughters
Deute. xxviii. a. may be as the polished corners of ye tẽple.
That our garners may be ful and plen-
teous with all maner of store: that our
shepe may bryng forth thousands, and x
thousandes in our stretes.
That our oxẽ may be strong to labour,
that ther be no decay: no leading into cap-
tiuitie, and no cõplaining in our stretes.
Happy are the people that be in such a
case: yea, blessed ar the people which haue
the Lord for their God.

The. cxlv. Psalme.

Exaltabo te deus.

A thankesgeuing of Dauid.

I * Wil magnifie the, O God, my
kyng: and I wyll prayse thy
name for euer and euer. A Psa. xx. a, cxvii. b.
Euery day wil I geue than-
kes vnto the: & prayse thy name for euer
and euer.
Great is the lord, and maruellous wor-
thy to be praysed: there is no ende of hys
greatnesse.
One generation shall prayse thy wor-
kes vnto another: and declare thy power.
As for me I wil be talking of thy wor-
ship: thy glory, thy prayse, and wõderous
workes.
So that mẽ shall speake of the myght B
of thy maruelous Actes: and I wyll also
tell of thy greatnesse.
The memoriall of thyne aboundaunt
kindnesse shalbe shewed: and mẽ shal sing
of thy righteousnesse.
* The Lord is gratious and mercifull, Ex. xxxiiii. a.
long suffring: and of great goodnesse. Je. xxxii. b.
The Lord is louing vnto euery man: Joel. ii. c.
and hys mercy is ouer all hys workes.
All thy works prayse the O Lord: and
thy Saintes geue thankes vnto the.
They shew the glory of thy kingdome:
and talke of thy power.
That thy power, thy glory, and mighti-
nesse of thy kingdom: might be knowen C
vnto men.
* Thy kingdom is an euerlastingking- De. iii. f, & vii. d.
dom: and thy dominiõ endureth thorow- Luk. i. c.
out all ages.
The lord vpholdeth al such as fall: and
lifteth vp all those that be down.
* The eyes of all wayte vpon the, (O Ps. ciiii. h
Lorde:) and thou geuest them their meate
in due season.
Thou openest thyne hand: and fyllest D
all things liuing with plenteousnesse.
The lord is righteous in al hys wayes
and holy in all hys workes.
The Lord is nye vnto all them * that De. iiii. b
cal vpon hym: yea al such as cal vpon hym
faythfully.

He will fulfill the desire of them that
feare hym:he also will heare their cry, and
will helpe them.

The Lord preserueth all them that
loue hym:but scatereth abrode all the vn-
godly.

My mouth shall speake the prayse of þ
Lord:and let all flesh geue thankes vnto
hys holy name for euer and euer.

The.cxlvi. Psalme.

Lauda anima mea.

(A Psalme of Aggeus and Zachary.)

Hallelupa.

A Prayse the Lord, O my soule:
while I liue wil I prayse the
lord:yea as long as *I haue
Psa.ciiii.a, any being, I wil sing praises
vnto my God.

*O put not your trust in Princes: nor
Ps.cxviii.a. in any childe of man,for there is no helpe
in them.

Gen.iii.d For when the breath of man goeth
Job. forth, * he shall turne againe to his earth
xxxiiii,e. and then al hys thoughtes perish.

Blessed is he that hath the God of Ja-
Act.xiiii.e. cob for hys helpe: * and whose hope is in
the Lord hys God.

Which made heauen and earth, the sea
and all that therin is : which kepeth hys
promise for euer.

Which helpeth them to right that suffer
wrong:which fedeth the hungry.

B The Lord looseth men out of pryson:
the Lord geueth sight to the blinde.

The lord helpeth them vp that are fal-
len:the Lord careth for the righteous.

The Lord careth for the straungers,
he defendeth the fatherlesse and wydow:
as for the way of the vngodly, he turneth
it vpsyde down.

The Lord thy God, O Sion, shalbe
kyng for euermore:and thorowout al ge-
nerations.

Hallelupa.

The.cxlvii. Psalme.

Laudate dominum.

A Euenig praier. O Prayse the Lord for it is a
good thing to sing praise vn-
to our God:yea, a ioyful and
pleasaunt thyng is it to be
thankfull.

The Lord doth builde vp Jerusalem:
and shall gather together the outcastes
of Israell.

He healeth those that are broken in
heart:and geueth medicine to heale their
sickenesse.

Esa.xl.d. *He telleth the number of the starres:
and calleth them all by their names.

Great is our Lord,and great is his po-
wer:yea hys wisdom is infinite.

The Lord setteth vp the meke : & bring-
eth the vngodly down to the grounde.

*O sing vnto the Lord with thankes- I.Ch.ii
geuing:syng prayse vpon the harpe vnto c.
our God. B

Which couereth the heauen w cloudes Job.
and * prepareth rayne for the earth, and xxxvi.a.
maketh the grasse to grow vpō the moū-
taynes:(and herbe for the vse of men.)

Which geueth fodder vnto þ cattel:*and Job.g.
fedeth the yongrauēs, that cal vpō hym. b.

He hath not pleasure in the strength of
an horse:neither deliteth he in any mans
legs.

But the Lordes delite is in them that
feare hym:& put their trust in hys mercye.

Prayse the Lord,O Jerusalem : prayse Lauda
thy God,O Sion. Jerusalē.

For he hath made fast the barres of thy
gates:and hath blessed thy children with
in thee.

He maketh peace in thy borders : and
filleth thee with the floure of wheate.

He sēdeth forth hys cōmaūdement vpō
earth:& hys worde runneth very swiftly.

He geueth snow lyke wol:and scatereth
the hore frost lyke asshes.

He casteth forth hys yse lyke morsels:
who is able to abide hys frost?

He sendeth out hys worde and melteth
them:he bloweth with hys wynde, & the
waters flow.

He sheweth hys word vnto Jacob: his
statutes and ordinaunces vnto Israell.

He hath not dealt so with any nation:
neither haue the heathē knowlege of his
lawes.

Hallelupa.

The.cxlviii.Psalme.

Laudate dominum de celis.

Hallelupa.

Prayse the euerlasting.

O Prayse the Lord of hea- A
uen:prayse hym in the
height.

Prayse hym all ye An-
gels of hys:prayse him al
his hoste.

Prayse hym sunne and
moone:prayse him al ye starres and light

Prayse hym all ye heauens:and ye wa-
ters that be aboue the heauens.

Let them prayse the name of þ Lord:for
(he spake the word,and they wer made,)* he cō- Psalme.
maunded,and they were created. xxxiii.b.

He

He hath made them fast for euer & euer
he hath geuen them a law, which shal not
be broken.
Prayse the Lord vpon earth, ye dragōs
and all depes.
Fier and hayle, snow and vapors:
wynde and storme, fulfilling hys word.
B Mountaynes and all hyls: fruitfull
trees and all Ceders.
Beastes and all catell, wormes and fe-
thered foules.
Kynges of the earth and all people:
Prynces and all iudges of the world.
Yong men and maydens, old men and
children, prayse the name of the Lord: for
hys name only is excellēt, and hys prayse
aboue heauen and earth.
He shall exalt the horne of hys people,
all hys Saintes shall prayse hym, euen
the children of Israell, euen the people ÿ
serueth hym.

Halleluyah.

The.cxlix Psalme.

Laudate dominum.

Halleluyah.

Prayse the euerlasting.

A Cāti.b O *Sing vnto the Lord a
new song: let the congre-
gation of Saintes prayse
hym.
Let Israell reioyce in
hym that made hym: and
let the children of Sion
be ioyfull in their king.
Let thē prayse hys name in the daunce
let them syng prayses vnto hym with ta-
bret and harpe.
For the Lord hath pleasure in hys peo-
ple: and helpeth the meke hearted.
Let the Saintes be ioyfull with glo-
ry: let them reioyce in their beddes. B
Let ÿ prayses of God be in their mouth. Heb. iiii.
and *a two edged sweard in their hands: c.
To be auenged of the heathen: and to
rebuke the people.
To bynde their kynges in chaynes: &
their nobles with linkes of yron.
*That they may be auenged of them, Deute.
as it is written: such honor haue all hys xxx.iii.f
Saintes.

Halleluyah.

The cl. Psalme.

Laudate dominum.

Halleluyah.

O Prayse God in hys ho- A
lynesse: prayse hym in ÿ
firmament of hys po-
wer.
Prayse hym in hys
noble actes: prayse him
according vnto hys ex-
cellent greatnesse.
Prayse hym in the sounde of the
trompet: prayse hym vppon the lute and
harpe.
Prayse hym in the cimbales and
daunce: praise him vpon the stringes and
pype.
Prayse hym vpon the well tuned cim-
bales: prayse hym vpon the loude cimba-
les.
Let euery thing that hath breath: praise
the Lord.

Halleluyah.

Prayse the euerlasting.

The ende of the Psalter.

The Prouerbes of Salomon.

The first Chapter.

The prayse of wisdome. We may not hearken vnto the voluptuous prouocatiõs and enticinges of sinners. Wisdome complayneth her to be despised of al men, & prophecieth destruction vnto her despysers.

A The prouerbes of Salomon the sonne of Dauid
kyng of Israell to learne
wisdome, and to perceiue
the instruction, & to perceiue the wordes of vnderstanding: and therby
to receiue prudẽce, righteousnesse, iudgement and equitie. That the very symple
might haue wit, and that the yonge men
might haue knowlege and true vnderstanding. By hearing, the wyse man shal
come by more wisdom: and he that is endued with vnderstanding, shall obtayne
wyt to perceiue a parable, and the interpretation therof, the wordes of the wyse,
Job. and the darke speaches of the same. The
xxviii b. feare of the lord is the beginning of wis-
Eccl. i. c. dome. But foles dispise wisdome and in-
Psa. cxvi struction. My sonne, heare thy fathers
b.
Pro. ix. c. doctrine, and forsake not the lawe of thy
B mother: for that shall bryng grace vnto
thy head, and shalbe as a chayne aboute
thy necke. My sonn consent not vnto sinners if they entice thee and say: come wt
vs, we wyll lay wayte for bloud, & lurke
Ps. xxiiii. priuily for the innocent without a cause:
a. we shall * swalow them vp lyke the hell,
and deuoure them quicke and whole, as
those that go down into the pit. So shall
we fynde all maner of costly ryches, and
fyl our house with spoyles. Cast in thy lot
among vs: and let vs haue all one purse.
My sonne, walke not thou wt thẽ: restrain
thy fote from their way. For * their fete
runn to euill: and are hasty to shed bloud.
But in vain is ẏ net layd forth before the Pro. [illegible] a.
byrdes eyes, yea they thẽselues lay wayt
one for anothers bloud, and one of them
would sley another. These are ẏ wayes of
all such as be couetous, ẏ one would rauish anothers lyfe. * Wisdome cryeth without, and putteth forth her voyce in the
stretes. She calleth before ẏ congregati- C
on in ẏ open gates, & sheweth her wordes Pro. viii. a.
thorow the citie, saying: O ye children,
how long will ye loue childishnesse? how
long will ẏ scorners delite in scorning, &
the vnwise be enemies vnto knowlege? O
turne you vnto my correction: lo, I wyll
expresse my mynde vnto you, and make
you vnderstande my wordes. * I haue
called, and ye refused it: I haue stretched
out my hande, and no mã regarded it but
all my counsels haue ye despised: and set
my correction at naught. Therfore shal I
also laugh in your destruction, and mock
you, when ẏ thyng ẏ ye feare commeth vpon you: euen when the thyng that ye be
afrayd of falleth in sodeinly lyke a storme
and your misery lyke a tempest: yea, whẽ
trouble and heauinesse cõmeth vpon you.
Then shall they call vpon me, but I wyll
not heare: they shal seke me early, but they
shall not fynde me. And that bicause they
hated knowlege, and receiued not ẏ feare
of the lord: but abhorred my counsell, and
despised all my correction. Therfore shal
they eate the fruites of their own waye, & Pro. iii.
be fylled with their own inuentions, for ẏ
turning away of the vnwise shal sley thẽ:
and the prosperitie of fooles shall be their
own destruction. But whoso hearkeneth
vnto me, shall dwell safely, and be sure frõ
any feare of euill.

The .ii. Chapter.

Wisdome is to be embraced and set by. And an aduouterous woman is to be eschued.

My sonne if thou wilt receiue my A
wordes and kepe my cõmaundements by thee, that thou wilt
encline thine eare vnto wysdome, apply thyne heart then to vnderstanding. For if thou cryest after wisdom,
and callest for knowlege: if ẏ sekest after
her as after mony, & diggest for her as for
treasure: thẽ shalt ẏ vnderstãd ẏ feare of ẏ
lord, and fynde ẏ knowlege of God. * For
it

it is ẏ Lord that geueth wisdome, out of hys mouth commeth knowlege and understanding. He hideth up health for the righteous. He preserueth ẏ welfare of the righteous and defendeth them that walke
B sincerely: he kepeth them in ẏ ryght path, and preserueth the way of such as serue hym with Godlinesse. Then shalt thou understande righteousnesse, iudgemente, and equitie; yea & euery good path. When wisdome entreth into thyne hart, and thy soule deliteth in knowlege: then shal counsel preserue thee and understanding shal kepe thee. That thou mayst be deliuered from ẏ euill way, and from the man that speaketh frowarde things. From such as leaue ẏ hye strete, and walke in ẏ wayes of darknesse: which reioyce in doing euil, and delite in wicked things: whose waies are croked, and they froward in their pa-
C thes. That thou mayest be deliuered also from ẏ straunge woman, & from her that is not thyne own: which geueth swete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunt of her God. For her house is enclined unto death, and her pathes unto hell. All they that go in unto her come not againe, neither take they holde of the way of lyfe. Therfore, walke thou in the way of such as be vertuous, and kepe ẏ pathes of the righteous. For the iust shal dwel in the land, and they ẏ be perfect shall remaine in it: but the ungodly shalbe roted out of ẏ land, and the wicked doers shalbe rooted out of it.

The .iii. Chapter.

The commaundementes of God must be diligently regarded and obserued.

A My sonn, * forget not thou my law, but se that thine heart kepe my commaundementes. For they shal prolong ẏ dayes & yeares of thy lyfe, and bryng thee peace. Let mercy & faithfulnesse neuer go from thee: bynde them about thy necke, and wryte them in ẏ tables of thyne heart. So shalt thou fynde fauour & good understanding, in ẏ sight of God & men. Put thy trust in God wt all thyne hart: and leane not unto thine own
B wit. In all thy wayes haue respect unto him: & he shal ordre thy goinges. * Be not wise in thine own conceit: but feare ẏ lord and depart from euill: so shall thy nauell be whole, and thy bones strong. Honoure the Lord wt thy substaunce: and wyth the firstlinges of all thyne encrease, * (geue unto the poore:) so shall thy barnes be filled with plenteousnesse: and thy presses shall flow ouer wt swete wyne. My sonne despise not ẏ chastening of ẏ Lorde, neyther faynt whe thou art rebuked of hym. For whom ẏ Lord loueth, hym he chasteneth, and yet deliteth in hym, euen as a father in hys own sonne. Well is hym that findeth wisdome, and obteineth understanding: for ẏ getting of it is better than any marchandise of siluer, and ẏ profit of it is better tha golde. Wisdom is more worth tha precious stones, and all ẏ thinges ẏ thou canst desire ar not to be compared unto her. Upon her right hande is long lyfe, and upon her left hande is riches and honor. Her wayes are pleasaunt wayes, & al her pathes are peaceable. She is a * tree of lyfe to them that lay holde upon her, and blessed is he that kepeth her fast. Wyth wisdom hath ẏ Lord layed ẏ foundation of ẏ earth: and thorow understanding hath he stablished ẏ heauens. Thorow hys wysdom ẏ depthes breake up, and ẏ cloudes drop down ẏ dew. My sonne, let not these things depart from thyne eyes: but kepe my law and my counsel, that thou mayest haue ẏ pleasure of long lyfe & understanding: for they shalbe lyfe unto my soule, & grace unto my mouth. Then shalt ẏ walke safely in thy way: and thy fote shall not stomble. If thou sleapest, thou shalt not be afrayd: but shalt take thy rest, and slepe
D swetely. Thou nedest not to be afrayd of any sodeine feare, neyther for ẏ violent rushing in of the ungodly, when it commeth. For the Lord shall stande by thy side, and kepe thy fote, that thou be not taken. Withdraw no good thyng from them that haue nede, so long as thyne hande is able to do it. Say not unto thy neighbour, go thy way and come againe, to morow wyll I geue thee: wheras thou hast now to geue him. Intende no hurt unto thy neighbour seing he doth dwell in rest by thee.

Striue not lightely with any man without cause, wheras he hath done thee no harme. Folow not a wicked man, and chose none of hys wayes: for ẏ Lord abhorreth the froward, but hys counsell is among the righteous. The curse of the Lord is in the house of ẏ ungodly: but he blesseth ẏ dwellinges of ẏ righteous. As for ẏ scornful doth not he laugh them to

scorne?

Margin notes: Tobias. iiii, b. De, xxvi. a, Mal. iii. b Ex, xxii, c & xxxiiii. c Heb. xii. b Apo. iii. d. Pro. viii. Gen. ii. b. Pro. i. d. Pro. i. b. De. xi. a. Esa. v. e. Ro. xii. c

scorne:but he geueth grace vnto ẏ lowly. The wyse shall haue honor in possession:but shame is the promotiō that foles shall haue.

The.iiii.Chapter.

Wisdome and her fruites ought to be searched

A HEare, O ye childrē, ẏ fatherly exhortation, & take good
hede, ẏ ye may learne wisdom. For I haue geuē you
a good doctrine,forsake not
Deute. vi.b. xi,c.xxxii, g. ye my law. For when I my selfe was my
fathers deare sonne, & tenderly beloued
of my mother:he taught me also, & sayd
vnto me. *Let thine heart receaue my
wordes:kepe my commaundemēts, and
thou shalt liue. Get thee wisdom,and get
thee vnderstanding:forget not ẏ wordes
of my mouth,and shrynke not from thē.
B Forsake her not & she shall preserue the
loue her & she shal kepe thee. The chiefe
point of wisdome is,that thou be willing
De,xxvi. d. to obtaine wisdome: and before all thy
goodes to get thee vnderstādīg. Make
much of her & she shall promote thee:yea,
if ẏ embrace her,she shal bryng thee vnto
honor. She shall make thee a gratious
head,& garnish thee w a crown of glory.
Heare my sōne & receaue my words:and
the yeres of thy life shalbe many. I haue
shewed thee ẏ way of wisdom, & led thee
into ẏ right pathes. So that if thou goest
therin,ther shal no straitnes hinder thee
and when thou runnest,ẏ shalte not fall.
C Take fast holde of doctrine, and let her
Psa.i.a. c.xxvii.a. not go:kepe her,for she is thy lyfe. Come
not in the path of ẏ vngodly, and walke
not in the way of the wicked. Abhorre it,
and go not therin: depart asyde, & passe
ouer by it. For they can not slepe, excepte
they haue first done some mischiefe: neyther
take they any rest, except they haue
first done some harme. For they eate the
bread of wickednesse, & drink ẏ wyne of
robbery. The path of ẏ rightwise shineth
as ẏ light that is euer bryghter & bryghter,
vnto the perfect day. But the way of
D the vngodly is as the darkenesse: they
De. vi.b. and.xi, c. know not where they fal. My sōn, mark
my words, & encline thine eare vnto my
sayinges:let them not depart from thine
eyes, but kepe them euen in the middest
of thine heart. For they are life vnto all
those ẏ finde them, & health vnto al their
bodyes. Kepe thine heart w al diligence,
for therupon hangeth life. Put away fro
thee a froward mouth,and let the lippes
of sclaunder be far from thee. Let thyne
eyes beholde the thing that is right,and
let thine eye lyddes loke streight before
thee. Ponder the path of thy fete,& let all
thy wayes be ordred a right. Turne not
asyde,neither to the right hande, nor to
the left, but whold thy fote from euill.
*(For the Lorde knoweth the wayes that are on
the righte hande. As for the wayes that be on the De.xx. xxviii.
lifte hande they be frowardes. For he shall direct
thy goynges, and thy wayes shal he gyde in
peace.)

The.v.Chapter.

He warneth to eschue and flye whoredome. He forbiddeth prodigalitie and wastfull spending. He willeth vs to liue of our own labours. Men muste loue their wiues.

MY sonne,geue hede vnto my A
wisdom,and bow thine eare
vnto my prudence:that thou
mayest regarde good counsail,
and that thy lippes may
kepe knowlege. *(Apply not thy selfe to the
disceitfulnesse of a woman.) For the lyppes Pro.ii. and.vii.
of an harlot are a dropping hony combe,
and her throte is more glistering than
oyle. But at the last she is as bitter as B
wormwood, and (her tonge,) as sharpe
as a two edged sweard. Her fete go
down vnto death,and her steppes pearce
thorow vnto hel. Perchaūce thou dwelling
with her,wilt ponder ẏ path of life:
so vnstedfast are her wayes ẏ thou canst
not know them. Heare me now therefore
(O my sonne) and depart not from the
wordes of my mouth. Kepe thy way farre
from her:and come not nye the dores of C
her house. That ẏ geue not thy strength
vnto other, and thy yeares to the cruell.
That other men be not filled with thy
goodes, and that thy labours come not
in a straunge house. Yea, ẏ thou mourne
not at the last (when thou hast spent thy
body and lusty grene youth) and thē say:
Alas, why hated I nurtoure? why did
my heart despise correction? Wherfore
was not I obedient vnto the voice of my
teachers,and hearkned not vnto them ẏ
enfourmed me? I am come almost into al
misfortune in the middest of ẏ multitude
and congregation. Drynke of the water
of thyne own well,and of the riuers that
runne

[illegible] thine owne springes. Let thy
welles flowe out abroade, that there may
be ryuers of waters in the stretes, but let
them be only thyne owne, & not straungers
with thee. Let thy well be blessed, and be
glad with the wife of thy youth. Louing
is the hynde, and frendly is ẏ Roe: let her
brestes allway satisfye the, and holde the
euer content in her loue. My sonne, why wilt
thou haue pleasure in an harlot, and em-
brace the bosome of an other woman? For
euery mannes wayes are open in ẏ syghte
of the lorde, and he pondereth al theyr go-
ings. The wickednesse of the vngodly shall
catch himselfe, and with the snares of his
owne synnes shall he be trapped. He shall
dye without amendmēt, and for his great
folishnes he shal go astraye.

The.vi.Chapter.

The slothfull and sluggishe is pricked & stirred
to worke. The Scismatike is reproued. Aduoutrye
ought to be earnestly auoyded.

A My sonne if thou be surety for
Pro.xvii. thy neyghbour, and hast fast-
c ned thine hand for another
and.xx.c mā, thou art bond with thine
own wordes & taken w thine
own speche. Therfore my sonne do this, &
thou shalt be discharged: when thou art
com into thy neighbors daunger. Go thy
waies then soone, humble thy selfe, & with
thy frendes entreate thy creditor, let not
thine eyes slepe, nor thine eyelids slumber.
Saue thy self as a Doe from the hād of a
hunter, and as a bird from the hand of the
fouler. Go to the Emmet (thou sluggard)
consider her waies, and learne to be wise.
She hath no gide, nor ouerseär, nor ruler
yet in the sommer she prouideth her meat
& gathereth her foode together in the har-
B uest. How long wilt thou slepe thou slug-
gish man? When wilt thou arise out of thy
slepe? yea, slepe on stil a litle, slumber a litle,
folde thine handes together yet a litle, ẏ
thou mayst slepe: so shall pouerty com vn-
Pro.xxiiii.b to thee as one that trauaileth by ẏ waye,
and necessity like vnto a weaponed man.
(But yf thou bee not slouthfull, thy haruest
C shall come as a sprynging well, and pouertye
shall flye farre from thee.) An vngodly per-
son, a wicked man, goeth with a froward
mouth, he wynketh with his eyes, he to-
keneth with his fete, he poynteth wyth
his fingers, he is euer ymagynyng mis-
Pro.xii.c chiefe and frowardnesse in his heart, and
causeth discorde. Therfore shall his destruc-
tion come hastely vpon him, sodenly shal
he be all to broken & not be healed. These
vi. thinges doth the lorde hate, and the vii
he vtterly abhorreth. A proude looke, a ly-
ing tong, handes ẏ shede innocent bloud,
an hart that goeth about wicked ym-
magynacions, fete that be swyft in run-
nyng to do myschef, a false wytnesse psa.xiiii.a
that bryngeth vp lyes, and such one as Prou.i.a D
soweth discorde among brethren. My
sonne kepe thy fathers commaundement,
and forsake not the law of thy mother.
Put them vp together in thyne hart, and
bynde them about thy necke. That they
may lead thee wher thou goest, preserue
thee when thou art a slepe, and that whē
thou awakest, thou mayst talke of them. ps.cxix.b
For the commaundement is a lanterne,
and thy law a lyght: yea, chastenyng and
nurtour is the way of lyfe, that they may ps.v.a.vii
kepe thee from the euyll woman, and b.
from the flaterynge tong of the harlot, ẏ
thou lust not after her beauty in thyne
hart, & least thou be taken with her fayre
lookes.
An harlot wyll make a man to begge
his bread, and a woman will hunt for the
precious lyfe. May a man take fyre in E
his bosome, and his clothes not be brent?
Or can one go vppon hoate coales, and
his fete not be hurt? Euen so whosoeuer
goeth into his neighbours wife, and tou-
cheth her, cannot be vngilty. Men do not Ex.xxii.a
vtterly despyse a thefe that stealeth to sa-
tisfy his soule, when he is hungry: but yf
he may be gotten, he restoreth agayn. vii.
tymes as much, or els he maketh recom-
pence with all the good of his house. But
whoso committeth aduoutry with a wo-
man, he is a foole, and bringeth his life to
destruction. He getteth himself also shame
and dishonor, such as shall neuer be put
out. For the gelousy and wrath of the mā
wyll not be intreated: no, though thou
wouldest offer hym great gyftes to make
amendes, he wyl not receiue them.

The.vii.Chapter.

God ought to bee feared and honored. His com-
maundementes ought to be kept. Wanton appetites
and desires ought to be shunned.

My sonne kepe my wordes A
& lay vp my commaunde- Deu.vi.b
ments by thee. Kepe my and.xi.a
commaundementes and
my law, euē as ẏ apple of
thine eye, and thou shalt
liue. Binde the vpon thy
fingers,

fingers, & wryte them in the table of thine
hart. Say vnto wisedom, thou art my sis-
ter: and call vnderstanding thy kinswo-
Pro.ii.b, and.vi.a man: that they may kepe thee from the
straunge woman, and from the harlotte
B which geueth swete wordes. For out of
the wyndowe of my house I loked thorowe
the lattesse, and behelde the simple
people: and among other yong folkes, I
spyed one yong foole goyng ouer the streete
by the corner in the way toward the har-
lottes house in the twilyght of the euening
when it began nowe to be night & darke.
Eccl.ix.a And behold, there met hym a woman with
open tokens of an harlot, onely her harte
was hyd. She was full of loude woordes
and ready to dally: whose fete could not a-
bide in the house, now is she without, nowe
in the streetes and layeth a bayte in euery
corner. She caught the young manne, kys-
sed hym, and was not ashamed, saying
I had a vow of peace offrynges to paye, &
this day I perfourme it. Therefore came
C I foorth to mete thee, that I myght seke
thy face, and so haue I found thee. I haue
deckt my bed with couerings and clothes
of Egipt. My bed haue I made to smel of
Myrre, Aloes, and Cinamon. Com let vs
lye together, and take our pleasure tyll it
be day light, and we wyll enioy the plea-
sures of loue. For the good man is not at
home, he is gone farre of. He hath taken
the bagge of money with hym: and wyll
returne home at the appoynted solemne
D feast. Thus with many swete wordes she
ouercame hym, and with her flatteryng
lyppes, she entyced hym sodaynlye to fo-
lowe her, as it were an Oxe ledde to the
slaughter, and lyke as it were a foole that
laugheth when he goeth to the stockes to
bee punished, so long til she had wounded
his liuer with her dart: like as if a byrde
hasted to the snare, not knowyng that the
peryll of his lyfe lyeth thereupon. Heare
me now therfore, O my chyldren, & marke
the words of my mouth. Let not thine hart
wander in her waies, and be not thou de-
ceiued in her pathes. For many one hath
she wounded, and cast downe: yea, many a
strong man hath ben slaine by the meanes
of her. Her houses are the way vnto hell:
and bryng men down into the chambers
of death.

The.viii.Chapter.

The prayse of the wisedome of God.

Doth not wisedome crye? doth
not vnderstanding
put forth her voice? Stan-
deth she not in the hye pla-
ces, in the streetes & waies?
doth she not crye before the
whole citye, and in the gates
where men go out and in? O ye
ye men (sayeth she) whome I call, vnto
(the chyldren of menne) doe I lift vp my
voyce. Take hede vnto knowledge, O ye
ignoraunte, be wyse in hart; O ye fooles,
Geue eare, for I wil speake of great mat-
ters, and open my lippes to tell thynges
that be ryght. For my throte shall be tal-
king of the truthe, and my lippes abhorre
vngodlinesse. All the wordes of my mouth
are ryghteous, there is no frowardnesse
nor falshed therein. They are all playne
to such as wil vnderstande, and ryghte to
them that fynde knowledge. Receiue my B
doctryne, & not siluer: and my knowledge
more than fyne golde. For wisedom is
more woorth than precious stones: yea, Prou.iii.
al thyngs that thou canst desyre, may not
bee compared vnto it. I wisedome haue
my dwellyng with knowledge, and pru-
dent counsaile is myne owne. The feare
of the Lord abhorreth wickednesse, pride,
dysdayne, and the euyll waye: and a
mouthe that speaketh wycked thynges,
I vtterly abhorre. I can geue counsayle,
and I conferre thynges: I haue vnder-
standyng, I haue strength. Through me
kynges reygne: through me, counsellers C
make iuste lawes. Through me do prin- Dan.iiii
ces beare rule: and all iudges of the earth Sap.vi.
execute iudgement. I am louyng vnto
those that loue me: and they that seke Luk.xi.
me early shal fynd me. Ryches & honor ar
wt me: yea, excellent goodes & righteous-
nes. My fruit is better thã gold and pre-
cious stone, & mine encrease more worthe
than fine siluer. I wyll guyde thee in the
way of ryghteousnesse, and in the strete of
iudgement. That I may send prosperitie
to those that loue me, and to encrease their
treasure. The lord himself had me in pos- D
session in the beginning of his wayes, Sap.ix.
or euer he beganne his woorkes afore-
tyme. I haue bene ordeyned from euer- Ecc.xxiiii
lastyng, and from the begynnyng, or
euer the earth was made. When I was
borne, there were neyther depthes, nor
springes of water. Before the foundati-
ons of the mountaynes were layde: yea,
before all hylles was I borne. The earth
and all that is vpon the earth was not
yet

C yet made, no, not the ground it self . For
when he made the heauens, I was pre-
sent: when he set vp the depthes in order,
when he hanged the cloudes aboue, whē
he fastned the springes of the depe. When
he shut the sea within a certain boundes,
that the waters should not go ouer their
markes ẏ he commaunded. When he laid
the foundacions of the earth I was with
him ordring al things: deliting daily, and
reioycing alway before him. As for ẏ round
compasse of the world, I make it ioyful: for
my delite is to bee among the children of
men. Therfore harken vnto me, O ye chil-
dren, blessed are they that kepe my waies
O geue eare vnto nurtor, be wyse and re-
fuse it not . Blessed is the man ẏ heareth
me: watching daily at my gates, & geuing
attendance at the postes of my dores. For
whoso findeth me, findeth lyfe: & shall ob-
tain fauor of the lord. But whoso offēdeth
against me, hurteth his owne soule . All
they that hate me, are the louers of death.

The. ix, Chapter.

Wisedome moueth all men to embrace her. The propertie of an whore.

A Wysdome hath builded her self
an house, and hewen out. vii.
pillers: she hath killed her vi-
tailes, poured out her wyne, &
prepared her table. She hath
sent forth her maidens to cry vpon ẏ hiest
place of the citie. Whoso is ignoraunt let
him come hither. And to the vnwyse she
sayd: O com on your way, eate my bread,
B and drink my wyne, which I haue poured
out for you. Forsake ignorāce, and ye shal
liue: & se that ye goe in the waye of vnder-
standing. Whoso reproueth a scornefull
person, getteth hymself dishonor: and he ẏ
rebuketh the vngodly, staineth hymselfe.
Reproue not a scorner, least he owe thee
euil wil: but rebuke a wise mā, and he wil
loue thee. Geue a discrete man but an oc-
casion, and he wyll be the wyser: teache a
righteous mā, & he wil encrease in know-
C ledge. The feare of the lord is the begyn-
Job xxviii b. ning of wisdome, and the knowlēdge of
Ps.cxi.b, holy things, is vnderstāding. For thorowe
Prou.i.a me thy daies shalbe prolōged, & the yeres
Eccle.i.c of thy life shalbe many. Yf thou be wyse,
thy wisdō shal do thy self good: but if thou
thinkest scorne therof, it shalbe thine own
harme. A foolish retchlesse woman full of
wordes, and such a one as hath no know-
ledge, sitteth at the dore of her house, and
in the hye places of the citie, to cal such as
go by, and that walke streight in theyr
wayes. Whoso is ignoraunte (sayeth she)
let hym come hyther, & to the vnwyse she
sayth, stollen waters are sweete, and the
bread that is priuily eaten, hath a good
taste. And he doth not consider, that they
are but dead which be there, and that her
gestes are in the deepe of hell. * (For he ẏ
wyll be ioyned vnto her, shall go down to
hel: but he that auoideth from her, shalbe
saued.)

The. x. Chapter.

In this Chapter and in al that folow vnto the. xxx the wise man exhorteth by diuers sentences (which he calleth parables) to folow vertues, and flie vices. And sheweth also what profite commeth of wisdom and what hindraunce procedeth of foolishnesse.

Prouerbes of Salomon.

A Wise sōne maketh a glad fa- A
ther: but an vndiscrete son is Pro.xv.c
an heauinesse vnto his mo-
ther. Treasures ẏ are wicked-
ly gotten, profit nothing: but Prou.xi.a
righteousnes deliuereth from death. The Eccl.v.b.
lord wil not let the soule of the righteous ps.xxxiiii b.
suffer hunger, but he taketh away the ri-
ches of the vngodly. An ydle hande ma-
keth poore, but a quicke labouring hande
maketh rych . * (VVhoso regardeth leasynges
feedeth the vvynde: and dooeth but follovve byr-
des that haue taken theyr flyghte.) Who so
gathereth in Sommer is wyse: but he ẏ
is sluggish in haruest, bringeth himself to B
confusion. Blessynges are vpon the head
of the righteous, and the mouth of the vn-
godly kepeth mischief in secrete. The me- ps.cxii,a
moriall of the iuste shall haue a good re-
porte: but the name of the vngodlye shall
stynke. A wyse man wil receyue warning
but a prating foole shall bee punished. He
that leadeth an innocent lyfe , walketh ps,xxiii,a
surely: but whoso goeth a wrōg way, shall
be knowen. He that winketh with his eye Ec.27.d
wyll dooe some harme: but he that hath a
folish mouthe, shalbe beaten. The mouthe
of a righteous man is a well of lyfe; but
the mouth of the vngodly kepeth mischief
in secrete. Euyll wyll styrreth vp stryfe:
* but loue couereth ẏ multitude of sinnes. i.Pe.iiii.b
In the lippes of him that hath vnderstā- i.co.13.a.b
ding a manne shall fynde wysedome: but
the rod belongeth to the backe of the foo- C
lishe. Wise menne laie vp knowledge, but

the mouth of the foolish is nye destructiõ.
The rich mannes goodes are his strong
holde, but theyr owne pouertye feareth ye
poore. The ryghteous laboureth to doe
good, but the vngodlye vseth his encrease
vnto sinne. To take hede vnto the chaste-
nyng of nurtour, is the way of lyfe: but he
that refuseth to be refourmed, deceyueth
Pro. xi. b hymself. Dissembling lippes kepe hatred
secretly: and he that speaketh any slaũder
is a foole. Where muche babling is, there
must nedes be offence: and he that refray-
neth his lippes is wise. An innocent tong
is a noble treasure: but the hart of the vn-
godly is nothyng worth. The lippes of ye
ryghteous feede a whole multitude: but
fooles shall dye in their owne folye. The
blessyng of the Lorde maketh ryche men,
☩ as for carefull trauayle it doth nothing
ps. xxvii. a therto. A foole doth wyckedlye, & maketh
Ecc. xi. b, but a sport of it: but wisedome ruleth the
man yt hath vnderstandyng. The thing yt
the vngodly are afrayde of, shall come vp-
pon them, but the ryghteous shall haue
D theyr desyre. The vngodly passeth when
the tempest commeth: but the ryghteous
remaineth sure for euer. As vineger is to
the teeth, and as smoke is vnto the eyes,
euen so is a sluggishe person to them that
send him forth. The feare of the lorde ma-
keth a long lyfe, but the yeares of the vn-
godly shalbe shortned. The pacient aby-
dyng of the ryghteous, shall be turned to
gladnes: but the hope of the vngodly shal
perysh. The way of the Lorde geueth co-
rage vnto the godlye: but it is a feare for
Ps. cxxv. a wycked doers. The ryghteous shal neuer
be ouerthrowen, but the vngodly shal not
ps. xxxvii. e. remayne in the lande. The mouthe of the
iust will be talkyng of wysedome, but the
tong of the froward shal perysh. The lips
of the ryghteous are occupied in accepta-
ble thynges: but the mouth of the vngod-
ly taketh them to the worst.

The. xi. Chapter.

A Pro. xvi. b and, xx. d A false balaunce is an ab-
homination vnto ye lorde:
but a true weyghte plea-
seth hym. Where pride is,
there is shame also & con-
fusion: but where as is
lowlines, ther is wisdom.
The innocente dealing of the iuste shall
leade them, but the wickednes of such as
dissemble, shal be theyr owne destruction.
Pron. x. a Richesse help not in the day of vengeaũce,
Eccl. v. b but righteousnes delyuereth from death.
The ryghteousnesse of the innocent order-
eth his way: but the vngodly shall fall in
his owne wickednesse. The ryghteousnes
of the iust shall deliuer them: but ye wicked
shall be taken in theyr owne vngodlynes.
When an vngodly man dieth, his hope is B
gone: the confidence of ryches shal perish.
The ryghteous shalbe deliuered oute of
trouble, and the vngodly shall com in hys
stede. Thorowe the mouthe of the dissem-
bler is his neyghbour destroyed: but tho-
rowe knowledge shall the iust be delyue-
red. When it goeth well with the ryghte-
ous, the citie is mery, and when ye vngod-
ly perysh, there is gladnesse. When ye iuste
are in wealth, ye citie prospereth: but when
vngodly haue the rule, it decaieth. A foole
bryngeth vp a slaunder of his neyghbor:
a wyse man wyll kepe it secrete. A dissem-
blyng person will discouer priuy thinges,
but he that is of a faythfull hart wil kepe
counsayle. Where no good counsel is, ther
the people decay: but where as many are
that can geue counsel, there is wealth. He C
that is surety for a straunger hurteth him
self: and he that medleth not with surety-
ship, is sure. A gracious woman mayntei-
neth honesty, as for ye wycked, they main-
tayne rychesse. He that is mercyfull dothe
hym selfe a benefite: but whoso hurteth
his neyghbour, is a tyraunt. The labour
of the vngodly prospereth not, but he that
soweth ryghteousnesse shal receiue a sure
rewarde. Lyke as ryghteousnesse bryn-
geth lyfe: euen so to cleaue vnto euil brin-
geth death. The lorde abhorreth them yt
bee of a fayned hart, but he hath pleasure
in them that are of an vndefyled conuer-
sation.

The wycked amendeth not for plage
vpon plage, but the sede of the ryghteous
shall be preserued. A fayre woman wyth-
out discrete maners, is like a ring of gold
in a swines snoute. The desyre of ye rygh-
teous is acceptable, but the hope of ye vn-
godly is indignation. Som man geueth
out his goodes, and is the rycher: but the
nygarde (hauing ynough) wyl depart fro D
nothyng, and yet is euer in pouerty. He yt
is liberall in geuyng, shall haue plentye:
and he that watereth, shalbe watered al-
so hymself.

Whoso hourdeth vp his corne, shalbe
cursed amõg the people, but blessing shall
lyght vpon his head that geueth foode.
He that laboureth for honestye, fyndeth
his desyre: but whoso seketh after mischief
it shall happen vnto hym.

He

He that trusteth in his richesse, shall haue a fall:but * the ryghteous shall florish as the grene leafe. Who so maketh disquyetnes in his owne house, he shal haue wind for his heritage, and the foole shall be seruaunt to the wyse. The fruit of the ryghteous is a tree of lyfe: and he that endeuoureth hymselfe to win mennes soules, is wyse. If the righteous be recompenced vpon earth, how muche more then the vngodly and the synner?

The .xii. Chapter.

A Who so loueth wisedom will be content to be refourmed but he that hateth to bee reproued is a fole. A good man is acceptable vnto ÿ lord:but the wycked imaginer wyll he condemne. A manne cannot endure in vngodlinesse: but the roote of the ryghteous shal not be moued. A huswifely woman is a crowne vnto her husbande:but she that behaueth her self vnhonestly, is a corruption in hys bones. The thoughtes of the ryghteous ar right:but the ymaginations of the vngodly are deceytfull. The talkyng of the vngodly is howe they may lay wayte for bloude:but the mouthe of the ryghteous wyll delyuer them. God ouerturneth the

B estate of the wycked, and they stand not: but the house of the ryghteous shall stand stedfast. A man shalbee cōmended for his wysedom, but a foole shall be despysed. A simple man which laboreth and worketh is better than one that is gorgeous and lacketh bread. A ryghteous man regardeth the lyfe of his cattell, but the vngodly haue cruell heartes. He that tylleth his lande, shall haue plenteousnesse of bread: but he that foloweth ydlenesse, is a verye foole. * (Whoso hath pleasure to continue at the wyne, leaueth dishonesty in his owne dwellyng.) The desyre of the vngodly hunteth after mischiefe: but the roote of the ryghteous bryngeth foorth fruit. The wicked falleth into the snare, through the malice of hys own mouthe:but the iust shal escape out of al peryl. Euery mā shal enioy good, accordyng to the fruit of his mouthe, and after the workes of his hands shall he bee rewarded.

Loke what a foole taketh in hand, he thinketh it well done:but he that is wyse, wyll be counsayled. A foole vttereth hys wrathe in all the hast:but a discrete man couereth wrong. A iuste manne wyll tell the truthe, and shewe the thyng that is ryght:but a false witnesse deceyueth. C

A slaunderous persone prycketh lyke a swearde, but a wyse mannes tong is holsome. A true mouth is euer constant:but a dissemblyng tong is soone chaunged. They that imagine euyll in theyr minde, wyl deceyue, but the counsaylers of peace shall haue ioy folowyng them. Ther shall no misfortune happen vnto the iuste, but the vngodly shall be fylled with miserye. The Lorde abhorreth lying lyppes: but they that labor for truthe please hym. He that hath vnderstandyng doeth hide wisdome:but an vndiscrete harte telleth oute his foolishnesse. A diligente hande shall beare rule:but the ydle shalbe vnder trybute. Heauinesse discourageth the hart of man: but a good woorde maketh it glad agayne. The ryghteous excelleth hys neyghbour: but the way of the vngodlye wyll deceyue themselues. The deceytfull man shall not rost that he tooke in huntyng, * but the rychees of the iuste man is of great value. In the way of ryghteousnesse there is lyfe: and in the same waye there is no death. D

The .xiii. Chapter.

A Wise sonne wyll hearken to his fathers warnyng, but he that is scornefull, wyll not heare when he is reproued. A good man shal enioy the fruit of his mouth, but he that hath a frowarde mynde, shall be spoyled. He that kepeth his mouth, kepeth his lyfe: but whoso openeth his lippes to euil, destroyeth hymself. The sluggarde woulde faine haue, and cannot get his desyre: but the soule of the diligent shall haue plentye. A ryghteous man abhorreth lyes: but ÿ vngodly shameth both other and hymself. Ryghteousnesse kepeth the innocente in ÿ way: but vngodlinesse doth ouerthrow the synner. Some men are rych, though they haue nothyng: agayne some menne are poore, hauyng great rychesse. With goodes euery man deliuereth his lyfe, and the poore wyll not be reproued. The light B of the righteous maketh ioyful, but ÿ cādle of ÿ vngodly shalbe put out. Among the proud there is euer strife, but amōg those that do al thinges with aduisement, ther is wisedome.

Pro. x. b.

Pro. xv. b and xvii. d Ecc. xxx. c

i. Ti. vi. b He. xiii. a

ps. xxxvii. b, and cxli. a Pro. xi. c.

pro. xxiiii c.

Uainly gotten goodes are soone spent
but they that be gathered together with
the hand, shal encrease. Long taryinge for
a thing that is deferred, greueth the hart
but when the desyre cōmmeth, it is a tree
of lyfe. Whoso despiseth any thyng shalbe
hurt for the same: but he that feareth the
commaundement, shall haue the reward.
* (A deceytfull sonne shall haue no good, but a
discrete seruaunt shall doe full vvell, and his vvaye
shall prosper.)

The lawe is a wel of lyfe vnto ẏ wyse,
that it may kepe hym from the snares of
death. Good vnderstanding geueth fauor
C but harde is the way of the despysers. A
wise man doth all thinges with discretiō,
but a foole wyll declare his folly. An vn-
godly messenger falleth into mischief: but
a faithfull embassadour is wholesome. He
that thinketh scorn to be refourmed, com-
meth to pouerty and shame: but whoso re-
gardeth correction shall come to honour.
When a desire is brought to passe, it deli-
D teth the soule: but fooles count it abhomi-
nation to depart from euil. He that goeth
in the company of wise men, shalbe wyse:
but whoso is a companion of fooles, shall
be hurt. Mischief foloweth vpon synners,
but the ryghteous shall haue a good re-
ward. He that is vertuous leaueth an en-
heritaunce vnto his chylders chyldren: &
Job.xxvii. c. * the ryches of the synner is layde vp for
the iust. There is plenteousnesse of foode
in the fields of the poore: but the field not
Ec.xxx.a Heb.xii b ps.xxxiiii, b. well ordred, is without fruit. He that spa-
reth the rod hateth his sonne: but whoso
loueth him chasteneth him betimes. The
ryghteous eateth and is satisfyed: but the
belly of the vngodly hath neuer ynough.

The.xiiii.Chapter.

A Wyse women vphold thyr
house: but a foolish wyfe
plucketh it down. He that
walketh in ẏ right pathe
of the lorde, feareth hym:
but he that turneth hym-
self away frō his wayes,
despiseth him. In the mouth of the foolish
is the rod of pryde: but the lippes of ẏ wise
wil preserue them. Where no Oxen are, ẏ
crib is empty: but where the Oxen labor,
pro.viii.a there is muche fruit. A faithfull witnesse
will not dissemble, but a false record wyll
make a lye. A scornefull body seketh wis-
dome and fyndeth it not, but knowledge
is easy to come by, vnto hym that wil vn-
derstande. See that thou meddle not w a
foole, in whom thou perceiuest to bee no
knowledge. The wysedome of him ẏ hath
vnderstanding, is to take hede vnto hys
way: but the folishnesse of the vnwyse, de-
ceyueth. Fooles make but a sport of sinne:
but there is a fauourable loue among the
ryghteous. The hart feleth his own inwarde B
bitternesse, neither shall the straunger be
partaker of his ioy. The house of the vn-
godly shal be ouerthrowen, but the taber-
nacle of the ryghteous shal florish. There
is a way whiche some men thinke to bee Prou.xvi Deu.xii Esa.lii
ryght: but the ende therof, leadeth vnto
death. The hart is sorowful euē in laugh-
ter, and the ende of mirth is heauinesse. A
backsliding hart shalbe filled w his own
wayes, but a good man shall liue of his
fruites. An ignoraunt bodye beleueth all
thynges: but whoso hath vnderstanding
looketh well to his goinges.
(* A deceytfull sonne shall haue no good: but a
discrete seruaunt shall doe full vvell: and his vvaye
shall prosper.)

A wyse man feareth, & departeth from
euill: but a furious foole goeth on presūp-
tuously. An vnpatient man dealeth foo- C
lishly, but he that is well aduised, is hated
of the foole. The ignoraunt haue foolish-
nesse in possession, but the wyse are crow-
ned with knowledge. The euyll shal bow
themselues before the good: and the vn-
godly shall wayt at the dores of ẏ ryghte-
ous. The poore is hated euen of his own
neighbors, but the rych hath many frēds.
Whoso despiseth his neighbour doeth a-
misse, but * blessed is he that hath pity of
the poore. * (He that putteth his trust in the lord Ps.xli.
loueth to be merciful.) Without dout thei erre
that imagine wickednes, but they ẏ muse
vppon good thynges vnto such shall hap-
pen mercy and faithfulnesse. In euery la-
bor there is some profit. But onely lip la-
bor bryngeth foorth penury. Riches are a
crowne vnto the wyse, but the ignorance
of fooles is very folishnes. A faithful wit-
nes delivereth soules, but a deceitful wit-
nes bryngeth forth lyes.

The feare of the Lord is a strong hold,
and his children are vnder a sure defence.
The feare of the lord is a wel of lyfe, to a-
uoyde the snares of death.

The encrease and prosperitie of the D
commons, is the kynges honour: but the
decay of the people, is the confusion of the
prince.

He that is patient, hath much vnder-
standing

standyng:but he that is soone displeased, prouoketh foolishnes. A mery harte is the lyfe of the bodye: but rancour consumeth away the bones. He that dothe a poore man wrong blasphemeth his maker: but whoso hath pitie of the poore, doth honor vnto god. The vngodly is cast awaye for his iniquitie, but the ryghteous hath a good hope euen in death.

Wisdome resteth in the hart of hym ye hath vnderstanding, and it shalbe knowen among them that are vnlearned. Ryghteousnesse setteth vp the people, but the sacrifyce of the heathen is sinfull. A dyscrete seruaunt is a pleasure vnto the kyng: but one that is not honest prouoketh him vnto wrathe.

The. xv, Chapter.

A A Soft aunswere putteth downe displeasure: but froward wordes prouoke vnto anger. The tong of suche as bee wyse, vseth knowledge aright, as for a foolishe mouth it babbleth out nothing but foolishnesse. The eyes of the Lord looke on euery place, beholdyng both the good and bad. A wholsom tong is a tree of lyfe: but he that abuseth it, hath a broken mynde. A foole despyseth his fathers correction, but he that taketh heede when he is reproued, shall haue the more vnderstandyng.

B *(VVhere righteousnesse is plentifull, there is very great povver: but the imaginations of the vngodly shalbe rooted out.)

The house of the ryghteous is full of riches, but the encrease of the vngodly are the destruction. A wyse mouthe powreth out knowledge, but the hart of the foolish doth not so. The Lorde abhorreth the sacrifyce of the vngodly, but the prayer of ye ryghteous is acceptable vnto hym. The way of the vngodly is an abhomination vnto the Lord: but whoso foloweth ryghteousnesse, him he loueth. He that forsaketh the ryght way, shalbe sore punished, and whoso hateth correction shall dye. The hell with her payne is knowen vnto the Lord, how much more then the harts of men? A scornefull body loueth not one that rebuketh him, nether wil he com nie vnto ye wyse. A mery hart maketh a chereful countenance: but an heauy harte compelleth a man to sygh. The hart of hym ye hath vnderstādyng doth seke after knowledge: but the mouth of fooles is fed with foolishnesse. All the dayes of the poore are miserable: but a quiet hart is a continual feast. Better is a little with the feare of ye lord, than great treasure with sorow. Better is a messe of pottage with loue, than a fat oxe with euil wil. An angry man styrreth vp strife, but he ye is paciente stylleth discord. The way of a slouthful man is as it wer hedged with thornes: but the strete of ye ryghteous is wel clensed. A wyse son maketh a glad father, but an vndiscrete body shameth his mother. A fole reioiceth in folish things, but a wyse mā loketh wel to his own goings. Unaduised thoughts shal com to naught: but where as mē are ye can geue good counsel, there is stedfastnes. A ioyful thing it is to a man, whē his counsel is folowed: and very pleasant is a word spoken in due seasō. The way of life leadeth vnto heauen, ye a man should beware of hel beneth. The lord will breake down the house of the proud, but he shall make fast the borders of the wydow. The lord abhorreth the imaginations of ye wicked, but pure wordes of innocentes are pleasant vnto him. The couetous manne rooteth vp his own house, but whoso hateth rewardes shall liue. *(Through mercye and faith are sinnes purged, and throughe the feare of the Lord doth euery one eschue euyll.)

The hart of the ryghteous studyeth hys answer afore: but ye wicked mans mouth spueth out mischief. The lord is far from ye vngodly, but he heareth the prayer of the righteous. Like as the clerenesse of ye eyes reioyseth the hart, so doeth a good name fede the bones. The eare that herkneth to the reformation of lyfe, shall dwel among the wyse. He that refuseth to be reformed, despiseth his owne soule: but he that submitteth hymself to correction is wyse.

The feare of the lorde is the ryght science of wysedome; and lowlinesse goeth before honor.

The. xvi. Chapter.

A Man may wel purpose a thing in his hart, but the answer of ye tong cometh of the lord. A man thinketh al his waies to be clean, but it is ye lord ye iudgeth ye minds. Comit thy workes vnto the lord, and loke what thou deuisest, it shall prosper.

The lord doth all thynges for his own sake, yea, and when he kepeth the vngodly for the day of wrath.

Margin notes: Prou. xvii. b / Prou. xxii. a (beside "He that dothe a poore man wrong"); Prou. x. c (beside "Ryghteousnesse"); Prou. x. b / Prou. xxv. b / Eccle. xx. b (beside "A dyscrete seruaunt"); A, Prou. xxv. c (beside "A Soft aunswere"); B; Pro. xxi. d / Eccle. xxxiiii. c / Esa. lxvi. a (beside "The Lorde abhorreth"); Sapi. ii. c (beside "A scornefull body"); Pro. xvii. b / e xviii. b / Eccl. xxx. c (beside "A mery hart"); psal. xxxvii. d / i. Timo. vi. b (beside "Better is a little"); Pro. xx. a (beside "An angry man"); C, Prou. x. a (beside "A wyse son"); D (beside "The lord abhorreth the imaginations"); A (beside ch. xvi); Prou. xxi. a / psal. xxxvii. b (beside "A man thinketh"); psal. xxxvii. a (beside "The lord doth all thynges").

The Lord abhorreth all suche as be of a
proude harte, his hande is agaynst theyr
hande, and they shall not escape as inno-
centes. ❧ (The beginning of a good lyfe is to doe
ryghteousnesse: for that is more accepted vnto God
than, to offer vp sacrifices.)

With louyng mercy and faithfulnesse,
B synnes be forgeuen: and whoso feareth ẏ
lorde eschueth euill. When a mans waies
please the lorde, he maketh his very ene-
mies to be his frends. Better is it to haue
a litle thyng with ryghteousnesse, than
great rentes wrongfully gotten. A man
deuiseth a way in his hart, but it is ẏ lord
Pro. xix. c. that ordreth his goings. When the Pro-
phecy is in the lips of the king, his mouth
shal not goe wrong in iudgement. A true
measure and a true balaunce are ẏ lordes
Pro. xi. a. and. xx. b. iudgement, he maketh al weightes. It is
a great abhominacion, when kinges are
wicked, for a kinges seat should be holdē
vp with ryghteousnesse. Righteous lyps
are pleasaunt vnto kynges: and he that
speaketh the truthe, shall be beloued. The
kyngs displeasure is a messāger of death,
but a wise man wil pacify him. The chere
ful countenaunce of the king is life: & hys
louing fauor, is as the euening dew. To
haue wisdom in possession, is better than
Pro. viii. a to haue gold: & to get vnderstādyng is ra-
ther to be chosen than to haue siluer. The
path of the ryghteous is to eschue euill, &
whoso looketh well to his wayes, kepeth
his own soule. Presumpteousnesse goeth
before destruction, and after a proud sto-
make there foloweth a fall. Better is it to
be of humble minde with the lowlye, than
to deuide the spoiles with the proud. He ẏ
handleth a matter wisely, obtaineth good
Psal. ii. b & blessed is he that putteth his trust in
C ẏ lord. Whoso hath a wise vnderstādyng,
shalbe called to councell: and he that can
speake faire, shal haue the more learning.
Understanding is a well of lyfe vnto him
that hath it: as for ẏ chastening of fooles,
it is but foolishnesse. A wise harte ordreth
his mouth wisely, and amendeth the doc-
trine in his lyps. Faire wordes ar an ho-
ny comb, a refreshyng of the mind, & helth
Pro. xiiii. b of the bones. There is a way that menne
Deu. xii. a thynke to be ryghte, but the ende thereof,
Esai. lv. b leadeth vnto death. A troublous soule dis-
quieteth her self, for her own mouth hath
brought her therto. An vngodlye persone
stirreth vp euil, & in his lippes he is as an
hote burning fier. A froward body cau-
seth strife, & he that is a blab of his tong:
maketh deuision among princes. A wyc-
ked man begileth his neighbor, & leadeth
him into ẏ way that is not good. The vn-
godly that loketh hastely with his eyes,
imagineth mischief: and when he moueth
his lips, he wyl doe som harme. Age is a
crown of worship, if it be found in ẏ waye
of ryghteousnes. A patient man is better
than one strong: & he that cā rule hymself
is more worth than he that winneth a ci-
ty. The lots are cast into the lap, but ẏ or-
dring therof standeth al in the lord.

The .xvii. Chapter.

Better is a drye morsell wyth
quietnes, thā a house ful of fat A
offryng with stryfe. A discrete
seruant shall haue more rule Eccle. x. a
than the sonnes that haue no
wisdome, & shal haue lyke heritage with ẏ
brethren. Like as siluer is tryed in ẏ fyre,
and gold in the fornace, euen so doth the
Lord proue the harts. A wicked body ge-
ueth audience to false lips, and a froward
person geueth eare to a deceytfull tonge.
Whoso laugheth the poore to scorne, blas-
phemeth his maker: and he that is gladd Pro. xiiii Job. xxxi
of another mans hurt, shal not bee vnpu-
nished. Childers chyldren are a worshyp
vnto the elders, and the fathers are ẏ ho-
nor of the chyldren. Speache of authority
becommeth not a foole, much lesse a lying
mouth then besemeth a prince. A reward
is a precious stone vnto hym that hath it, B
but vnto whomsoeuer it turneth, it ma-
keth hym vnwise. Whoso couereth ano-
ther mans offence, seketh loue: but he that
discloseth the fault, setteth the Prynce a-
gainst hymself. One reprofe onely dothe
more good to hym that hath vnderstan-
dyng, than a hundred stripes vnto a foole.
A seditious person seketh mischiefe: and
therfore is a cruell messanger sēt agaynst
him.

It were better to come against a She
Beare robbed of her whelps, thā against
a foole (trusting) in his foolishnesse. Whoso
rewardeth euill for good, the plage shall
not go from his house. The begynning of
strife is, as when a man maketh an issue
for water: therfore or the meting be, leaue
of contention.

The Lorde hateth as well hym that C
iustifyeth the vngodly, as hym that con-
demneth the innocent. What helpeth it to
geue a foole treasure in his hand, wheras
he hath no mind to bie wisdō: Whoso bil-
deth his house to hie, seketh destruction: and he that

refuseth

refuseth to learn, shal come into mischiefe.) He is a
frend that alway loueth: and in aduersitye
a man shal knowe who is his brother. Who
so promiseth by ẏ hand, and is surety for
Pro. vi. a. hys neighbour, he is a foole. He ẏ deligh-
teth in sinn, loueth strife: & who so setteth
his doze to hie, seketh after a fall. Whoso
hath a froward heart obteineth no good,
D and he that hath an ouerthwart tong,
shal fal into mischief. He ẏ begetteth a fole
begetteth his sorow, and ẏ father of a fole
Pro. xv. b. can haue no ioy. A mery heart maketh a
xvi. b. lusty age: but a sorowful minde dryeth vp
Ec. xx. c the bones. The vngodly taketh giftes out
of ẏ bosom, to wrest ẏ wayes of iudgemēt
Eccl. ii. c. Wisdom shineth in ẏ face of him that hath
i. xiii. a. vnderstanding, but ẏ eyes of fooles wan-
Pro. x. b. der thorow out all landes. An vndiscrete
sonne is a griefe vnto hys father, and an
heauinesse vnto hys mother. To punishe
the innocent, and to smyte the Princes ẏ
Jam. i. b. geue true iudgement, ar both euil. A wise
xviii. a. man vseth a few wordes, and he is a man
Job. xiii. of vnderstanding, that maketh much of
i. his spirit. Yea, a very foole (when he hol-
deth his tong) is counted wise: & to haue
vnderstanding whē he shutteth his lyps.

The. xviii. Chapter.

A HE accōpaineth himselfe with
al stedfast & wholesome doc-
trine, ẏ hath a feruēt desire to
it, and is sequestrate frō cō-
pany. A foole hath no delight
in vnderstādyng, but only in those things
wherin his heart reioyceth. Whē ẏ vngod
ly cometh, thē cometh also disdaine: and
with ẏ dishonest persō cōmeth shame and
dishonor. The wordes of a wyse mannes
mouth are like depe waters, and the well
Pro. xxiiii. of wisdom is like a full streame. It is not
c. good to regard ẏ persō of ẏ vngodly, or to
put backe ẏ righteous in iudgemēt. A fo-
les lippes ar euer brawling, & hys mouth
prouaketh vnto battaile. A fooles mouth
is hys own destructiō, and his lippes are
the snare for hys own soule. The wordes
of a slaunderer are very woundes, and goe
thorow vnto ẏ innermost partes of ẏ bo-
B dy. * (Feare casteth down hym that is slouthfull:
and the soules of suche as liue in voluptuousnesse
shal hunger.) Whoso is slouthfull and slacke
in his labor, is the brother of him that is a
waster. The name of ẏ lord is a strōg cas-
tel, ẏ righteous flieth vnto it, & is in saue-
garde. But ẏ rich mannes goodes are his
strōg hold: yea, he taketh them for an hye C
wall rounde about hym. After pride co-
meth destructiō: and honoure after lowly-
nesse. He that geueth sentēce in a matter Ecc. xi. b.
before he heare it, is a foole: and worthy to
be cōfounded. A good stomake driueth a-
way a mannes disease: but whē the spirit
is vexed, who may hide it? A wyse heart
laboureth for knowlege, and a prudent
eare seketh vnderstanding. Liberalitie
bryngeth a man to honor and worship, &
setteth hym amōg great mē. The righte-
ous declareth hys own cause first himself,
if his neighbour come, he shal fynde hym.
The lot pacifieth ẏ variaūce, and parteth
the mighty a sunder. A brother though he D
be greued with offence, yet is he more
worth than a very strōg castell: and they
that holde together are lyke the barr of a
palace. A mannes belly shall be satysfyed
with the fruite of hys own mouth, & wyth
the increase of his lippes shal he be filled.
Death and lyfe are in ẏ instrument of the
tōg, and they that loue it shall enioy the
fruite therof. Whoso fyndeth a (good) wife
findeth a good thing: and receaueth a Pr. xxiiii. c.
wholsome benefite of the Lord. * (He that
putteth avvay a good vvomā, putteth avvay a good
thing: but he that kepeth an harlot, is a foole and vn
vvyse.) The poore maketh supplicatiō and
praieth mekely, but ẏ rich geueth a rough
answere. A man that loueth hys frendes
wyl be cōpinable with them: & some frend
sticketh faster to a man than hys brother.

The. xix. Chapter.

BEtter is ẏ poore that li- A
ueth Godly: than the Prouer.
blasphemer that is but xxviii. a.
a fole. Where no discre-
tiō is, there the soule is
enclined to the thing
that is not good: and is
swift on fote, & offēdeth. Folishnesse ma-
keth a man to go out of hys way, and thē
is his heart vnpaciēt against ẏ Lord. Ri-
ches make many frēdes: but ẏ pore is for-
sakē of hys neighbour. * A false witnesse
shal not remayn vnpunished: and he that
speaketh lyes shal not escape. The multi- De. xix. d
tude hangeth vppon greate men: and
euery man fauoureth hym that geueth
rewardes. As for the pore, he is ha-
ted among all hys brethren: yea, hys
owne frendes wythdrawe from hym:

and if he aske them þ cause, they disdaine
to answer hym. He that is wise, loueth his
own soule, and kepeth vnderstanding, þ
he may prosper. A false witnesse shall not
remaine vnpunished : & he that speaketh
lyes shal perish. Pleasure becommeth not
a fole, much more vnsemely is it, a bond-
man to haue the rule of Prynces. A wyse
man can put of displeasure : and it is hys
honor to let some faultes passe.

B The kynges disfauoure is lyke the roa-
Pr. xvi. b. ring of a Lion, * but his frendship is like
the dewe vpon þ grasse. An vndiscrete sōn
Psalme. cxxxiii. a. is þ heauinesse of hys father, *& a braw-
Pro. xvii b. lyng wyfe is lyke þ top of an house, where
thorow it is euer dropping. House and ri-
Pro. xv. i. b. chesse may a man haue by the heritage of
Pro. xviii b. hys elders : but * a discret woman is the
gift of the lord. Slouthfulnesse bryngeth
slepe, and a soule accustomed with crafte,
shal suffer hunger. Whoso kepeth the cō-
maundement, kepeth hys own soule : but
he that regardeth not hys way, shall dye.
He that hath pitie vpon the poore, lendeth
vnto the Lorde : and loke what he layeth
out, it shalbe payed him agayne. Chasten
thy sonne whyle there is hope: but let not
C thy soule be moued to slay hym. A man of
great wrath beareth a paine: and though
thou once deliuer hym, thou must agayne
do as much for hym. O geue eare vnto
good counsell, and be content to be refor-
med, that thou mayest be wise in thy lat-
Pro. xvi. b. ter dayes. There are many deuices in a
mannes heart: neuerthelesse, the councell
of the Lord shall stande (for euer.) It is a
mannes worship to do good: and better it
is to be a poore man thā a dissēbler. The
feare of the Lord bryngeth a man to lyfe:
and he shall rest þ whole night in plente-
ousnesse, without visitatiō of any plague.
A slouthfull man shutteth hys handes in
Pr. xxvi. b. to hys bosome, as into the pot: and wil not
take paine to put it to hys mouth. If thou
Pro. xxi. b. smitest a scornefull person, the ignoraunt
shall take better hede: and if þ reprouest
one that hath vnderstanding, he wyll be
the wyser. He that hurteth hys father or
shutteth out hys mother, is a shamefull &
an vnworthy sonne.

My sonne, heare no more the doctryne
that leadeth thee vnto errours from the
wordes of vnderstanding. A false wyt-
nesse laugheth iudgement to scorne: and
the mouth of the vngodly eateth wicked-
nesse. Punishments are ordeined for the
scornefull: and stripes for fooles backes.

¶ The .xx. Chapter. A

Vine maketh a mā to
be scornefull, & strong
drynk causeth a man
to be vnquiet: whoso Pro. x. a.
deliteth therin, shall
neuer be wise. The
king ought to be fea-
red as the roaring of C
a Lyon, whoso prouoketh hym vnto an-
ger, offendeth against hys own soule. It
is a mannes honoure to kepe hymselfe
from stryfe: but they that pleasure in braw-
ling are foles euery one. A slouthfull bo-
dy wyll not go to plow for cold of the win-
ter: therfore shal he go a begging in som-
mer, and haue nothing. Wyse counsell in
the heart of man is lyke a water in the
depe of the earth: and a mā that hath vn-
derstanding bryngeth it forth. Many
there be that would be called good doers
but where shall one fynde a true faythful Psalme. cxxxvi. c.
man.

Whoso leadeth a Godly and an inno- B
cent life, is righteous: and happy shall hys
children be whom he leaueth behynde
hym. A kyng that sitteth in the throne of
iudgemēt, and loketh wel about hym, dri-
ueth away al euill. Who can say, my heart i. Joh. i. b.
is cleane, I am innocent from synne? To iii King. viii. e.
vse two maner of weightes, or two ma- ii Par. v. f.
ner of measures, both these are abhomi- Ecc. vii. c.
nable vnto the LORDE. A chylde is
knowen by hys conuersation, whether
his workes be pure and righte. The
eare to heare, the eye to see, the LORDE
hath made them both; delyte not thou
in sleape, least thou come vnto pouerty,
but open thyne eyes, that thou mayest
haue bread ynough. It is nought, it is
nought (sayth he that byeth any thyng)
but when he commeth to hys own house, A
then he boasteth of hys peny worth. Pro. xi. a. & xvi. c.

A man that hath a mouth of vnder-
standing, hath many precyous stones
and costly Jewels. Take hys garment
that is suretie for a straunger: and take a
pledge of hym for the vnknowne mannes
sake. Euery man lyketh the bread that is
gotten with disceate: but at the last hys
mouth shalbe fylled with grauell.

Thorowe counsell the thynges that
men deuise goe forwarde: and with dis-
cretion ought warres to be taken in
hande. The crafty discearfull bewrayeth
secrete counsell: and to hym that custo-
meth flatteryng lyppes, ioyne not thy
selfe.

Whoso

Who so curseth hys father and mother: his light shalbe put out in ẏ myddest of darcknesse. The herytage ẏ commeth to hastely at the first, shal not be praysed at the end. Say not thou, I wil recompence euil: but put thy trust in ẏ Lord, and he shal defend the. * The Lord abhorreth two maner of weightes, & a false balaunce is an euill thyng. The Lord ordreth euery mannes goinges: how may a man then vnderstãd hys own way? It is a snare for a man to deuoure that which is holy: and after the vow to turne to thine own vse, the thing thou hast vowed. A wise kyng destroyeth the vngodly, and bryngeth ẏ whele ouer them. The lanterne of ẏ lord is the breth of man, and goeth thorow al the inwarde partes of the body. Mercy and faythfulnesse preserue the kyng: and with louing kindnesse hys seate is holden vp. The strength of yong men is their worship, & a gray head is an honour vnto the aged. Woundes dryue away euil, and so do strypes inwarde partes of the body.

The.xxi.Chapter.

A The kynges heart is in the hande of the Lord, like as are the riuers of water: he may turne it whether soeuer he wil. Euery man thinketh hys own way to be right: but the lord iudgeth the heartes. To do righteousnesse and iudgement, is more acceptable to ẏ Lord than Sacrifice. A presumptuous looke, a proude stomake, and the plowing of ẏ vngodly, is synne. The deuices of one that is diligent bryng plenteousnesse: but he that is vnaduised commeth vnto pouerty. Whoso hoordeth vp riches with ẏ deceitfulnesse of hys tong, he is vayne and a foole, and lyke vnto them that seke their own death. The robberies of ẏ vngodlye shalbe their own destruction: for they wil B not do the thyng that is ryghte. The wayes of ẏ frowarde are straunge: but the workes of hym that is cleane are right. It is better to dwell in a corner vnder the house top, than with a brawling woman in a wyde house.

The soule of ẏ vngodly wisheth euill, and hath no pity vppon hys neyghboure. When the scornefull is punished, the ignoraunt take the better heede: and when he seeth the wyse men prospere, he wyll receiue the more vnderstanding.

The righteous mã wysely considereth the house of the wicked: and for their wickednesse god ouerthroweth the vngodly. Whoso stoppeth hys eares at the crying of the poore: he shal cry hymselfe and not be heard. A pryuy reward pacifieth displeasure, and a gift in the bosom, stylleth furiousnesse. The iust deliteth in doing ẏ thig that is right: but ouer the workers of wickednesse hangeth destruction. The man that wandreth out of the way of wisdom, shall remayne in the congregation of the dead.

He that hath pleasure in bankets, shal be a poore man. Whoso deliteth in wyne and delicates, shal not be rych. The vngodly shalbe geuen for the righteous, and the wycked for ẏ iust. It is better to dwel in a wildernesse than with a chiding and an angry woman. In a wyse mannes house there is great treasure and oile: but a foolysh body spendeth vp all. Whoso followeth righteousnesse and mercy, findeth both lyfe, righteousnesse, and honoure. A wyse man wynneth the citie of the myghty: and as for the strength that they trust in, he bryngeth it down. Whoso kepeth hys mouth and hys tong, the same kepeth hys soule from troubles. He that is proud and presumptuous, is called a scornefull man, whiche in wrathe dare worke maliciously. The voluptuousnesse of ẏ slouthfull is hys owne death: for hys handes wyll not laboure. He coueteth and desireth all the daye long, but the righteous is alway geuing, and kepeth nothyng backe.

The Sacrifice of the vngodly is abhomination: how much more when they offer the thing that is gottẽ with wickednesse. A false witnesse shal perishe: but he that is a true man, boldely speaketh ẏ he hath heard. An vngodly man goeth forth rashly: but ẏ iust reformeth hys own way. There is no wisdome, there is no vnderstanding, there is no counsell against the Lord. The horse is prepared against the daye of battayle: but the Lorde geueth victory.

The.xxii.Chapter.

A Good name is more worthe than great richesse, and louing fauoure, is better thã siluer & golde. The rich & poore are together, the Lord is the

maker of them al. A wyse mã seeth ẏ plague and hideth himselfe, but ẏ folish go on still and are punished. The end of lowlynesse and ẏ feare of God, is riches, honor prosperity and health.

Thornes and snares are in the way of the frowarde: but he that doth kepe hys soule, will flee from such. Teach a child in hys youth what way he should goe: for he shall not leaue it, whẽ he is old. The rich ruleth the poore: and the borower is seruaunt to the lender. He that soweth wyckednesse shal reape sorow: and the rodd of hys cruelty shal perish. He that hath a louing eye shalbe blessed: for he geueth of hys bread vnto the poore.

Ecc.xxxi. a.

B

(*VVhoso geueth revvardes, shall obteyne victorie and honoure: but he taketh avvaye the soule of suche as receyue them.) Caste oute the scornefull man, and so shall strife goe out with hym: yea, variaunce and slaunder shal ceasse. Whoso deliteth to be of a cleane heart and of gracious lippes, the kyng shalbe hys frende. The eyes of the Lord preserue knowlege, but as for the wordes of the dispitefull, he bringeth thẽ to naught. The slouthful body sayth: ther is a Lyon without, I might be slaine in ẏ strete. The mouth of an harlot is a depe pit, wherin he falleth that the lord is angry withall. Folishnesse sticketh fast in the heart of the ladd, and the rod of correction shal dryue it away.

Pro.xxiii c.

C

Whoso doth a poore man wrong to increase hys own riches, and geueth vnto the rich to please him, at the last commeth to pouerty hymself. My sonne, bow down thyne eare, and hearkẽ vnto the wordes of wisdome, apply thy mynde vnto my doctrine, for thou shalt be excellẽt if thou kepe it in thyne heart, and practise it in thy mouth, that thou mayest put thy trust in the Lord. I haue shewed thee thys day ẏ thing that thou knowest. Haue not I warned thee very oft wyth counsell and learning: that I might shew thee the truth, and that thou with the veritie mightest answere them that sayd vnto thee?

D

Se that thou robb not the poore, bicause he is weake, and oppresse not the simple in iudgement: for the Lord himself will defende their cause, and do violence vnto them that haue vsed violence.

Make no frendship with an angry wilful man, and kepe no company wyth the furious: least thou learne hys wayes, and receiue hurt in thy soule. Be not thou one of them that binde their hande vpon promise, and are suretie for weightie causes: for if thou hast nothing to pay, they shall take away thy bedd frõ vnder thee. Thou shalt not remoue the lande marke, which thy forelders haue set. Seest thou not they which be diligent in their businesse, stande before kynges, and not among the simple people.

Pro.xx. Pro.xxiii. Deu.xix.

The.xxiii. Chapter.

A

When thou sittest at the table to eate wyth a Lord, order thy selfe manerly with ẏ thinges that ar set before thee. Measure thyne appetite: and if thou wilt rule thyne owne selfe, be not ouer gredy of hys meate, for meate begileth and disceiueth. Take not ouer great trauaile and labour to be rich, beware of such a purpose. Why wilt thou set thyne eye vpõ the thing, which sodenly vanisheth away? For riches make thẽselues wynges, and take their flight like an Eagle into the ayre. Eate thou not w the envious, and desyre not hys meate. For he doth as a man that prescrybeth a measure to thee in hys heart.

Je.xviii. Ecc.xxxi a. i.Tim.vi b.

B

He sayth vnto thee: eate & drinke, wheras hys heart is not with thee. yea, ẏ morsels that thou hast eaten shalt thou perbrake, and lose those swete wordes. Tell nothing into the eares of a foole, for he will despise the wisdome of thy wordes. Remoue not the olde lande marke, and come not within the fielde of the fatherlesse. For he that delivereth them, is mighty, euẽ he shal defende their cause against thee. Apply thyne heart vnto correction, and thyne eare to the wordes of knowlege. Withholde not correction from the childe, for if thou beatest hym with the rod he shal not dye therof. If thou smite hym with the rodd, thou shalt deliuer his soule from hell. My sonne if thy heart receiue wisdome, my heart also shal reioyce: yea, my reynes shalbe very glad, if thy lyppes speake the thing that is right. Let not thyne heart be gelous to folowe synners, but kepe thee styll in the feare of the lord, al the day long: for ẏ ende is not yet come and thy pacient abiding shall not bee in vayne.

Pro.xxii. b. De.xix c. Pro.xiii. Eccl.xxx. a. Pro.xxiii. a. and.c.

My sonne, geue eare and be wise: & set streight thyne heart in the way of ẏ lord.

*Kepe

C Kepe no company with wine bibbers & ryotous eaters of flesh: for such as be dronkardes and ryotous shal come to pouerty, and he y is geuē to much slepe, shal go in a ragged coate. Geue eare vnto thy father that begat the, & despyse not thy mother whē she is olde. Labor for to get the trueth, sell it not away: & so do by wisdom, nourtur, and vnderstādyng: for a righteous father is marueilous glad of a wyse sonn, & he that begetteth a wyse chylde shal haue great pleasure of hym. Do so y thy father and mother may be glad of the, and y she that bare thee may reioyce. My son geue me thine heart, and let thyne eyes haue pleasure in my wayes. *For an whore is a depe graue, and an harlot is a narow pyt. She lurketh lyke a thefe, and bryngeth vnto her such mē as be full of vyce.

D Who hath woe? who hath sorowe? who hath stryfe? who hath brawling? and who hath woundes without cause? Or who hath red eyes? Euen they y be euer at the wyne, and seke excesse. Loke not thou vpō the wine, how red it is, and what a colour it geueth in y glasse. It goeth down softly but at y last it biteth like a serpēt, and stingeth as an Adder. So shall thyne eyes loke vnto straunge wemē, and thine heart shal muse vpon froward things: yea, thou shalt be as though y layest in y middest of the Sea, or sleapest vpō the top of y mast of a ship. They wounded me (shalt y say) but it hath not hurt me: they haue all to broken me, but I felt it not. When I am well wakened, I wil go to the drynke agayne.

The.xxiiii. Chapter.

A Be *not thou gelous ouer wicked men, and desyre not to be among them. For their heart ymagineth to do hurt, & their lips talke of mischiefe. Thorow wisdom is an house builded, & with vnderstādyng is it set vp. Thorow discretion shal the chaumbers be filled with al costly and pleasaunt richesse. A wyse man is euer strong: yea, a mā of vnderstādyng encreaseth of strength. For with discretion must warres be taken in hande, and wheras are many that can geue counsel, there is the victory. Wysdom is to hye a thyng for a foole, for he dare not open his mouth in the gate. He that ymagineth mischiefe, may wel be called an vngracious person. The thought of the foolish is synne, and the scorneful is an abhomination vnto men. If thou be ouersene and negligent in tyme of nede, then is thy strength but small. Delyuer them that goe vnto death, and are led a way to be slaine and be not negligent therein: if thou be able to do them good. If thou wilt say: I knew not of it. Thinkest thou y he which made the heartes, doth not consider it? and that he which regardeth thy soule, seeth it not? Shal not he recompence euery mā according to hys workes? My sonne, thou eatest hony and the swete hony combe, bicause it is good and swete in thy mouth. Euen so shall the knowlege of wisdom by vnto thy soule, assone as thou hast gottē it. And thou shalt haue long dayes: yea, thy hope shal not be in vain. Lay no priuy wayt (O wycked man) vpon the house of the righteous, & disquiet not hys resting place. *For a iuste man falleth seuen tymes and ryseth vp agayn: but the vngodly fall vnto wyckednesse. Reioise not thou at the fall of thyne enemy, and let not thyne heart be glad when he stumbleth. Least the Lord (when he seeth it) be angry, and turne hys wrath from hym vnto thee.

C *Let not thy wrath and gelousy moue thee to followe the wycked and vngodly. And why? the wycked shall haue no posteritie, and * the candle of the vngodly shalbe put out. My sonne, feare thou the Lord, and the kyng, and kepe no company wyth them that slyde backe from hys feare: for their destruction shall come sodenly, and who knoweth the aduersitie that may come from them both? These are also the sayinges of the wyse. * It is not good, to haue respect of any person in iudgement. He that sayth to the vngodly thou art righteous, hym shall the people curse: yea, the communaltie shal abhorre hym. But they that rebuke the vngodly, in them doth God delyte, and a rych blessyng shall come vpon them. Euery man shall kysse hys lyppes that geueth a good answere.

D Firste make vp thy worke that is without, and loke well vnto that whiche thou haste in the fielde, and then builde thine house. Be no false wytnesse against thy neighboure, and speake no falshode wyth thy lyppes. Saye not: I will handle hym euen as he hath dealte wyth me, and wyll rewarde euery man according to hys dedes.

Marginal notes: Psal. i. a; Pro. vii. b; Psal. xxxvii. b; Pro. xvii. a; Pro. xxiii. b; c. xxiiii. a; Job xxi. b; Pro. xiii. a; Pro. xx. a; Pro. xviii. b; Pro. xxiii. a; c. xxiii. c.

I went by ẏ field of ẏ slouthfull, and by ẏ
vineyarde of the folish mā. And lo, it was
all couered with nettels, and stode full of
thistles, and the stone wall was brokē
down. Thys I saw, and considred it well.
I loked vpō it, and toke it for a warning.
Yea, slepe on still (I say) a litle, slumber a
Pro,xx,b litle, fold thy hands together yet a litle: so
shall pouerty come vnto the as one that
trauaileth by the way, and necessitie lyke
a weaponed man.

The.xxv.Chapter.

These are also the parables of Salomon, which the men of Ezekia king of Iuda copyed out.

A IT is ẏ honor of God to kepe a
thyng secret, but ẏ kynges ho-
nor is to search out a thyng.
The heauē is hye, the earth is
depe, and ẏ kynges heart is vnsearchable
Take ẏ drosse from ẏ siluer, and ther shal
be a cleane vessel therof. Take away vn-
godlinesse from ẏ kyng, & hys seate shalbe
stablished wt righteousnesse. Put not forth
thy selfe in ẏ presēce of ẏ kyng, and preace
not into ẏ place of great mē. Better is it ẏ
Luk,xiiii b, it be said vnto the, come vp hither: thā ẏ to
be put lower in ẏ presence of the Prynce
whom ẏ seest wt thyne eyes. Be not hasty
to go to ẏ law, least happly thou do some
offēce after ẏ stryfe be ended, wherby thy
Eccl,viii b, neighbour put the to shame. Handle thy
matter wt thy neighbour hymself, and dis-
Mat,v,c, couer not anothers mannes secret: least
whē mē heare therof, it turne to thy disho
nor, and least thyne euill name do not
B ceasse. *(Grace and frēdship doth deliuer, which
see that thou keepe for thy selfe, least thou be re-
proued *) A worde spoken in due season,
is lyke apples of gold in a graued worke
of siluer. The correction of ẏ wyse is to an
obediēt eare, a goldē cheyne, & a Iewel of
gold. Lyke as ẏ wynter colde in ẏ haruest
so is a faythful messaunger to thē ẏ sende
C hym: for he refresheth his maisters mind.
Whoso maketh great boastes, and geueth
nothing, is lyke cloudes and wynd wtout
Pro,xv, a, rayne. With patiēce is a Prynce pacified,
and wt a soft tongue is rigorousnesse bro-
Ge,xxxii, a kē. If thou fyndest hony, eate so much as
is sufficiēt for the: least thou be ouer full, &
i.Kinge. xxv.c. perbrake it out again. Withdraw thy fote
frō thy neighbours house least he be we-
ry of the, and so abhorre thee. Whoso bea-
reth fals witnesse against hys neighbour
he is a very club, a sweard and a sharp a-
row. The hope ẏ is put in a false man in
tyme of nede, is lyke a rottē toth, & a slip-
pery fote. Whoso taketh away a mannes
garment in ẏ cold wether, is like vyneger
vpon chalk, or lyke hym ẏ syngeth songes
to a heauy heart. * (Like as the moth hurteth
a garmēt, and a worme a tree: so doth the heuines
of a man hurt the heart. *) If thyne enemy Ro. xii. c.
hunger, fede him; if he thirst geue hym
drynke: for so shalt thou heape coales of
fier vppon hys head, and the LORDE
shall rewarde the. The northwynde dry-
ueth away ẏ rayne: euē so doth an earnest
sober countenaunce a bacbiters tongue.
It is better to sit in a corner vnder ẏ rofe, Pro.xxi. a.
thā with a brawling woman in a wyde
house. A good report out of a far coūtrey,
is lyke colde water to a thirsty soule. A
righteous man falling down before the
vngodly, is lyke a troubled wel, & a spring Ec.iii. a.
that is destroyed. Lyke as it is not good
to eate to much hony, euē so he that wyll
search out hye things, it shalbe to heauy
for hym. He that can not rule hymselfe, is
lyke a city which is broken down, & hath
no walles.

The.xxvi.Chapter.

LYke as snow is not mete in A
sommer, nor raine in haruest
euen so is worship vnsemely
for a fole. Lyke as ẏ bird and
the swalow take their flyght
and flye here and ther, so ẏ curse ẏ is geuē
in vain, shal not light vpō a mā. Unto the
horse belōgeth a whip to ẏ Asse a brydle,
and a rod to ẏ foles backe. Geue not ẏ fole
an answer after hys folishnesse, least thou Pr.xiii. b.
become lyke vnto hym: but make the fole
an answere to hys folishnesse, least he be
wyse in hys own conceit. He is lame of his
fete yea drōkē is he in vanity, ẏ cōmitteth
any message to a fole. Lyke as in a lame
mā hys legges are not equall, euē so is a
parable in a fooles mouth. He that setteth
a fole in hye dignity, ẏ is euē as if a man
put a stone in ẏ slyng. A parable in a foo-
les mouth, is lyke a thorne ẏ prycketh a
dronkē man in ẏ hand. *(Great is he that hath B
formed al thing: he rewardeth the foole and recom
penceth the transgressours.) * A man of experi-
ence discerneth al thynges well: but he
that putteth the fole to silence endeth the
stryfe.

Lyke

Lyke as a dogge turneth againe to his vomite, euen so a fole begynneth hys foolishnesse againe a fresh. If thou seest a man that is wyse in hys awne conceyte, there is more hope in a foole than in hym.

The slouthful sayth: there is a Lyon in the way, and a Lyon in the middest of the stretes. Lyke as the doore turneth about vpon the henges, euen so doth the slouthfull welter hymselfe in his bed. The slouthful body thrusteth hys hande into hys bosome, and it greueth hym to put it againe to hys mouth. The sluggarde thynketh hymselfe wyser than seuen men that syt & teach. Whoso goeth by and medleth with other mennes strife: he is lyke one that taketh a dogge by the eares. Lyke as a mad man that casteth fyrebrandes, and shoteth deadly arrowes and dartes, euen so doth a dissembler with hys neighbour. And then sayth he: when he is taken, I did it but in sport. Where no wood is, there the fyer goeth out: euen so where the tale bearer is taken away, there the strife ceaseth. Coles kyndle heate, and wood ye fyer: euen so doth a brawling felowe stirre vp variaunce. A tale bearers wordes are lyke men yt strike with hammers, but they perse the inward partes of ye body. Venemous lyppes and a wycked hart, are lyke a potshard couered with siluer drosse. An enemy shalbe knowen by hys talking, and in the meane season he ymagineth mischief, but when he speaketh faire, beleue hym not: for there are seuen abhominations in his heart. Whoso kepeth euill will secretly to hurt, hys malice shalbe shewed before the whole congregation. Whoso diggeth vp a pit, shall fall therein: and he yt welteth a stone, shal stomble vpon it hymselfe. A dissembling tongue hateth one that rebuketh hym, & a flattering mouth worketh mischiefe.

The. xxvii. Chapter.

A Make not thy boast of to morow, for thou knowest not what may happen to day. Let another man praise thee, and not thine own mouth: yea, other folkes lippes and not thine. The stone is heauy, and the sand weighty: but a fooles wrath is heauier than them both.

Wrath is a cruell thing, and furiousnesse is a very tempest: but who is able to abyde enuy? An open rebuke is better than a secret loue. Faythfull are the woundes of a louer, but the kisses of an enemy are cruell. He that is full, abhorreth an honye combe, but vnto hym that is hungry, euery sower thing is swete.

B He that oft tymes flytteth, is lyke a byrd that forsaketh her nest. Bawme & swete incense make the heart mery, so is a frendly counsell of a mannes frende that agreeth to hys purpose. Thyne own frende and thy fathers frende se thou forsake not: but go not into thi brothers house in time of thy trouble. For better is a frende at hande than a brother farre of. My sonne, be wyse, and thou shalt make me a glad hart, so that I shall make answere to my rebukers.

A wyse man seeing the plague, will hide hymselfe, as for fooles, they go on still and suffer harme. Take hys garment that is suretie for a straunger, and take a pledge of hym for the vnknowen mannes sake. He that is to hasty to prayse hys neighboure aboue measure, shalbe take as one that geueth hym an euill report.

C A brawling woman and the roofe of ye house droppyng in a rayny day, may well be compared together. He that refrayneth her, refrayneth the wynde, and holdeth the oyle fast in hys hande. Lyke as one yron whetteth another, so doth one man comfort another. Whoso kepeth hys fygge tree, shall enioy the fruites therof: euen so, he that wayteth vpon hys maister, shall come to honour. Lyke as in one water there appeareth diuerse faces, euen so diuerse men haue diuerse heartes. Lyke as hell and destruction are neuer full, euen so the eyes of men can neuer be satisfied.

D Siluer is tryed in the moulde, and golde in the fornace, and so is a man, when he is openly prayed to hys face. (*The hearte of a wicked man seketh after mischefe, but a true heart seketh for knowledge.*) Though thou shouldest bray a foole with a pestell in a morter lyke frumenty corne, yet wyl not hys foolishnesse go from hym. See that thou know the number of thy cattell thy selfe, and loke well to thy flockes. For richesse abyde not alway and the

E crowne endureth not for euer. The hey groweth, the grasse commeth vp, and herbes are gathered in the mountaynes. The lambes shall cloth thee, and for the goates thou shalt haue money to thy husbandry.

Margin notes: Eccle. xxviii. b. — Eccl. x. b. Ec. xxvii. b. — Luk. xii. c. Epistle. xviii. a. Ja. iiii. b. — Prou. x. a. — Pro. xix. b. — Eccl. i. a. Ecc. xiiii. a. c. xxvii. a.

Thou

Thou shall haue goates milk ynough to fede thee, to vphold thy houshold, and to sustayne thy maydens.

The .xxviii. Chapter.

A The vngodly flyeth when no mā
Leu. xxvi c. chaseth hym: but the righteous standeth styfe as a Lyon. Because of synne the land doth oft
chaunge her Prynce: but through men of
vnderstanding and wisdom a realme endureth long. One poore man oppressing
another by violence, is lyke a continuall
rayne that destroyeth the frute. They ẏ
i. Cor. ii. d forsake the law, prayse the vngodly, but
such as kepe ẏ law, abhorre them. Wicked
men discerne not the thyng that is right,
but they that seke after the Lord discusse
all thynges. A poore man leading a God=
Pro. xix. a. ly lyfe, is better thā the rich that goeth in
frowarde wayes.
B Whoso kepeth the law, is a chyld of vnderstanding: but he that is a companion
of riotous men, shameth hys father. He ẏ
by vsury and vniust gaynes gathereth riches, he shal lay them in store for a man ẏ
Pro. i. b. will pitie the poore. He that turneth away
his eare from hearing the law, his prayer
shalbe abhominable. Whoso leadeth the
righteous into an euill way, shal fal into
hys own pit: but the iust shall haue the
good in possession. The rich mā thinketh
Eccl. x. a. hymselfe to be wyse, but the poore ẏ hath
Pro. xxix a. vnderstanding, can perceiue hym well ynough. When righteous men are in pros=
Iob. xiii. c perity, then doth honor florish, but when
Ps. xxxii. b. the vngodly come vp, ẏ state of men chaun=
i. Ioh. i. b geth. He ẏ hideth his synnes shal not pros=
C per: but whoso knowlegeth them and forsaketh them shal haue mercy: wel is hym
that standeth alway in awe: as for hym ẏ
hardneth his hart, he shall fall into mis=
chiefe. Lyke as a roaring Lyon, and an
hūgry beare, euē so is an vngodly Prince
Ge. iiii. b. ouer the poore people. Where the Prynce
is without vnderstanding, there is great
oppression and wrong. but if he be such a
one as hateth couetousnesse, he shal long
Pro. x. d. reigne. He that by violence sheddeth any
mannes bloud: shalbe a runnagate vnto
hys graue, and no mā shalbe able to suc=
coure hym.
Whoso leadeth a Godly and an innocent lyfe, shalbe saued: but he that goeth
frowarde wayes shall once haue a fall.
He that tilleth hys lande, shall haue

plenteousnesse of bread: but he that fol= Pro. xii.
loweth ydlenes, shal haue pouerty ynough. Eccl. x.
A man that dealeth faythfully, shalbe plen-
teed with blessinges, and he that maketh to i. Tim. vi. b.
much hast for to be rich shal not be ynnocent. To haue respect of persons in iudge= Pro. xxiiii.
ment, is not good: And why? A man will
do wrong: yea, euen for a pece of bread.
He that will be rich all to soone, hath an
euill eye: and considreth not, that pouerty
shal come vpon him.
He that folowing my preceptes rebu= B
keth a man, shall fynd more fauour at the
last, then he that flattereth hym. Whoso
robbeth hys father and mother, and sayth Pro. xix.
it is no sinne, the same is lyke a destroyer.
He that is of a proude stomake and without feare, stirreth vp stril: but he that putteth his trust in the Lord, shalbe well fed.
He that trusteth in hys own hart, is a
foole: but he that dealeth wisely, shalbe
safe. He that geueth vnto the poore, shall ii. Cor. ix.
not lacke: but he that turneth away hys b.
eyes from such as be in necessitie, shal suffer great pouertie hymself. When the vn=
godly are come vp, men are fayne to hyde Prouer. xxviii. b.
themselues: but when they perish, the i. xxix. a.
righteous increase.

The .xxix. Chapter.

He that is stiffe necked, & A
wyll not be refourmed:
shall sodainly be destroy=
ed without any helpe.
When ẏ righteous haue
the ouerhand the people Prouer. xxviii. a.
are in prosperitye, but Eccl. x. a.
when the vngodly beareth rule, there the
people mourne. Whoso loueth wysdome,
maketh hys father a glad man: but he ẏ Pro. vi.
kepeth company with harlots, spendeth Luk. xv.
away that he hath. With true iudgemēt
the kyng setteth vp the lande: but if he be
a man that oppresseth the people with
gatheringes, he turneth it vpsyde down.
Whoso flattereth hys neighbour, layeth
a net for hys fete. The synne of the wycked is hys own snare, but the righteous
doth syng and reioyce. The righteous
considreth the cause of the poore: but the
vngodly regardeth no vnderstanding.
Wycked people bryng a citie in decaye,
but wyse men set it vp againe. If a wyse
man go to law wyth a foole (whether he
deale with hym fredly or roughly) he getteth no reste. The blood thirstie hate
the

the righteous, but the iuste seke his soule,
A foole powreth out his spirit altogether,
but a wyse manne kepeth it in tyll after-
warde. If a Prince delyte in lyes, all his
C seruauntes are vngodlye. The poore and
the lender mete together, and the Lorde
Pro.xx.d lighteneth both theyr eyes. *The seat of ye
kyng that faythfullye iudgeth the poore,
shall continue sure for euermore. The rod
and correction minister wysedome, but
if a chylde be not looked vnto, he bringeth
his mother to shame. When the vngodlye
come vp, wickednesse encreaseth: but the
ryghteous shal see theyr fall. Nurture thy
sonne with correction, and thou shalte be
at rest: yea, he shall do thee good at thyne
harte. When the woorde of God is not
preached, the people perysshe, but well is
hym that kepeth the lawe. A seruant will
not be the better for woordes: for though
he vnderstande: yet wyll he not regarde
them. If thou seest a man that is hasty to
speake vnaduised, thou mayst trust a fole
more than hym. He that delicately bryng-
D eth vp his seruaunt from a chylde, shall
make hym his mayster at length. An an-
grye manne styrreth vp stryfe, and he that
beareth euyll wyll in his mynde, dothe
Job.xxii. muche euyll. After pryde commeth a fall,
*but a lowly spirit bryngeth great wor-
shippe. Whoso kepeth companye with a
thefe, hateth his owne soule: he heareth
blasphemies, and telleth it not foorth.
He that feareth menne shall haue a fall:
but whoso putteth his trust in the Lorde
is without daunger. Many there be that
seke the Princes fauoure, but euery mans
iudgement commeth from the Lord. The
ryghteous abhorreth the vngodlye, but
E as for those that be in the ryghte way the
wycked hate them. (A chylde that kepeth
the woorde shall be without destruction.)

The.xxx. Chapter.

The purenesse of the worde of God, and what we ought to require of God, with certaine wonderfull thinges that are in this worlde.

I The woordes of Agur the
sonne of Jakei, and the Pro-
phecye that the same manne
spake vnto Ithiell, euen vn-
to Ithiell, and Vchall: I
am more foolyshe than any manne, and
haue no mannes vnderstandyng. I ne-
uer learned wisedome, nor had knowlege
of holy thynges. Who hathe clymed vp
into heauen? Who hath come down from
thence? Who hath holden the wynde fast
in his hande? Who hath comprehended
the waters in a garment? Who hath sette
all the endes of the worlde? What is hys
name, or his sonnes name? Canste thou Ps.xix.c.
tel? *All the woordes of God are pure and
cleane, for he is a shield vnto al them that
put theyr trust in hym. *Put thou nothig De.xiiii.a
vnto his woordes, least he reproue thee, and.xii.d
and thou be founde a lyer. Two thynges B
haue I required of thee, that thou wylte
not denye me before I dye. Remoue fro
me vanitye and lyes: geue me neyther po-
uertye, nor riches, onely graunte me a ne-
cessary liuyng. Lest if I be to full, I deny
thee, and say: *who is the Lorde? And lest
I being constrayned through pouerty fall Exo.v.a.
vnto stealyng, and take the name of my De.xxviii
God in vayne. Accuse not a seruaunt vn- c.e,xxxi.
to his mayster, least he speak euyl of thee, Job.xxi
and thou be hurte. There is a generati- b.
on that curseth their father, and doth not
blesse theyr mother. There is a genera-
tion that thynke themselues cleane, and
yet is not clensed from theyr filthynesse.
There is a generation that hath a proud
looke, and dothe cast vp theyr eyeliddes.
There is a generation whose teeth are
swerdes, and with theyr chawe bones
they consume and deuoure the symple of
the earthe, and the poore from among
menne. The horsleach hath two daugh- C
ters crying: brynge hyther, brynge hy-
ther. There be thre thynges that are
neuer satisfyed: yea, foure thynges saye
neuer hoe. The graue, a womans womb
closed: and the earth that hath neuer wa-
ter ynoughe. As for fyre, it sayeth neuer
hoe. Whoso laugheth his father to scorne
and setteth hys mothers commaunde- Ex.xxi.b
mentes at naught: the Rauens picke out De.xvii.
his eyes in the valley, and deuoured be he c
of the yong Eagles.

There bee three thynges to hye for
me: yea, fower that passe my knowe-
ledge. The way of an Eagle in the ayre,
the waye of a Serpente ouer a stone,
the waye of a shippe in the Sea, and the
way of a man with a yong womā. Such
is the waye also of a wife that breaketh
wedlocke, which wipeth her mouthe lyke
as when she hath eaten, and sayeth: As
for me I haue done no harme. Throughe
thre thinges the earth is disquieted, and
the fourth maye it not beare. Throughe
a seruaunte that beareth rule: Through
a foole that hath to much bread, through
a wife woorthye hatred when she is ma-
ryed, and throughe an handmayden that

is heyre to her maystresse. These be foure
thinges in the earthe the which are very
little, but in wysedome they exceade the
C wise. The Emmites are but weake peo-
Pro.vi.a ple, * yet gather thei their meat together
in the haruest. The Connies are but a
feble folke, yet make they theyr couches
among the rockes. The grassehoppers
haue not a guide, yet go they forth toge-
ther by heapes. The Spyder laboureth
with her handes, & is in kinges palaces.
There be thre thinges that goe styffelye:
yea, foure are comely in goyng. A Lyon,
whiche is strongest among beastes, and
geueth place to no manne: A greyhound
D strong in the hynder partes: A Ramme
also and a kyng, agaynst whom no man
aryseth vp. If thou haste doone foolishlye
when thou waste in hye estate, or if thou
haste taken euil counsaile: then lay thine
hand vpon thy mouth. Whoso churneth
milke, maketh butter: and he that rub-
beth his nose, maketh it blede: Euen so he
that causeth wrath bringeth forth strife.

The.xxxi. Chapter.

Kinges ought to iudge iustly. The propertie of an honest maried wife.

THE VVORDES of King Lamuel, and the Lesson that hys mother taught hym.

A My sonne (why dooe ye so) thou sonne of my bodye:
O my dere beloued sone,
geue not ouer thi stregth
and waies vnto women,
whiche are the destructiō
euen of kings. O Lamu-
ell, it is not for kinges, it is not (I say) for
kinges to drink wine, nor princes strong
drinke, for there is no secret where drō-
kennesse reigneth least they being dron-
ken forget the lawe, and peruert yͤ iudge-
ment of all poore mennes children. Geue
strong drinke vnto suche as are condem-
ned to death, and wine vnto those that
mourne, that they may drinke it, and for-
get their misery and aduersitie. Be thou
aduocate for the dombe, & stand in iudge-
ment thy self, to speake for all suche as be
soccourlesse in this transitory world. O-
pen thy mouth, defende the thing that is
lawfull and righte, and the cause of the
poore and helplesse.
Whoso fyndeth an honeste faythfull
woman, she is muche more worthe than
pearles. The harte of her husbande may
safely trust in her, so that he shall fall in B
no pouertie. She will doe him good and
not euyll, all the dayes of her lyfe. She
occupyeth wooll and flaxe, and labou-
reth gladlye with her handes. She is
like a marchauntes shippe, that bringeth
her vittailes from a farre. She is vp in
the night season, to prouyde meate for
her houshold, and foode for her maydes.
She considereth lande and byeth it, and
with the fruit of her handes she planteth
a vineyard. She girdeth her loines with
strength, and courageth her armes. And
if she perceiue that her huswiferye dothe
good, her candle goeth not out by nyght.
She layeth her fingers to the spyndle: &
her hand taketh hold of the distaffe. She
openeth her hande to the poore, yea, she
stretcheth foorth her handes to suche as C
haue nede. She feareth not that the cold
of winter, shall hurt her house, for all her
householde folkes are clothed with scar-
let. She maketh her self faire ornamēts
her clothing is white silke and purple.
Her husbande is much set by in the gates
when he sitteth among the rulers of the
lande. She maketh clothe of sylke, and
selleth it, and deliuereth girdels vnto the
marchaunt. Strength and honour is her
clothing, and in the latter daye she shall
reioyce. She openeth her mouthe with
wisedome, and in her tong is the lawe of
grace. She looketh well to the wayes of
her householde, and eateth not her bread
with idlenesse. Her children shall aryse,
and call her blessed: and her husband shal D
make muche of her. Manye daughters
there be that gather riches together, but
thou goest aboue them all. As for fauour,
it is deceitful, and beauty is a vain thing,
but a woman that feareth the Lorde, she
is worthy to be praysed. Geue her of the
fruite of her handes, and lette her owne
workes prayse her in the gates.

The ende of the Prouerbes of Salomon.

The Booke of the Preacher, otherwise called Ecclesiastes.

The first Chapter.

All that is in this worlde, is vanitie.

A
Ecc.xii.c These are the woordes of the
Preacher, the sonne of Da-
uid, king of Jerusalem. All is
but most vain vanitie (sayeth
the Preacher) and all is most
vaine (I saye) and but plain vanitye. For
what els hath a mā of all the labour that
he taketh vnder the sunne? One genera-
tion passeth away, another commeth: but
the earth abideth styl. The sunne aryseth,
the sunne goeth downe, and returneth to
his place, that he may there rise vp again.
The winde goeth towarde the south, and
turneth vnto the North, fetcheth his com-
passe, whirleth about, and goeth foorth &
B his circuit returneth again to hymself. All
Ps.ciiii b. floudes runne into the sea, and yet the sea
it selfe is not filled: for looke vnto what
place the waters runne, thence they come
Pro.xvii c. to flowe agayne. All thinges are so hard
to be knowen, that no man can expresse
Ec.xiiii b them. The eye is not satisfied with sight:
the eare is not filled with hearyng. The
thing that hath bene commeth to passe a-
gaine: and the thing that hath bene done
Ecc.iii.b shall be done agayne. There is no newe
thyng vnder the sunne. Is there anye
thyng whereof it may be sayde: loe, thys
is new? For it was long ago in the tymes
C that haue bene before vs. The thing that
is paste is oute of remembraunce: Euen
so the the thynges that are to come, shall
no more bee thought vpon among them
that come after. I my selfe the Preacher
was king of Israel at Jerusalem, and did
applye my mynde to seke out and searche
for the knowlege of all thynges that are
done vnder heauen. Suche trauaile and
labour hath God geuen vnto the children
of men, to exercise themselues therein.
Thus haue I considered all the thynges
that come to passe vnder the sunne: & loe,
they are all but vanitye, and vexation of D
mynde. The crooked can not bee made
streight, nor the thyng that is vnperfecte,
cannot be accompted with thynges that
are perfect. I communed with mine own
harte, saying: loe, I am come to a great e-
state, and haue gotten more wisdom, than
al they that haue bene before me in Jeru-
salem. Yea, my hart had great experience
of wisedome and knowlege, for therunto
I applyed my minde, that I might know
what were wisedom and vnderstanding:
what errour and foolishnesse: and I per-
ceyued that this also was but a vexation
of minde: for where muche wysedome is,
there is also great trauayle and disquiet-
nesse: and the more knowlege a mā hath,
the more is his care.

The.ii. Chapter.

Aboundaunce of riches, of pleasure, and of buil-
ding, are vaine thinges.

Then sayde I thus in my hart. Now A
goe to, I wyll take myne ease, and
haue good dayes. But loe, that is
vanitye also: insomuche that I sayd vnto
the manne geuen to laughter: thou arte
mad, and to mirthe, what doest thou? So
I thought in my harte, to geue my fleshe
vnto wyne, and again to apply my minde
vnto wisedome, and to comprehende foo-
lishnesse, vntill the tyme that (among all
the thinges whiche are vnder the sunne)
I might see what were best for menne to
doe, so long as they liue vnder heauen. I iii King.
made gorgeous fayre woorkes. I buyl- xxviii. b
ded me houses, and planted vineyardes. and. vi.
I made me Orchardes and gardeyns of B
pleasure, and planted trees in them, of al
maner fruits. I made pooles of water, iiii.king.
to water the greene and fruitefull trees iiii.c
withall. I bought seruauntes and may-
dens, and had a great housholde. As for
cattell and sheepe, I had more substaunce
of them, than all thei that were before me
in Jerusalem. I gathered siluer & golde
together, euen a treasure of kynges and
landes. I prouided me syngers, and wo-
men, whiche coulde playe on instrumēts
to make menne myrth and pastyme. I

gat me Psalteries and songes of musike. And I was greater and in more worship than all my predecessours in Jerusalem. For wisedome remayned with me: and looke whatsoeuer mine eyes desyred, I let them haue it: and wherein soeuer my hart delited or had any pleasure, I withhelde it not from it. Thus my hart reioysed in al that I did: and this was my portion of all my trauaile. But when I considered al the workes that my hands had wrought: and all the laboure that I had taken therein: loe, all was but vanitye & vexation of minde, and nothyng of anye value vnder the sunne. Then tourned I me to consider wisdome, errour and foolishnesse: (for what is he among men that might be compared to me ẏ kyng in such
C workes?) and I sawe that wysedome excelleth foolishnesse, as farre as light doth darkenesse. For a wise man hath his eyes in his head, but the foole goeth in ẏ darknesse. I perceiued also that they had both one ende. Then thought I in my minde: if it happen vnto the foole as it doth vnto me, what nedeth me then to laboure any more for wisedome? So I confessed within my harte, that this also was but vanitie. For the wyse are euer as litle in remembraunce as the foolysh, for the daies shall come when all shall bee forgotten: yea, the wyse manne dyeth as well as the foole. Thus beganne I to be wery of my lyfe, insomuche that I coulde away with nothyng that is done vnder the sunne, for all was but vanitie and vexatyon of mynde: yea, I was wearye of all my labours, whiche I hadde taken vnder the sunne, bicause I should be fayne to leaue them vnto another manne that commeth after me. And who knoweth whyther he shall be a wyse manne or a foole? And yet shall he bee Lorde of all my labours, whiche I with such wisdome haue taken vnder the sunne. Thys is also a vaine thyng. So I turned me to refrain my minde from all suche trauayle, as I
D tooke vnder the sunne: forsomuche as a man should wery himself with wisedom, with vnderstanding, and oportunitie, & yet bee fayne to leaue his labours vnto another, that neuer swet for them. This is also a vaine thyng and great miserye. For what getteth a man of all the laboure and trauaile of his minde, that he taketh vnder the sunne, but heauinesse, sorowe, and disquietnesse all the dayes of his life? Insomuch that his hart cannot rest in ẏ nyght: this is also a vayne thyng. Is it not better then for a manne to eate and drynke, and his soule to bee mery in hys labour? yea, I sawe that this also was a gift of God.

For who wyll eate or goe more lustely to his worke than I? And why? God geueth to the man that is good before hym, wisdome vnderstanding and gladnesse: but vnto the sinner he geueth wearinesse (and superfluous care,) that he may gather and heape together the thyng that afterward shalbe geuen vnto hym, whom it pleaseth God. This is nowe a vayne thyng: yea, a very disquietnesse and vexation of mynde.

The.iii.Chapter.

All thinges come in their time, and passe away in their time.

Euery thing hath a tyme: yea, A
all that is vnder the heauen, hath his conuenient season. There is a tyme to be borne and a tyme to dye. There is a time to plant, and a time to plucke vp the thing that is planted. A time to sley, and a time to make whole. A time to breake downe, and a time to build vp. A time to wepe, and a time to laughe. A tyme to mourne, and a tyme to daunce. A tyme to cast awaye stones, and a time to gather stones together. A time to embrace, and a time to refrayne from embracyng. A time to winne, and a time to lose. A time to spare, and a time to spende. A tyme to cut in peces, and a time to sowe together. A time to kepe silēce, and a time to speak.
A time to loue, and a time to hate. A time B
of warre, and a time of peace. What hath a man els (that dothe any thyng) but werinesse and labor? For as touchyng ẏ trauaile and carefulnesse, whiche God hath geuen vnto menne, I see that he hathe geuen it them, to be exercised in it. All this hath he ordeyned maruellous goodly, to euery thing in his due time. He hath plāted ignoraunce also in the hartes of mē, that they shoulde not comprehende the grounde of his workes whiche he dothe from the begynnyng to the ende. So I perceyued, that in those thynges there is
nothing better for a manne, than to bee C
mery, and to do wel so long as he liueth. For all that a manne eateth and drinketh: yea, whatsoeuer a manne enioyeth of all his laboure, that same is a gifte of God. I considered also that what soeuer God dothe, it continueth for euer.

And that nothing can be put vnto it, nor taken from it: and that God dothe it to the intent that men should feare hym.
Eccl.i.b The thyng that hath bene, is nowe: and the thyng that is for to come, hath bene afore tyme: for God restoreth agayne the thing that was past. Moreouer I sawe vnder the sunne vngodlinesse in steade of iudgement, and iniquitye in steade of ryghteousnesse. Then thoughte I in my mynde: GOD shall seperate the ryghteous from the vngodlye, and then shall be the tyme and iudgemente of all counsailes and woorkes. I communed with myne owne harte also, concernyng the children of men, howe God hath cho-
B sen them, and yet letteth them appeare, as though they were beastes: for it happeneth vnto men as it dothe vnto beastes: and as the one dieth, so dyeth the other: yea, they haue both one maner of breathe: so that (in this) a man hath no preeminence aboue a beast, but all are subdued vnto vanitie. They goe all vnto one place, for as they be all duste, so shall they all turne
Sapi.ii.a vnto dust againe. Who knoweth the spirit of man that goeth vpwarde, and the breath of the beast that goeth down into the earth?
D Wherfore I perceiue that ther is nothing better for a man, than to bee ioyfull in his labour, for that is his portion. But who wil bring him to see the thyng that shall come after hym.

The.iiii.Chapter.

The miseries of the innocent. The superfluous labours of men. The childe that is poore and wise. &c.

A
Ibac.i.a. Ecc.b.b. SO I turned me, and considered all the violēt wrōg that is doone vnder the sunne: and beholde, the teares of such as were oppressed and there was no man to comfort them, or that would deliuer and defēd them from the violence of their oppressors. Wherefore I iudged those that at dead, to be more happy than those that be aliue: yea, hym that is yet vnborn, to be better at ease than thei both bicause he seeth not the miserable works that are done vnder the sunne. Agayne I sawe that all trauayle and diligence of labor that euery man taketh in hande, was
B done of enuy against his neighbor. Thys is also a vaine thing, and a vexation of mynde. The foole foldeth his handes together, and eateth vp his owne flesh. One handfull (sayth he) is better with rest, thā bothe the handes full with labour and trauayle of minde. Moreouer I turned me, and beholde yet another vanitye vnder
the sunne. There is one man no moe but C
himselfe alone, hauyng neither chylde nor brother: yet is there no ende of his carefull trauaile: his eyes cannot be satisfied with ryches, and yet doth he not remember hymselfe, and say: For whom doe I take suche Gen.xlb
trauayle? For whose pleasure doe I thus i.Al.xvi c
cōsume away my life? This is also a vain iii.Al.xiii
and miserable thing. Therfore twoo are c.
better than one: for they may well enioy the D
profite of theyr labour. For if one of them ii. Par.
fal, his companion helpeth him vp again. xxx.iii. c.
But wo is hym that is alone: for if he fall, iiii.King.
he hath not another to helpe hym vp. A- xx b. g
gain when twoo sleepe together they are warme, but how can a body be warme alone? One may be ouercome, but two may make resistaunce. A threefolde cable is not lightly broken. A poore chylde beyng wise, is better than an olde kyng that doteth, and cannot beware in time to come. Some one commeth out of prison, and is made a king: and another which is borne in the kyngdom commeth vnto pouertye. And I perceiued that all men liuing vnder the sunne, go with the second chylde, that shall stande vp in the steade of the other. As for the people that haue bene before hym, and that come after hym, they are innumerable. And they that come after hym shall not reioyce of hym. This is
also a vayne thyng and vexation of mind. i.Al.xv.e
When thou commest into the house of god kepe thy foote, and draw nye, that god, which is at hand may heare: that thou geue not the offerynges of fooles: for they knowe nought but to doe euill.

The .v. Chapter.

An admonicion to beware of rash communication. We oughte not to maruaile at the oppression of the poore. The couetous is not satisfied with his riches.

BE not hasty with thy mouth, A
and let not thine hart speake any thyng rashly before god. For God is in heauen, and thou vpon earth, therfore lette thy woordes be few. For where much carefulnesse is, there are many dreames: and where many woordes are, there menne
maye heare fooles. If thou make a vowe De.xxiii.c
vnto GOD, bee not slacke to performe Bar.vi.c
it. As for folyshe vowes he hath no pleasure in them. If thou promise any thyng

B paye it, for better it is that thou make no
vowe, thã that thou shouldest promise, and
not pay. Suffer not thy mouth to cause
thy flesh for to sin, neither say thou before
the Angell, that it is thy ignoraunce. For
then God will be angry at thy voyce, and
destroy all the workes of thyne handes.
And why? where as are manye dreames
and manye woordes, there are also dy-
uers vanities: but looke that thou feare
God. ☙ If thou seest ẏ poore to be oppres-
Ecc.iiii.a sed, and wrongfully dealt withall, so that
Abacu.i.a equitie and the right of ẏ law is wrested
in the lande, maruell not thou at suche a
thyng, for one great man kepeth touche
with an other; and the mightye men are
in authoritie ouer ẏ poore. The encrease
of the earth vpholdeth all thyng: yea, the
kyng hymselfe is mayntayned by husbã-
dry. He that loueth money wyll neuer
be satisfyed with money, and whoso de-
lighteth in rychesse, shall haue no pro-
fyte thereof. This is also a vain thing.
Wheras much rychesse is, there are ma-
ny also that spende them awaye. And
what pleasure more hath he that posses-
seth them, sauyng that he may looke vp-
C pon them with his eyes? A laboring man
slepeth swetely, whyther it bee lyttle or
much that he eateth, but the aboundance
of the ryche, will not suffer hym to slepe.
Yet is there a sore plage, whiche I haue
seen vnder the sunne, (namely) rychesse
kept to the hurt of him that hath them in
possession. For oft tymes they perish with
his great miserye and trouble: and yf he
Job.i.d haue a childe it getteth nothing. Lyke as
i.Timo. vi.b he came naked out of his mothers womb
D so goeth he thither again: and carieth no-
thyng away with him of all his laboure.
This is a miserable plage that he shal go
away euen as he came. What helpeth it
him then that he hath labored in ẏ wind?
All the daies of his life also, he did eate in
the dark, with great carefulnesse sicknesse
and sorow. Therfore me think it a better
Eccl.ii.d and a fairer thyng, a manne to eate and
drink and to be refreshed of all his labor,
that he taketh vnder the sunne al ẏ daies
of his life, which god geueth hym, for this
is his portion. For vnto whomsoeuer god
geueth richesse, goodes, and power, he
geueth it hym to enioye it, to take it for
his portion, and to be refreshed of his la-
boure: this is the gifte of God. For he
thinketh not muche howe long he shall
liue, for somuch as God filleth his hearte
with gladnesse.

The.vi.Chapter.

The misery of the ryche and couetous. The difference of a foole and a wise man.

There is yet a plage vnder ẏ sunne, A
and it is a generall thing amõg
men, when god geueth a mã ri-
ches, goodes and honor so that
he wanteth nothyng of all that his harte
can desyre, and yet God geueth hym not
leaue to enioy the same, but another man
spendeth them. This is a vayne thyng,
and a miserable plage. If a manne beget
a hundred children, and lyue many yeres
so that his dayes are many in number, &
yet cannot enioy his good, neither be bu-
ried: as for hym I saye, that an vntimely
birth is better than he. For he commeth B
to nought, and spedeth his tyme in dark-
nesse, and his name is forgotten. Moreo-
uer, he seeth not the sunne, and knoweth
not of it: and yet hath he more reste than
the other. Yea, though he liued two M.
yeres, yet hath he no good lyfe. Come not
all to one place? All the labour that a man
taketh is for himself, and yet his desire is
neuer filled after his mynde. For what
hath the wyse more than the foole? What
helpeth it the poore, that he knoweth to
walke with fooles, before the lyuyng? C
The cleare syght of the eyes is better thã
that the soule should walke after desires
of the luste. Howbeit, this is also a vayne
thyng, and a disquietnesse of minde. The
thing that hath bene is named already,
and knowen that it is euen man himself.
neither may he go to lawe with hym that
is mightier than he. Many thinges there
be that encrease vanitie: and what hath
a manne els. For who knoweth what is
good for man liuyng, in the dayes of his
vayne lyfe, which is but a shadowe? Or
who wyll tell a manne what shal happen
after hym vnder the Sunne?

The.vii.Chapter.

That whiche passeth our strengthes & wittes ought we not to seke after.

A Good name is more woorth, A
than a precious oyntmente, Prouer. a
and the daye of death is bet- Can.i.a
ter than the day of byrthe. It
is better to go into an house
of mourning, thã into a banketting house.
For there is the ende of all men: and he ẏ
is liuyng, taketh it to heart. Grauitye is
better than to laugh: for when the coun-
tenaunce is heauy, the hearte is refour-
med.

The hart of the wyse is in the mournyng
house,but the harte of the foolyshe is in y
house of myrth. It is better to geue eare
to the chastenyng of a wyse man, than to
Pro.xvii a. heare the song of fooles. For the laugh-
yng of fooles is lyke the crackyng of thor-
nes vnder a pot. And that is but a vayne
thing. The wise man hateth wrong dea-
ling:and abhorreth the hart that coueteth
rewardes.Better it is to consyder the end
B of a thyng,than the begynnyng. The pa-
tient of spirite is better than the hie myn-
ded.Be not hastely angrye in thy mynde,
for wrathe resteth in the bosom of fooles.
Say not thou:What is the cause,that the
dayes of the olde tyme were better than
they that be nowe:for that were no wyse
question.Wisedome with enherytaunce is
good:yet better is it with them that with
out care may behold the Sunn.For wis-
dome defendeth as well as money, and y
excellent knowlege and wisedom,geueth
life vnto hym that hath it in possession.
Consider the worke of God,how that no
man can make the thing streyght which
he maketh crooked.Use well the tyme of
prosperity,and remember the time of mis-
C fortune:for God maketh the one by the o-
ther,so that a man can finde nothyng els.
All things haue I cōsidred in y tyme of my
vanity:that the iust man perysheth for his
righteousnesse sake, and the vngodly ly-
Ec.xii.b. ueth in his wickednesse.Therfore be thou
neyther ryghteous,nor ouerwyse, y thou
perysh not:be neither to vnryghteous al-
so nor to foolysh,lest thou dye before thy
tyme.It is good for thee to take holde of
this,and not to let that go out of thy hād.
For he that feareth God, commeth foorth
with them all . Wisedome geueth more
iii.king. viii.d courage vnto the wise, than ten mightye
men of the citye:for there is not one iust v-
ii.Par.vi. d. pon the earth that doeth good, & synneth
Pro.xx.d not.Take not hede vnto euery word that
i.Joh.i.d. is spoken,lest thou hear thy seruant curse
thee,for thine own hart knoweth y thou
thy self also hast oft tymes spokē euyl by
other men.All these thynges haue I pro-
ued in wisedome:for I thought to be wise
Job but she went farther fro me than she was
xxviii.d before:yea,and so depe that I mighte not
D reache vnto her.I applyed my minde also
vnto knowlege, and to seke and searche
out science,wysedome and vnderstādyng:
to knowe the foolishnesse of the vngodlye
Pro.vii.d and the errour of dotyng fooles. And I
founde that a woman is bitterer than
death,for she hath cast abrode her hart as
a net that men fysh with:and her handes
are cheynes. Whoso pleaseth God, shall
escape from her:but the synner wyl be ta-
ken with her.Beholde(sayeth the Prea-
cher)this haue I diligently searched out
and proued.One thyng must be consyde-
red with an other that a man maye come
to knowlege: whiche as yet I seeke and
fynde it not. Among a thousande men I
haue founde one, but not one woman a-
mong all.Loe,this onely haue I founde, Gene.i.d
that God made manne iust and ryghte,
but they sought many inuentions.

The.viii.Chapter.

The kynges commaundemente oughte to be o-
beyed.Gladnesse is one of the chief thinges vnder
the sunne.

Who is wyse?Who hath know- A
lege to make an aunswer?A Pro.xvii c.
mannes wysedome maketh Job.ix.d.
his face to shine:but vnshame
fastnesse putteth it out of fa-
uoure.I must kepe the kynges commaū-
demente, and the othe that I haue made
vnto God.Be not hasty to goe oute of his
syght, and see thou continue in no euyll
thyng: for whatsoeuer it pleaseth hym,
that doeth he. Lyke as when a kyng ge-
ueth a charge, his commaundemente is Job.ix.b.
mightye: Euen so, who maye saye vnto Le.xvii.a
hym: what dooest thou ? Whoso kepeth
the commaundement,shal fele no harme;
but a wyse mannes harte discerneth the
tyme and iudgemente. For euery thyng B
wyll haue oportunitye and iudgemente,
and this is the thing that maketh menne
full of carefulnesse and sorow.And why?
a man knoweth not what is for to come:
for who wyll tell hym.Neyther is there a-
ny man that hath power ouer the spirite,
to kepe styll the spirite, nor to haue anye
power in the tyme of death:is it not he al-
so that can make an ende of the battayle?
neyther may vngodlinesse deliuer them y
meddle withall.

All these thynges haue I consydered,
and applyed my mynde vnto euerye
worke that is vnder the sunne:how one
manne hath Lordship vpon another, to
hys owne harme. For I haue seen of-
ten the vngodly brought to theyr graues
and yet they haue retourned into the Ci- ps.xxxviii c.
tye agayne, and came from the place of
holy men,whiche in the Citye wer grow-
en out of memory,as were those also that
lyued well.This is also a vayne thyng,

XUM

C bicause nowe that euill workes are not
hastely punyshed, the hart of man geueth
himselfe ouer vnto wickednesse. But
though an euill persone offende an hun-
dred times, and God deferre, geuyng him
long lyfe: yet am I sure, that it shall goe
well with them that feare God, bycause
they haue hym before theyr eyes. Agayn,
as for the vngodly it shall not be well w
hym, neyther shall he prolong his dayes,
but euen as a shadowe, so shall he be that
feareth not God. Yet is there a vanity v-
pon earth: there be iust men, vnto whome
it happeneth, as though they had ẏ wor-
kes of the vngodlye. Agayne, there bee
vngodlye with whom it goeth as though
they had the workes of the ryghteous.
Thys haue I called also a vayne thyng.
D Therefore I commende gladnesse, by-
cause a man hath no better thing vnder
the Sunne, than to eate and drinke, and
to be merry: for that shall he haue of hys
labour all the dayes of his lyfe, whiche
God geueth hym vnder the Sunne. And
so I applyed my mynde to learne wisdom
and to knowe the trauayle that is in the
worlde (and that of suche a fashion that
I suffred myne eyes to slepe, neither day
nor nyght:) I vnderstoode of al ẏ workes
of God, but it is not possible for a manne
to attayne vnto the workes ẏ are done
vnder the sunne: and though he bestowe
his labor to seke them out, yet can he not
reache vnto them: yea, though a wise mā
would vndertake to know them, yet shall
he not fynde them.

The. ix. Chapter.

A man wotteth not by the righteousnesse of his owne workes, whether he be worthye of loue or hate. A man ought to liue merily with his wyfe. A prayse of wisedome.

A For all these thynges purpo-
sed I in my mind to seke out.
The righteous and wise: yea
and their seruantes also, are
in the hand of God: and ther
is no man that knoweth eyther loue or
hate, but all thynges are before them. It
happeneth vnto one as vnto an other: it
goeth with the ryghteous as with ẏ vn-
godly: with the good and cleane, as wyth
the vncleane with hym that offereth, as
with hym that offereth not: lyke as it go-
eth with the vertuous, so goeth it also w
the synner.
Job. ix. c. As it happeneth vnto the periured,
so happeneth it also to hym that is afrayd
to be forsworne. Among all thinges that
come to passe vnder the sunne, this is a
miserye, that it happeneth vnto all alyke.
This is the cause also that the heartes of
menne are full of wickednesse, and madd
foolishnesse is in theyr heartes, as longe
as they liue, vntyll they dye.
And why? as long as a manne liueth B
he hath an hope: for a quicke dogge (saye
they) is better than a dead Lion: for they
that be liuyng, knowe that they shall dye:
but they that be deade, knowe nothing,
neither deserue they any more. For theyr
memoriall is forgotten, so that they bee
neyther loued, hated, nor enuyed: neither
haue they any more parte in the worlde,
in all that is done vnder the sunne. Goe
thou thy waye then, eate thy bread with
ioye, and drinke thy wine with a gladde
hearte, for thy workes please God. Let
thy garmentes be alway whyte, and let Mat. vi. b
thyne head lacke no oyntment.
Use thy selfe to lyue ioyfully with thy Pro. v. c.
wyfe whome thou louest, all the dayes
of thy lyfe, whiche is but vaine, that God
geueth thee vnder the sunne, al the daies
of thy vanitye: for that is thy porcion in C
this lyfe, of all thy labour and trauayle
that thou takest vnder the sunne. What
soeuer thou takest in hande to doe, that
doe with all thy power, for in the graue
that thou goeste vnto, theyr is neither
worke, counsayle, knowledge, nor wis-
dome. So I turned me vnto other thyn-
ges vnder the sunne, and I sawe, that
in runnyng, it helpeth not to be swift: in
battaile, it helpeth not to bee strong, to
feding, it helpeth not to be wise: to riches,
it helpeth not to be subtill: to be had in fa-
uoure, it helpeth not to be cunnyng: but
that all lyeth in tyme and fortune. For a Lu. xii. a.
mā knoweth not his time but lyke as the
fishes are taken with the Angle, and as
the birdes are caught with the snare: euē
so are menne taken in the perilous tyme,
when it commeth sodainly vpon them.
This wisedome haue I seen also vn-
der the sunne, and me thought it a great D
thyng. There was a litle citye, and a few
menne within it: so there came a greate
kyng and besieged it, and made great
bulwarkes against it. And in that City
there was founde a poore manne (but he
was wyse) which with his wisedome de-
liuered the citye: yet was there no bodye
that had any respect to such a simple mā.
Then sayde I: Wysedome is better than
strength.

strength. Neuerthelesse, a simple mannes
wysedome is despised, and his woordes
are not hearde. A wise mannes counsayle
Sap.vi.a that is folowed in scilence, is farre aboue
i.Ba.i.vii. the crying of a capitayne among fooles.
c *For wysedome is better than harnesse:
i.Ki.xxii but one vnthrift alone destroyeth muche
c good.

The.x. Chapter.

The difference betwixt a foole and a wise man. Fortunate and happy is that realme, whiche hath a wise Prince.

A A Dead flye dooeth corrupte swete oyntmente, and maketh it to stinke: Euē so oftē tymes he that is made for wisedome and honoure, is abhorred bicause of a lytle foolishnesse. A wise mannes hart is vpon the ryght hand, but a fooles heart vpon ẏ left. A foole wil shewe hymselfe, when he goeth by the way, yet thinketh he that euery mā doth as foolishly as hymself. If a principal spirit be geuē the to beare rule,
Ra.xii.b. *be not negligent then in thine office: for he that can take cure of hymself auoydeth great offences. An other plague is there which I haue seen vnder the sūne: namely, the ignoraunce that is commonlye a-
B mong Princes, in that a foole sytteth in great dignitye, and the rych are set down beneath. I haue seen seruauntes ryde vpon horses, and Princes goyng vppon
Pro.xxvi their feete as it were seruauntes. But he
b. that diggeth vp a pit shal fal therin hym-
Ec.xxvii self, and whoso breaketh downe ẏ hedge
d a serpent shall byte him. Whoso remoueth stones, shall haue trauayle withall: and he that heweth wood, shall be hurt therewith. When an yron is blunt and ẏ poynt not sharpened, it must be whet again, and that with might, euen so doth wisedome folow diligence. A babler of his tonge is
C no better, than a serpente that styngeth without hissing. The words out of a wise mannes mouthe are gracious: but ẏ lips of a foole wyll destroye hymselfe. The begynnyng of his talkyng is foolishnesse, & the last worde of his mouth is stark madnesse. A foole is full of woordes, & a man cannot tell what shall come to passe, who will then warne hym of it that shal folow after hym. The labour of the foolyshe is greuous vnto them, whyle they knowe not howe to goe into the citye. Wo be vnto thee (O thou lande) whose kyng is but a chylde, and whose Princes are early at theyr bankets. But well is thee (O thou D land) whose king is come of nobles, and whose Princes eate in due season, for necessitie and not for luste. Through slouthfulnesse the balkes fal downe, & through
ydle handes it rayneth in at the house. Ps.ciiii.b
Meate maketh men to laugh, and *wyne maketh them merry: but vnto money are all thynges obedyent. Wish the kyng no euyll in thy thoughte, and speake no hurt of the ryche in thy priuye chamber, for a byrde of the ayre shall bettraye thy voyce, and with her fethers shall she bewray thy woordes.

The. xi. Chapter.

Riches ought to be distributed vnto the nedy.

Lay thy bread vpō wete faces, A
and so shalt thou fynde after many daies. Geue part seuen dayes, and also vpon ẏ eight, for thou knowest not what misery shall come vpon earth. When the cloudes are full, they powre out rayne vpon the earth. And when the tree falleth (whether it be toward the south or north) in what place soeuer it fall, there it lyeth. He that regardeth the wind shal not sow:
and he that hath respect vnto the cloudes B
shall not reape. Nowe lyke as thou knowest not the way of the spirite howe it entereth into the litle body, beyng yet in the mothers wombe: Euen so thou knowest not the workes of God, whiche is ẏ workmaster of al. Ceasse not thou therefore thy hands to sowe thy sede, whether it be in the mornyng or in the euenyng: for thou knowest not whether this or that shall prospere: and if they bothe take, it is the better. The lyght is swete and a pleasaunt thyng is it for the eyes to looke vp-
pon the sunne. If a man liue many yeres C
and be glad in them all, let hym remember the dayes of darkenesse, which shalbe many: and that foloweth, al thinges shal be but vanity. Be glad then (O thou yong man) in thy youth, and let thy hart be mery in thy yong dayes: folow the wayes of thyne own hart, and the lust of thine eyes but be thou sure that god shall bring thee into iudgement for all these thynges.

The.xii. Chapter.

From our youth ought we to consider, and regarde the goodnesse of god.

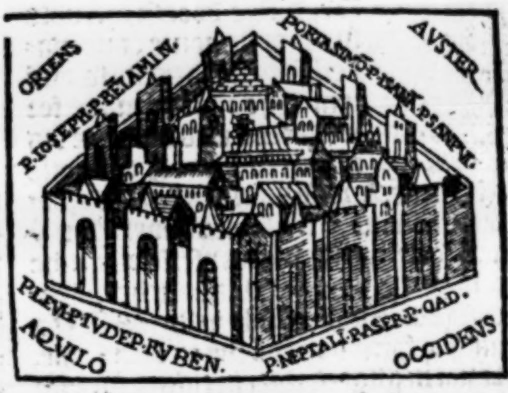
A Put away displeasure oute of
thine harte, and remoue euill
from thy body: for chyldehod,
and youth is but vanitie. Re=
member thy maker the soner
in thy youth, or euer the dayes of aduersi=
tye come, and or thy yeres drawe nye, whē
thou shalt saye: I haue not pleasure in thē
before the sunne, the light, the moone and
starres be darkened, and or the cloudes
turne again after the rayne, when the ke=
B pers of the house shall tremble, and when
the strong men shall bowe themselues.
When the milners stand styl, bicause they
be so few, and when the syght of the win=
dowes shal ware dimme, when the dores
in the stretes shal bee shut, and when the
voyce of the milner shall be layde downe:
when men shal rise vp at the voyce of the
bride, and when all the daughters of mu=
sike shall be brought lowe: when mē shall
feare in hye places, and be afrayde in the
stretes: when the Almond tree shal florish
C and be laden with the grassehopper, and
when all lust shal passe (bicause mā goeth
to his long home: and the mourners go a=
bout the stretes.) Or euer the siluer lace
be taken away, and or the golden well be
broken. Or the pot be broken at the well,
and the whele vpon the cesterne. Thē shal
the dust be turned again vnto earth, from
whence it came: and the spirit shal returne
vnto god which gaue it. * Al is but vanity
(sayth the Preacher) al is but plain vany=
Eccl.i.a. ty. The Preacher was yet more wyse and
D taughte ẏ people knowlege: he gaue good
hede, sought out the ground, and set forth
many parables: His diligence was to find
out acceptable wordes, ryght scrypture, &
He. iiii.c the wordes of truthe. For * the wordes of
the wyse, are like prickes and nayles, that
go through, wherwith the stuffe gathered
is holden vp: for they are geuen of one
shepeheard only. Therefore beware (my
sonne) of that doctrine that is beside thys:
for to make many bokes, it is an endles
worke, and to loud crying werieth the bo=
dy. Let vs heare the conclusion of al thin=
ges: feare God, and kepe his commaunde=
mentes: for that toucheth al men. For god
shal iudge all workes and secret thinges,
whether they be good or euyll.

The ende of the Booke of the
Preacher, otherwise called
Ecclesiastes.

The Ballet of Ballets of Salomon: called in Latin, Canticum Canticorum.

The .i. Chapter.

A mysticall song of the spirituall and Godlye loue betwene Christ the Spouse, and the church or congregation his spousesse.



O That he would kysse me A
wt the kisses of his mouth
for thy loue is more plea=
sant than wyne, and that
bicause of the good and
pleasaunt sauoure of thy
most precious balmes.
Thy name is a swete smelling oyntment
when it is shed forth: there do the maidēs
loue thee, draw thou me vnto thee, we wil
runne after thee. The kyng hath brought
me into his priuy chambers. We wyll bee
glad and reioyce in thee: we thinke more
of thy loue than of wyne. They ẏ be rygh=
teous loue thee. I am blacke (O ye daugh=
ters of Ierusalem) lyke as the tentes of
Cedarenes, and as the hangyngs of Sa=
lomon, but yet am I fayre and welfauou=
red withall. Maruayle not at me that I
am so blacke: for why, the sunne hath shy=
ned vpon me. My mothers chyldren had
euyll wyll at me, they made me the keper
of the vyneyardes, but mine owne vyne=
yarde haue I not kepte. Tell me of hym
whom my soule loueth where thou feedest
the sheepe, where thou makest them reste
at the noone day: for why shall I be lyke
him that goeth wrong about the flockes
of thy companions: If thou know not thy
selfe (O thou fayrest among women) then
goe thy way foorth after the footesteppes
of the sheepe, and fede thy goates besyde
the

Ca.iiii the shepherdes tentes. Unto the hoste
of Pharaos charettes haue I compa-
red thee, O my loue. Thy chekes and
thy necke is beautyfull as the Turtles,
and hanged with spanges, and goodly
Jewelles. A neckbande of golde will we
make thee with siluer buttons. When the
kyng sitteth at the table, he shall smell
my Nardus. A bondell of Myrre is my
loue vnto me, he wyll lye betwyxte my
D brestes. A cluster of Camphere in the
Ca.iiii.a vineyardes of Engaddy is my loue vnto
me. O howe fayre arte thou (my loue)
Oh howe fayre art thou: thou hast doues
eyes. O howe fayre art thou (my beloued)
how well fauoured art thou? Our bed is
decke with floures, the sylinges of oure
house are of Cedre tree, and oure rofte
wyntres of Cipresse.

The. ii. Chapter.

I Am the Lilly of the field,
and Rose of the valleys:
as the Rose among the
thornes, so is my loue a-
mong the daughters.
Like as the apple tree a-
mōg the trees of ye wood,
so is my beloued among the sonnes. My
delite is to sitte vnder his shadowe, for
his fruite is swete vnto my throte. He
bryngeth me into his wineseller, hys bā-
ner spred ouer me, is loue. Set about me
Ca.viii.b cuppes of wyne, comforte me with ap-
pels: for I am sicke of loue. His left hand
Can.iii.b lieth vnder my head, & his right hād shal
B embrace me. I charge you (O ye daugh-
ters of Jerusalem) by the Roes and Hin-
des of the fielde, that ye wake not vp my
loue, nor touche her, tyll she bee contente
her selfe. Me thinke I heare the voyce of
my beloued: loe, there commeth he hop-
pyng vpon the mountaynes, and leaping
ouer the litle hilles. My beloued is like a
Roe or a yong harte. Behold, he standeth
behind our wal, he looketh in at the win-
dowe and pepeth through the grate. My
beloued aunswered and sayde vnto me:
O stande vp my loue, my beautifull, and
go to thine owne: for loe, the winter is
now past, the raine is away & gone. The
C floures are come vp in the field, the time
of the birdes singing is come, and ye voice
of the turtle Doue is heard in our lande.
The figgetree bringeth forth her figges,
and the vines beare blossomes, and haue
a good smell. O stande vp then, and come E
my loue, my beautiful, and come. (I say) O
my doue) out of the caues of the rockes,
out of the hoales of the walle: O let me se
thy countenaunce and heare thy voice, for
swete is thy voyce and faire is thy face.
Get vs the foxes, yea the litle foxes ye hurt
the vynes, for our vines beare blossomes.
My loue is mine and I am his, which fe- Can.vi.a
deth among the Roses, vntyll the daye
breake and till the shadowes be gone.
Come again (O my beloued) and be lyke
as a Roe, or a yong Hart vpon the wyde
mountaines.

The. iii. Chapter.

By ye nighte in my bedde I A
soughte hym whome my
soule loueth: yea diligēt-
lye soughte I him, but I
found him not. I wil get
vp (thought I) and go a-
bout the citie, in ye wayes
in all the streates will I seke hym whom
my soule loueth: but when I sought hym
I found him not. The watchmē also that
goe about the city found me. Saw ye not
him whom my soule loueth? So when I
was a litle past them, I found him whom B
my soule loueth. I haue gotten hold vpon
him, and will not let him goe, vntill I
bring him into my mothers house, and in
to her chāber that bare me. I charge you, Can. ii.b
O ye daughters of Jerusalem, by ye Roes,
and Hindes of the field, that ye wake not
vp my loue, nor touche her till she be con-
tent her selfe. Who is this that commeth
vp out of the wildernesse, like vapours of
smoke, as it were a smell of Myrre, fran-
kensence, and all maner spices of ye Apo-
ticary. Beholde, aboute Salomons bed-
stede, there stand threscore valiaunt men
of the most mighty in Israel. They holde
sweards euery one, and ar expert in war.
Euery man also hath his sweard vpō his
thigh, bicause of feare in the night. Kyng
Salomon had made himselfe a palace of
the wood of Libanus, the pillers are of
siluer, the couering of gold, the seat of pur
ple, the ground is pleasantly paued with
loue, for the daughters of Jerusalem. Go
forth, O ye daughters of Sion, & beholde
king Salomon in the crowne wherwith
his mother crowned him in the daye of
his mariage, and in the daie of the glad-
nesse of his heart.

The. iiii. Chapter.

A O How fayre art thou my loue,
Can.iii.c how faire art thou: thou hast
Doues eyes beside yͭ which
Can.vi.c lyeth hyd within. Thy heery
lockes are lyke the wool of a
flocke of Goates that be shorne vppon
mount Gilead. Thy teeth are lyke sheepe
of the same bignesse, which went vp from
the washyng place: where euery one bea-
reth two twinnes, and not one vnfruyte-
full among them. Thy lippes are lyke a
Rose colored rybande, thy wordes are
louelye, thy chekes are lyke a piece of a
Pomegranate within thine heares. Thy
necke is lyke the tower of Dauid buyl-
ded with costlye stones, lying out on the
sydes, wherupon ther hang a thousand
Can.viii.d shieldes: yea, al the weapons of yͤ Giantes.
Thy two brestes are lyke two twinnes of
young Roes, which fede among Roses.
O that I myght go to the mountayne of
B Myrre, and to the hyll of Frankensence,
tyll the day breake, and tyl the shadowes
be past away. Thou arte all fayre, (O my
loue) and no spot is there in thee. Come
to me from Libanus (O my spouse) come
to me from Libanus, looke from the topp
of Amana, from yͤ top of Sanir, and Her-
mon, from the Lions dennes, and from yͤ
mountayns of the Leopardes. Thou hast
with loue bewitched my harte, O my si-
ster, my spouse, thou hast bewitched myne
harte with one of thyne eyes, and wͭ one
chayne of thy necke. O how fayre are thy
brestes, my sister, my spouse: Thy brestes
are more pleasaunt than wyne, and the
smell of thyne oyntmentes passeth al spi-
ces. Thy lippes, O my spouse, drop as the
hony combe: yea, milke and honye is vn-
der thy tong, and the smell of thy gar-
mentes, is like the smell of Libanus. A
gardeyn wel locked is my sister, my spouse
a gardein well locked, and a sealed well.
C The fruites that are planted in thee, are
lyke a verye paradise of Pomegranates,
with swete fruits: as Saphore, Nardus, &
Saffron, Calamus, and Sinamon, with
all swete smelling trees: Myrre, Aloes, &
al the best spices: a wel of gardeins, a well
of liuing waters, which run downe from
Libanus. Up thou Northwind, com thou
Southwind, and blow vpon my gardein
yͭ the smel therof may be caried on euerye
side: yea, yͭ my beloued may come into his
gardein and eate of the swete fruits that
grow therin.

The .v. Chapter.

I Am come into my gar-
den, O my sister, my
spouse. I haue gathered
my Myrre with my spice.
I haue eaten hony with
my hony combe, I haue
dronk my wyne with my
mylke. Eate, O ye frendes, drynke and
be mery, O ye beloued. As I am a slepe
and my hearte is wakyng, I heare the
voyce of my beloued, when he knocketh.
Open me, O my syster, my Loue, my
Doue, my Dearlyng for my head is ful
of dewe, and the lockes of my heare are
full of the nyght droppes. I haue putte of
my coate, howe can I doe it on agayne?
I haue washed my feete, howe shall I B
fyle them agayne? My loue putte in his
hande at the hoale, and my harte was
moued within me. I stode vp to open vn-
to my beloued, and my handes dropped
with Myrre, and the Myrre ran downe
my fyngers vpon the locke. I opened vn-
to my beloued, but he was departed and
gone his way. Now when he spake, my
hart was gone. I sought hym, but I could
not fynde hym. I cryed vpon hym, neuer-
thelesse he gaue me no aunswere. So the
watchmen that went about yͤ citie, found
me: smote me, and wounded me: yea, they
that kept the walles, tooke away my ker-
chief fro me.
I charge you therefore O ye daugh- C
ters of Jerusalem, yf ye fynd my beloued
that ye tell hym howe that I am sicke for
loue. What maner of man is thy loue a-
boue other louers, O thou fayrest among
women? Or what can thy loue doe more
than other louers, that thou chargest vs
so straytlye? As for my loue he is whyte,
and red coloured, a goodly person among
tenne thousande, his head is as the most
fyne golde, the lockes of his heare are
bushed, and blacke as a crowe. His eyes
are as the eyes of Doues by the water
brookes, as thoughe they were washed
with milke, and are sette lyke pearles
in golde. His cheekes are lyke a gardein
bedde, wherein the Apoticaryes plante
all maner of swete thynges. His lippes
are lyke Roses that drop swete smelling D
Myrre. His handes are lyke golde rin-
ges, hauyng enclosed the precious stone
of Tharsis. His bodye is as the pure I-
uorye, deckt ouer with Saphires: hys
legges are as the pyllers of Marble, set
vppon sockettes of golde. His face is as
Libanus, and as the bewty of the Ce-
dre

dry trees. The woordes of his mouth are
swete, yea, he is altogether louely. Suche
one is my loue, O ye daughters of Jeru-
salem, suche one is my loue.

The.vi. Chapter.

A Whither is thy loue gone then
(O thou fayrest among wo-
men) whither is thy loue de-
parted? We wil seke him with
thee. My loue is gone down
into his gardein, vnto the swete smelling
beddes, that he maye refreshe hymself in
the gardeyn and gather Roses. My loue
is myne and I am his, whiche fedeth a-
mong the Roses. Thou arte beautifull,
O my loue, as is the place of Thirza,
B thou arte fayre as Jerusalem, fearefull
as an army of men, with theyr banners.
Tourne away thine eyes fro me, for they
haue sette me on fyer. Thy heary lockes
Ca.iiii.c are like a flocke of Goates, shorne vppon
the mounte of Gilead. Thy teeth are like
a flocke of shorne sheepe, whiche goe oute
of the washyng place, where euerye one
beareth twinnes, and not one vnfruite-
full among them. Thy cheekes are like
a piece of a Pomegranate, within thy lo-
kes. There are .lx. Queenes .lxxx. wy-
ues & Damoselles without noumber: one
is my Doue, one is my dearlyng. She is
the onelye beloued of her mother, and
deare vnto her that bare her. When the
daughters sawe her, they sayde she was
Ca.iiii.c blessed: yea, the Queenes and Wyues
C praysed her. What is she this that loo-
keth foorth as the mornyng, fayre as the
Moone, cleare as the Sunne, and feare-
full as an armye of men with theyr ban-
ners. I went downe into the nutte gar-
deyn, to see what grewe by the brokes, &
to looke if the vineyard florished, or yf the
Pomegranates wer shot foorth. I knew
D not that my soule had made me the Cha-
riot of the people that be vnder tribute.
Turne againe, turne agayn, O thou per-
fect one, turne again, turne agayne, and
we will looke vpon thee. What wyl ye see
in the Sulamite? She is like men of war
singyng in a company.

The.vii. Chapter.

A How pleasaunt are thy trea-
dynges with thy shooes, thou
Princes daughter? Thy
thighes are like a faire Jew-
ell, whiche is wrought by a
cunning workemaister. Thy nauel is like
a round goblet, whiche is neuer without
drinke. Thy wombe is like a heape of
wheat that is set about with Roses. Thy
two brestes are like two twines of yong
Roes. Thy necke is as it were a tower of Cā.iiii.a
Iuory: thyne eyes also are lyke the water
pooles that are in Hesebon, beside the port
of Bathrabim: thy nose is lyke the tower
of Libanus, whiche looketh toward Da-
mascus. That head that standeth vppon B
thee, is like Charmell: and the hear of thy
head is lyke Purple, and like a kyng go-
yng foorth with his garde about hym. O
how fair and louely art thou my dearling
in pleasures? Thy stature is lyke a palme
tree, and thy breastes like the grapes. I
sayd: I wyll clime vp into the Palme tree C
and take hold of his hye braunches. Thy
brestes also shalbe as the vine clusters, the
smel of thy nostrelles like as the smell of
apples, and thy iawes lyke the best wine.
Which goeth streight vnto my beloued, &
brusteth foorth by the lippes of the aunci-
ent elders. There will I tourne me vnto
my loue, and he shall turne hym vnto me.
O come on my loue, we will go forth into
the field, and take our lodgyng in the vil- D
lages. In the mornyng will we go se the
vineyard: we wil see if the vine be sprong
forth, if the grapes be growen, and yf the
Pomegranates be shot out. There will I
geue thee my brestes: the Mandragoras
geue their sweete smell, and besyde oure
doores are al maner of pleasaunt fruites
bothe newe and olde: which I haue kept
for thee, O my beloued.

The.viii. Chapter.

O That I might finde thee A
withoute and kisse thee,
whom I loue as my bro-
ther which suckt my mo-
thers brestes: and that thou
shalte not bee despised, I
wyll leade thee and bring thee into my
mothers house: that thou mightest teach
me, and that I myghte geue thee drynke
of spiced wine, and of the swete sap of my Can.ii.a
Pomegranates. His lefte hande shalbe B
vnder my head, and his ryght hand shal
embrace me. I charge you, O ye daugh-
ters of Jerusalem, that ye wake not vp
my loue, nor touche her, tyl she be con-
tente her selfe. What is she this that com-
meth vp from the wyldernesse, and lea-
neth vppon her loue? I waked the vp a-
mong the appel trees, where thy mother
conceiued thee, where thy mother (I say)
brought

brought thee into the worlde. O sette me
as a seale vpon thyne heart, and as a seale
vpon thine arme: for loue is mightye as
the death, and gelousy as the hell. Her
coales are of fyer, and a very flame of the
C lorde: so that many waters are not able
to quenche loue, neyther may the streams
drowne it. Yea, if a man woulde geue all
the good of his house for loue, he shoulde
count it nothyng. Oure sister is but yong
and hath no breastes, what shal we do for
our sister, when she shall be spoken for? If
she be a wall, we shall builde a siluer bul-
warke thereupon: if she be an open doore,
we shall fasten her with borders of Cedre
tree. I am a wall, and my brestes lyke
towers, then was I as one yͤ hath found
D fauour in his syght. Salomon hath a
vineyard at Baal Hamon, and this vine-
yarde delinered he vnto the kepers: that
euery one for the fruite therof should geue
him a thousande peces of siluer. My vine-
yarde is in my sighte: thou (O Salomon)
must haue a thousande, and the kepers
two hundred with the fruite. Thou that
dwellest in the gardeins, O let me heare
thy voice, that my companions may her-
ken to the same. O gette thee awaye my
loue, and be as a Roe, or a yong hart vpon
the swete smellyng mountaynes.

¶ The ende of the Ballet of Ballettes of Salomon, called in Latin, Cantica Cā-ticorum.

The Booke of the Prophete Esaye.

The first Chapter.

Esaye prophecieth that the anger of God shal come vpon Jerusalem, bicause of their sinnes.

The vision of Esay yͤ sonne A
of Amos, whiche he saw
vpon Juda, and Jerusa-
lem: in the dayes of Uzia
and Joathan, Ahaz and
Jehezikiah kings of Ju-
da. Heare, O heauen, and
hearken O earth. For the Lorde hath spo-
ken. I haue nourished and broughte vp
chyldren, but they haue done wyckedlye
against me. The Oxe hath knowen hys
owner, and the Asse his maysters cribbe: B
but Israell hath receyued no knowlege,
my people hath no vnderstandyng. A-
las for this synnefull nation, a people of
greate iniquitie: a frowarde generation,
vnnaturall children. They haue forsaken
the Lorde, they haue prouoked the holye
one of Israell vnto anger, and are gone
backward. Wherby should ye be plaged a-
ny more? For ye are euer fallyng awaye.
The whole head is sicke and the heart is
heauy. From the sole of the foote vnto the
hed, there is no whole part in all your bo-
dy, but all are woundes, botches, sores, &
strypes whiche can neyther bee helped,
bound vp, mollified, nor eased with anye C
oyntment. Your land lyeth wast, your ci-
ties are burnt vp, your enemies deuoure
your lande, and ye must be fayn to stande,
and looke vpon it: and it is desolate, as it
were with enemies in a battayle. More-
ouer, the daughter of Sion is lefte alone,
like a cotage in a vineyarde, like a lodge
in a gardein of cucumbers, lyke a besye-
ged citie. And excepte the Lorde of Hostes
had

had left vs a fewe aliue:we shoulde haue
ben as Sodoma,and like vnto Gomorra
Heare the worde of the Lorde,ye Lordes
of Sodoma,and hearken vnto the lawe
of our god,thou people of Gomorra. Why
offer ye so many sacrifices vnto me:I am
full of the burnt offeringes of Weathers,
and of the fatnesse of fed beastes. I haue
D no pleasure in the bloude of Bullockes,
Lambes and Goates. When ye appeare
before me, who requireth you to to tread
within my porches? Offer me no moe ob=
lations,for it is but lost labour. Incense
is an abhominable thig vnto me. I maye
not away with your new Moones,youre
Sabbothes,and solemne dayes. Youre
fastinges are also in vaine. I hate youre
newe holy dayes and feastings,euen fro
my very heart. They make me werye, I
cannot abide them. When you holde out
your handes,I wyll turne mine eyes from
you. And though ye make many praiers,
yet wyll I heare nothyng at all,seynge
E youre handes are full of bloude. Wash
you,make you cleane,putte awaye youre
euill thoughtes out of my sight,ceasse frõ
doyng of euill. Learne to do right,apply
your selues to equitie,deliuer the oppres=
sed, helpe the fatherlesse to his righte,let
the widdowes complainte come beefore
you. Now go to(saieth the Lorde)lette vs
talke together. Though your synnes bee
as red as Scarlet,they shall be as white
as snow. And though they wer like Pur=
ple,they shall be as white as wolle. If ye
be louing and obedient,ye shall enioye ẏ
best thing that groweth in the land. But
if ye be obstinate and rebellious, ye shall
be deuoured with the sweardes, for thus
the Lorde hath promised with his owne
mouthe. How happeneth it then that the
F righteous citie(which was full of equity)
is become vnfaithfull as a whore:Ryght=
teousnesse dwelt in it,but nowe murthe=
rers. The siluer is tourned to drosse, and
thy wyne mixte with water. Thy Prin=
ces are wicked, & companions of theues:
They loue giftes altogether, and gape
for rewardes. As for the fatherlesse, they
help him not to his right,neither wil thei
let the widdowes causes come before thẽ.
Therefore saith the lorde God of hostes,
the mightye one of Israell: Ah,I muste
ease me of mine enemies,and auenge me
of mine aduersaries. I shal lay my hande
vpon thee,and burne out thy drosse from
the finest and purest,and put oute all thy
tyne,and set thy iudges againe as they
were sometime, and thy Senatours as
they were from the beginning. Thẽ shalt
thou bee called the righteous Citye, the
faithfull citie. Sion shalbe redemed with
equitie,and they shall turne againe vnto
her in righteousnesse. For the transgres=
sors and vngodly, and such as are becom
vnfaithful vnto the lord,must altogether
be vtterly destroyed. And excepte ye be a=
shamed of the Oke trees wherin ye haue
so delited, and of the gardeyns that ye
haue chosen,ye shall be as an Oke whose
leaues are fallen away:and as a gardein
that hath no moistnesse. And as for ẏ glo=
ry of these thinges,it shalbe turned to dry
straw,and he that made them to a spark.
And thei shal both burne together,so that
no man shalbe able to quench them.

The.ii.Chapter.

Of the commyng and death of Christ,and of the
callyng of the heathen.

THis is the worde that was opened A
vnto Esaye the sonne of Amoz v=
pon Iuda and Ierusalem. It
wyll be also in the laste daye,that the hyll
where the house of the Lorde is builded,
shal be the chiefe among hilles,and exal=
ted aboue all little hylles. And all na=
tions shall preace vnto him,and the mul=
titude of people shall goe, speakyng thus
one to another:vp,let vs goe to the hill of
the Lorde,and to the house of the God of
Iacob:that he may shew vs his way,and Par.xx ii
that we may walk in his pathes. For the Mic.iiii.
law shal come out of Sion,and the word
of the Lorde from Ierusalem, and shall
geue sentence among the heathen, and
shal reforme the multitude of people:they
shall break their sweardes also into mat=
tocks,and their speares to make sythes. B
And one people shal not lift vp a weapon
against another, neither shal they learne
to fight from thencefoorth. Come ye (O
house of Iacob)let vs walke in the lyght
of the Lorde. But thou hast forsaken thy
people the house of Iacob, bicause they
goe farre beyonde theyr fathers in Sor=
ceries(whom they haue as ẏ Philistines
had)and in straunge children they think
themselues to haue inough. Their lãd is
ful of siluer and gold,neither is there any
ende of their treasure:Their lande is al=
so full of horses, and no ende is there of
their charets. Their lande also is full of
vayne Gods,and before the work of their
own handes haue they bowed thẽselues,
yea,

yea euen before the thyng that their own
fingers haue made: There kneeleth the
man, there falleth the man downe before
them, so that thou canste not bryng him
C away from thence. And therefore gette
thee into some rocke, and hyde thee in the
grounde for feare of the Lorde, and for
the glorye of his maiestye: Which casteth
downe the hygh lookes of presumptuous
persones, and bryngeth lowe the pride of
manne, and the Lorde onely shall be ex-
alted in that daye. For the daye of the
Lorde of Hostes shall goe ouer all pryde
and presumption, vpon all them that ex-
alte themselues and shall bring them all
downe, vppon all high and stoute Cedre
trees of Libanus, and vpon all the Okes
of Basan, vpon all high hilles and vppon
all stout mountaynes, vpon al costly tow-
ers, and vpon all strong walles, vpon all
shippes of the Sea, and vpon euery thing
that is glorious and pleasaunt to loke v-
D pon. And it shall bryng downe the pryde
of man, and lay mannes presumpteous-
nesse full lowe, and the Lorde shall onely
haue the victory in that daye. But the I-
dols shall vtterly be rooted out. Men shall
crepe into hoales of stone, and into caues
of the earth, for feare of the Lord, and for
the glory of his maiesty: what tyme as he
shall wake hym vp to condemne ẏ earth.
Then shall man cast away his goodes of
siluer, and his goodes of golde, (which he
neuerthelesse had made to honour them)
vnto Moles and Battes. And they shall
crepe into the caues and rockes, and into
the cliftes of hard stones, for feare of god,
and for the glory of his maiesty, when he
riseth to condemne the earth. Feare not
ye then any manne, whose breathe is in
his nostrels. For what is he of reputatiõ.

The .iii. Chapter.

He prophecieth that at the commyng of Christ all
strength and power shalbe put foorth of Iury.

A For loe, the Lorde god of ho-
stes doth take away from Ie-
rusalem and Iuda, al posses-
sions and power, al meate &
drink, ẏ captain, & the souldi-
or, the iudge and the prophete, the wise &
the aged man, the Prince of fifty yere old
& the honorable: the Senators & men of
vnderstandinge, the maisters of craf-
tes, and orators. And I shall geue them
children to be theyr Princes, and babes
shall haue the rule of you. The people al-
so shall be pilled and polled, and one shal
euer bee doing violence and wrong to a-
nother. The boy shal presume against the
Elder, and the vile persone, agaynste the
Honorable. Yea, one shall take a frende
of his owne kinred by the bosome, & saye:
thou hast clothyng, thou shalt be our hed, B
for thou mayst kepe vs from this fall and
peryll. Then shall he sweare and saye: I
cannot helpe you. Moreouer, there is ne-
ther meat nor clothing in mi house, make
me no ruler of the people. For Ierusalem
and Iuda must decaye, bycause that both
their wordes and counsayles ar against
the Lorde, to prouoke the presence of hys
maiesty vnto anger. The chaunging of
their countenaunce bewrayeth them, yea
they declare their owne synnes thẽselues
as the Sodomites, and hyde them not.
Wo be vnto theyr soules, for they haue re-
warded euill vnto themselues. Byd the
righteous do well for they shall enioy the
fruites of their studies. But wo bee to the
vngodlye and vnrighteous, for they shall
be rewarded after their workes. Chyl-
dren are extortioners of my people, and
women haue rule of them. O my people,
the leaders deceyue thee, and depraue the C
way of thy footesteppes. The lord is here
to commen of the matter, and standeth to
geue iudgement of the people. The lorde
shall come foorth to reason with the Se-
nators and Princes of his people. It is
ye that haue burnt vp my vineyarde, the
poore is in your houses. Wherefore doe ye
oppresse my people, and marre the faces
of the poore, saith the lorde God of hostes.
Moreouer, thus sayeth the lorde: Seyng
the daughters of Syon are become so
proude, and come in with stretched oute
neckes, and with vaine wanton eyes: se-
ing they come in tripping so nicely with
their fete: Therefore shall the lorde shaue
the heades of the daughters of Syon, &
shall discouer theyr shame. In that daye
shall the lorde take awaye the gorgeous- D
nesse of their apparel, & spanges, cheines,
partlets & collers, bracelets, and hooues, ẏ
goodly floured, wyde and broydred ray-
ment, brooches, and headbandes, ringes
and garlandes, holyday clothes and vales
kerchiefes and pinnes, glasses and cypres-
ses, bonets and taches.

And in stede of good smel, there shalbe
stinke among them. And for their girdels
there shall be loose bandes. And for well
set heere, there shal be baldnesse. In stede
of a stomacher, a sackclothe, and for theyr
beuty witherednes, and sunne burning.
Your husbandes and mightye men shall
perish

perish with the sweard in battaill. At that
tyme shall their gates mourne and com-
plaine, and they shall sit as desolate folke
vpon the earth.

The.iiii.Chapter.

For want of men, seuen wemen desire to haue one man.

A Then shal seuē wiues take hold
of one man, and say, we wil lay
al our meate and clothyng to-
gether in common, onely that
we may be called thy wiues, &
that thys shameful reprofe may be taken
from vs. After that tyme shall the braūch
of the Lord be beautifull and mightie, &
the fruite of the earth shalbe fayre & plea-
sant, for those Israelites that shal spryng
therof. Then shal the remnaunt in Sion,
and the remnaunt at Jerusalem be called
holy: namely al such as are written amōg
the liuing at Jerusalem: what tyme as ye
Lord shal washe away the filthinesse of ye
daughters of Syon, and purge the bloud
out from Jerusalem with ye wynde of hys
B iudgement, and with fier. Moreouer vpō
all the dwellinges of the hil of Sion, and
vpon their whole congregation, shall the
Lord prouide a cloude and smoke by day,
and the shining of a flaming fire by night
for all their glory shalbe preserued. And
Jerusalem shalbe a tabernacle for a sha-
dowe, bicause of heate in the daye tyme:
C a place and refuge where a mā may kepe
hym from wether and rayne.

The.v.Chapter.

Of Christ and his vineyarde, with an execratiō of couetousnesse and dronkennesse.

A Now will I singe my beloued
frende a songe of my frendes,
bicause of his vineyarde. My
beloued frende hath a vine-
yarde in a very fruitful plen-
teous grounde. Thys he hedged, thys
he walled rounde about, and planted it wt
goodly grapes. In ye middest of it builded
he a towre, and made a winepresse therin
And afterwarde when he loked yt it shuld
bryng hym grapes: it brought forth thor-
nes. Now therfore (O ye citezins of Jeru-
salem & whole Juda:) Judge I pray you
betwixt me and my vineyard. What more
B could haue bene done for it, that I haue
not done? Wherefore then hath it geuen
thornes, where I loked to haue had gra-
pes of it? Well, nowe I shall tell you
how I will do with my vineyarde. I will
take the hedge from it, that it may perish,
and breake downe the wall, that it maye
be troden vnder foote. I wyll lay it waste
that it shal neyther be digged nor cut, but
beare thornes and bryers: I wyl also for-
byd the cloudes that they shall not rayne
vpon it. As for the vineyarde of the Lorde
of hostes: it is the house of Israell, and
whole Juda his faire planting. Of these
he loked for equity, but see ther is wronge:
for righteousnes, loe, it is but miserye.
Wo vnto them that ioyne one house to C
another, and bring one lande so nigh vn-
to another, that the pore can get no more
grounde, and that ye may dwel vpon the
earth alone. These thinges are in the
eares of the Lorde of hostes: shal not ma-
ny greater and more gorgeous houses be
so wast, that no man shall dwell in theme?
And.x. akers of vines shall geue but a
quarte, and.xxx. bushels of sede shall geue
but an Epha. Wo be vnto them that ryse
vp early to followe dronkennesse, and to
them that continue so vntill nyghte, and
tyll they be set on fire with wine. In those
companyes are harpes and lutes, tabre-
tes, and pipes, and wine. But they regard
not the worke of the Lorde, and consider D
not the operation of hys handes. There-
fore commeth my folke also into captiuity
bicause they haue no vnderstandinge.
Their glory is famished with hūger, and
their pryde is marred for thirst. Therfore
gapeth hell, and openeth her mouth mar-
ueylous wyde: that their pryde, boasting,
and wealth, with such as reioyce therein,
may discende into it. Thus hath man a
fall, & is brought low, & the high loke of ye
proude shalbe layd downe. But the Lord
of hostes shalbe exalted in iudgemente,
God that is holy, is praysed in righteous-
nesse: then shal the shepe eate in order, and
the riche mennes landes that were layed
wast, shal straungers deuoure. Wo be vn-
to them that draw wickednes vnto them
with cordes of vanitie: and sinne, as it
wer with a cart rope. Which vse to speake
on thys maner: let hym make haste nowe
and go forth with his work that we may
see it. Let the counsayll of the holy one of
Israell come, and draw nie, that we maye
know it. Woe be vnto them that call euill
good, and good euill, which make darke- E
nesse light, and light darkenes, that make
sowre swete, and swete sowre. Wo be vnto
them that at wise in their own sight and
thinke themselues to haue vnderstāding.

Wo be vnto them that are stronge to sup
out wine, and expert men to set vp dron-
kennes. These geue sentence with the
vngodly for rewardes, but condemne the
iust cause of the righteous. Therfore like
as fire licketh vp ŷ straw, & as the flame
consumeth the stubble: Euen so theyr
roote shalbe as corruption: & their blos-
som shall vanishe away like dust: for they
haue cast away the lawe of the Lorde of
hostes, and blasphemed the worde of the
holy maker of Israell. Therefore is the
wrath of the Lorde kindled also against
his people, & he shaketh his hand at thē:
yea, he hath smitten so that the hilles did
tremble. And their carcases did lie in the
F open stretes like mier. And in al thys the
wrathe of God hath not ceassed, but hys
hande is stretched out still. And he shall
geue a tokē vnto a strange people, & call
vnto thē in a farre countrey: and behold,
they shal come hastely with spede. There
shall not be one faynte nor feble amonge
thē, no not a sluggish nor slippery persō.
Ther shal not one of them put of the gir-
dle from his loines, nor lowse the latchet
of hys shoe. Hys arowes are sharpe, and
al hys bones bent. Hys horse hoofes are
like flint, and his cart wheles like a stor-
my wynde, Hys cry is as it were of a lion,
and he roareth lyke lions whelpes. They
shall roare, and hantch vp the praye, & no
man shal recouer it, or get it from them.
In that daye they shalbe so fearce vppon
them as the sea. And if we loke vnto the
lande, beholde, it shalbe al darknesse and
sorow. If we loke toward heauē, behold,
it shalbe darke.

The. vi. Chapter.

Esay saw the glory of the Lord, and was sent to prophecy the desolation of Iury.

A IN the same yere ŷ king O-
ziah dyed, I saw the Lord
sitting vpon a high & glo-
rious seate, and hys trayn
filled ŷ temple. And about
hym stode Seraphins,
wherof euery one had. vi.
winges. With twain ech couered his face
with twain, hys fete, and with twain did
he flye. They cryed also eche one to ano-
ther on thys maner: holy, holy, holy, is the
Lord of hostes. The whole world is ful of
hys glory. Yea the geastes & dorechekes,
moued at his crying, and ŷ house was ful
B of smoke. Then I sayd: O wo is me, for I
am lost: in asmuch as I am a man of vn-
cleane lips, and dwel among people that
hath vncleane lippes also: for mine eyes
haue sene ŷ kyng & Lord of hostes. Then
flew one of ŷ Seraphins vnto me hauīg
a hoate cole in hys hande, whiche he had
taken from ŷ aultar with the tonges, and
touched my mouth and sayd: lo, thys hath
touched thy lips, and thyne vnrighteous-
nesse is taken away, and thy sinne forge- C
uē. Also, I heard ŷ voyce of the Lord say-
ing on thys maner: Whō shal I send, and
who wil be our messanger? Then I sayd:
here am I, sende me. And he sayd: go, and Mat. xiii.
tell thys people: ye shal heare in dede, but b.
ye shall not vnderstande: ye shall plainly Mar. iiii.
see and not perceiue. Hardē ŷ hart of this b.
people, stop their eares, & shut their eyes, Luk. viii.
that they see not wt their eyes, heare not b.
with their eares, & vnderstande not with Actes,
their hartes, & cōuert, & be healed. Then xxviii.
spake I: lord, how long? he answered: vn- Iohn. xii.
til ŷ cities be vtterly wasted wout inhabi- f.
tors & the houses wout men, til ŷ land be Rom. xi.
also desolate, & lye vnbuilded. For ŷ Lord
shal take ŷ men farre away, so ŷ the land
shal lye wast a long season, yet in it shall
succede ten kynges, & ŷ lande shal return
and be layed wast. And as the Terebinte
tree & oke in winter cast their leaues, and
yet haue their sap in them: so shal the holy
sede continue in their substaunce.

The. vii. Chapter.

The Sirians moue battail against Ierusalem.
A virgine shal beare a childe.

IT hapned in ŷ tyme of Ahaz A
the sōn of Iothā, which was
the sōn of Uziah king of Iu-
da: ŷ Razin ŷ kyng of Siria, iiii. Re.
and Pechah ŷ sōn of Romeli- xvi.
ah, kyng of Israel, wēt vp towarde Ieru- ii. Paral.
salē to be siege it: but Razin was not able xxviii.
to win it. Now whē ŷ house of Dauid (ŷ is
Ahaz) heard word therof, that Syria, and
Ephraim were confederate together, his
hart quaked (yea and the hartes also of
hys people) like as whē a tree in ŷ fieldes
is moued with the wynde. Thē sayd God
vnto Esay: goe mete Ahaz (thou and thy
sonne Sear Iasub) at the head of ŷ ouer
poole, in ŷ fotepath by the fullers ground
and say vnto hym: take hede to thy selfe,
and be stil: but feare not, neyther be faynt
harted for these two tayles: ŷ is for these
two smoking firebrandes, the wrath and
furiousnesse of Razin ŷ Syrian, and Ro-
melies sonn: bicause that the king of Si-
ria Ephraim and Romelies sonne haue
wickedly conspired against thee, saying: B
we will go vp againste Iuda, vexe them,
and

and bring them vnder vs, and set a king
there, euen the sonne of Tabeel. For thus
sayth the Lord God therto. It shal not so
go forth: neither come so to passe: for the
head citie of the Sirians is Damascus,
but the head of Damascus is Razin. And
after .lxv. yere, shal Ephraim be nomore a
people. And the chiefe citie of Ephraim is
Samaria, but ye hed of Samaria is Ro-
melies sōne. If ye beleue not, it commeth
of this: ye ye are vnfaithful to God. More-
ouer God spake once againe vnto Ahaz,
saying, require a tokē of ye Lord thy God:
whether it be towarde the depth beneth,
or towarde the heighth aboue. Then
sayd, Ahaz: I will require none, neyther
wil I tempt the Lord. The Lord answe-
red: Then heare to, ye of the house of Da-
C uid: is it not ynough for you ye ye be gre-
uous vnto mē, but ye must greue my god
also: And therfore the Lord shal geue you
a token: Beholde, a virgin shall conceiue
and beare a sonne, and (thou his mother)
shalt cal his name Emanuel. Butter and
hony shall he eate, that he may know to
refuse the euil, and chose the good. For or
euer the childe come to knowlege, to es-
chue the euill, and chose the good: the lād
(that thou so abhorrest) shalbe desolate
of both her kynges. The Lord also shall
sende a tyme vpon thee, vpon thy people,
and vpō thy fathers house (such as neuer
came since the tyme that Ephraim depar
ted from Iuda) thorow the kyng of the
Assirians. For at the same tyme shall the
Lord whistle for the flyes that are aboute
D the water of Egipt, and for the bees in ye
Assirians lande. These shall come & shall
lyghte all in the desolate valleyes, in the
holes of stones, vpō all thorny and bushy
places. At the same tyme shal the Lorde
shaue the heere of the head, and the feete,
and the bearde cleane of, with the rasor,
that he shall hier beyonde ye water name-
ly, with the king of the Assirians. At the-
same tyme shall a man liue with a cowe
and two shepe. Then bicause of the abou-
dance of milk, he shal make butter & eate
it. So that euery one which remaineth in
the lande, shall eate butter and hony. At
the same tyme al vineyards (though ther
be a thousand vines in one, and wer sold
for a thousād siluerlinges) shalbe turned
to bryares & thornes. Lyke as they shal
come into ye lande with arrowes and bo-
wes, so shall al the lande become bryares
and thornes. And as for al hilles that ar
hewen down, there shall not come vppon
them any feare of bryars and thornes.
But the cattell shalbe driuen thither, and
the shepe shal fede there.

The .viii. Chapter.

The deliuerance of the lande by Emanuel. The stone of offence, at which many shal stumble.

Moreouer, the Lord sayd vnto A
me: take thee a great leafe, &
wryte in it, as men do with a
pen: make hasty spede to rob,
and hast to the spoyle. And I
called vnto me faithfull witnesses to re-
corde. Vriah the Priest & Zachariah the
sonne of Barachiah. After that I wente
vnto the Prophetesse that had conceiued
and borne a sonne.

Then sayd the Lorde to me: geue hym
thys name: a spedy robber, an hasty spoy-
ler. For why or euer the childe shall haue
knowlege to cry father, and mother: shall
the riches of Damascus and the substāce
of Samaria be taken away by ye spoyler, B
before the king of the Assiriās. The Lord
spake also vnto me, saying: forsomuch as
thys people refuseth the stil renning wa-
ter of Silo, and put their delite in Razin
and Romelies sonne: Beholde the Lorde
shall bryng mightie and great floudes of
water vpon them: namely, the king of the
Assirians with al hys power. Which shall
clime vp vpon all hys floudes and runne
ouer all their bankes. And shal breake in
vpon Iuda, flowing and encreasing in
power till he get hym by the neck. He shal
fyll also the widenesse of thy lande, wyth
hys brode wynges, O Emanuell. Breake
down (O ye people of Assur) and ye shalbe
broken down: harken to al ye of farr coū-
tries. Muster you, and ye shalbe broken
down: prepare you to battail, and you C
shalbe torne in peces: take your counsell
together, yet must your counsell come to
nought: go in hande withall, yet shall it
not prosper, for God is with vs. For the
Lord spake thus to me in the power of
hys hande, and warned me, saying vnto
me, that I should not walke in the waye
of thys people. He sayd moreouer, rounde
with none of them whosoeuer say, yonder
people are bounde together: feare them
not, neyther be afrayd of them, but sancti-
fie the lord of hostes, let him be your feare
and dread. For he shalbe the holy place to
flye to, and stone to stumble at, the rocke
to fall vppon, a snare and net to both the
houses of Israell, and the inhabitors of
Ierusalem. And many shall stumble, fall,
and be broken vpon hym: yea, they shalbe

XUM

D snared and takẽ. Now lay the witnesses
together, and seale the law with my disci
ples. Thus will I wayte vpon the Lorde
that hath turned hys face from ẏ house of
Jacob, and I wil loke for hym. But lo, as
for me and the children which the Lorde
hath geuen me: we are a tokẽ and a wõ-
der in Israell, for the Lord of hostes sake
which dwelleth vpon ẏ hill of Sion. And
if they say vnto you: aske counsayle at the
Sothsaiers, Witches, charmers, and cõ-
iurers, then make them thys answere: Is
there a people any wher, that asketh not
counsel at hys God? * Should men run
vnto the dead for ẏ liuing? If any man
Lu.xxiiii. b. want light, let hym loke vpon ẏ law, and
the testimonie, whither they speake not
after thys meaning. If he do not thys, he
stumbleth and suffreth hunger. And if he
suffer hunger he is out of pacience, and
blasphemeth his king and hys God. Thẽ
loketh he vpward, and downward to the
earth: and beholde, there is trouble and
darknes, vexation is rounde about him,
and the cloude of error. And out of suche
aduersitie shal he not escape. Euen lyke
as in tyme past, it hath ben wel sene, that
the lande of Zabulon, and the lande of
Nepthaly (wher through the sea way ge-
eth ouer Jordan into the land of Galile)
was at the first in litle trouble: but after-
ward sore vexed.

The.ix.Chapter.

He prophecieth of Christes natiuitie and domi-
nion.

A The people that walke in darknesse
haue sene a great lyght. As for thẽ
that dwell in the lande of the sha-
dow of death, vpon them hath the lyght
shined. Thou hast multiplied the people
Osa.cix.c and not increased their ioy. They reioyce
before thee, euen as men make mery in
haruest: and as men that haue gotten the
victory, when they deale the spoyle. For
thou hast broken the yoke of the peoples
burthen, the staffe of hys shoulder, and
the rodde of hys oppressor, as in ẏ dayes
of Madian. And truly euery bataile that
the warrior accomplisheth, is done wyth
B confused noyse, and defiling their garmẽ-
tes with bloud. But thys battaile shalbe
with burning, and consuming of fire. For
vnto vs a childe is borne, and vnto vs a
sonne is geuen. Upon hys shoulder doth
the kingdom ly, and he is called with his
own name, wonderful: The geuer of cõ-
saile, the mighty God, the euerlasting fa-
ther, the Prince of peace: he shal make no
end to encrease ẏ kingdome & peace, and
shal sit vpon the seate of Dauid, & in hys
kyngdom to set vp thesame, and to sta-
blish it with equitie and righteousnesse,
from henceforth for euermore. Thys shal
the gelousy of the Lord of hostes brynge
to passe. The lord sent a word into Jacob C
thesame is come into Israell. And al the
people of Ephraim shal know, and they ẏ
dwel in Samaria, that cã say with pride
and hye stomackes, on thys maner. The
tyle work is fallẽ down, but we will build
it with squared stones. The mulbery tim
ber is broken, but we shal set it vp againe
with Cedre. Neuerthelesse, the Lord shall
prepare Razin the enemy against them,
and so order their aduersaries, that the
Sirians shal lay holde vpon them before
and the Philistines behinde: and so de-
uoure Israell with open mouth. After all
thys is not the wrath of the Lord ceased,
but yet is hys hand stretched out stil. For
the people turneth not vnto him ẏ chasti-
seth them, neyther do they seke the Lord
of hostes. Therfore hath the Lord roted
out of Israell both head and taile, braũch
and twigge, in one day. By ẏ head is vn-
derstande the Senatoure and honorable
man, and by the tayle the Prophete that
preached lyes: for all they which enforme
the people ẏ they be in a right case, suche
be disceiuers. Such as men thynke also
to be perfect among these, are but cast a-
wayes. Therfore shal the Lord haue no
pleasure in their younge men, neither fa- D
uor their fatherlesse and widowes. For
they are altogether hipocrites and wyc-
ked, and all their mouthes speake folly.
After all thys is not the Lordes wrath
ceased: but yet hys hande is stretched out
still. For vngodlinesse burneth, as a fyre
in the briers and thornes. And as it wer
out of a fire in a wood, or a redde bush, so
ascendeth the smoke of their pryde. For
bicause of the wrath of the Lord of hostes
is the land ful of darknes, and the people
be consumed, as it were with fier: no man
doth spare hys brother, but he robbeth on
the ryght hãd, and doth famish, he eateth
on the left hand, and he shal not haue y-
nough. Euery man shal eate the fleshe of
hys own arme. Manasses, shal eate Eph-
raim, and Ephraim Manasses: and they
both shal eate Juda. After al thys is not
the

the Lordes wrath ceased, but yet is hys
hand stretched out stil.

The.x.Chapter.

He threatneth the oppressoures of the pore, and prophecieth against Senacherib.

A WO be vnto them ẏ make
vnrighteous lawes, and
deuise things which be so
hard for to kepe, whertho
row ẏ pore are oppressed
on euery syde and the in-
nocẽtes of my people rob-
bed of iudgemẽt: ẏ widowes may be their
pray, and ẏ they may rob the fatherlesse.
What wil ye do in time of the visitacion, &
when destruction shall come from farre?
To whom wil ye run for help? and to whõ
wil ye geue your honor, that he may kepe
it? ẏ when I withdraw my hand, ye come
not amõg the prisoners, or lye amõg the
dead. After all thys doth not ẏ wrath of ẏ
Lord cease, but yet is hys hande stretched
out still. Wo be also vnto Assur, which is a
staffe of my wrath, in whose hande is the
B rod of my punishmẽt. I shal sende hym a-
mong those hipocritish people, amõg the
people ẏ haue deserued my dissfauoure,
shal I sende hym, ẏ he may vtterly robbe
them, spoyle them, & treade them downe,
lyke the myre in the strete. Howbeit, hys
meaning is not so, neyther thynketh hys
hart on thys fashion. But he imagineth
only, how he may rote out & destroy much
people for he saith: are not my Princes al
kynges? Is not Calno as easy to wyn as
Charchamis? Is it harder to cõquere Ha-
math than Arphad? Or is it lighter to o-
uercome Damascus, than Samaria? As
who say: I wer able to win the kyngdom
of the Idolaters and their Gods: but not
Jerusalem, & Samaria. Shal I not doe
C vnto Jerusalẽ & their ymages, as I dyd
vnto Samaria and their idols? Wherfore
the lord sayth: Assone as I haue perfour-
med my whole work vpõ the hill of Sion
and Jerusalẽ, then wil I visit ẏ noble &
stout hart of ẏ kyng of Assiria, wyth hys
proude lokes. For he standeth thus in his
own cõceit: thys do I through ẏ power of
myne own hande, & through my wisdom
For I am wyse: I am he that remoue the
landes of ẏ people: I rob their treasures,
and (lyke one of ẏ worthies) I driue them
from their hie seates. My hand hath foũd
out the strength of the people, as it wer a
nest. And like as egges that wer laid here
and there, are gathered together: so do I
gather all countries. And ther is no man D
that dare be so bold, as to touch a fether:
that dare open hys mouth, or once whis-
per. Shall the axe boast it selfe against
hym that heweth therewith? or doth the
saw make any bragging against hym
that ruleth it? That were euen lyke, as if
the rod did exalt it selfe against him that
beareth it: or as though the staffe shoulde
magnifie it selfe, as who say, it were no
wood. Therfore shal the Lord of hostes
send hym among hys fatlyngs, leanesse, &
burne vp hys glory, as it were with a fire
But the light of Israell shall be the fyre,
and hys Sãctuary shalbe the flame, and
it shall kyndle and burne vp hys thornes
& bryers in one day: yea, all ẏ glory of hys
woods and fieldes shalbe consumed with
body & soule. And they shalbe as an host E
of men, whose standerd bearer fayleth.
The trees also of the field which remaine
shalbe of such a number, ẏ a child may tel
them: after that day shal the remnaunt of
Israell and such as are escaped out of the
house of Jacob, seke no more comfort at
hym that smote them, but in faythfulnes
and truth shall they trust vnto the Lorde,
the holy one of Israell. The remnaunte,
euen ẏ posteritie of Jacob, shal cõuert vn-
to God ẏ mighty one. For though thy peo-
ple (O Israell) be as ẏ sande of ẏ sea, yet
shall ẏ remnaunt of them cõuert in hym. F
Perfit is the iudgemẽt of hym ẏ floweth
in righteousnesse, and therfore ẏ Lord of
hostes shall perfitly fulfill the thing that
he hath determined in the middes of the
whole world. Therfore, thus sayth the
Lord God of hostes: thou my people, that
dwellest in Siõ, be not afrayd, for ẏ king
of the Assirians. He shal smyte thee wyth
a rod, & shall wag hys staffe at thee, as the
Egiptians did somtyme. But sone after
shall my wrath and mine indignation be
fulfilled in ẏ destruction of them. Moreo-
uer, the Lorde of hostes shall prepare a
scourge for hym, lyke as was the slaugh-
ter of Madiã vpõ ẏ rock of Oreb. And he G
shall lift vp hys rod ouer ẏ sea, as he dyd
somtyme ouer the Egiptians. Then shall
hys burthen be taken from thy shoulders
and hys yoke from thy necke: yea the same
yoke shalbe corrupt for very fatnesse. He
shal come to Aiath, & go through towarde
Migron: at Michmas shal he lay vp his
harnesse, & go ouer ẏ forde. Gibea shall
be their resting place: Ramath shall be a-

stayd: Gibea Saul shal flye away. The
voyce of the noyse of thy horses (O daugh
ter Gallim) shalbe hard vnto Lais, and to
Anothoth, which also shalbe in trouble.
Madmena shal tremble for feare, but the
citezins of Gabin are manly, yet shall he
remaine at Nob ẏ day. After that shall he
lift vp his hand against the mount of the
daughter of Sion, the hill of Jerusalem.
But see the Lord God of hostes shal take
away the proude from thence with feare.
He shal hew down the proude, and fel the
hye mynded. The bushes also of ẏ wood
shall he rote out with yron, and Libanus
shal haue a mightie fall.

The.xi.Chapter.

He prophecieth of the natiuitie of Christ, and of his people: of the remnaunt of Israell, and of the faith of the heathen or Gentiles.

A And there shal come a rodde
forth of ẏ kinred of Isai, and
a blossome shall florish out of
his rote. The spirit of ẏ Lord
shall light vpon him: ẏ spirite
of wisdom and vnderstanding, ẏ spirit of
counsell and strength, the spirit of know-
lege and of the feare of ẏ Lord: and shall
make him feruent in the feare of god. For
he shall not geue sentence after the thing
that shalbe brought before his eyes, ney-
ther reproue a matter at the first hearing
but with righteousnesse shal he iudge the
pore, and with holinesse shall he reforme
B the simple of the world. He shal smite the
world with the rod of hys mouth, and w
the breth of his mouth shal he slaye ẏ vn-
godly. Righteousnesse shalbe ẏ girdle of
his loines: truth and faythfulnesse, ẏ gir-
ding of his raines. The wolfe shall dwell
with ẏ lambe: & ẏ Leopard shal lye down
by ẏ goate. Bullockes, lions, and cattell
shall kepe company together, so ẏ a litle
childe shall rule them. The kow and the
beare shall fede together, & their young
ones shall lye together. The liō shall eate
strawe like the oxe or the kow. The childe
C while he sucketh shal haue a desire to the
serpentes nest, & when he is weaned, he
shall put his hande into ẏ cockatrice den.
No mā shall do euill vnto another, no mā
shall destroy another, in all the hill of my
holinesse. For ẏ earth shalbe ful of ẏ know
lege of ẏ Lord, euen as ẏ sea floweth ouer
with water. And in ẏ day shall ẏ gentiles
enquire after ẏ rote of Jesse which shalbe
set vp for a tokē vnto the people, and his
dwelling shalbe glorious. At ẏ same time
shall ẏ Lord take in hande againe, to cō-
quere ẏ remnāt of his people (which shal-
be left aliue) from ẏ Assirians, Egiptians
Arabians, Morians, Elamites, Calders,
Antiochians: and from ẏ Ilandes of ẏ sea
And he shal set vp a tokē among ẏ genti-
les, and gather together ẏ dispersed of I-
raell: yea, and the outcastes of Juda from
the.iiii.corners of the world. The hatred
of Ephraim also and enemies of Juda
shalbe cleane roted out. Ephraim shall
beare none euill will to Juda, and Juda
shall not hate Ephraim: but they both to- D
gether shall flye vpon ẏ shoulders of the
Philistines towarde the west, and spoile
them together ẏ dwell towarde the east.
The Idumites and the Moabites shall
let their handes fall, and the Ammonites
shalbe obedient vnto them. The Lord al-
so shall cleaue ẏ tonges of ẏ Egiptiās sea,
and with a mightie winde shall he lyft vp
hys hande ouer Nilus, and shal smite his
vii.streames, and make men go ouer dry
shod. And thus shall there be a way for
his people that remaineth, from the Assi-
rians: like as it hapned to the Israelites
what tyme they departed out of the land
of Egipt.

The.xii.Chapter.

The song of the churche for the obtayning of ẏ victory and ouercomming of the world.

So ẏ then thou shalt say: O A
Lord I will thanke thee, for
thou wast displeased at me:
but refraine thou from thy
wrath, and comfort me. Be-
holde, God is my saluation in whom I
will trust, and not be afrayd. For ẏ Lorde
God is my strength and my song, he also
is become my saluation. Therfore w ioye
shall ye draw water out of the welles of ẏ
Sauiour, and then shal ye say: geue thā-
kes vnto the Lord, call vpō his name, de- B
clare hys counsailes among the people,
kepe them in remembrance, for his name
is excellent. O syng prayses vnto ẏ Lord,
for he hath done great thinges, as it is
knowen in all ẏ world. Cry out, and sing
thou that dwellest in Sion: for great is ẏ
holy one of Israell in the middest of the.
sea.

The.xiii.Chapter.

He prophecieth the destruction of Babilon: the captiuitie and the commyng againe of the people.

This

A This is the heauy burthen
of Babilon, which Esay ẏ
sonne of Amos did see.
Lift vp ẏ banner vpō the
hie hil, cal vnto thē, holde
vp your hand, ẏ the prin-
ces may go in at ẏ dore. I
haue sent for my deputies & my giauntes
(sayth ẏ Lord) which shal execute wrath.
I wil call for such as triumph in my glo-
ry. There is a noise of a multitude in the
mountaines, like as of a great people: a
rushing as though ẏ kingdomes of ẏ na-
tions came together. (And ẏ Lord of ho-
stes mustereth his army to battaile. They
come out of a farre coūtrey, from ẏ ende of
heauen: euen ẏ Lord himself wᵗ the mini-
sters of hys wrath, to destroye the whole
lande. Mourne ye, for the day of the Lord
is at hande, and shall come as a destroyer
from the almightie. Therfore shal al han-
des be letten down, & al mennes heartes
shalt melt away, they shal stande in feare
B carefulnesse and sorow shall come vppon
them, and they shall haue paine, as a wo-
man that trauaileth with childe. One
shalbe abashed of another, and their faces
shall burne lyke the flame of fier. Behold,
the day of the Lord shal come, terribly, ful
of indignation, furoure, & wrath to make
the lande waste, & to rote out the sinners
therof. For the starres and planets of hea
uen shal not geue their lighte: the sunne
shalbe darkned in the rising, & the moone
shal not shine with hys lyght. And I will
punish ẏ wickednesse of ẏ world, and the
synnes of ẏ vngodly, sayth ẏ Lord. The
hye stomackes of ẏ proude will I take a-
way and wyl lay down ẏ boasting of Ty-
rantes I wil make a man dearer thā fine
C golde & a man to be more worth than a
golden wedge of Ophyr. Therfore I will
shake ẏ heauen, and ẏ earth shall remoue
out of her place: in ẏ wrath of ẏ lord of ho-
stes, and in ẏ day of hys fearefull indig-
natiō. And Babilō shalbe as an hūted or
chaced Doe, & as a shepe ẏ no mā taketh
vp. Euery mā shal turne to his own peo-
ple, & flye ech one into his own lād. Who-
so is founde alone shalbe shot thorowe.
And whoso gather together shalbe de-
stroyed with the sweard. Their children
shalbe slaine before their eyes, their hou-
Psalme. ses spoyled, and their wiues rauished. For
cxxxvii.a lo, I shall bryng vp the Medes against
them, which shall not regarde siluer, nor
be desirous of gold. With bowes shal they
destroy the yong children and haue no pi-
tie vpon wemen with childe and their fa- D
ces shall not spare the children. And Ba-
bilon (that glory of kingdomes and beau-
tie of the Caldees honor) shalbe destroy-
ed, euen as God destroyed Sodom & Go-
morra. It shall not endure for euer, ney-
ther shal there be any more dwelling ther
from generation to generatiō. The Ara-
bians shall pitch no tentes there, neyther Ge.xix.a
shall the shepeheardes make their foldes
there any more: but fearefull wyld beastes
shall lye there, and the houses shalbe full
of great owles. Estriches shall dwell ther
and Apes shal daunce there: wilde cattes
shall cry in the palaces, and dragōs shal-
be in the pleasant houses. And as for Ba-
bilons tyme it is at hand, and her dayes
shal not be prolonged.

The.xiiii.Chapter.

The returne of the people from captiuitie. The prosperitie of the people of God, and affliction of their enemies. The pride of Babilon.

But the Lord wyll be mercy- A
full vnto Iacob, and will yet
chose Israell againe, and set
them in their owne lande.
Straungers shal cleaue vn-
to them, and get them to the house of Ia-
cob. The people shall take them and ca-
ry them home to their own lande. And
make them to enherite the house of Isra-
ell in the land of the Lord, that they may
be seruauntes and handmaydens of the
Lorde. They shall take those prisoners B
whose captiues they had bene afore, and
rule those that had oppressed them. When
the Lord now shall bryng thee to rest frō
the trauaile, feare, and hard bōdage, that
thou waste laden withall: then shalt thou
vse thys mockage vpon the king of Babi-
lon, and say: How happeneth it that the
oppressoure leaueth of. Is the golden tri-
bute come to an ende: The lord hath bro-
ken the scepter of the vngodly, and ẏ rod
of the Lordly. Which when he is wrothe
smiteth the people with cōtinual strokes,
and tirannously raigneth ouer the hea-
then, whom he persecuted without com- C
passion. And therfore the whole world is
now at rest, and quietnesse: and men syng
for ioy. Yea, euen the Fyrre trees and Ce-
ders of Libanus, reioyce at thy fal, saying
Now that thou art layd down, ther come
no mo vp to hew down vs. Hell also be-
neth trembleth to mete thee at thy com-

ming, and for thy sake hath raysed his
dead, and all mightie men and Princes
of the earth. Al kynges of the earth stand
vp from their seates, that they may al an=
swere, and speake vnto thee. Art thou be=
come weake also as we? art thou become
lyke vnto vs? Thy pompe and thy pryde
is layed down into the pit, and so is the
melody of thy instrumentes. Wormes be
layed vnder thee, and wormes be thy co=
D uering. How art thou fallen from heauen
(O Lucifer) thou faire morning childe?
how hast thou gotten a fall euen to the
grounde and art become weaker thã the
people? For thou saydest in thyne hearte:
I will climb vp into heauen, & exalt my
throne aboue, beside the starres of God.
I will sit also vpon ye holy mount toward
the North, I wil climb vp aboue the clou=
des and wil be like the highest of all. Yet
thou shalt be brought down to the depe
of hell. They that seke thee shal narowly
loke vpon thee, and thinke in themselues
saying is thys the man that broughte al
landes in feare and made the kingdoms
afrayd? Is thys he that made the world
in a maner waste, and layed the cities
to the grounde, which let not hys pryso=
ners go out? The kynges of the nations
lye euery one in his own house with wor
ship, and thou art cast out of ye graue like
a filthy abhominable braunche: like as
E dead mennes raiment ye are shot thorow
with the sweard, and go down to the sto=
nes of ye depe: as a dead corse that is tro=
den vnder fete, and are not buried with
them. Eue bicause that thou hast wasted
thy lande, and destroyed thy people. The
generation of the wicked shalbe without
honor for euer. Let there a way be sought
to destroy their children, that be in their
fathers wickednesse, that they come not
vp againe to possesse the land, and fil the
world full of enemies. I wil stande vp a=
gainst them (sayth the lord of hostes) and
rote out the name and remnaunt, sonne,
and sonnes sonne of Babilon (sayth the
Lord) and will geue it to the Otters, and
will make water puddels of it. And I wil
swepe them out with ye besome of destruc=
F tion, sayth the Lord of hostes. The Lorde
of hostes hath sworne an othe, saying: It
shall come to passe as I haue determined
and shall be fulfilled as I haue deuised.
So that Assiria shall I destroy in my lãd
and vpon my mountaines will I treade
him vnder fote. Where thorowe hys yoke
shall come from them, and his burthen
shalbe takẽ from their shoulder. This de=
uise hath God taken thorowe the whole
world: and this is his hande stretched out
ouer all people. For if the Lord of hostes
determine a thing, who is able to disanul
it? And if he stretch forth his hande, who
may holde it againe? The same yere that
kyng Ahas dyed, God threatened on this G
maner: reioyce not (thou whole palestina)
bicause the rod of hym that beateth thee
is broken, for out of the serpentes rote
there shall come an adder, and the fruite
shalbe a firy flying worme. But the firste
borne of the poore shalbe fed, and the sim
ple shall dwell in safetie. Thy roote also
will I destroy with hunger, and it shall
slay thy remnaunt. Mourne thou port,
wepe thou citie, for (O whole lande of
Palestina) thou art layed wast, for there
shall come from the north a smoke ye not
one alone may abide in his place. Who
shall then answere the messengers of the
Gentiles? For the Lord hath stablished
Sion, and the poore of hys people that be
therin, do put their trust in hym.

The.xv.Chapter.

A prophecie against Moab.

This is the heuy burthen vpõ A
Moab Ar of Moab was de=
stroyed and ouerthrowen in
the night season. Kir also in
Moab was destroied, and pe
rished in the night. They went vp to the
ydols house, euẽ to Dibon, to the hie pla=
ces to wepe for Nebo, and Moab did
mourne for Medba: all their heades wer
balde, and all their beardes shauen. In
their stretes are they girded about wyth
sackecloth. In all the toppes of their hou=
ses and strets, shalbe nothing but mour= B
ning and weping. Hesbõ and Eleale shall
cry, that their voyce shalbe hard vnto Ja=
haz. The worthies also of Moab shall
bleate out and cry for very sorow of their
mindes: Wo shal my heart be for Moabs
sake. They shall flye vnto the citie of Zo=
ar, which is like a faire younge bullocke
of.iii.yere olde, for they shall al go vp to
Luith weping. Euen so by the way to=
warde Horonaim they shal make lamen=
tation for their vtter destruction. For the C
waters of Nimrim shalbe dryed vp, by
reason wherof the grasse is withered, the
herbes destroyed, and the grene thinges
gone. For the residue that he hath done.
they

they are fory. As for their substance, y enemies
haue caried them to y brooke of the
willowes. For y cry went ouer the whole
lande of Moab: vnto Eglaim, and vnto
Beer Elim, was ther nothing but mourning,
bicause the waters of Dimon were
full of bloud: for I y Lord shal sende more
D bloud vpon Dimon, and Lions vpon the
remnant of the lande, and on them that
are escaped from Moab.

The.xvi.Chapter.

The destruction of Moab.

A Sende the Lord of y world
a lambe from the rocke y
lyeth towarde the desert,
vnto the hill of y daughter
Sion. For as for the
daughters of Moab, they
shalbe as a trebling bird
that is put out of haruest for they shal cary
them vnto Arnō: gather your counsail,
come together in iudgement, couer vs w
your shadow in the midday, as the nyght
doth hide the chaced, and bewray not thē
B that are fled, let my persecuted people
dwell among you. Moab, be thou their
refuge against the destroyer: for the aduersary
is brought to nought, the robber
is vndone, the tirant is wasted out of the
land. And in mercy shall the seate be prepared,
and he shall sit vpon it in the truth
in the tabernacle of Dauid, iudging and
seking iudgement, and making hast vnto
righteousnesse. We haue heard of y pryde
of Moab, he is very proude, presūpteous,
arogant, and ful of indignation, and vain
are hys lyes. Therfore shall Moab make
lamentation bicause of the Moabites
(that shalbe slaine) yea, they shall wayle
altogether. Bicause of the foundatiōs of
the citie that is made of bryck, shall ye cō-
playne: euen ye lame people that are lefte
only behynde.

For the vines of Hesbon are cut down:
as for the vine of Sibna, the lordes of the
C heathen haue broken down her principal
braunches: they are come euen vnto Iazer
they went on wādryng vnto the wildernesse.
Her goodly braūches wer throwē
down as they went ouer y sea. Therfore
wil I mourne for Iazer, and for the
vine of Sibna. I wil poure my teares vpon
thee O Hesbō and Eleale, for the cry
of thine enemies is fallen vpon thy sommer
fruites and vpon thy haruest. The
mirth and there is taken away out of the
plentifull fielde, and in the vineyardes,
there shalbe no ioy nor gladnesse. The
treader shall treade out no wyne in the D
presses, the song of their mery there haue
I layed down. Wherfore my bowels shall
romble like an harpe, for Moabs sake, &
myne inwarde partes, for the cities sake
that is made of brycke. And it shall come
to passe, that when it is seen that Moab
shalbe made wery of hys hyl chappels, he
shall come to hys temple to pray, but he
shal not be able. So then, thys is the saying
y the Lord hath spoken concerning
Moab since that tyme. But now y Lorde
hath spoken, saying: in three yeres, which
shalbe as the yeares of an hired seruant,
shall the glory of Moab be turned into
confusion, thorowout all hys multitude,
which is very great. And that whiche remaineth,
shalbe very small and feble.

The.xvii.Chapter.

A prophecy against Damascus.

THys is y heauy burthen vpon A
Damascus: beholde, Damascꝰ
is takē away to be no more
a citie, but shalbe an heape of
brokē stones. The wast cities
of Aroer shalbe foldes for cattell, whiche
shall lye there, and there shalbe none to
fray them away. Ephraim also shall no
more be strong, and Damascus shall no
more be a kingdome, and the remnant of
Siria shalbe as the glory of the children
of Israell, sayth the Lord of hostes. And
in that day it shall come to passe that Iacob
shalbe made very poore, and the fatnesse
of hys flesh shall waxe leane. And he
shalbe as one that gathereth vp corne in
haruest, euen lyke hym whose arme reapeth
the eares of corne. He shalbe also like
hym that gathereth eares of corne in the
valley of Rephaim. Some gathering in
dede shall there be left in it, euen as in the
shaking of an oliue tree, there remaine
two or three beryes in the top of y vppermost
bough, and .iiii. or .v. in y brode fruitfull
braunches therof sayth the Lord god
of Israell.

Then shall man turne againe to hys B
maker, and hys eyes shall haue respect to
the holy one of Israell. As for the aulters
which are hys own handy worke, he shal
not regarde them, and the thinges y hys
fyngers haue made (as groues and ymages)
those shal he not caste hys eye vnto.

In that day shall their strong cities be as the forsaken shrubbes and braunches, which they left bicause of the children of Israell: and the land shalbe desolate. Bicause thou hast forgotten God thy saluation, & hast not ben mindful of thy strong rock, therfore shalt thou set pleasant plātes, and shalt graffe the braunche of anothers mānes vine. In the day shalt thou make thy plant to grow, and early in the morning shalt thou make thy sede to florish. The haruest shalbe gone in the daye of inheritance, and ther shalbe sorow without hope of comfort.

C Woe shalbe to the multitude of muche people, which shall make a sounde like ȳ noise of the sea. And the violēce of the nations, which shal rage lyke the rushing in of many waters: euen like many waters shall ȳ people rage. God shal rebuke him, and he shall flye farre of. He shalbe chased away like as dry strawe vpon the mountaines before the winde: and like a thing that turneth before the storme. At euen, beholde, there is trouble: and or euer it be morning loe, he is gone. Thys is the portion of them that oppresse vs, and the lot of them that rob vs.

The .xviii. Chapter.

A prophecy against Egipt.

A O That land ȳ trusteth vnder ȳ shadow of winges, ȳ lande which is beyonde ȳ waters of Ethiopia. Sēding messangers by the sea, euen in vessels of reedes ouer the water. Get you hence (ye spedy messāgers) to a nation ȳ is scattered abrode, & robbed of that they had, a fearefull people from their beginning hitherto: a nation troden down by litle and litle, whose landes the flouds haue spoyled. All ye inhabitours of the world and indwellers of ȳ earth, loke vp when he setteth a token in ȳ mountaines and harken when he bloweth with the trompe. For so the Lord sayd vnto me: as for me, I will take my rest, and loke vpon the matter in my habitation, like a fayer
B heate after the raine, and lyke a cloude of dew in the heate of haruest.

For afore the haruest when ȳ braunch is growen, there shal come ripe fruite out of the floure: and he shal cut down the increase with sithes, and the braūches shal he take away w hokes. Thus shall they be left together vnto the foules of ȳ moūtaines, and to the beastes of the earth: for in sommer the birdes shal remaine vpon it and euery beast of the lande shalbe vpō it in the wynter. In that tyme shal there a present be brought vnto the lord of hostes, euē a people that is scatered abrode and robbed of that they had: ȳ same people which haue bene fearefull from their beginning hitherto, a nation trodē down by litle and litle, whose lande the floudes haue spoyled: to the place of the name of ȳ Lord of hostes, euen to the mount Sion.

The .xix. Chapter.

A prophecy against Egipt.

The heauy burthē of Egipt: I Beholde the Lord rideth vpon a swift cloude & shall come into Egipte: and the Idols of Egipt shall tremble at the presence of hym, and the heart of Egipt shall quake in the middest of her. And I wyll set the Egiptians one against another, so that one brother shall fyght against another, and one neighbour against another, citie against citie, and Realme against Realme. The mynde also of Egipt shal be cleane without counsell within it selfe, and the deuice that they take will I destroy, so that they shall seke counsell at Idols, and at sorcerers, at workers with spirites, & at southsayers. And the Egiptians wyll I geue ouer into the hande of a marueilous cruell Lord, and a mightie kyng shall haue dominion ouer them, sayth the Lord God of hostes: the waters of the sea shall fayle, and the ryuer shall decrease, and be dryed vp: the waters shalbe drawen out, the ryuers of Egipte shalbe emptied and dryed
vp, the reedes & flagges shalbe cut down B
The grasse in the ryuer and by the riuers banke, and all that groweth by the riuer shall wither away, and bee broughte to naught. The fishers also shall mourne, and all they that cast angle into the water, shall make lamentatiō: and they that lay forth their net beside the waters shalbe roted out. Moreouer, they that worke in flax and make fyne workes, shalbe cōfounded: and so shall they that weue open workes. For their open works shalbe euē destroyed: and al they that make pondes and stues for fysh shall come to naughte. But ye folish princes of Zoā ye wyse coūsailers of Pharao, whose wit is turned to folishnesse, howe saye ye vnto Pharao:

I am sonne of wise men, and of auncient
kinges. Where are now the wisemen? Let
them tell thee (if they can) what the Lord
of hostes hath deuised vpon Egipt. The
C Princes of Zoan are become foles, the
Prynces of Noph ar disceaued, they haue
disceaued Egipt, euen they ẏ were taken
for the chiefe kinred therof. In ẏ middest
of it hath the Lorde poured the spirite of
wickednesse, and they haue disceaued E-
gipt in euery worke therof: euen as a dro-
ken man stackereth in his vomite. Ney-
ther shall the head or tayle, the braunche
or reede, be able to do any worke in Egipt.
In that day shall Egipt be lyke vnto we-
men: it shalbe afrayd and stande in feare
at the motion of the hande of the Lord of
hostes, which he shaketh ouer it. And E-
gipt shalbe afrayd of the lande of Juda,
so that euery one which maketh mention
of it, shalbe afrayd thereat bicause of the
counsel of the Lord of hostes which he de-
uiseth for it. In that day shall .v. cities in
the lande of Egipt speake the language
of Canaan, and sweare by the lord of ho-
stes, the citie of desolation, shalbe called
one of them. In that day shall the aultare
of the Lord be in the middes of the lande
of Egipt, and thys title beside it: vnto the
Lord. And it shall be a token and a wit-
nesse vnto the Lord of hostes in the lande
of Egipt. For they shall cry vnto the Lord
bicause of such as trouble them, and he
shal sende them a Sauioure, and a great
man to deliuer them. And the Lord shal-
be knowen in Egipt and the Egiptians
shall know the Lord in that day, and doe
Sacrifice and oblation: yea, they shall
vowe a vow vnto the Lord and perfourm
it. The Lord also shall smite Egipt sore, &
heale them againe: and they shalbe con-
uerted vnto the Lord and he shalbe intre-
ted of them, and shall heale them. In that
D day shall there be a common way out of
Egipt into Assyria, and Assiria shall come
into Egipt: and Egipt into Assiria: so that
the Egiptians and ẏ Assirians shal serue
the Lord together. In that day shall the
nation of Israell be ẏ thirde with Egipt
and Assiria, and they shalbe blessed in the
middes of the lande, which lande ẏ Lord
of hostes hath blessed, saying: blessed is
my people of Egipt: Assur also is ẏ worke
of mine handes: and Israell is myne in-
heritance.

The .xx. Chapter.

Against Egipt and Ethiopia.

In the yere ẏ Tharthā came A
vnto Asdod (when Sargon
the kyng of Assiria had sent
him) and had fought against
Asdod, and taken it. At the
same tyme spake the Lord by the hande
of Esay the sonne of Amos, saying: go and
take of the sackcloth from thy loynes, and
put of thy shoe from thy fote. And he did
so, walking naked and bare fote. And the
Lord sayd: lyke as my seruant Esay hath
walked naked and bare fote for a signe &
wonder thre yeares vpon Egipt, & Ethi-
opia: euen so shall ẏ kyng of Assiria take a
way out of Egipt and out of Ethiopia,
children and olde men, naked and bare
fote, with their loynes vncouered, to the
greate shame of Egipte. They shall be
brought in feare also, and ashamed one of
another: Ethiopia of Egipt, and Egipt of
Ethiopia, considering what glory they B
were in afore. And they that dwell in the
same Ile, shall say in that day: beholde,
thus are we regarded. Whither shall we
flye for helpe, that we may be deliuered
from the king of Assiria: And how shal we
escape?

The .xxi. Chapter.

Against Babilon, Idumea, and Arabia.

The burthen of the waste A
sea: Euen as the stormy
wether that passeth thorowe
at the none daye to
com from the wildernes,
from ẏ horrible lande. A
greuous vision was she-
wed vnto me: let one disceatful offender
come against another and one destroyer
agaynste another. Up Elam, lay siege
thou of Media, al their groning haue I
layed downe. Therfore are my loynes
filled with sorowe, heauinesse hath ta-
ken holde vppon me, as the panges
of a woman that is trauailing. It made
me stoupe when I heard it, and it vexed B
me when I sawe it. My heart panted,
fearefulnesse came vpō me. The nyght of
my volupteousnesse, hath he turned a-
gainst me into feare. While they garni-
shed the table, the watchman loked. And
whyle I was eating & drinking, it was
sayde by ye captaines: take you to youre
shylde. For thus hath the Lorde sayde
vnto me: goe, and sette a watcheman
to tell what he seeth. And he saw a cha-
ret which two horsemen sat vppon,
wyth the cariage of an asse, and the cari-
age

age of a camel. So he loked and toke dili-
gent hede: and the Lyon cryed, Lord, I
stande wayting all the whole day, & am
appointed to kepe my watch euery night
And behold, here commeth a charet of mē
with two horsemē. And he answered, and
sayd: Babilon is fallē, it is fallen, and al ÿ
ymages of her gods hath he smittē down
vnto the grounde. Thou art he whom I
must threshe, & thou belongest to my corne
C flore. Thys that I heard of ÿ Lord of ho-
stes the God of Israel haue I shewed vn-
to you. The burthen of Duma: he calleth
vnto me out of Seir: Watch man what
hast thou espyed by nyght? Watch man
what hast ÿ espied by night? The watch-
man sayd: the morning commeth, and so
doth ÿ night. If ye wil ask me any questi-
ō aske it returne and come againe. The
burthen concerning Arabia: in the plea-
sant grounde of Arabia shall ye tary all
night euē in the stretes of Dedanim. The
inhabitours of ÿ land of Thema brought
forth water to hym that was thirsty, they
preuēted hym with their bread that was
fled away. For bicause of sweardes are
they become fugitiue, euen for the drawē
sweard, and for the bent bow, and bicause
of the greuousnes of war. For thus hath
the Lord sayd vnto me: there is yet a yere
according to the yeres of an hyred seruāt,
and al the glory of Cedar shall fayle. And
the number of them that shal escape from
the bowes, shalbe minished by the mighty
children of Cedar for so the Lord God of
Israell hath spoken.

The .xxii. Chapter.

A prophecy against Ierusalem.

A THe burthen of the valley
of vision, What hast thou
to do here, ÿ thou climest
vnto ÿ housetopps? Thou
that art ful of occupying,
thou seditious and proude
citie: thy slaine men are
neyther put to death wt sweard, nor dead
in battaile. All thy captaines are fugitiue
together, the archers haue taken thē pry-
soners. Al they that are founde in thee, ar
in captiuitie together, bicause they fledd
Lu. xix. d farr of. Therfore sayd I: let me alone, and
Iere. ix. a. I wil make lamentation. Ye shall not be
able to comfort me, bicause of the destruc-
tion of the daughter of my people. For
thys is a day of trouble, of ruyne, and of
destruction that the Lorde wyll bryng to
passe in ÿ valley of vision breaking down B
the citie, and crying vnto the moūtaines
Elam bare the quiuer with a charet of
fotemen and of horsemen, and the citie of
Kir shewed the child open. Thy chief val-
ley also was ful of charets and the horse-
men set their faces directly towarde the
gate. And in that day did the enemy take
away the beauty of Iuda, and thē diddest
thou loke towarde the armoure of ÿ house
of the forest. Ye haue sene also the broken
places of the citie of Dauid, how that they
are many, and ye gathered together the
waters of the lower poole. As for the hou-
ses of Ierusalem, ye haue numbred them,
and the houses haue ye broken downe to
make the wall strong. A pit also haue ye
made betwene the two wals, for the wa-
ters of the old poole: and haue not regar-
ded the maker therof, neyther had respect
vnto hym that toke it in hande. And in C
that day did the Lord God of hostes call
mē vnto weping and mourning, to bald-
nesse, and girding about with sackcloth.
And behold, they haue ioy and gladnesse,
slaying oxen and kylling shepe eating
flesh and drinking wine. Let vs eate and i. Cor. xv.
drynke, for to morow we shal dye. And it c.
came to the eares of the Lord of hostes: Sap. ii. a.
thys iniquitie shall not be purged frō you
tyl ye dye, sayth the Lord God of hostes.
Thus sayth the Lord God of hostes: goe,
get thee vnto yonder treasurer: euen vn-
to Sebna, which is the ruler of the house
What hast thou to do here? and whō hast Esay. xxxvi. c.
thou here: that thou shouldest here hewe
thee out a sepulchre, as it were one that
heweth hym out a sepulchre on high, or
that graueth an habitation for hymselfe
in an hard rocke. Beholde, O thou man,
the Lord shall cary thee away into capti-
uitie, and shal surely couer thee with con-
fusion. The Lord shall turne thee ouer D
like a ball with hys handes, (& shal sende
thee) into a farre coūtrey, there shalt thou
dye, and there (in stede of the charettes of
thy pompe) shall the house of thy Lorde
haue confusion. I wyll dryue thee from
thy place, and out of thy dwelling shal he
ouerthrowe thee. And in that day shall I
call my seruaunte Eliakim the sonne of
Helkia. And with thy garmentes wil I
clothe hym, and with thy girdle wyll I
strength hym: thy power also wyl I com-
mitte into hys hande, and he shall be a
father of suche as dwell in Ierusalem,
and in the house of Iuda. And the Iob. xii.
keye of the house of Dauid wyll I laye Apo. iii.
vpon

vpon hys shoulder, so yͭ he shall open and
no man shall shut. He shal shut, & no man
shall open. And I wyll fasten hym as a
nayle in a sure place, and he shalbe yͤ glo-
C rious seate of hys fathers house. More-
ouer, all generations and posterities shal
hang vpon hym all the glory of their fa-
thers house, all vessels both great & smal,
and al instrumentes of measure and mu-
sike. In that day (sayth yͤ Lord of hostes)
shal the nayle that is fastned in the sure
place, depart, be broken and fall: and the
burthen that was vpon it, shalbe pluckte
away: for so the Lord hath spoken.

The .xxiii. Chapter.

A prophecy against Tirus, and a promise that it shalbe restored againe.

A The burthen of Tyre: Mourne ye
shippes of Tharsis, for there cometh
such destruction, yͭ ye shall not haue
an house to enter into: out of the lande of
Citim haue they knowlege of this plage.
Be still ye that dwell in the yle: the mar-
chauntes of Zidon, and such as passe ouer
the sea, haue made thee plenteous. The
corne that groweth by the great waters
of Nilus, and the fruites of the riuer wer
her vitailes, so that it became a common
mart of the nations. Be ashamed thou Zi-
don, for the sea (euen the strēgth of yͤ sea,)
hath spoken, saying: I haue not trauailed
nor brought forth children, nor nourished
vp yong mē or brought vp virgins. Whē
tidinges commeth to the Egiptians, they
shalbe sory for the rumoure that goeth of
Tyre. Get you to Tharsis, mourn ye that
B dwel in yͤ yle. Is not thys that glorious
citie of yours, which hath ben of olde an-
tiquitie? Her own fete shal cary her forth
to be a soiourner into a far countrey. Who
hath deuised thys against Tyre (that ge-
ueth garlandes vnto other cities) whose
marchauntes are prynces: and whose cap-
taynes are honorable in the world? Euen
the Lord of hostes hath deuised thys, to
put down the pryde of al such as be glori-
ous, and to minish all them yͭ be proude
vpon earth: get thee out of the lande vnto
the daughter of Tharsis: seing thou hast
no more strēgth. He that smote the king-
domes together, holdeth out hys hand o-
uer the sea, euen the Lorde hymselfe hath
geuen a commaundement against yͤ same
C common place of marchaundise, that they
shal vtterly destroy yͤ mighty therof. And
he said: make no more thy boast (O virgin
thou daughter Zidon) yͭ shalt be broughte
down: vp, get, the ouer vnto Citim: wher
neuerthelesse thou shalt haue no rest. Be-
holde thys people come not of yͤ Caldees:
but Assur made them strong with greate
shippes. They set vp the strong hold ther-
of, and destroyed hys places, & he brought
it in decay. Mourne ye shippes of Thar-
sis for your strength is broughte downe.
And in that day shall Tyre be forgotten
.lxx. yeares (according to the yeares of one
kyng) and after the ende of the .lxx. yeares
shal Tyre syng as doth an harlot. Take
an harp, and go about the citie (thou har-
lot thou hast ben forgotten) make swete
melody, sing mo songes that thou mayest
be had in remembraunce. And after the
ende of the .lxx. yeares shall the Lord visit D
Tyre, & she shal conuert vnto her reward
and shal commit fornication with all the
kingdomes of the earth yͭ are in yͤ world.
Their occupying also and their rewarde
shalbe holy vnto the Lord. Their gaynes
shal not be layd vp nor kept in store, but it
shalbe theirs that dwel before the Lorde:
that they may eate ynough and haue clo-
thing sufficient.

The .xxiiii. Chapter.

A prophecy of tribulation to come vpon yͤ world because of sinne.

BEhold, the Lord maketh A
the earth waste and emp-
ty: he turneth it vpsyde
down, & scatereth abrode
the inhabitours thereof.
And yͤ Priest shalbe as yͤ
people: and yͤ master as yͤ
seruaunt, the maistres like the mayde, the
seller lyke the byer. He that lendeth vpō
vsury, lyke hym that boroweth vppon v-
sury: the creditoure as the dettor: the
world shalbe cleane wasted and vtterlye
spoyled, for so the Lord hath spoken. The
earth is sory, and consumeth away: the
world is feble and perisheth, the proude
people of the earth are come to naughte. B
The earth also is become vnprofitable
vnder the inhabitours therof, which haue
transgressed the lawes, chaunged the or-
dinaunce, broken the euerlasting coue-
naunt. Therfore hath the curse consumed
the earth, and they that dwell therin are
fallē into trespasse. Wherfore the inhabi-
tours of yͤ earth are perished wͭ drought,
and fewe men are lefte behynde. The

wyne

wyne fayleth, the vine hath no might:all
they that haue ben mery of hart are come
to mourning. The mirth of tabrets is
layed down, ỷ noise of such as haue made
mery, is ceased, the ioy of the Harpe is at
an end. They shall drynke no more with
mirth, strong drynk shalbe bitter to them
that drynke it. The citie of vanitie is bro
ken down, euery house is shut vp, that no
man may come in. In the stretes is there
C a crying bicause of wine, al chere is bani=
shed away, the mirth of the world is gone
in the citie is left desolation, and the gate
is smitten with destruction. For in ỷ mid=
des of the world, euen among the people,
it shall come to passe, as at the shaking of
Oliues: and as the grapes are when the
wyne haruest is done: they shall lyfte vp
their voyce, and make a mery noyse, and
in magnifying of the Lord, shall they cry
out of the west. Wherefore prayse ye the
Lord in the valleyes, euẽ the name of the
Lord God of Israel, in the yles of the sea.
From the vttermost part of ỷ earth haue
we heard praises and mirth, bicause of the
righteous. And I said: I know a thing in
secret: I know a thyng in secret: wo is me
the transgressoures haue offended: ỷ trã=
gressoures haue greuously offẽded. Feare
fulnesse, the pit, and the snare, are vppon
D thee, O thou that dwellest on the earth.
It wil come to passe that whosoeuer sca=
peth the fearefull noyse, shall fall into the
pit. And he that commeth vp out of ỷ pit,
shalbe taken with the snare. For the win=
dowes from on high are open, and the
foundations of the earth are moued. The
earth is vtterly broken down, the earth
hath a sore ruine, the earth quaketh exce=
dingly. The earth shal rele to and fro, like
a dronkarde, and shalbe remoued lyke a
tent (of one nyght,) and the iniquitie ther
of shalbe heauy vpon it. It shall fall and
not ryse vp agayne. And in that day shall
the Lord visit the host aboue ỷ is on hie,
and the kynges of the world that are vpõ
the earth. And thei shalbe gathered toge=
Lu.xxi c. ther, as they that be in pryson: and they
shalbe shut vp in warde and after many
dayes shal they be visited. The mone shal
be abashed, and the sunne ashamed, whẽ
the Lord of hostes shal reigne in mounte
Sion and in Jerusalem, with worship, &
in the sight of such as shalbe of hys coun=
sell.

The.xxv.Chapter.

A thankesgeuing to god for his workes.

Thou art the lord my god, I A
will magnifie thee, I
will geue thankes vnto
thy name. For thou hast
brought wonderful thin=
ges to passe, according to
thyne olde counsels truly
and faythfully. Thou hast made of a citie
an heape of stones and brought a strong Esa.xv.
town into decay. The habitation of strã= b.
gers hast thou made to be no city, neither
shal it be builded any more. Therfore shal
the mightie people geue glory vnto thee,
the citie of the valiant heathen shal feare
thee. For thou hast bene a strength vnto
the poore and a succoure for the nedy in
hys trouble: a refuge against euil wether
a shadow against the heate. For the blast
of raging men is lyke a storme ỷ casteth
down a wal. Like as thou bringest heate
down out of a dry place: so shalt thou sup= B
presse the noyse of aliantes. The heate is
in the shadow of the cloude, the branch of
the mightie shalbe brought lowe. And in
thys mountaine shall the Lord of hostes Luke.
make vnto all people a feast of plenteous xiiii.a
and delicate things, euen of most pleasãt
and deintie dishes. And in thys mõutaine
shal the Lord destroy the couering, that
all people are wrapped in, and the han=
ging that is spred vpõ all nations. As for
death he hath destroyed it for euer. And Ose.xiii.
the Lord God shall wype away teares frõ c.
all faces, and the rebuke of hys people i.Corin.
shall he take away out of all ỷ earth. For xv.a.
so the Lord hath sayd. And in that daye it Apo.vii.c
shall be sayd: loe, this is our god, we haue and.xxi.c
wayted for him, and he shal saue vs. This
is the Lord in whom we haue hoped, we C
will be mery and reioyce in the saluation
that commeth of hym. For in thys moun=
tayne shall the hande of the Lorde ceasse,
and Moab shalbe threshed vnder hym,
euen as straw is threshed vpon ỷ groũd.
And he shall stretch out hys hande in the
middes of thẽ, (as he that swimmeth ca=
steth out his hands to swimme) and with
the strength of hys handes shal he bryng
down their pryde. The strong holde also
and defence of thy walles, hath he ouer=
throwen and cast down, and brought thẽ
to the grounde, euen vnto dust.

The.xxvi.Chapter.

A songe of the deliueraunce
of the people.

In

A IN ẏ daye shall thys song be
Pa.xxvii. i. sōg in ẏ lande of Juda.* We
haue a strong citie. Salua-
Za.ii.a. tiō shal God apoint in stede
of wals & bulwarkes.* Opē
Psalme. ye ẏ gates, that ẏ righteous
cxviii.a. people which kepeth the truth may enter
in. Their mynde is set vpon thee, bicause
Jam.v.a. thou preseruest thē* in peace, yea, euen
in peace: bicause they put their trust in
thee. Put ye your trust alway in ẏ Lorde:
for in the Lord God there is strength for
euermore.* For he hath brought down ẏ
Esa.xxv. i. hye mynded citizins. As for ẏ proude citie
he hath brought it low, euē vnto ẏ groūd
shall he cast it down, & bryng it vnto dust.
The fote, euen the fote of the poore, and ẏ
steppes of suche as be in necessitie, shall
treade it down. The path of equitie wilte
B thou graunt vnto the iuste, O thou moste
Psa.lvi. i. righteous, ẏ* shalt order the path of hym
that is righteous. Yea, in the way of thy
Jere.x.d. iudgementes, O Lord, haue we put oure
trust in thee. Thy name also, and the re-
membrance of thee is the thing that our
soule longeth for. My soule hath longed
Psalme, lxiii.i for thee al the nyght, and with my spirite
(which is within me) wil J seke the early
i.Jhon.iii.a. in the morning. For when thy iudgemēt
tes are in the earth, the inhabitors of the
world shall learne righteousnesse. Shall
the vngodly man be fauored, which hath
not learned righteousnesse, but doth wic-
kedly in the earth, where nothing ought
to be done, but that which is righteous?
He shal not see the glory of ẏ Lord. Lord
when thy hande is lift vp to strike, they se
it not: but they shal see it, and be confoun-
ded with the zeale of the people: and ẏ fire
C that consumeth thyne enemies shall de-
Phi.ii.a. uoure them. Lord vnto vs thou shalt pro-
uide peace: for thou also hast wrought all
our workes in vs. O Lord our God, other
Lordes beside thee haue subdued vs, but
Lu.xxvi k. we wyll be mindfull only of thee and thy
name: The dead wil not liue, & they that
be out of lyfe wyl not ryse agayne: there-
fore hast thou visited and roted them out,
and destroied al ẏ memory of them. Thou
hast encreased the people (O Lorde) thou
haste encreased the people and thou arte
praysed: thou hast sent them farre of, vnto
all ẏ coastes of the earth. Lord in trouble
Joh.xvi. i. haue they visited thee: they powred out
D their prayer when thy chastning was v-
pon them. Lyke as a woman with childe
that draweth nye towarde her trauell, is
sory, and cryeth in her paynes: euen so
haue we bene in thy sighte O Lord.* We Ro.viii.d
haue bene with childe and suffred paine,
as though we had brought forth winde.
For there is no saluatiō in the earth, nei-
ther do the inhabiters of ẏ world submitt
themselues. Thy dead men shall liue, euē
wt my body shal they rise againe. Awake ii.Cor.v. d.
and syng ye that dwell in duste: For thy
dew is euen as the dew of herbes, and the
earth shall cast out thē that be vnder her.
Come my people, enter thou into thy chā-
bers, and shut thy dores about thee: hyde Ge.xix.c.
thy selfe for a litle while, vntill the indig- Apo.vi.a
nation be ouerpast. For lo, the Lorde is
cōming out of hys place, to visite the wic-
kednesse of such as dwel vpon earth. The
earth also shal disclose her own bloud, and Mich.i.a.
shall nomore hide them that are slayne in
her.

The.xxvii. Chapter.

A prophecy of the comming of Christ, & destruc-
tion of Idolatrie.

IN that day, ẏ Lord wyth his A
sore great & mightie swearde i.Cor.i.b
shal visite Leuiathan the fu- Apo.xii.
gitiue serpent, euē Leuiathā
that croked serpent, & he shall
slay the dragon that is in the
sea. In that day, see that ye sing of the cō-
gregation, whiche is the vineyarde that
bryngeth forth the best wyne. Euen J the
Lord do kepe it. In due seasōs shal J wa
ter it: and least ẏ enemy do it any harme,
J wyll both nighte and daye preserue it.
There is no displeasure in me, els (when
the vineyarde bryngeth me forth bryers
and thornes) J would goe through it by
warre, & burne it vp together. Let it take
holde of my strength, & it shalbe at one wt
me, euē at one shal it be wt me. The dayes
are comming that Jacob shall take rote
Israel shalbe grene and florish, and the
world shalbe fylled with fruite. Hath he
smitten hym as sore as he did the other
that smote hym? Or is he slayne wyth so
sore a slaughter as they that slew him?
In measure doth he smite him, while B
he sendeth vnto hym such thinges, wher-
by he cōmeth to hys mynde againe. For
in the day ẏ the east wynde bloweth sore,
it taketh away the fruites. Thus therfore
shall the iniquitie of Jacob be recōciled, &
here is all ẏ fruite of the takyng away of
hys synne, if he make all the stones of the
aulters of Idols, as chalke stones, ẏ are
beaten in sunder, that their groues and
ymages

C ymages rise not vp againe. Eis shall the
strong citie be desolate: and the habitatiō
forsaken and left like a wildernesse. Ther
shall the calfe fede, and there shall he lye, &
eate vp the grasses therof. When ÿ braun-
Deutor. xxxii.b. ches of it are drye, they are broken of, and
the wemē come, and set thē on fier. * For
it is a people of no vnderstanding, & ther-
fore he that made them shall not fauoure
them, and he that created them shall geue
them no grace. And in that day shal the
Lord make a threshing from the middes
of the riuer Euphrates, vnto the ryuer of
Egipt: and ye childrē of Israel, shalbe ga-
thered together one to an[illegible] In that
day shal the great trompe[illegible]owen, so ÿ
they which were lost in the lande of Assi-
ria, and they that were banished into the
land of Egipt, shal come and worship the
Lord in the holy mount at Jerusalem.

The .xxviii. Chapter.

Against the pride of Ephraim, and against false Priestes and preachers.

A Wo be vnto thee crowne of
pryde, euen * to ÿ dronkē
people of Ephraim, whose
Esa. iii. a. great pōpe is as a floure
that fadeth away vpon ÿ
hed of the valley, of suche
as be in wealth, and are
Mat. xvi. f. ouerladē with wine. Beholde * there com-
meth a vehement and a sore day from the
Lord, like an vnmeasurable haile and pe
rilous tempest, euen like ÿ force of migh-
tie and horrible waters, that violentlye
beareth down al thinges. The crown of
pride of the dronkē Ephraemites shalbe
Esa. xl. a. troden vnder fote: * so that ÿ floure of his
fairenesse and beauty, which is in ÿ head
of the valleye of fatnesse, shall fade away
as doth an vntimely ripe figg afore har-
uest. Which when a man spieth, he loketh
vpon it, and while it is yet in hys hande,
he eateth it vp. In that day shal ÿ Lord of
hostes be ÿ crown of glory, and dyamond
of beauty vnto ÿ residue of hys people. He
B wil be also a spirit of pe[illegible]ct knowlege to
him that sitteth in iudgement, & strength
vnto them that turne away the battel to
the gate of the enemies. But they ar out
of ÿ way by reason of wine: yea, farre oute
of ÿ way are they through strōg drink. *
Esa. iii. c. The Priest also and ÿ Prophet are gone
astray by the meanes of stronge drynke,
they are dronken with wine, they goe a-
misse through strong drinke: they fayle in
prophecying and stumble in iudgement.
For tables are so full of vomite and fil-
thinesse, ÿ no place is cleane. Whom then
shall such one teach knowlege: And whō
shall he make to vnderstande the thyng
that he heareth: For they are as ignorāt C
as yonge children, that are taken frō the Esa. l. [illegible] iiii. a.
milk, & ar wained. For they that be suche
must haue after one lesson, another lessō,
after one cōmaūdemēte, another cōmaū-
demēt, after one rule, another rule, after
one instructiō, another instructiō: there a
litle & there a litle. For he ÿ speaketh vnto
thys people, is euē as one that vseth rude
nesse of speache, & a straunge language.
If any man say vnto them: lo, thys is the
rest where with ye may ease hym that is
wery, thys is the refreshing they will not I. Cor. xiiii.
harken. Therfore, the worde of the Lorde
(lesson vpon lesson, commaundemēt vpō
commaundemēt, rule vpon rule, instruc-
tion vpon instructiō, there a litle and ther
a litle) shalbe vnto them an occasiō of stū-
bling, that they may go on, and fal back-
warde, bee brused, tangled and snared.
Wherfore, heare ÿ worde of the Lorde, ye
mockers, ye that haue rule of thys people
which is at Jerusalem. Bicause ye haue D
sayd: we haue made a couenant wt death,
and with hel are we at agreemente. And
though there goe forth a sore plague, it
shal not come vnto vs. For we haue made
falsehode oure refuge, and vnder vanitie
are we hyd. Therfore thus sayth ÿ Lorde
God: beholde, I lay in Sion for a foun-
datiō a stone, euē a tried stone, a precious
corner stone, a sure foundation. Whoso be
leueth let him not be to hasty. Judgemēt
also wil I lay to ÿ rule, & righteousnesse
to ÿ balāce, so ÿ the haile shal take away
your vaine cōfidence as a brome, and the
priuye place of your refuge shall ÿ waters
rūn ouer. And thus the couenaunte that
ye made with death, shall be disanulled:
and your agreement that ye made wyth E
hel, shal not stande. Yea whē ÿ sore plage
goeth forth, ye shalbe troden down vnder
it. From the tyme that it goeth forth, it
shal take you awaye. For earelye in the
morning euery daye: yea, bothe daye and
night, shal it goe thorowe: & when ÿ noise
therof is perceiued, it shall gendre vexati-
on. For the bed is narow, and not large,
and ÿ couering so small ÿ a man can not Esa.
winde himself vnder it. * For ÿ Lord shal xxviii. [illegible]
stande as in mount Parazim, and shalbe [illegible]
wroth like as in the valley Gibeō: * that Josu. x.
he may do hys worke, hys straūge worke, I. Par. xiiii.
and bryng to passe hys acte, his straunge
act.

ers. Now therefore see that ye be no moc-
kers, lest your punischmente encrease, for
I haue heard of the lorde of hostes, that
there shall come a short ende vpõ ẏ whole
earth. Heare ye then, and hearkẽ vnto my
voyce, consyder & ponder my speach. Doth
not the husbandman plow al the day, and
openeth and breaketh the clottes of hys
ground that he may sowe? when he hath
made it playne will he not spread abrode
ẏ fitches, and sowe comin, & cast in wheat
by measure, and the appoynted barley &
Rye in theyr place? God wyll instruct him
to haue discretion, euen his god wil teach
him. For fitches shall not be threashed w
an harrow, neyther shal a cart whele bee
brought through the comin: but ẏ fitches
are beaten out with a staffe, and comine
with a rod. But ẏ sede that bread is made
of, is threshed, though he it be not alwaye a
threshyng. And the carte whele muste be
brought ouer it, least he grind it wyth his
teeth. This also commeth of the Lorde of
hostes, which worketh with wonderfull
wisedome, and bringeth excellent works,
to passe.

The.xxix. Chapter.

A Prophecye against Jerusalem, and against
the vayne traditions of men.

Wo vnto thee, O Ariell Ariell,
thou city ẏ *Dauid dwelt in.
Go on from yere to yere, & let ẏ
lambes be slayne. I wyll laye
siege vnto Ariel, so that there
shalbe heauinesse and sorow in it, and it
shalbe vnto me, euẽ as an alter of slaugh-
ter. I wyll besiege it rounde aboute, and
fight against thee through a bulwarke &
wyl reare vp ditches against thee. Thou
shalt be brought downe, and shalt speake
out of the ground, and thy speach shall go
lowe out of the duste. Thy voyce also shall
come out of the grounde, lyke the voyce of
a witche: and thy talkyng shall whisper
out of the dust. Moreouer the noyse of thy
B straunge enemies shall be lyke thin dust,
and the multitude of tyrauntes shalbe as
dry straw that cannot tary: euen sodeinly
and in hast shal theyr blast go. Thou shalt
be visited of the Lorde of hostes with thõ-
der, earthquake, and with great noyse: w
storme and tempest and with the flame of
a consuming fyer. And the multitude of
all nations that fyght agaynst Ariel, shal
be as a dreame sene by night: euẽ so shal
all they be that make warre agaynste it,
and strong holdes to ouercom it, and that
laye any siege vnto it. In conclusyon it
shall be euen as when an hungry manne
dreameth that he is eating, and when he
awaketh his soule is empty. Or as when
a thirsty manne dreameth that he is drin-
kyng, and when he awaketh, he is yet
faynt and his soule hath appetite. Euẽ so
shall be the multitude of all nations that
fyght agaynst Sion. Ponder these thyn- Mat.xv.b
ges once in your myndes and wonder. C
*Blinded ar they themselues and blynd
guides of other. They are dronken, but
not with wyne: they are vnstable, but not
through strong drinke. For the lorde hath
couered you with a slomberyng spirite,
and hath closed your eyes. Youre Pro-
phetes also and rulers that should see, thẽ
hath he couered. And the vision of all the
Prophetes is become vnto you, as the Esa.vi.b
wordes of a Booke that is sealed vp,
which men deliuer to one that is learned
saying: Reade thou in it. And he sayeth, I
cannot for it is sealed. And the booke is
geuen vnto hym that is not learned, say-
ing: Read thou in it, and he sayeth: I am
not learned. Therfore thus hath the lord
sayde. Forsomuche as this people when Mat.xv.a
they be in trouble doe honour me w theyr mar.vii.a
mouthe and with their lippes, but theyr
harte is farre fro me: and ẏ feare whiche
they haue vnto me, procedeth of a com-
maundement that is taughte of menne: D
Therfore wyll I do maruels among this Abdi.i.c
people, euen maruellous thynges (I say) i.Cor.i.c
and a wonder. For the wysdome of theyr
wise men shall perysh, and the vnderstan-
dyng of theyr witty men shal hyde it selfe.
Woe vnto them that keepe secrete theyr Ec.xlvii.
thoughtes, to hyde theyr counsel from the b
Lord, & do theyr workes in darknes, say- Ec.xxiii.d
ing: who seeth vs? and who knoweth vs? Ezec.ix.c
Doutlesse, your destruction is (in my hã-
des) in reputation as the Potters clay.
And doth the worke say of him that made
it, he made not me? And doth an earthen
vessell say of hym that fashioned it, he had
no vnderstanding? Is it not hard at hand
that Libanus shalbe turned into a lowe
field, and that the lowe field shalbe taken
as the wood? And in that daye shall deafe
men heare the wordes of the booke, and ẏ
eyes of the blinde shal see euen out of the E
cloude & out of darknes. The meke spiry-
ted also shall be mery in the Lord, and the
poore among them that be lowly, shal re-
ioyce in the holy one of Israel. For he that
did violence, is brought to nought, and ẏ
scornefull man is consumed, & they rooted

out that were hasty so soone to vnryghte-
ousnesse, making a man to sin in y woord,
and that toke him in a snare, which repro
ued them in the open place: and they that
haue turned the cause of the righteous to
nought. Therfore thus saith the lord vn-
to the house of Jacob, euen thus sayth he
Esa. xliii a. that redemed Abraham: *Jacob shal not
now be confoūded, nor hys face pale. But
when he seeth hys chyldren the worke of
my hands in the middes of him, they shal
sãctify my name, and prayse the holy lord
of Jacob, and feare y god of Israel. They
also that haue bene of an erronious spirit
shal com to vnderstanding, and they that
haue ben scornefull, shal learne doctrine.

The .xxx. Chapter.

Against them that forsake the counsell of God, & cleaue to the counsel of mẽ. The prophet also thret-neth the remnaunt of the people, that after the destruction of Jerusalem went into Egipt.

A
Es. viii, b Alas for those disobedient
chyldrẽ (sayth the lord, *)
that they wyll take coun-
sell without me. Alas, that
they wyll take a secret ad-
uice, and not out of my
spirite, and therfore adde
they sin vnto sin. Euen thei that walke to
go downe into Egipt, and haue asked no
question at my mouth, but seke strength
in the might of Pharao, and truste in the
shadow of Egipt. Therfore shal y strẽgth
of Pharao be your confusion, and y trust
in the shadow of Egipt your shame. For
iiii. King xviii. d his captaynes were at Zoan, and his em-
Je. xvii. b bassadors came vnto Hanes. *They wer
Ez. xxix a all ashamed of the people that coulde doe
them no good, and that myght not helpe
them, nor shewe them any profit, but wer
their confusion and rebuke. The heauye
B burthen of the beastes of the southe in a
lãd of trouble and anguish, from whence
shall come the yong and olde lyon, the vi-
per and firy serpent that flyeth agaynste
them y vpon coltes beare theyr richesse, &
vpon Camels theyr treasures, to a people
that can do them no good. For vayne and
nothyng worthe shall the helpe of the E-
giptians be. Therfore haue I cryed vnto
Jerusalem. They shall haue strengthe y-
nough, if they wyll settle theyr mindes in
quietnesse. *Now therfore go thy way &
Esai. viii a. write this before thẽ in a table, and note
it in a booke that it may finally remayne
& be kept stil for euer. For this is an obsti-
nate people: * a dissembling childrẽ, chil-
drẽ that refuse to heare the law of y lord.
For they say vnto the seers, See not, C
and to them that be cleare of iudgement:
looke not out ryght thynges for vs: but
speake faire woordes vnto vs, looke oute
errours, gette you oute of this waye, de-
part oute of this pathe, and turne the Ho-
lye one of Israell from vs. Wherefore,
thus sayeth the Holye one of Israell: By-
cause youre heartes ryse agaynste thys
woorde, and bycause ye truste in wrong
dealing, and peruerse iudgemẽt, and put
your confidence therein. Therfore shal ye
haue this mischiefe for youre destruction,
and fall, lyke as an hye wall, that falleth,
bicause of some ryfte or blast, whose brea-
kyng commeth sodeinly. * And the hurt
thereof is lyke an earthen vessell, whiche
breaketh withoute helpe: so that in the
burstyng of it, there is not found one she-
uer to fetch fyer in, or to take water with
al out of the pit. For thus sayeth the lorde
God, euen the Holye one of Israell: In D
repentance and in * rest shal ye be safe,
in quietnesse and in sure confidence shal
be your strengthe. But ye haue hadde no
luste therto, for ye haue sayde: Noe, but
we will escape through horses. (Therfore
shall ye flye) and we wyll get vs vp vpon
swift beastes. And therefore shall youre
persecutors be swifter. * A thousand shal
flye at the rebuke of one, and at the re-
buke of fyue shall ye all flye, tyll ye be left
as a shipmast vpon the toppe of a moun-
tain, and as a beaken vpõ an hil. * Ther-
fore dothe the Lorde cause you to wayte
that he maye haue mercy vppon you: to
the intente that he maye haue the pree-
minence, when he is gratious vnto you.
For the Lorde is the God of iudgemente.
Blessed are al they that hope in hym. If
the people remayne in Sion, and at Je-
rusalem, thou shalt not be in heauinesse:
but at the voyce of thy complaynte shal E
he haue mercye vppon thee. And when
he heareth it he shall geue thee an aun-
swere. And though the Lorde geue you
the breade of trouble, and the water of
aduersitye: thy rayne shall be no more so
scante, but thine eyes shall see thy rayne.
Yea, and thyne eare shall heare the tal-
kyng of hym that doeth speake behinde
thee. * This is the waye, walke ye in it.
Tourne not asyde, neyther to the ryghte
hande, nor to the lefte. Ye shall destroy al-
so the coueryng of youre syluer ymages,

and the deckyng of your golden Idols.
Euen as filthinesse, shall ye put them a=
way. And thou shalt say vnto it: Get thee
hence.
Then shall God geue rayne vnto thy
sede: that thou shalte sowe the grounde
withall: and bread of the encrease of the
earth, whiche shalbe fatte, and very plen=
teous. In that daye also, shall thy cattell
be fedde in large pastures. The Oxē like=
wyse and the young Asses that eate the
grounde, shall eate cleane prouender,
which is purged with the wynde and the
fanne. Finally, vpon euery hye mountain
f and hyll, shal there be riuers and stremes
of waters, in the day of the great slaugh=
ter, when the towers fall. Moreouer, the
light of the Moone shalbe as the light of
the Sunne, and the Sunne lyght shal be
seuen folde, and haue as muche shyne as
in seuen dayes besyde, when the Lorde
byndeth vp the sore of hys people, and
healeth the stroke of theyr wounde. Be=
holde, the fame of the Lorde commeth
from farre, and his presence is so hote,
that no manne is able to abyde it. Hys
lyppes are full of indignation, and hys
tong is as a consuming fyer. His breathe
is as a vehement floud of water that rea=
cheth vp to the necke. That he may syft a=
way ẏ heathē in ẏ sive of vanity. And his
breath is as a bridle of error in ẏ chawes
of the people. And ye shal syng lyke as in
G the nyght, when the holy solemnitye be=
gynneth. And ye shal haue gladnesse of
harte, lyke as when one commeth wyth
a Pype vnto the hyll of the Lorde, and
to the moste myghtye one of Israell.
And the Lorde shall cause hys glorious
voyce to be hearde, and shall declare his
stretched out arme with a terrible coun=
tenaunce, and with the flame of a consu=
myng fyer, wyth noysome lyghtenyng,
with a showre, and with haylestones.
For through the voyce of the Lorde shall
Assur be destroyed, whiche smote other
menne with the rodde. And it shall come
Esay x.a to passe, that whyther soeuer he goeth,
the rodde shall cleaue vnto hym, whiche
the Lorde shall laye vpon hym: wyth ta=
brets and harpes, and with great warre
Parhe. shall he fyght agaynst his hoste. For the
iiii.b. fier of pain is hidde from the begynnyng
yea, euen for kinges is it prepared. Thys
hath the Lorde sette in the deepe, & made
it wyde: the burnyng whereof is fier, and
muche wood. The breathe of the Lorde,
which is a riuer of brimstone, doth kidle it.

The.xxxi. Chapter.

He curseth them that forsake God, and seeke for the helpe of menne.

Woe be vnto them that go A
down into Egipt for help
and trust in horses, & put
theyr confidence in char=
rets, bicause thei be many
and in horsemen, bycause
they bee lusty and strong.
But they regarde not the holy one of Is=
raell, and they aske no question at ẏ lorde.
Whereas he neuerthelesse (beyng wysest
of all) plageth the wycked, and yet go=
eth not from his woorde, when he step=
peth foorth, and taketh the victorye a=
gaynste the housholde of the frowarde,
and agaynst the helpe of euyll dooers.
Nowe the Egiptians are menne, and
not God, and theyr horses fleshe and not B
spirite. And assoone as the Lorde stret=
cheth oute his hande, then shall the hel=
per fall, and he that should haue bene hel=
ped and they shall altogether be destroy=
ed. For thus hath the Lorde spoken vn= Apo. v.a.
to me: Like as the Lyon or Lyons whelp Ec.xlix.b
roareth vpon the praye that he hath got=
ten: and is not afrayde though the mul=
titude of shepeheardes crye out vpon him
neither abashed for all the heape of them.
So shall the Lorde of hostes come downe
to fyght for mounte Syon, and defende
his hyll. Lyke as byrdes flotter aboute
theyr nestes, * so shal the Lord of hostes C
kepe, saue, defende, and delyuer Jeru= De.xxxii
salem. Therefore, O ye chyldren of Is= d.
raell, turne agayne from that infidelitye
wherin you drowned your selues. * For Esay.ii.c
in that day euery man shall cast oute hys
ydols of sylver, and his ydols of golde,
whiche ye haue made with youre owne
handes vnto youre synne. * Assur also Es.xxxvii
shalbe slayne with the swearde, not with c.
a mannes sweard, nether shal the sweard D
of any manne deuoure hym. And he shall
flie from the slaughter, and his seruantes
shall bee discomfited in their heartes. He
shall goe for feare to his strong holdes,
and his Princes shal flie from his badge.
This hath the lorde spoken, whose lyght
burneth in Sion, and his fyer in Jeru=
salem.

The.xxxii. Chapter

The conditions of good rulers and officers.

A [B]Eholde a Kyng shal go-
uerne after the rule of
ryghteousnes, & the prin-
ces shall rule accordyng
to the balance of equitye.
And that man shalbe vn-
to men as a defence for þ
wynde, and as a refuge for the tempest:
lyke as a ryuer of water in a thirsty place
and the shadowe of a great rock in a drye
lande. The eyes of the seyng shall not be
dymme, and the eares of them that heare
shall take diligent hede. The heart of the
vnwyse shall attayne to knowlege, and
the vnperfect tong shall speake playnlye
and distinctly. Then shall the foolish nig-
garde be no more called gentle, nor the
churle liberall. But the nyggarde wyl be
B nygardlye mynded, and hys hearte wyll
worke euyll, and playe the Ipocryte,
and ymagine abhominations agaynste
God, to make the hungrye leane, and to
withholde drynke from the thirstye.
These are the perillous weapons of the
churlish, these be his shamefull counsels:
that he maye beguyle the poore wyth
deceytefull wordes: yea, euen there as
he should geue sentence wyth the poore.
But the lyberall persone ymagineth ho-
Pro. xvii b. nest thinges, and commeth vp for libe-
ralitye vnto promotion. Up (ye ryche
C and ydle women) hearken vnto my voice.
ye carelesse cities, marke my wordes.
After yeares and dayes shall ye be brou-
ghte in feare, O ye carelesse cityes. For
haruest shall be oute, and the grape ga-
therying shall not come. O ye ryche ydle
Cityes, ye that feare no peryll. Be aba-
shed, you that liue in aboundaunce: trem-
ble you that lyue carelesse: cast of youre
raymente, make your selues bare, putte
sacke clothe aboute you. For as the in-
fantes wepe when theyr mothers teates
are dryed, so shall you weepe for youre
fayre fieldes and fruytefull vyneyardes.
My peoples fyeldes shall bryng thornes
and thistles: and so shall it be euen in e-
uerye house of voluptuousnesse, and in
euerye Citye that reioyceth. The Pa-
laces also shal be broken, and the great-
ly occupyed Cityes desolate. The towres
D and bulwarkes shall become dennes for
euermore: the pleasures of mules shall be
turned to pasture for shepe: vnto the tyme
that the spirit be powred vpon vs from a-
boue. Then shal the wildernes be a fruit-
full fielde, and the plenteous fielde shall
be reckened for a wood. Then shal equity
dwell in the desert, and ryghteousnesse in
a fruitful land. * And the reward of righ-
teousnesse shalbe peace, and her fruit rest
and quietnesse for euer.
* And my people shal dwel in the Innes
of peace, and in sure dwellynges, in safe
places of comfort. And whē the hayle fal-
leth, it shall fall in the wood, and the citie
shalbe set lowe in the valley. O how hap-
py shall ye be, when ye shall safelye sowe
youre sede besyde all waters, and dryue
thither the feete of youre oxen and asses.

The. xxxiii. Chapter.

Threatning against the Assirians. A descrip-
tiou of them that shall see the Lorde.

[W]Oe to thee that destroyeste, A
when thou wast not destroy-
ed: thou breakest the league,
wheras none hath broken it
with the: for when thou shalt
leaue destroping, thou thy self shalt be de-
stroyed. And when thou ceasest from brea
king the league, thē shall they break it to
thee. O Lorde, haue mercy vpon vs: we
haue put our whole trust in thee. Bee an
arme to such early: and * our health, in þ
tyme of trouble. At that confuse noyse, the
people fled, and at thyne exaltyng, the
Heathen wer scattered. And the spoiles
shall be gathered (which shalbe yours) as
are the gatheryng of Bruchus. And the
multitude goyng to it shall bee as Lo-
custes runnyng to and fro. The Lord
is exalted for it is he that dwelleth on hie
he hath filled Sion with iudgement and
ryghteousnesse. And a sure stablishyng of
thy tymes shalbe strength, health, wyse- B
dome and knowledge, and the very feare
of the Lorde, shalbe the treasure of it. Be-
holde, the messangers shall crye without,
and the embassadours of peace shal wepe
bitterly. The stretes are wast, there wal-
keth no manne therin. God hath broken
the appoyntment, the cities are caste a-
way, and men are nothing regarded, the
desolate earth is in heauinesse. Libanus
is shamed, and hewen downe. Saron is
lyke a wyldernesse: Basan and Charmell
are spoyled of theyr fruytes: and there-
fore sayeth the Lorde: I wyll vp now,
nowe wyll I be aduaunced: nowe wyl
I be exalted as a myghty God. * Ye shal
conceyue stubble, and beare straw, and
youre spirite shall be the fyer, that it may
consume you, and the people shall bee
burnt

burne lyke lyme, and as thornes burne
that are hewen of and caste into the fier.
Now hearken to ye that are farre of, how
I haue doone: and consyder my power,
ye that be at hande. The synners at Si-
on are afrayde, a sodeyn fearefulnesse is
come vppon the Ipocrytes.
What is he among vs, say they, that
C shall dwell by the consumyng fier: which
of vs maye abyde that euerlastyng heat:
Psal.xv.a Psal.xxiiii.a * He that leadeth a Godlye lyfe saye I,
and speaketh the truthe. He that abhor-
reth gaynes wonne by violence and de-
ceyte, he that kepeth his hande that he
touche no rewarde: whiche stoppeth hys
eares, that he heare no counsell agaynst
the innocente bloude: whiche holdeth
downe hys eyes that he see none euyll.
He it is that shall dwell on hye, whose
sauegarde shall bee in a bulwarke of
rockes to hym shall be geuen meat, and
hys waters shall not fayle. Thyne eyes
shall see the kyng in his glorye: euen the
kyng of the farre countreys shall they see
thyne heart studied for feare, thynking
1.Cor.i.a thus. * What shal then become of ye scribe:
of the receyuer of oure money: what of
him that taxed our fayrest houses: There
shalte thou not see a people of a straunge
tonge to haue so diffused a language,
that it maye not be vnderstande, neither
so straunge a speache but it shall be per-
ceyued. There shall Sion bee seen the
head citye of our solemne feastes. There
D shall thyne eyes see Ierusalem, that glo-
Heb.xi.b rious habytation, * the tabernacle that
neuer shall remoue: whose nayles shall
neuer be taken out, worlde without end:
whose cordes euerycheone, shall neuer
corrupte: for the glorious Maiesty of the
Lorde shall there be presente among vs,
as a place where fayre broade riuers and
streames are, throughe the whiche shall
neyther galley rowe, nor greate shyppe
Iac.iiii.c sayle. * For the Lorde is oure iudge, the
Lorde is oure lawe geuer. The Lorde is
our kyng, and he hymselfe shall bee oure
Sauiour. There are the cordes so layde
abrode that they cannot be better. And
therefore they haue not fyred their mast
nor spred abrode theyr sayle. Then there
is dealed great spoyle: yea, lame menne
runne after the praye. There lyeth no
manne that sayeth: I am sicke: but all
euill is taken awaye from the people that
dwell there.

The .xxxiiii. Chapter

The last destruction of the Sinagoge, in which the kingdom and priesthod of that people was translated to the church and congregation of Christ.

Come ye heathen & heare: A
take hede ye people.
Hearken thou earth and
all that is therein: thou
round compasse and all
that groweth therupon,
for the Lorde is angry
with all people, & his displeasure is kind-
led against all the multitude of them, he
hath destroyed them, and delyuered them
to the slaughter: So that theyr slain shall
be caste out, and theyr bodies stynke, that
euen the very hilles shall be wet with the
bloud of them. All the starres of heauen
shall waste, and the heauen shall folde to-
gether lyke a rolle, and all ye starres ther-
of shal fall, lyke as the leaues fal from the
vines and figgetrees. For my sweard shal
be bathed in heauen, and shal immediat-
ly come downe in iudgement vpon Idu-
mea, and vpon the people whiche I haue
cursed for my vengeaunce. And ye Lordes B
sweard shall be full of bloud, and be rusty
with the fatnesse and bloud of Lambes &
Goates, with the fatnesse of the kidneys
of wethers. For the Lord shall kil a great
offryng in Bosra, and a great slaughter
in the lande of Idumea. There shall the
Unicornes fall with them, and the bulles
with the Giauntes, and theyr land shalbe
throughly soked with bloude, and theyr
grounde corrupt with fatnesse. Unto thee
also, O Sion, shall come the daye of ven-
geaunce of God, and the yeare when thyne
owne iudgementes shalbe recompenced.
And his floudes shall be turned to pytch,
and his earth to brimstone: and therwith C
shal the lande be kindled, so that it shall
not be quenched day nor nighte: but smoke
euermore, and so forth to lye wast. And no
manne shall goe throughe it for euer.
But Pellicanes, Storkes, great Oules,
and Rauens, shall haue it in possession,
and dwell therein.
For God shall spread out the lyne of
desolation vppon it, and wey it wyth the
stones of Emptinesse. When kynges are
called vppon, there shall bee none, and
all Princes shall be away. Thornes shal
growe in theyr palaces, nettels, and thy-
stels in their strong holdes, that the dra-
gons maye haue theyr pleasure therein,

and that thei may be a court for Estriches There shal straunge visours and monsterous beasts mete one another, & the wild kepe company together. There shall the Lamia lye, and haue her lodgyng. There shal the owle make her nest, buyld, be there at home, and bring forth his yong ones.
D There shall the kytes come together, eche one to his lyke. Seke through the Scripture of the Lord and read it. There shall none of these thynges be left out: there shall not one, nor such like faile. For what his mouth commaundeth, the same dothe his spirit gather together, or fulfilleth. He hath cast the lot for them, & to those beasts hath his handes deuided the lyne: therefore those shall possesse the inherytaunce, from generation to generation, & dwell therin for euer.

The.xxxv. Chapter.

Of the tyme and kingdome of Christ.

A But the desert and wyldernesse shal reioyce, ẏ wast grounde shall bee glad and florish as the lillye. She shal florishe pleasantly and be ioyful, and euer be geuing of thankes more and more. For the glory of Libanus, the beauty of Charmell and Saron shalbe geuẽ her. These shal know the honor of the lord, and the maiestye of
Heb.xii.b our god. And therfore strength the weak hands, and comfort the feble knees. Say vnto them that are of a fearefull harte: be
B of good chere, and feare not. Behold your
De.xx.a. God commeth to take vengeaunce: & you
c.xxxi.b. shal see the reward that god geueth. God cometh his own self, and wil deliuer you.
Mat.xi.a Then shal the eyes of the blynd be lyghtned, and the eares of the deafe be opened.
and.xv.c Then shal the lame man leap as an hart
Lu.xvii.c and the dumme mannes tong shall geue
Ps.viii.a thankes. In the wildernes also ther shal
Esa.xli.c wels spryng, and flouds of water in ẏ de-
xliii.c sert. The dry ground shal turne to riuers,
xliiii. and the thirsty to springs of water. Wher as Dragons dwelt afore, there shal grow swete floures & grene rushes. There shall be footepathes and common stretes, this shalbe called the holy way. No vncleane person shal go through it: for the lord him self shal go with thẽ ẏ way, and the wayfarer, nor ignorant, shal not erre. There shalbe no Lion, & no rauishyng beast shal com therin, nor be there: but mẽ redemed shal go there free & safe. And the redemed of ẏ Lord I say, shal conuert and come to Sion with thankesgeuing. Euerlasting ioy shal they haue: pleasure and gladnes shalbe among them. And as for al sorowe and heauinesse, it shall vanish away.

The.xxxvi. Chapter.

Jerusalem is besieged by Senacherib, in the tyme of king Hezekias.

In the.xiiii. yere of kyng A
Hezekias came Senna- iiii.kin.
cherib king of the Assiriãs xviii.c
down, to lay siege vnto al ii.Par.
the strong cities of Juda, xxxii.a
to conquere them. And the Eclus.
king of the Assirians sent xlviii.c
Rabsaketh from Lachis toward Jerusalẽ against king Hezekias, with an exceding host: which set him by the conduit of the ouer poole in the way that goeth through the fullers land. And so there came forth vnto him Eliakim Helkias sonne the presidẽt, & Sobna the Scribe, and Joah Asaphs sonn the secretary. And Rabsaketh sayd vnto them. Tel Hezekias ẏ the great king of Assiria sayth thus vnto him: what presumption is this, that thou trustest vnto: I sayd: Surely thou trustest in vayne wordes when counsayle and strength ar necessary to battayle: or els wherto trustest thou, that thou castest thy self of from me: loe, thou puttest thy trust in a broken B staffe of rede (I meane Egipt) whiche he that leaneth vpon, it goeth into his hand and shooteth hym through. Euen so is Pharao the kyng of Egipt, vnto al them that trust in hym. But if thou wouldest say to me: We trust in the lord our God. A goodly god in dede: whose hie places and alters Hezekia toke down, and commaũded Juda and Jerusalem to worship onely before the alter. Now therefore deliuer Hostages, that thou rebel no more agaĩst my lord the kyng of Assirians. And I wyl geue thee two thousande horses: If thou be able to set mẽ vpon them. How darest thou resist ẏ power of the smallest prince C that my Lorde hath: howe darest thou trust in the charrets and horsemen of Egipt? Moreouer: thinkest thou that I am come vp hyther to destroy this land without the Lordes wyl: The Lorde sayd vnto me: go vp into the lãd, that thou mayst destroye it. Then sayde Eliakim, Sobna and Joah, vnto Rabsaketh. Speake to vs thy seruants (we pray thee) in the Sirians language, for we vnderstande it well,

well. And speake not to vs in the Jewes tong, least the folk heare whiche lyeth vpon the wall. Then answered Rabsaketh thynke ye that the kyng sent me to speak this onely vnto thy Lorde & thee: hath he not sent me vnto them also that lye vpon the wall: that they maye bee compelled to eat their own dung, and drink their own stale with you? And Rabsaketh stode stif, & cryed with a loude voyce in the Jewes
D tong, and sayd: now take heede, howe the great kyng of the Assirians geueth you warnyng. Thus sayth the kyng: Let not Hezekias deceiue you: for he shall not be able to deliuer you. Moreouer, let not Hezekias comfort you in the Lorde, when he sayth: the Lorde without doubte, shall defende vs, and shall not geue ouer this city into the hands of the kyng of þ Assirians beleue him not. But thus sayeth the king of Assiria, obtain my fauor, encline to me, so may euery man enioy his vineyardes, and figgetrees, and drynke the water of his cesterne, vnto the time that J com my self and bring you into a land that is like your own, wherin is wheat & wine, which is both sowen with sede, and plāted with vineyardes. Let not Hezekias deceiue you
Esay.x.a when he sayth vnto you: the Lord shal deliuer vs. * Myght þ Gods of the gentiles kepe euery mannes lande, from þ power of the kyng of the Assirians: Where is the God of Hemath and Arphad: Wher is the God of Sepharuaim: And who is able to defende Samaria out of my hande? Or which of all the gods of these lands hath deliuered their country out of my power: is the lord in dede able to to deliuer Jerusalem from my hande: Unto this Hezekias messangers helde their tonges, and answered not one worde for the kyng had charged them that they should geue hym no answer. So came Eliakim Elkias son the president, Sobna the Scribe, and Joah Asaphs sonne the secretary, vnto Hezekias with rent clothes, and tolde him the wordes of Rabsaketh.

The.xxxvii.Chapter.

Hezekias humbleth himself before the Lord. The army of Sennacherib is slaine of the Angell of the Lord, and he himself is killed of his owne sonnes.

A
iiii.Re.xix.b WHen Hezekias heard that, he rent his clothes, and putte on sackecloth and went into the temple of the lord. But he set Heliakim the president Sobna the Scribe with the eldest priests clothed in sacke, vnto the Prophete Esaye, the sonne of Amos, and they sayde vnto hym: Thus sayeth Hezekias, this is þ day Jon.iii.a
of trouble, of plague and blasphemy: for þ chyldren are come to the place of byrthe: but there is no power to bring thē foorth. The lord thy god (no dout) hath wel considered the wordes of Rabsaketh, whome his lord the king of þ Assirians hath sent to defye and blaspheme the liuing God, w suche wordes as the Lorde thy God hath heard right well. And therefore lift vp thy prayer for the remnaunt that are yet left.
So the seruauntes of the kyng Hezekias B
came to Esay. And Esay gaue them thys aunswer. Say thus vnto your Lord: thus sayeth the Lorde: bee not afrayde of the woordes that thou hast heard wherwith the kyng of the Assirians seruantes haue Es.xxxi.b
blasphemed me. Beholde, J wyll cause a wynde to go ouer hym: assoone as he heareth the rumour, he shall goe againe into his country, there wil J destroy him with i.Re.xviiii.c
the swearde in his owne land. Now whē Rabsaketh returned, he founde the kyng of Assiria laying siege to Libnas, for he had vnderstand that he was departed frō Lachis. For there came a rumoure that Tharhakes king of Ethiopia was come foorth to warre agaynst hym. And when the kyng of Assiria heard that, he sente o- C
ther messangers to kyng Hezekias wyth this commaundement. Saye thus to Hezekias kyng of Juda. Let not thy god deceyue thee, in whom thou hopest & sayest: Jerusalem shall not bee geuen into the handes of the kyng of Assiria. For loe, thou knowest well howe the kynges of Assiria haue handled all the landes that they haue subuerted, & hopest thou to escape? Were the people of the Gentyles (whom my progenitours conquered) de- iiii.Kyng
lyuered at any tyme through theyr gods. xviii.c
As namely, Gozan, Haran, Rezeph, and the children of Edē, whiche were at Thalasser. Where is the kyng of Hemah, and the kyng of Arphad, and the kyng of the citie Sepharuaim, Ena, and Aua? Now when Hezekia had receyued the letter of the messangers, and redde it, he wente vp into the house of the Lord, and opened the letter before the Lord on this maner. O Lorde of Hostes thou God of Jsraell, whiche dwellest vpon * Cherubin. Thou Ex.xxv.c
arte the God that onely is God of all the kyngdomes of the worlde, for thou onely hast * created heauē and earth. * Encline Gene.i.a

thyne eare lord and consider, open thyne
eyes, O lorde, and see, and ponder all the
wordes vpon Sennacherib, which hath
D sente his embassage to blaspheme the ly-
uyng God. It is true, O lord, that the kin-
ges of Assiria haue conquered all kyng-
domes and landes, and caste theyr Gods
in the fier. Notwithstandyng those were
no Gods but the workes of mennes han-
des, of wood or stone, therefore haue they
destroyed them. Deliuer vs then, O lorde
our God, from the handes of Sennache-
rib, that all kyngdomes of the earth may
know, that thou onely art the lord. Then
Esay the sonne of Amos sente vnto Heze-
kia, saying: thus sayeth the lorde God of
Israell. Wheras thou hast made thy prai-
er vnto me, as touching Sennacherib þ
kyng of Assiria, this is the aunswere that
the Lorde hath geuen, concernyng hym.
Despysed art thou, and mocked (O daugh
ter of Sion) he hathe shaken his head at
thee, O daughter of Jerusalem. But thou
Zach. ii. b / mat. xxvi. b / Actes. ix. c Sẽnacherib, ✠ whõ hast thou defyed and
blasphemed? Against whom hast thou lift
vp thy voyce, & exalted thy proud lookes?
euẽ against the holy one of Israel. Thou
with thy seruauntes hast blasphemed the
lord, & thus holdest thou of thy self. I wyll
couer the hie mountains and sydes of Li-
banus with my horsemen. And there wyl
I cut down the hye Ceder trees, and the
fayrest firre trees. I wil vp into þ heygth
of it, & into þ chiefest of his timber woods.
E If there be no water, I wil graue & drink
And as for waters of defence, I shall dry
them vp with the fete of myne hoste. Yea,
hast thou not heard what I haue taken
in hand, and brought to passe of old time?
That same will I do now also: and wast,
destroy & bring strong cities vnto heapes
of stone. For their inhabitors shall be lyke
lame men brought in feare & cõfounded.
Thei shalbe like the grasse & grene herbs
in the field, like the hay vpon þ house tops
that withereth afore it be growen vp. I
know thy waies, thy going forth and thy
comming home: yea, and thy madnes a-
gainst me. Therfore thy furiousnes agaist
me, & thy pride is come before me. I wyll
put my ring in thy nose, and my bridle bit
F in the chawes of thee, and tourne thee a-
bout, euen þ same way thou cãmest. I wyl
geue thee also this token (O Hezekia) this
yere shalt thou eate such as groweth of it
self, and the second yere, that which sprin-
geth agayn of thesame: and in the thyrde
yeare, ye shal sowe and reape: yea, ye shal
plant vineyardes and enioy the fruytes
therof. And suche of the house of Juda as
are escaped, shall come together, and the
remnant shal take roote beneath, & bring
forth frute aboue. For the escaped shal go
out of Jerusalem, & the remnant from the
mount Sion. And this shal the gelousy of
þ lord of hostes bring to passe. Therefore G
thus saith þ lord, concerning þ kyng of þ
Assirians. He shal not com into this city, &
shal shote no arrow into it: there shall no
shilde hurt it, nether shal they cast ditches
about it. Thesame way þ he came, he shal
returne, & not com at this citie, sayeth the
lorde. And I will kepe and saue the citye,
(sayth he) for mine own, & for my seruant
Dauids sake. ✠ Thus the angell of þ lord
went forth & slue the Assirians host, an. C iiii. Re. xix.
lxxxv. M. And when men arose vp earlye ec. xlviii.
in the morning: beholde, they wer slaine & Ec. [illegible]
all lay ful of dead bodies. So Sennache- ii. Mac. viii.
rib the king of the Assirians brake vp and d.
dwelt at Niniue. Afterward it chaunced,
as he prayed in the temple of Nesrah his
god, that Adramalech and Sarazer hys
own sonnes, slew him with the swearde &
fled into the land of Armenia. And Asar-
hadan his sonne reigned in his stede.

The. xxxviii. Chapter.

Hezekia is sicke vnto death: but is yet reuiued by the Lord, and liueth fiftene yeares after: for which benefite he geueth thankes.

NOt lõg afore this was Heze-
kia sicke vnto the death, ✠ & I
the Prophet Esay the sonne iiii. Re. xx.
of Amos came vnto him, and ii. Par.
sayd: thus commaundeth the xxxii.
lord: set thine house in order, for thou must
dye, and shalt not escape. Then Hezekias
turned his face toward the wall & prayed
vnto the Lord, and sayd: Remember (O
lorde) that I haue walked before thee in
truthe, and a stedfast hart, and haue done
the thyng that is pleasaunt to thee. And
Hezekia wept sore. Then sayde God vnto
Esay: go and speak vnto Hezekia: the lord
God of Dauid thy father sendeth the this
worde: I haue heard thy prayer and con- Jon. iii. i
sider thy tears: ✠ behold, I wil put fiftene
yeres mo vnto thy life, and deliuer thee &
the citye also, from the hande of the kyng
of Assiria, for I wyl defend the city, ✠ and i. Mac. ii.
take thee this tokẽ of the lord, that he wil
do it, as he hath spoken: Behold, I wil re-
turne the shadow of Ahaz dial, that nowe
is

is layd out with the sunne, and brynge it. x degrees backward. * So the sun turned ten degrees backward, the which he was descended afore.

¶ A Thankesgeuing, which Hezekia, kyng of Juda wrote when he had bene sicke, and was recouered.

I Thought I shoulde haue gone to the gates of hell,
B when myne age was shortned, and haue wanted ÿ residue of my yeres. I spake within my selfe: I shal neuer visit the lord (the lord I say) in this lyfe: I shall neuer see man among the dwellers of ÿ worlde. Myne age is folden together, and taken away from me like a shepeherds cottage: I haue hewen of my lyfe by my synnes: like as a weauer cutteth of his web. He will with pining sickenesse, make an ende of me: yea, he wyll make an ende of me in one day. * I thoughte I woulde haue liued vntil the morow, but he brused
Job.iiii.b my bones lyke a Lion, & in one day thou wilt make an ende of me. Then chattred I lyke a swalow, and lyke a Crane, and mourned as a doue. I lift vp mine eyes in to the heygth: O lord (sayd I) my sicknesse kepeth me down, ease thou me. What shal I say? The lord hath made a promyse to
C me. yea, and he hymselfe hath performed it. I shall therfore so long as I liue remēber this bitternesse of my lyfe. O lord men may liue beyond theyr yeares, and I wyl declare to al men: that euen in those yeres I haue a ioyfull life, and that it was thou that causedst me to slepe, and agayn thou hast geuen life to me. Behold, bitter as gall was my pensiuenesse, so sore longed I for health. And it was thy pleasure to deliuer my lyfe from the filthy pit, for thou it is (O lord) that hast caste all my synnes
Psa. vi.a lxxxviii.a cxv.b. behynde thy back. * For hell prayseth not thee, death doth not magnify thee, they ÿ go downe into the graue prayse not thy truthe: but the liuyng, yea, ÿ liuing knowledge thee, lyke as I doe this day. The father telleth his chyldrē of thy faithfulnes. * To heale me it is the Lordes work, and
Luke.i.g we wil sing my songes in thy house, all ÿ dayes of our lyfe. And Esaye saide: take a plaster of figges, and lay it vpon the sore, so shall it be whole. Then said Hezekia: O what a great miracle is this, that I shall go vp into the house of the lord.

The.xxxix. Chapter.

Hezekia is reproued of Esay, bicause he shewed his treasure vnto the embassadours of Babilon.

AT * ÿ same time Merodach Baladam, Baladamus son kyng of Babilon, set letters and presentes to Hezekia. A iiii.Re.xx.c For he vnderstode how that he had ben sicke, and was recouered again. * And Hezekia was glad ii. Para. xxxii.a therof, and shewed them the commodities of his treasure, of siluer, of golde, of spyces and rootes, of precious oyles, al that was in his cubberdes and treasure houses.
There was not one thyng in Hezekias B house, and so throughout al his kingdom but he let them see it. Then came Esaye ÿ Prophet to kyng Hezekia, and sayd vnto him: what haue the men sayde, and from whence came they vnto thee? Hezekia answered: they came out of a farre countrye vnto me, out of Babilon. Esay sayd: what haue they loked vpon in thine house? Hezekia answered: all that is in myne house
haue they seen: and ther is nothing in my C treasure, but I shewed them. Then sayde iiii. Reg xviii.c Esay vnto Hezekia: vnderstand the word of the Lord of hostes. Beholde, ÿ time wyl come, that euery thyng which is in thyne house, and al that thy progenitours haue layed vp in store vntyll this day, shall bee caryed to Babilon, and nothyng lefte behynde. Thus sayth the Lord: yea, & parte D of thy sonnes, that shall come of thee, and whom thou shalt get, shalbe caryed hence and become gelded chaūberlayns in the kyng of Babilons court. Then said Hezekia to Esay. Now God prosper his owne counsayl which thou hast told me. He said moreouer: so that there be peace & faythfulnesse in my time.

The.xl. Chapter.

The comming of S. John Baptist. The preparation of the Apostles. The calling of the gentiles.

COmforte my people (O A ye Prophetes) comforte my people, saieth youre god, comforte Jerusalē at the hart, and tell her that her trauell is at an ende, that her offence is pardoned, that she hathe receyued of the Lordes hande, sufficiente correction for all her synnes. A voyce cryeth in wyldernesse: prepare the waye of the

Mat.iii.a lord in the wyldernesse, make streight the
Mark.i.a path for our God in the desert. Let al val-
Luk.iii.a leys be exalted, and euery mountain and
John.i.c. hill be layde low: what so is crooked, let it
Ec.lvii.c
B be made streyght: and let the roughe bee
John.x.b made plaine fyeldes. For the glory of the
lord shall appere, and al flesh shal at once
see it: for why? the mouthe of the Lorde
hath spoken it. The same voyce spake:
Ps.xcv.a Now crye. And the Prophete aunswered
Jacob.i.c what shal I cry? *that all fleshe is grasse,
i.Pet.i.b and that al the goodlines therof is as the
Ec.xiiii.b floure of the fielde: the grasse is withered
the floure falleth awaye. Euen so is the
people as grasse, when the breath of the
lorde bloweth vpon them. Neuerthelesse,
Ps.xxiii.a whether the grasse wyther, or the floure
E.cxvii.a, fade away: yet the woorde of our God en-
i.Pet.i.b. dureth for euer. Goe vp vnto the hye hyll
Jacob.i.b (O Sion) thou that bryngest good ty-
C dynges, lyfte vp thy voyce with power.
O thou preacher Jerusalem. Lyfte it vp
without feare, and say vnto the cityes of
Juda: Beholde your God, behold yᵉ lorde
God shall come with power, and beare
rule with his arme. Beholde he bryngeth
his treasure with him, and his works goe
before hym. He shall fede his flock like an
heardmanne. He shall gather the lambes
together with his arme, and cary them in
his bosom and shal kindely intreate those
that beare yong. Who hath holden yᵉ wa-
ters in hys fist. Who hath measured hea-
uen with his spanne, and hath compre-
hended all the earth of the world in thre
measures? Who hath weyed the moun-
taynes and hylles in a balaunce? Who
hath refourmed the mynde of the Lorde?
or to whom hath he shewed his counsell?
Sap.ix.b *Or who is of his counsel to teache hym?
Rom.xi.b or who hath geuen hym vnderstandyng,
D and hath taught hym the pathe of iudge-
ment? Who taught hym cunnyng, and o-
pened vnto hym the waye of vnderstan-
dyng? Beholde, all people are in compari-
son of hym, as a drop to a bucket full, and
ar counted as the least thyng that the ba-
launce weyeth. Yea, and the Iles he ta-
keth vp as a very litle thyng. Libanus is
not sufficient to minister fyer for hys offe-
ryng, and al the beastes therof, are not y-
Ps.lxii.a nough to one sacrifice. All people in com-
E parison of hym, are reckened as nothyng
if they be compared with hym, lesse than
nothyng and as it that is not. To whom
then wil ye liken god? or what similitude
wil ye set vp vnto hym. Shall the karuer
make him a carued ymage? & shal yᵉ gold-
smith couer him wᵗ gold, or cast him into a
fourme of siluer plates? Moreouer, shal yᵉ
image maker (yᵉ the poore man whiche is
disposed may haue som thing to set vp al-
so) seke out and chose a tree yᵗ is not rotte,
and carue therout an ymage that moueth
not? Know ye nothyng, O wretches? Herd
ye neuer of it? Hath it not bē preached vn-
to you since the begynnyng? Haue ye not
ben enfourmed of this by the foundation
of the earth, yᵗ he sitteth vpon the circle of
the world, and that all the inhabitors of
the world ar in comparison of him, but as
greshoppers. *That he spredeth out yᵉ he- Ca.xl
uens as a couering, that he stretcheth thē b
out, as a tent to dwel in? That he bryng- F
eth princes to nothing, and the iudges of
yᵉ earth to dust, so yᵗ of them it may be saide:
be not planted nor sowen agayn, neither
theyr stocke rooted in the earth agayne.
For assoone as he bloweth vpon thē, they
wither and fade away lyke the straw in a
whirlewind. To whom now wyl ye liken
me, and whom shall I be lyke, sayth yᵉ ho-
ly one. Lift vp your eyes on hye, and cōsy-
der: who hath made these thynges, which
come out by so great heapes? and he can G
cal them al by their names. For ther is no Plaine
thyng hid vnto yᵉ greatnesse of his power, countreis
strength, and might. How maye then Ja-
cob thinke, or how may Israell saye? My
wayes are hid from the lord, and my god
knoweth not of my iudgementes. Know-
est thou not, or haste thou not heard that
yᵉ euerlasting God, the Lord which made
al the corners of the earth, is neither we-
ry nor faint? and that his wisdom cannot
bee comprehended? but that he geueth
strength vnto the wery, and power vnto yᵉ
faynt? Children are wery and faynt, and yᵉ Jer.xvii
strongest mē fal. *But vnto them yᵗ haue
the Lorde before theyr eyes, shal strength
be increased. Egles wynges shall growe
vpon them. When they run they shall not
fall, and when they goe they shal not bee
wery.

The.xli.Chapter.

Of the goodnesse and mercy of god toward the people.

BE still (ye ylandes) and hear- A
ken vnto me. Be strong ye
people. Come hither & shewe
youre cause, we wil go to the
law together. Who raysed vp
the iuste manne from the rysyng of the
sunne, and called hym to goe foorth? Who
caste downe the people, and subdued the
kynges before hym, that he may throwe
them

them all to the grounde with the sweard
and scatter them lyke stubble with hys
bowe. He followeth vpon them, and go-
eth safely hymselfe. And that in a waye
where before his foote had not troden.
Who hath made and created these thigs?
B euen he that called the generations from
the beginnyng: ✱ euen I the Lord, which
am the fyrst, and with the last. ✱ The yles
saw it, and dyd feare, and the endes of the
earth were abashed, drew nye, and came
hyther. Euery man exhorted hys neygh-
bor and brother, and bad him be strong.
The carpenter comforted the goldsmyth,
and the goldsmyth ẏ hammar mã, saying
glue wyll doe very well in it. It shall bee
good that we fasten this cast worke: & thẽ
they fastened it with nayles that it should
not be moued. But thou Israel art my ser
uant, thou Jacob, art elect: thou art ẏ sede
of Abraham my beloued, thou arte he
whom I led from the endes of the earth
by the hande. For I called thee from far,
euen from among the glorious men of it,
and sayde vnto thee, thou art my seruant.
I haue chosen thee, and not caste thee a-
Ca.xliii. b way: ✱ be not afrayde, for I am with thee.
Melt not away as waxe, for I am thy
God, to strength thee, helpe thee, and to
kepe thee with this ryght hande of myne.
Beholde, all they that resist thee, shal com
to confusion and shame and thine aduer-
saryes shalbe destroyed and broughte to
naught. So that whoso seketh after them
D shal not fynde them. Thy destroyers shal
perish: & so shal they ẏ vndertake to make
battaile against thee, be as it that is not,
and as a thyng of nought. For I the lord
and god wyl strengthen thy ryght hand.
Euẽ I that say vnto thee: feare not, I wyl
help thee. Be not afrayd thou litle worme
Jacob, and thou despised Israel: for I wil
help thee, saith the lord, and the holy one
of Israell thine aduenger. Behold, I wyl
make thee a treadyng cart, & a new flayle
ẏ thou mayest thresh and grinde ẏ moun-
tayns & bring the hilles to pouder. Thou
shalt fan thẽ, and the wind shal carry thẽ
away, & the whirlewind shall scatter thẽ.
But thou shalt reioice in ẏ lord, & shalt de-
lite in praysyng the holye one of Israell.
Ca.xxx.c When the thirsty & poore seke water and
E find none, and when theyr tong is drye of
thirst, I geue it them sayeth the Lorde: I
Ca.xxxv b the God of Israell forsake them not. I
Jo.vi.c.liiii. bring forth floudes in the hilles, & welles
in the plaine fieldes: I turne ẏ wildernes
to riuers, and the dry land to conduits of
water: I plant in the wast grounde trees
cedre, boxe, myrre and olyues. And in the
dry I set fyrre trees, elmes & hawthorns
together. All this do I, that they altoge-
ther may see and marke, perceyue wyth
their hartes and consider that the hande F
of the lord maketh these things, and that
the holy one of Israell bringeth them to
passe. Stande at youre cause (sayeth the
lorde) and bryng foorth youre strongest
ground, sayth the kyng of Jacob. Let thẽ
bring forth theyr gods, and let their gods
tell vs what shall chaunce hereafter: yea,
let them shewe vs the thynges that are
paste, what they be: let them declare them
vnto vs, that we maye take them to hart,
and knowe them hereafter. Eyther shew
vs thynges for to come, and tell vs what
shalbe done hereafter: so shall we know ẏ
you are gods: do some thyng eyther good G
or bad: so wil we both knowlege the same
and tell it out. Beholde, ye are Goddes of
naught: yea, abhominable is the mã that
hath chosẽ you. Neuerthelesse I haue wa
ked you vp one from the north, & he shall Ca.xliiii a
come. And another from the East, whiche
shal cal vpon my name, and shal tread vp-
pon princes as vpon clay: and as the pot-
ter tredeth down the mier. Who declared
this from the beginning, & we wyl know
hym? Or from the olde times, and we wyl
confesse and say that he is righteous? But
there is none that sheweth or declareth
any thyng: there is none also ẏ heareth
your wordes. The fyrst is he that shal say
to Sion: Behold, behold, they are present
and to Jerusalem it self will I geue an e-
uangelist. But when I consider, there is
not a man among them, nor any that can
geue counsel: nor when I examine them,
that can answere one word. Loe, wicked
are they and vayn, with the thinges also
that they take in hand: yea, their images
are but winde and vaine thinges.

The. xlii. Chapter.

The commyng of Christ and his Baptisme. A

BEholde this is my seruãt Mat.xii b
vpon whom I leane, my xii a. xvii a
elect in whom my soule is
pacifyed. I haue geuẽ my
spirit, that he may shewe
forth iudgement and e-
quitie among ẏ gentiles.
He shal not be an out cryer, nor lyft vp his
voyce. His voyce shall not be heard in the
streetes. And a broosed reede shall he not
breake, and the smokyng flaxe shall he
not

not quenche, but faythfullye and truelye
shall he geue iudgemente, not be pensiue
nor carefull, that he may restore ryghte-
B ousnesse vnto the earth, and the gentiles
Esay xl.c also shal kepe his lawes. *For thus sayth
e.xliiii.c. God the Lorde, vnto hym: euen he that
made the heauēs and spred them abrode
and set foorth the earth with her increase
which geueth breath vnto the people that
is in it: and spirit to them that dwel ther-
in.) I the Lord haue called the in ryghte-
Es.xxix.b ousnesse, and led thee by the hand. *Ther-
fore wyll I also defende thee, and geue
thee for a couenaunt of the people, and
Luk.ii.c to be the light *of the Gentiles, that thou
mayest open the eyes of the blynd, let out
Zac.ix.b the prisoners from their bondes, and thē
that syt in darkenesse, out of the dongeon
house. Euen I am the Lorde, and thys
is my name: *and my glory wil I geue to
none other, nether mine honour to grauē
Psa.cl.a images. Beholde olde thinges are come to
passe, and new thinges do I declare. And
or euer they come, I tell you of thē. Syng
vnto the Lorde a new song of thankesge-
uing: blow out his praise from the ende of
the world. Thei that be vpon the sea, and
al that is therin prayse hym, the Iles and
all they that dwell in them. Let ẏ wylder-
C nesse with the cities lift vp their voice, the
townes also that they of Ceder dwell in.
Let them be glad that sit vppon rockes of
stone, and let them cry down from the hye
mountaynes, ascribing glory vnto ẏ lord,
and magnifieng him amōg the gentiles.
The lord shall come forth as a giant, and
take a stomake vnto him lyke a fresh man
of war. He shal roze and cry, and ouercom
his enemies. I haue long holdē my peace
(saith ẏ lord) I haue bene still & refrained
my self, but now I will cry lyke a traue-
ling woman, and at once will I destroy &
deuoure. I wyll make wast both moūtain
and hil, and dry vp euery grene thing that
groweth theron. I wyll dry vp the flouds
of water, and drink vp the riuers. I wyll
bring the blind into a strete ẏ they know
not and lead them into a footepath ẏ they
are ignoraunt in. I shal make darkenesse
light before them, and ẏ thing ẏ is croked
Esa.xliiii to be streight. These things haue I done
b vnto thē, and not forsakē thē. Thei ar fal-
len back: yea, and let thē be ashamed ear-
nestly, that hope in ydols, and say to fashi-
oned ymages, ye are our Gods. Heare, O
Ma.xv.b. ye deaf mē, and sharpen your syghtes to
D see (O ye blind.) Who is blind but my ser-
uant? Or so deaf as my messanger, whō I

set vnto them. For who is ẏ ruler so blind
(say they) as that perfect man, & so blynde
as the lordes seruant. Thou vnderstādest
much, and kepest nothyng: ẏ eares are o-
pē and no man heareth. The lord is mer-
ciful vnto thē for his righteousnesse sake,
that his worde might be magnified, and
praysed: but the people themselues be rob-
bed and troden vnder ẏ foote, chayned in
dongeons, and they al (I say) be shut into
prison houses. They are caried away cap-
tiue, and no man doth lose them. They be
troden vnder fote and no man doth labor
to bring thē again. But who is he among
you ẏ pondreth this, ẏ considereth it, & ta-
keth it for a warning in time to com. Who
suffred Iacob to be troden vnder fote and
Israel to be spoiled: did not ẏ lord? Bicaus
we haue sinned againste him, & haue had
no delight to walke in his waies, neyther
ben obediēt to his law. Therfore hath he
poured vpon him in his wrathful displea-
sure & strong battell which fireth him on
euery side, yet wil he not vnderstande. He
burneth him vp yet sinketh it not into his
hart.

The.xliii.Chapter.

God promiseth to send his Christ, which shall deliuer his people. He forgeueth sinnes for his own sake.

But now the lord ẏ made thee, A
O Iacob, and he that fashyo-
ned thee, O Israel, saith thus:
Feare not for I haue redemed
the. I haue called the by name
thou art mine own. If thou goest thorow
the water, I wil be with thee, ẏ the strong
flouds should not pluck thee away. *And
if thou walkest through ẏ fier, it shall not
burne thee, and the flame shall not kindle
vpon thee. For I am the Lorde thy God,
the Holy one of Israell thy Sauioure, I
gaue Egipt for thy deliuerance, the Mo-
rians, & the Sabes for thee: bicause thou
wast deare in my sight, and bicause I set
by thee, and loued thee. I will geue ouer
all men for thee, and deliuer vp all people
for thy sake: feare not, for I am with thee.
*I wil bring thy sede from the East, and B
gather thee together from the West. I wil
say to the North, let go, And to ẏ Southe,
kepe not backe: but bryng me my sonnes
from farre, & my daughters from ẏ endes
of the world. Namely al those that be cal-
led after my name. For them haue I cre-
ated, fashioned and made for mine honor.
Bryng foorth that people which is blynd
and

and yet hath eyes,which are deafe although
they haue eares.* If all nations come in
Esa.lii.c one and be gathered together,whiche a-
mong them shal declare suche thynges,&
tell vs what is to come? Let them bryng
theyr witnesse,so shall they be free,els let
them heare, and say:it is truthe.You are
my witnesses(sayeth the Lorde)and my
seruaunt,whom I haue chosen,therfore
bee certifyed and geue me faythfull cre-
Esa.xliiii. dence and consider * that I am he, be-
fore whome there was neuer any God,&
Esa.l.b. that there shall be none other after me.I
Ose.xiii. am, euen I am the only Lord * and be-
syde me there is no sauiour.I gaue war-
nyng, I made whole,I taught you,whē
there was no straunge God among you.
And this recorde muste ye beare me your
C selues(sayeth the Lord) that I am god.
Iohn.x.f And euen he am I from the begynnyng,
&* there is none that can take any thing
out of my hande.I dooe the woorke and
who shall be able to let it?Thus sayth the
Lorde, the Holy one of Israell your re-
Esa.b.a. demer: for your sake I haue sent to Ba-
bilon,and brought down the strongest of
them. All they are fugitiue with the Cal-
dees that boast them of theyr shyppes.E-
uen I the Lorde youre Holye one whiche
haue made Israell, and am your Kyng.
Thus sayth the Lord:(* Euen he yͤ ma-
Iosu.iii.c keth a way in the * sea and a fotepath in
Exo.xiiii.c the mighty waters)which bryngeth forth
Esa.x.a. the charrets and horses,the hoste and the
lxviii.f power of warre, that they may fall and
neuer ryse,and be extinct, lyke as toe is
quenched.Remember not thynges of old;
and regarde nothyng that is paste: Be-
helde,I shall make a new thyng,& short-
ly shall it appeare,and shal you not know
it?I wyll make streates in the desert,and
riuers of water in the wildernesse:yͤ wild
D beasts shal worship me:the dragons and
Psa.bi.o yͤ yong Estriches.For I shal geue water
Esa.xxxv.b in the wildernes,and streames in the de-
xlv.xlviii. sert that may geue drinke to my people,
a whom I chose.This people haue I made
for my self:and they shall shew foorth my
prayse.For thou(Iacob)wouldest not call
vpon me,but thou hadst an vnlust toward
me,O Israell. Thou gauest me not thy
beastes for burnt offeryngs,neither didst
honoure me with thy sacrifices . Thou
boughtest me no dere spice with thy mo-
ney,neyther powredst the fatte of thy sa-
crifices vpon me .* Howbeit I haue not
Esay.l.b bene chargeable vnto thee in offerynges
Ier.bii.c neyther greuous in incēce,But thou hast
laden me with thy sinnes,and weried me Ps.xxxiiii.
with thyne vngodlinesse.Wheras I yet, Ie.xxxiii
euen I,am he onely that for myne owne b.
selues sake doe away thine offences,and
forgette thy synnes, so that I wil neuer
thinke vpon them . Put me nowe in re-
membrance(for we wyl reason together) Ge.iii.b.
and shew what thou hast for the to make Nu.xx.b.
thee ryghteous.Thy fyrst Father offēded
sore,and thy rulers haue synned agaynst
me.Therefore I eyther suspended,or slue
the chiefest princes.I dyd curse Iacob, &
gaue Israell into reproofe.

The. xliiii.Chapter.

Christ promiseth to deliuer his Churche.

SO heare nowe, O Iacob A
my seruante,and Israell
whom I haue chosen,for
thus saieth the Lord that
made thee,fashioned thee
and helped thee,euen frō
thy mothers wombe.Bee
not afrayde,O Iacob my seruannte,thou
ryghteous whom I haue chosen. * For I Esa.xxxv
shall poure water vpon the drye ground, b xl,xliii c
and riuers vpō the thirsty.* I shal poure Ez.xxxvi.
my spirite vpon thy seede, and myne en- c.
crease vpon thy stocke.They shall growe Ioel.ii.f.
together like as the grasse,and as yͤ wil- Acte.ii.b
lowes by the waters syde.One shall saye,
I am the Lordes:another shall call hym-
self after the name of Iacob.The thyrde
shal subscribe with his hande vnto yͤ lord,
& geue himself vnder the name of Israel. B
Thus hath the Lord spoken,euen yͤ king Esai.li.a
of Israel and his redemer,the Lord of ho- Apo.xxii.
stes.I am the first and the last,& without a.
me is there no God.Yf any be like me,let Es.xlviii
him cal forth the thing past,& opēly shew c
it,& lay it plain before me,what hath chā- Apo.i.b.
ced since I appointed yͤ people of yͤ world Es.xliii,b
and what shalbe shortly,or what shal com
to passe in time lōg to com, let them shew
these things.Be not abashed nor afrayd.
For haue not I euer tolde you hitherto &
warned you?Ye cā beare me record youre
selues.Is there any God except me?or a-
ny maker that I should not knowe hym?
All keruers of ymages are but vaine,and
the carued images that they loue,can do
no good.They must beare recorde them-
selues,yͤ seing thei can nether se,nor vn-
derstād they shalbe confoūded.Who dare
then make a God,or fashion an ymage,yͤ Es.xlii.b
is profytable for nothing?* Behold al the
felow-

ps.cxiiii. b Sap.xiii. b fellowship of them must be brought to con-
fusion. And truely all the workemaysters
of them are men, they shall all bee gathe-
red together, they shal stand, tremble, and
be confounded one with an other. The
smithe maketh an axe, and tempereth it
with hoate coales, and fashioneth it with
hammers, and worketh it with all the
strength of his armes: yea, sometime he is
faint for very hunger, and so thirsty that
he hath no more power. The carpenter or
image karuer) taketh measure of the tim-
ber, and spreadeth foorth his line: he mar-
keth it with some colour, he planeth it, he
ruleth it, and squareth it, and maketh it
after the image of a man, and accordyng
to the beauty of a man, that it may stande
in the temple. Moreouer, he goeth oute to
hewe downe Cedre trees. He bryngeth
C home Elmes and Okes, & taking a bolde
courage, he seketh out the beste timber of
the wood. He himself hath planted a pine
tree, which the rayne hath swelled, which
wood serueth for men to burne. Of thys
he taketh and warmeth hymselfe withal:
he maketh a fier of it to bake breade. And
afterwarde maketh a God thereof, to ho-
nor it, and an ydoll to knele before it. One
pece he burneth in the fier, with another
he rosteth fleshe, that he may eate rost his
belly full: with the third he warmeth him
selfe, and sayeth: A ha, I am wel warmed,
I haue bene at the fier. And of the residue
he maketh him a God, and an idol for him
self. He kneeleth before it, he worshippeth
it, he prayeth vnto it, and saith: deliuer me
for thou art my God. Yet men neyther cõ-
Esai.lii.e sider nor vnderstande, bycause theyr eyes
are stopped, that they cannot see: and
theyr heartes, that they cannot perceiue.
Thei ponder not in theyr mindes, for thei
haue neither knowledge nor vnderstan-
dyng to thinke thus. I haue brente one
pece in the fier, I haue baked bread with
the coales thereof, I haue rosted fleshe w-
all, and eaten it: shall I nowe of the resy-
due make an abhominable ydoll, and fal
down before a rotten pece of wood? Thus
he doshe but lose his labour: and his hart
whiche is deceyued doth turne him aside,
so that none of them can haue a free con-
science to thinke maye not I erre? Consi-
D der this, (O Jacob and Israell) for thou
art my seruaunt, I haue made thee, that
thou mightest serue me. O Israell forget
me not. As for thine offences, I haue dri-
Esa.liii.d uen them away lyke the cloudes, and thy
synnes as the mist: turne thee again vnto
me. For I haue redemed thee. Be glad ye
heauens whom the Lorde hath made, for
the Lorde hath dealt gratiously with his
people: let all that is here beneath vpon
the earth be ioyful: Reioice ye mountains
and woodes, with all the trees thereof, for
the Lorde hath redemed Jacob, and wyll
shewe his glory vpon Israell. Thus say-
eth the Lord thy redemer euen he that fa-
shioned thee from thy mothers wombe,
I the lorde do al thynges my selfe alone,
I onely spread oute the heauens, and I
onely haue layd the foundation of ỹ earth
by mine owne selfe. I destroye the tokens
of wytches, and make the soothsayers
fooles. As for the wyse I turne them back
warde, and make theyr cunnyng foolish-
nesse. He doth set vp the purpose of his ser
uaunt, and fulfilleth the counsayle of hys
messangers. Concerning Jerusalem he
sayeth: it shall be inhabited. And of the cy-
ties of Juda: they shall be builded again,
and I will repayre theyr decayed places:
He sayeth to the grounde: be drye. And I
will drye vp thy water floudes. He sayeth
of Cirus: he is mine heardman, so that he
shall fulfyll all thynges after my wyll.
He sayeth also of Jerusalem: it shall bee
builded: and of the temple, it shalbe faste
grounded.

The.xlv. Chapter.

The deliueraunce of the people by Cirus. The comming of Christ, and calling of the Gentiles.

Thus saith the lorde vnto Ci- I
rus his anointed, whõ I haue
taken by the right hande, to Esa.li
subdue nations before hym.
* I will loose ỹ girdle of kin-
ges, and I wil open the gates before hys
face, and not shut their doores. I wyll go
before thee, and make ỹ crooked streight,
I shall breake the brasen doores, & burst
the yron barres. I shall geue thee the hyd
treasures, and the thyng which is secret-
ly kept, that thou mayst know that I am
the lorde god of Israell, whiche haue cal-
led thee by thy name, & * ỹ for Jacob my Ge.xxv a.
seruauntes sake, and for Israel my chose.
For I called thee by thy name and ordei- Esa.xliii g.
ned thee, or euer thou knewest me. * Euẽ
I the Lorde before whome there is none Jere.ii.
other: for without me there is no god. * I B
haue prepared thee or euer thou knewest
me, that I myght bee knowen from the
rysyng of the Sunne to the goyng down
of

the same, that al is nothyng without me. for I am the Lorde, and there is elles none. It is I that * created the light and darkenesse: * I make peace and trouble:
Gen. i. a. yea, euen I the Lorde doe all these thyn-
...a. ix. b ges. ye heauens from aboue drop downe and let the cloudes rayne righteousnesse. The earth open it selfe, and bryng foorth health, that thereby righteousnesse maye florishe. Euen I the Lorde bryng it to
...e. c passe. * Woe be vnto him that striueth
...r. xviii with his maker, the potshearde with the
...a. xx. c potter. Saith the clay to the potter: What
...m. ix. c makest thou? or thy worke serueth for no-
...e. xxviii thyng? Woe be vnto hym that sayeth to hys Father: Why begettest thou? And to hys Mother: Why bearest thou? Thus sayeth the Lorde, euen the Holy one and maker of Israel. Aske me of thynges for to come concernyng my Sonnes: and putte me in remembraunce as touchyng the woorkes of my handes. I haue made the earth, and created manne vppon it: With mine handes haue I spread foorth heauen, and geuen a commaundemente for all the hoste therof. I shall wake hym vp with righteousnesse, and order all hys wayes.

C * He shall builde my citye, and lette out
I. Esd. i. a my prisoners, and that neyther for gyfte nor rewardes, sayeth the Lord of hostes: Thus sayeth the Lorde: the occupyers of Egipte: the marchauntes of the Morians and Sabees, shall come vnto thee with trybute: they shall bee thyne: they shall folowe thee, and goe with cheynes vpon theyr feete. They shall fall downe before thee, and make supplication vnto thee. For God (without whome there is none other God) shall be with thee. O
Rom. xi. d howe profound * art thou, O God, thou God and Sauiour of Israell? Confounded are they all, and put to dyshonoure: they ar gone hence together with shame euen the makers of images. But Israell shall be saued in the Lorde: whiche is the euerlasting saluation. Ye shall not come to shame nor confusyon worlde
Gene. i. a without ende. For thus sayeth the Lorde euen he that created heauen, * the God that made the earth, that fashyoned it and set it foorth. He dyd not make it for naught, but to be inhabited. Euen I the Lorde, without whome there is none o-
Exo. xx. d ther. * I haue not spoken secretely, neyther in darke places of the earthe. It is not for naughte, that I sayde vnto the seede of Jacob: seeke me, I am the Lorde whiche when I speak, declare the thyng
that is ryghteous and true: gather you D
and come together, drawe nye hyther, Esa. xliiii
you that are escaped of the people. * Haue b.
they any vnderstandyng that set vp the Bar. vi. b
stockes of theyr Idols, and praye vnto a God that cannot helpe them? drawe nie come hyther, and let them aske counsayle one at another, and shewe foorth. What
is he that tolde this before? or who spake Esa. xlvi,
of it euer since the begynnyng? Haue not b
I the lorde done it? withoute whom there is none other God? the true God and Sa-uyoure, and there is elles none but I?
And therfore tourne you vnto me (all ye
endes of the earth) that ye may be saued: Esa. xliiii
for I am God, and there is elles none. I b.
sweare by my self, out of my mouth commeth the worde of ryghteousnesse, & that may no manne turne: * but al knees shal
bowe vnto me, and al tonges shal sweare Ro. xiiii c
by my name, saying: Verely, in the lord Phil. ii. a
is my ryghteousnesse and strength. To hym shall menne come: but al they that thynke scorne of hym, shall bee confounded. And the whole sede of Israell shalbe iustifyed, and make theyr boaste in the Lorde.

The. xlvi. Chapter.

Idolatry is reproued. The health that commeth by Christ is prophecied.

Bell is fallen, Nabo is broken A
downe, whose ymages were Bar. i. a.
a burthen for the beasts and I. Bi. xv. a
cattel, to querlade them, and Iere. l. a.
to make them wery. They ar sonke down, and fallen together, for they may not ease them of their burthen, therfore must thei go into captiuitie. Hearken vnto me, O house of Jacob, and al ye that remain yet of the houshold of Israel: whō
I haue borne from your mothers womb, B
and brought you vp from your birthe tyl ye were growen. I, whiche shall beare you vnto your last age. I haue made you: I will also norish you, beare you, and saue
you. Whō wil ye make me lyke? or to whō Exo. xx. a
wil ye make me equall or compare me, þ I should be like him, in fashion or image, that I may be like him? * Ye fooles (no
doubte) wil take out siluer and golde out Ex. xxxii.
of your purses and wey it, and hire a gold a.
smith to make a God of it, that men maye Esa. xliiii
knele down and worship it. * Yet must he c
be taken on mens shoulders, and borne, Bar. vi. c
and set in his place, that he may stande & C
not

not moue out of his place. Alas that men
should cry vnto hym which geueth no an-
swere: and deliuereth not the man ẏ cal-
leth vpon hym from his trouble. Consider
this well, and be ashamed. Go into youre
owne selues (O ye runnagates.) Remem-
ber the thinges that are past, since the be-
ginning of the worlde, that I am God, and
that there is els no God: yea, and ẏ there
is nothyng lyke vnto me. In the begyn-
nyng of a thing I shew the ende therof: &
I tell before, thinges that are not yet com
to passe. My deuice stādeth stedfastly sta-
Ex.xvi.d blished, and I fulfyll al my pleasure. I cal
a bird out of the East, and the manne by
whom my counsel shalbe fulfilled, oute of
farre countryes: assoone as I think to de-
uise a thing, I doe it. Heare me, O ye that
are of an hye stomake, but far from rygh-
teousnesse: I shall bryng foorth my rygh-
teousnesse. It is not farre, and my healthe
shal not tarye long away. I wil lay helth
in Sion, and in Israel my glory.

The.xlvii.Chapter.

The worde of the Lord against Babilon.

But as for thee (O daughter,
thou Virgin Babilon) sit thou
downe in the dust, sit vpon the
grounde, and not in a throne
(O thou mayden of Caldea.)
Thou shalt no more be called tender and
pleasaunt. Bryng foorth the querne, and
grynd meale, vntrusse thy broyded heare,
put of thy shooes, make bare thy knees, &
wade throughe the water riuers. Thy
shame shalbe discouered, and thy priuy-
Eze.xvi.b ties shall be seen. For I wil auenge me of
Nau.iii.a thee, and will shewe no mercy to thee as
I do to other menne, sayeth our redemer:
which is called the Lorde of hostes, ẏ ho-
ly one of Israel. Sit still, holde thy tong,
B and get thee into some darke corner, (O
daughter Caldea) for thou shalte nomore
be called Lady of kyngdomes. I was so
wroth with my people, that I punished
myne enheritaunce, and gaue them into
Pro.xxi.b thy power. Neuerthelesse, thou shewedst
Jere.l.b. them no mercy, but euen ẏ very aged men
of them diddest thou oppresse ryghte sore
with thy yoke, and thou thoughtest thus:
I shalbe lady for euer. And beside al that
thou hast not regarded these thyngs, nei-
ther remembred what was the ende of ẏ
city Jerusalem. Heare now therfore, thou
Esa.xx.b wilful that sittest so carelesse, and speakest
Apo.xviii thus in thine heart: I am alone, and with
b. out me is there none: I shal neuer be wy-
C dow nor desolate againe. And yet bothe

these thinges shal come to thee vpon one
daye, in the twincklyng of an eye. Name-
ly, widowhode and desolation. They shal
mightily fall vpon thee, for the multitude
of thy witches, and for the great heape of
thy coniurers. For thou hast trusted in thi
wickednesse, and hast said: No man seeth
me. Thine owne wisedome and cunning
hath deceiued the. In that thou hast said:
I am alone, and without me ther is none.
Therefore shal trouble come vpon thee, &
thou shalt not know from whence it shall
aryse. Mischief shall fal vpon thee, whiche
thou shalt not be able to put of. A sodeyne
vtter destruction shall come vpon thee, or
euer thou be aware. Now goe to thy con-
iurers, and to ẏ multitude of thy witches
(with whome thou haste weryed thy selfe
from thy youth) if they may helpe thee or
strengthen thee. Thou hast hitherto had
many counsels of them: so let the heauen D
gasers and the beholders of starres, and
moone prophetes, come on nowe and de-
liuer thee: yea, and let them shewe when
these new things shall com vpō thee. Be-
holde, they shall be lyke strawe, which if it
be kindled with fyer, no man maye ryd it
for the vehemency of the flame. And yet
it geueth no sinders to warme a man by,
nor cleare fier to sit by. Thus are they to
whom thou hast weried thy self: and thus
are thy marchauntes that haue ben with
thee frō thy youth: Euery one hath taken
his own way, & none of thē shal defēd the

The.xlviii.Chapter.

The hipocrisy of the Jewes is reproued. The
lord alone wil be worshipped: which hath chosen vs
and which succoreth vs for his owne sake.

Heare this, O thou house of
Jacob, ye that are called by
the name of Israell, and are
come out of one stocke wyth
Juda: Whiche sweare by the
name of the Lord, and beare witnesse by
the God of Israell (but not with truthe &
ryght) whiche are called * free menne of
the holye citye, and are grounded vpon ẏ
God of Israel, * whose name is the lorde
of hostes.

The thynges that I shewed you e-
uer synce the begynnyng, haue I not
broughte them to passe immedyately as
they came oute of my mouthe, and de-
clared them, and they are come? How-
beit, I knowe that thou art obstynate,
and that thy necke hath an yron vayne,
& that thy brow is of brasse: neuerthelesse
I haue euer since the beginnyng shewed
the

the of thinges to come, & declared them
vnto thee, or euer they came to passe: that
thou shouldest not say, myne idoll hath
done it, my carued or molten image hath
shewed it. Thou heardest it before, & be-
holde, it is come to passe: and whether cā
ye prophecie of thinges to come? But as
for me I tolde thee before at ŷ beginning
new & secret things ŷ thou knewest not
of. And some done now, not of olde tyme,
wherof ŷ neuer heardest before they were
B brought to passe: ŷ thou canst not say: be-
holde I knew of them. Moreouer, there
be some wherof ŷ hast neyther heard nor
knowen, neyther haue they bene opened
vnto thine eares afore tyme. For I knew
that ŷ wouldest maliciously offende, ther-
fore haue I called thee a transgressoure,
euē frō thy mothers wōbe. Neuerthelesse
for my names sake, I wil wythdrawe my
wrath, & it shalbe for myne honors sake if
I paciētly forbeare thee & do not rote the
out. Beholde, I haue pourged thee, yet
not as siluer. I haue chosen thee in ŷ fier
of affictiō, and ŷ only for mine own sake:
yea, *euen for myne own sake will I do
thys: or els, what dishonor would they do
to my name? Hearkē vnto me, O Jacob &
Israell, whom I haue called. I am he, I
am euen he ŷ is, I am ŷ first and the last.
My hande hath layed ŷ foundatiō of the
earth, & my right hande hath spanned o-
uer ŷ heauens. Alone as I cal them they
are there. Gather you altogether & harkē
C which of yonder Goddes hath declared
thys? The lord hath a loue vnto hym, and
he shall perfourme hys will against Ba-
bell, & declare hys power against ŷ Cal-
dees. I my selfe alone, euen I haue tolde
you thys before: yea, I dyd call hym, and
bring him forth: & he shall geue a prospe-
rous iourneye. Come nye & heare thys:
haue I spoken any thing darkely, since ŷ
beginning? whē a thing beginneth I am
ther. Wherfore ŷ Lord God and his spirit
hath sent me. And thus saith ŷ Lord god
thy redemer, ŷ holy one of Israell. I am ŷ
Lord thy God: which teach thee *profita-
ble thinges, and leade thee ŷ way, ŷ thou
shouldest go. O ŷ thou hadst regarded my
commaundementes, then had thy welthi-
nesse ben as ŷ water streame, & thy righ-
teousnesse as ŷ waues flowing in the sea.
Thy sede also had bene lyke as the sande
in ŷ sea, and ŷ fruite of thy body lyke the
grauell stones therof. Hys name shoulde
not be roted out, nor destroyed before me.
*Go awaye frō Babilon, flye from ŷ Cal-
dees: wyth a mery voyce speake of thys, de-
clare it abrode, and go forth vnto ŷ ende
of the world, say ye: The Lord hath rede-
med his seruant Jacob, ŷ they suffred no
thurst, he led them thorow ŷ wildernesse,
and caused the waters to flowe out vnto Exo. xvii. b.
them from out of the rocke. He claue the Nu. xx. b.
rocke asonder, and the water gushed out Esay. lviii. c.
As for the vngodly, they haue no peace
sayth the Lord.

The. xlix. Chapter.

Christ shall gather together all nations be they neuer so farre of.

Ye Iles, harkē vnto me, & A
take hede ye people from
farre. The Lord hath cal-
led me frō my birthe, and
made mentiō of my name
frō my mothers wombe:
he *hath made mi mouth
*lyke a sharpe sweard: vnder ŷ shadowe
of hys hande hath he defended me, & hydd Esa. li. c.
me in hys quiuer as a good arow, & sayd Eph. vi. c
vnto me. Thou art my seruant Israell, I
will be honoured in thee. Then answered
I: I haue lost my labor, I haue spent my
strength in vaine. Neuerthelesse I wyll Joh. xvii. b.
commit my cause and my worke vnto the
Lord my God. And now sayth the Lorde,
euē he that fashioned me frō my mothers
wombe to be hys seruant, ŷ I may bryng
Jacob againe vnto hym: howbeit Israell B
will not be gathered vnto hym again.
In whose sight I am great, which also is
my Lord, my God, and my strength. And
he sayd: it is but a small thing that thou
art my seruant, to set vp ŷ kinreds of Ja-
cob, and to restore the destructiō of Isra-
ell. *For I haue made thee ŷ light of the
Gentiles, that thou mayest be my health Esa. xlii. b.
vnto the ende of the world. Moreouer, Joh. viii. b.
thus sayth the Lord, the redemer & holy
one of Israell: bicause of the abhorring & Act. xiii. c
despising among the Gentiles, cōcerning C
the seruaunt of all them that beare rule:
Kinges and Princes shall see, and aryse
and worship, bicause of the Lord that
is faythfull: and bicause of the holy one of
Israell, which hath chosen the. And thus
sayth the Lord: in the time accepted haue ii. Cor. vi a.
I heard thee, and in the day of saluation Jere. xl. a
haue I helped thee, I will preserue thee, Esa. xlii. a.
and make thee to be the attonement of ŷ
people, that thou mayest helpe vp the Esa. xlii. B.
earth againe: and possesse againe the de-
solate heritages. That ŷ mayest say to ŷ
prysoners, go forth: and to them ŷ are in Zac. ix b
darknes, come into ŷ light: they shall fede Luk. iiii. b.
in the hye wayes, and get their pasture in

all his places. They shall neither hunger
Apo.vi.c. nor thurst, heate nor sunne shall not hurt
D them. For he ẏ fauoureth the, shall leade
them, and geue them drinke of ẏ sprynge
wels. I will make wayes vpon all my
mountaines, and my foote pathes shalbe
exalted. And beholde, they shall come frõ
farre, some from ẏ north and west, some
from ẏ land of Sinis, which is in ẏ south
Reioyce ye heauens: and syng prayses
Esa.lii.a. thou earth. Talke of ioy ye hilles, for God
hath comforted his people, and wyl haue
mercy vpon hys ẏ be in trouble. But Si-
on sayd: God hath forsaken, and my lord
Ro.xi.a. hath forgotten me. Wil a wife forget the
childe of her wombe, and not pitie ẏ sonn
whom she hath borne? And though she do
forget, yet will not I forget thee. Behold,
I haue written thee vp vpon my hands,
thy walles are euer in my sight. They
make hast to builde thee vp againe. As
for those ẏ ouerthrew thee, and made the
E wast, they shall depart frõ thee. *Lift vp
Ge.xv.a. thyne eyes, and loke about thee: all these
Esa.lx.a. gather them together and come to thee.
As truely as I lyue (sayth ẏ Lorde) thou
shalt put them all vpon thee as an appa-
rell, and girde thẽ to thee as a bryde doth
her Iewels. As for thy lande ẏ lyeth deso-
late, wasted and destroyed, it shalbe to na
row for them ẏ shall dwell in it. And they
that would deuoure thee, they shalbe farr
away. Then ẏ childe whom ẏ baron shall
bryng forth vnto thee, shall say in thyne
eare: thys place is to narow, geue place ẏ
I may haue rowme.
F Then shalt thou thinke by thy selfe:
Who hath begotten me these, seing I am
baren and alone, a captiue and an oute
cast? And who hath nourished them vp
for me? I am desolate and alone, but frõ
whence come these? And therefore thus
sayth ẏ Lord God: beholde, I will stretch
out mine hande to ẏ Gentiles, and set vp
my token to ẏ people. They shall bryng
thee thy sonnes in their lappes: and cary
thy daughters vnto thee vpõ their shoul-
ders. For kynges shalbe thy nursing fa-
thers, and Quenes shalbe thy nursing
mothers. They shall fall before thee with
their faces flat vpon ẏ earth, and licke vp
the duste of thy fete: ẏ thou mayst knowe
how ẏ I am ẏ Lord. *And whoso putteth
hys trust in me, shall not be confounded.
G Who spoiled the giãt of his pray? or who
Ro.ix.d. taketh ẏ prisoner from ẏ mightie? And
therfore thus sayth ẏ lord. The prisoners
shalbe taken from ẏ giaunt: and ẏ spoile
deliuered from ẏ violent, for I will main-
taine thy cause against thine aduersaries
and saue thy sonnes. And will fede thine
enemies wt their own flesh, and make the
drinke of their owne bloud, as of swete
wine. And all flesh shall know, O Iacob,
that I am the Lorde the Sauioure, thy
noble redemer.

The .l. Chapter.

The Iewes are reproued, and also called.

Thus sayth ẏ Lord: *wher
is ẏ bill of your mothers
diuorcement ẏ I sent her
away? or who is ẏ detter
to whõ I sold you? *Be-
hold, for your own offen-
ces are ye solde, & bicause
of your transgression, is your mother for-
saken. For why would no mã receiue me,
when I came? and when I called no mã
gaue me answere. Is my hãde shortened
that it myght not help or haue I not po-
wer to deliuer? loe, at a worde I drinke vp
the sea, and of water floudes I make drye B
lande: so ẏ for wãt of water, ẏ fish corrupt
and die for thirst. As for heauen, I clothe
it wt darknesse, and put as it were a sacke
vpon it. The Lord God hath geuen me a
well learned tonge, *so ẏ I can comforte
them which are troubled, yea, and that in
due season. He wakeneth myne eare vp
by times in ẏ morning, by times in ẏ mor
ning, I say, he wil waken myne eare that
I might harkẽ as to ẏ schole maisters.*
The Lord God hath opened myne eare,
therfore can I not say nay, nor withdraw
my selfe: *but I offer my backe vnto the
smiters, and my chekes to the nippers. I
turne not my face frõ shame and spitting
and ẏ lord God shall helpe me: therefore C
shall I not be confounded, I haue harde-
ned my face like a flint stone, for I am
sure ẏ I shall not come to confusion. He is
at hande ẏ iustifieth me, who will thẽ go
with me to law? Let vs stãde one against
another: if there be any ẏ will reason wt
me, let him come here forth to me. Behold
the lord God standeth by me, what is he
then ẏ can condemne me? lo, they shalbe
like as an olde cloth: ẏ moth shal eate thẽ
vp. Therfore, whoso feareth ẏ lord amõg
you, let him heare ẏ voice of his seruaunt.
Whoso walketh in darkenesse, & no lyght
shineth vpon him, let him put his trust in
the name of ẏ lord, & hold him by his god.
But

but take hede, ye all kindle a fier of the
wrath of God, and styrre vp the coles,
walke on in the glistering of youre owne
fier, and in the coles that ye haue kindled.
Thys commeth vnto you fro my hande,
namely that ye shall slepe in sorow.

The.li.Chapter.

Consolation and comfort is promised vnto ÿ faythfull.

A Herken vnto me, ye that hold
of righteousnesse, and ye that
seke ÿ Lorde. Take hede vn-
to the stone, whereout ye are
hewen, and to ÿ graue wher-
out ye are digged. Consider. * Abraham
Gen.xxi.a. your father, and Sara ÿ bare you: howe
He.xi.a. that I called hym alone, and blessed him,
Ge.xii.a. and encreased hym. Therefore shall the
Lord comfort Sion, and repaire all her
decay: making her desert as a paradyse,
and her wildernesse as ÿ garde of ÿ lord.
B Mirth and ioy shalbe found there, than-
kesgeuing and ÿ voyce of prayse. Haue
respect vnto me then, O my people, both
high and low, and lay thyne eare to me:
Esa.ii.a. * for a law, & an ordinance shall go forth
from me, to lighten the Gentiles. It is
hard by, ÿ my health & my righteousnesse
shall go forth, and the people shall be or-
dred with myne arme. The ylandes, that
is the Gentiles, shall hope in me, and put
their trust in mine arme. Lift vp your
eyes towarde heauen, and loke vpon the
Psa.cii.d earth beneth. * For the heauens shall va-
Mathe. nish away like smoke, and the earth shall
xxiiii.c. ware olde like a cloth, and they that dwel
ii.Peter. therein shall perishe in like maner. But
iii.b. my saluation shall endure for euer, & my
righteousnesse shall not ceasse. Hearken
C vnto me ye that haue pleasure in ryghte-
Jeremy. ousnesse, thou people that * bearest my
xxxi.f. law in thine hearte.
Mat.x.d. Feare not ÿ curse of men: be not afraied
Lu.xii.a. of their blasphemies, and reuilings: * for
Psa.cxii.d wormes & mothes shal eate them vp lyke
cloth & woll. But my righteousnesse shall
endure for euer, and my sauing health frō
generatiō to generation. Wake vp, wake
D vp, and be stronge. O thou arme of the
Esa.xxiiii. Lorde, wake vp: like as in time past, euer
b. and synce the world began. Art not thou
Esa.xxiiii. thesame arme ÿ hast wounded the proud
c. Egipt, and hewen the Dragon in peces?
Arte not thou euen he which haste dryed
vp the depe of the sea, whiche haste made
plaine the sea grounde that the deliuered
might go thorow? Therfore the redemed
of the Lord shall turne agayne, & come with
ioye vnto Sion, ther to endure for euer. i.Cor.i.b.
That mirth and gladnes might be with ii.Cor.i.c
thē: that sorowe & wo might flie frō them.
Yea I, I am euen he, that in all thynges
geueth you consolation. What art thou
then, ÿ fearest a mortall man, the childe
of man, which * goeth away as doth the Esa.xl.a.
floure? And forgettest the Lorde that i.Pe.i.d.
made the, that spred out the heauens and
laid the foundation of ÿ earth. But thou E
art euer afraied for the sight of thine op-
pressoure, whiche is ready to do harme.
Where is the wrath of the oppressoure?
The time cōmeth on fast, when the priso-
ner shalbe loosed, & he shal not die in the
dōgeon, nor yet be consumed by famishe-
ment. I am ÿ Lord thy God (that make ÿ
sea to be stil, & to rage:) * Whose name is Mat.viii.
ÿ Lord of hostes. I haue put my wordes a.
in thy mouth, and haue defended thee in Esay,
the shadow of my hand, that I may plant xlviii.a.
the heauens, & laye the foundation of the Esa.xlix.
earth, & say vnto Sion: ÿ art my people. a.
Awake, awake, & stand vp, O Jerusalem,
thou that from the hand of the Lord hast
dronken out the * cup of his wrath: thou F
ÿ hast supped of, & sucked out the dregges Psalm.
of his deadly cuppe to the bottome. For a- lxxv.b.
mong al the sonnes whom he hath begot Jere.xl.a
ten, there is not one that may holde it vp,
and not one to lead it by the hande, of all
the sonnes that he hath norished. Bothe
these things are happened vnto thee, but
who is sory for it? Yea destructiō wasting,
hunger & sweard: but who will comforte
thee? Thy sonnes lie comfortlesse at the
head of euery strete, like a taken venison, G
and are full of the terrible wrathe of the
Lord, and punnishment of thy God. And
therfore, thou miserable & dronken (how
beit not with wine) heare this: Thus say-
eth the Lord, thy Lord and God, ÿ defen-
der of his people. Beholde I will take the
slumbring cup out of thy hande euen the
cup with the dregges of my wrathe, ÿ frō
hencefort the, thou shalt neuer drinke it
more: but I will put it into their hande ÿ
trouble thee: whiche haue spoken to thy
soule, stoupe downe, that we may go ouer
thee: and thou laidest thy body euen with
the ground, and as the strete to go vpon.

The.lii.Chapter.

A consolation and comfort to the people of God.

A VP Siõ vp, take thy strength
vnto thee put on thy honest
raiment, O Jerusalem, thou
holy citie, for from this tyme
forth, there shall no vncircũ-
cised nor vncleane person
come in thee. Shake thee from the duste:
aryse and stande vp, O Jerusalem: plucke
out thy necke from the bond, O thou cap-
Ro. vii. b. tiue daughter Sion. For thus sayth the
B Lord, * ye are solde for nought, therfore
Ge. xlvi. a. shal ye be redemed also without any mo-
ny. For thus sayth the Lord God: * My
Exo. i. a. people went down afore tyme into Egipt
iiii. King xviii. c. there to be straungers, and the kyng of ẏ
Assirians oppressed them without any
cause. And now what profite is it to me
(sayth the Lord) that my people is freely
caryed away, & broughte into heauinesse
by their rulers, * and my name euer styll
Ezechiel. xxxvi. d. blasphemed: sayth ẏ Lord. Therfore ẏ my
people may know my name, therefore I
Ro. ii. d. say in that day they shall know it, that I
am he that do speake, I say euen I. * O
Naum. ii. a. how beutifull are the fete of the ambassa-
Rom. x. c. dour, that bryngeth the message from the
moũtaine, and proclameth peace: ẏ brin-
geth ẏ good tidinges, & preacheth health,
C and sayth vnto Sion: thy God is the king
i. Joh. i. c. Thy watchmen shall lift vp their voyce: wt
Esa. xlix. a. loude voyces shall they preach of hym: for
they shall * see hym present, when ẏ Lord
shall conuert Sion. Be glad wt thankes-
geuing, O thou desolate Jerusalem. The
Lord hath made bare hys holy arme, and
Psalme. xcviii. a. shewed it forth in the syght of al the Gen-
ii. Cor. vi. c. tiles, and all the endes of the earth hath
seen the sauing health of our God. Away,
D away, get you out from thence, and touch
no vncleane thyng. Go out from amonge
such: and be cleane that beare the vessell
of the Lord. For ye shal not escape by run-
ning, nor by flying away: but * the Lord
Exo. xiii. d. shall go before you, and the God of Israel
shall gather you together. Beholde, my
seruaunt shall deale wisely, therfore shall
he be magnifyed, exalted, and gretly ho-
nored. Lyke as the multitude shall won-
Esa. liii. d der vpon hym, bicause hys face shalbe so
deformed, and not as a mannes face, hys
beautie lyke no mã: euen so shal the mul-
titude of the Gentiles loke vnto hym, and
kynges shall shut their mouthes beefore
hym. * For they that haue not ben told of
Esa. lxv. c hym, shall see hym: and they that heard
Ro. xv. c. nothing of hym shall beholde hym.

The. liii. Chapter.

He prophecieth euidently of the Passion of our
Sauioure Jesus Christ.

BUt who hath * geuẽ cre- A
dence vnto the thyng ẏ Iohn. xii.
we haue heard: Or to Roma. x.
whom is the arme of ẏ
Lord knowen: For he
did grow before ẏ lord
lyke as a braunch, and
as a rote in a dry groũde. He hath neither Esa. lii.
beautie nor fauoure. When we shall loke
vpon hym, there shalbe no fairenesse: we
shall haue no lust vnto hym: he is dispised Psal. xxii.
and abhorred of men, he is such a man as
is full of sorow, and as hath good expery-
ence of infirmities: We haue rekened him
so vile, that we hid our faces frõ hym: yea,
he was despised, & therefore we regarded
hym not. Howbeit he only hath taken on B
hym our infirmitie, and borne our paines Mat. viii.
yet we did iudge hym as though he were b.
plaged and cast down of God, and puni- i. Pet. ii.
shed: whereas he (notwithstanding) was
wounded for our offences, and smittẽ for i. Cor. xv.
our wickednesse. For the chastisement of a.
our peace was layed vpon hym, and with
hys strypes are we healed. * As for vs we [illegible]
haue gone al astray (like shepe) euery one c.
hath turned hys own way. But the Lord C
hath heaped together vpon hym, the ini- Ier. xi.
quitie of vs all. He suffred violence, and Math. xxvii.
was euill intreated, and dyd not yet open Act. viii.
hys mouth, * He shall be led as a shepe to i. Cor.
be slaine, yet shall he be as stil as a lambe v. c.
before the shearer, and not opẽ his mouth
He was had away from prison hys cause
not heard, and without any iudgemente:
Whose generation yet who may number:
he was cut of from the grounde of the li-
uing: which punishment did go vpõ hym,
for the transgression of my people, which
in dede had deserued that punishmente.
* Hys graue was geuen hym with ẏ cõ- Mat. xxvii.
demned, and with the riche man at hys c.
death: wheras he did neuer violence nor ii. Cor. v.
vnright, neyther hath there ben any dys- c.
ceitfulnesse in hys mouth. * Yet hath it i. Pet. ii.
pleased the Lord thus to burst him with D
plages, and to smite hym with infirmitie, Joh. iii.
that whẽ he had made hys soule an offe- Ro. iiii.
ring for sinne, he might see long lastyng
sede. And thys deuise of ẏ Lord shal pros-
per in hys hand. With trauaile and labor
of hys soule, shall he obtayne fruite, and
he shalbe satisfied by ẏ knowlege of him
which is my righteous seruaunt: he shall
iustifie the multitude, for he shall beare
away their sinnes. Therfore wyll I geue Ro. iiii.
hym the multitude for hys parte, and he
shall deuide the spoyle wyth the strõgest.

bicause

Lu.xxiii bicause he geueth ouer hys soule to death
and is rekened among the trāsgressours:
Mar.xv. which neuerthelesse hath takē away the
synnes of the multitude, and made inter-
cession for the misdoers.

The.liiii.Chapter.

Of the great dominion of Christ. The indigna-
tion of God endureth but a short space, but his mer
cy is euerlasting.

A Be glad now, thou barē that
Gala.iiii.c. beareth not, reioyce, sing and
Esay. be mery thou ẏ art not with
xxvi.a. childe. For the desolate hath
mo children than the maried
wyfe, sayth the Lord. Make thy tentes
wyder, and sprede out the hanginges of
thyne habitation: spare not, lay forth thy
cordes, and make fast thy stakes for thou
shalt be multiplied on the right syde and
on the left, and thy sede shal haue the Gē-
tiles in possession, and dwell in the deso-
late cities. Feare not, for thou shalt not be
cōfounded: be not ashamed, for thou shalt
not come to confusion. Yea, thou shalt for-
get the shame of thy youth, and shalt not
remember the dishonour of thy widdow-
Eze.xvi. head. For he ẏ made the shalbe thy lord *
b. and housebande (whose name is the lord
ii.Cor.xi. of hostes:) and thy redemer shalbe euen ẏ
a. holy one of Israel, the Lord of the whole
Esay. world. For ẏ lord hath called thee being
xliiii,a, as a desolate sorowfull woman, and as a
Esa.xxvi yonge wyfe that hath brokē her wedlock
c. sayth thy god. * A litle whyle haue I forsa
B ken thee, but wt great mercifulnesse shall
Mat.xii.a I take thee vp vnto me. Whē I was an-
gry, I hyd my face from the for a litle sea-
son: but through euerlasting mercy haue
Ge.ix.b. I pardoned thee, sayth the lord thy rede-
C mer: and thys is vnto me as the water of
Ge.ix.b. Noe: for like as I haue sworne that I wyll
not bring ẏ water of Noe any more vpon
the world so haue I sworne that I wyll
neuer be angry with thee, nor reproue
thee. The mountaynes shall remoue, and
the hylles shall fall down: but my louyng
kyndnesse shall not moue, and the bonde
of my peace shall not fal down from thee,
sayth ẏ Lord thy mercyfull louer. Behold
Esa.lvi.b the poore ouerwhelmed with tempest, &
without comfort: I will make thy walles
of precious stones, and thy foundation of
Saphirs, thy wyndowes of Christall, thy
gates of fine cleane stone, and al thy bor-
ders of pleasaunt stones. Thy children
shall all be taught of God, and I wil geue D
them plenteousnesse of peace. In righte- i.Joh.ii.b
ousnesse shalt thou be grounded, and bee Joh.vi.e.
farre from oppression, for the which thou
nedest not to be afraid: neither for hinde-
raunce, for it shall not come nye thee. Be-
holde, the alaunt that was farre frō me,
shall dwell with thee: and he that ioyneth
battaile against thee, shal perysh. Behold
I make the smith that bloweth ẏ coales
in the fier, and he maketh a weapō after
hys handy work. I make also the waster
to destroy: but all the weapons that are
made against thee, shall not prosper. And
as for all tonges that shall resist thee in
iudgement, thou shalt ouercome them,
and cōdemne them. Thys is the heritage Lu.xxi.b.
of the Lordes seruauntes and their righ- Act.iiii.b
ousnesse commeth of me sayth the Lorde.

The.lv.Chapter.

A consolation and comfort to the people. The
fruite and profite of the worde of God.

Come to the waters al ye A
that be thirst, and ye that Ecc.li.d.
haue no mony. Come, bie Joh.vii.d
that ye may haue to eate. Apo.xxii.
Come, by wine and milk d.
without any mony, or mo
ny worth: wherfore do ye
lay out your mony for ẏ thing that fedeth
not, and spende your labor about ẏ thing
that satisfieth you not? But hearkē, hear-
ken rather vnto me, and ye shall eate of ẏ
best, & your soule shall haue her pleasure B
in plēteousnesse. Encline your eares, and Act.xiii.d
come vnto me, take hede: (I saye) & your ii.King.
soule shal liue. * For I will make an euer- vii.c.
lasting couenaunt with you, euē the sure
mercies of Dauid. Beholde, I gaue hym
for a witnesse amongẏ folke, for a Prince
and captaine vnto ẏ people. Lo thou shalt C
call an vnknowē people, and a people that
had no knowlege of thee, shall runne vn-
to thee: bicause of the Lord thy God, and
the holy one of Israell, which glorifieth
thee. Seke ẏ Lord while he may be foūd: Ez.xviii.
and call vpon hym whyle he is nye. * Let c.
the vngodly man forsake his own wayes
and the vnrighteous hys own imagina- D
tions, and turne againe vnto the Lorde:
so shall he be mercifull vnto hym: and to
our God, for he is very ready to forgeue.
For thus sayth the Lord: my thoughtes Ps.cix.a
are not your thoughtes, and your wayes Esa.xlv.
are not my wayes: but as farre as the b.

 hea-

heauens are hyer than the earth, so farre
do my wayes excede yours, and my
Deute. xxxii. a. thoughtes yours. And lyke as the rayne
and snow commeth down from heauen,
and returneth not thither again, but wa-
tereth the earth maketh it fruitefull and
grene, that it may geue corne vnto the so-
wer, and bread to hym that eateth: so the
worde also that cometh out of my mouth,
shall not turne againe voide vnto me, but
shall accomplish my will, and prosper in ẏ
thyng whereto I sende it. And so shall ye
go forth with ioy, and be led with peace.
The mountaines and hilles shall sing to
you for ioy, and all the trees of the fielde
D shall clap their handes. For thornes ther
shall grow Firre trees: and the Mirre tre
in the steade of bryares. And thys shalbe
done to the prayse of the Lord, and for an
euerlasting token that shall not be taken
away.

The .lvi. Chapter.

An exhortation to iudgementes and righteous-
nesse, and to the spirituall keping of the Sabboth.
Against Shepheardes that deuoure the flocke.

A
Mat. iii. c. Thus sayth ẏ Lord: *kepe
equitie, and do right: for
my sauing health shall
come shortly, & my righ-
teousnesse shalbe opened.
Blessed is ẏ man ẏ dothe
thys, and ẏ mannes child
Esa. lviii. c. which kepeth ẏ same. *He ẏ taketh hede,
that he vnhalowe not the Sabboth (that
is) he that kepeth hymself that he do none
euill. Then shall not the straunger, which
cleaueth to the Lord say: *Alas the Lord
De. xxiii. c. hath shut me cleane out from hys people.
Neyther shall the gelded man say: loe I
B am a dry tree. For thus sayth the lord: vn-
Sa. iii. b. to the gelded that kepeth my Sabboth,
namely that holdeth greatly of the thing
that pleaseth me, and kepeth my couenāt:
vnto them will I geue in my housholde, &
within my walles, a better heritage and
name, than if they had ben called sonnes
and daughters. I will geue thē an euer-
John, x. c. lasting name, that shall not perish.
C Againe, the straungers that sticke to ẏ
Joh. viii. c. Lord, to serue hym, and to loue his name,
and to be hys seruauntes. And all they
which kepe thēselues, that they vnhalow
not the Sabboth, namely, that they fulfill
my couenaunt: them will I bryng to my
holy mountayne, and make thē ioyfull in
my house of prayer. Their burnt offerin-
ges and Sacrifices shalbe accepted vpon
mine alter. *For my house shalbe called
an house of prayer, for all people. Thus
sayth ẏ Lord God which gathereth toge-
ther ẏ scatered of Israel: I will bryng yet
another congregation to hym. Come all
ye beastes of the field, that ye may deuour
D all ẏ beastes of ẏ wood. *For hys watch-
men are all blynde, they haue altogether
no vnderstanding, they are all dumme
dogges, not beyng able to barke, they are
slepy, sluggish are they, and lye snorting:
they are shamelesse dogges, that be neuer
satisfied. The shepeheardes also in lyke
maner haue no vnderstanding, but euery
man turneth hys own way, euery one af-
ter hys own couetousnesse with all hys
power.* Come (say they) I wyll fetche
wyne, so shall we fill our selues, that we
may be dronken. And do to morow lyke
as to day: yea, and much more.

The .lvii. Chapter.

The Jewes are rebuked for their iniuri done
to Christe.

The righteous perisheth, and A
no man regardeth it in hys
hart. Good Godly people are
taken away and no man
considereth it. Namely, that
the righteous is conueied away from the
wicked. He commeth into peace, and god-
ly men rest in their chambers, and before
the Godly man goeth peace. Come hither
therfore ye charmers children, *ye sones
of the aduouterer, and the whore: wherin
take ye your pleasure: vpon whom gape
ye with your mouth, and bleare out your
tong: Are ye not children of aduoutrie:
And a sede of dissimulation: * Ye make B
your fier vnder ẏ okes, & vnder all grene
trees and ye offer children in ẏ valleyes &
dennes of stones. Thy part shalbe in the
stony rockes by the riuer: yea, euen these
shalbe thy part. For there thou hast pow-
red meate and drinke offring vnto them.
Shuld I delite in that: Thou hast made
thy bed vpon hye mountaines, thou we-
test vp thither, and there hast thou slayne
Sacrifices. *Behinde the dores, and po-
stes, hast thou set vp thy remembraunce.
When thou hadst discouered thy selfe to
another than me, when thou wentest vp,
and made thy bed wider, and with those
ydolles hast thou made a couenaunt, and
louedst their couches, where thou sawest
them.

Thou

C *Thou wentest streight to kinges, with
oile and diuers ointments,(that is)thou
hast sent thy Messengers farre of, and
yet art thou fallen into the pit thereby.
Thou art wery for the multitude of thine
own wayes,yet saydst thou neuer: I will
leaue of.Thou hast had the life that thy
handes wrought, and therfore thou art
carelesse.For when wilt thou be abashed
or feare, seing thou hast broken thy pro-
mes, and remembrest not me, neyther
hast me in thine heart. Thinkest thou, ye
I also will hold my peace(as afore tyme)
that thou fearest me not:yea,verely I wil
declare thy goodnesse and thy works,but
they shall not profit thee:when thou criest
let thy chosen heape deliuer thee.But the
winde shall blow them forth, and vanitie
Sap.v.a. shall take them all away. Neuerthelesse
they that put their trust in me,shall enhe-
rite the lande: and haue my holy hill in
possession.

And therefore thus he sayth: *Make
Esa.xl.c. plaine,make plaine:and cleanse ye strete,
D take vp the stumbling blockes, out of the
way,that ledeth to my people. For thus
sayth the hye and excellent, euen he that
dwelleth in euerlastingnes, whose name
is ye holy one: *I dwel hie aboue, and in
Psal.l.b. the Sanctuarie:and with hym also that
Esa.lxvi. is of a contrite and humble spirite doe I
a. dwell:that I may heale a troubled mind,
and a contrite heart.For I chide not euer
Ps.ciii.a and am not wroth without end.
Jer.iii.c. But the blasting goeth from me:and is
included in the body, & I made ye breath:
I am wroth with hym for hys couetous-
nesse.I smite hym,I hide me,and am an
Lu.xv.a. gry when he turneth himselfe, and follo-
weth the byway of his own heart.I haue
sene hys wayes, & I heale hym.*I leade
hym,and restore to hym comfort, and to
those that were sory for hym. I make the
fruites of thankesgeuing,that he may say
Ephe.ii.c. Peace,peace *vnto them that are farre of,
and to them that are nigh,sayth the lord,
and I make hym whole. But the wicked
are lyke the raging sea,that can not rest,
Esay. whose water fometh with the mire and
xlviii.d. grauel.*Euen so ye wicked haue no peace
sayth God.

The.lviii.Chapter.

The Lord(by the mouth of the Prophet)repro-
ueth the people for their fastinges,which were full
of hipocrisie.

CRye *nowe as loude as A
thou canst, leaue not of, Eze.xxxiii.
lift vp thy voyce lyke a Ier.xxv.a
trompet, and shewe my
people their offeces, and
the house of Jacob their
synnes. For they seke me
dayly,and will know my wayes, euen as
it were a people that did right, and had
not forsaken the statutes of their God.
They argue with me concerning righte
iudgement,and will be nye vnto GOD. Mat.vi.b
Wherfore fast we(say they)and thou seest
it not:we put our liues to straitnesse,and
thou regardest it not:behold,when ye fast Esay.i.b.
your lust remaineth still,for ye do no lesse
violence to your detters:lo,ye fast to strife
and debate,and to smite with the fiste of
wickednesse.Now ye shall not fast thus,ye B
you may make your voyce be hard aboue. Zac.vii.
Thinke ye thys fast pleaseth me, that a a.
man should chasten hymselfe for a day,
& to wrythe hys head about lyke a hoope
and to lye vpon ye earth in an heery cloth:
Should that be called fasting, or a daye
that pleaseth the Lord: Doth not thys fa- Deu.xv.a.
sting rather please me, *that ye louse hym
out of bondage,that is in thy daunger, ye
thou breake the oth of wicked bargaines
that thou let the oppressed go free, & take Ezech.xl.
from the all maner of burthens:*to deale xviii.b.
thy bread to the hungry, and bryng the Mat.xv.c
poore wandring,home into thyne house:
when thou seest the naked that thou co-
uer hym, and hyde not thy face from thy
neighboure, (and despise not thine owne flesh.)
*Then shall thy lyght breake forth as
the morning,and thy health florish right C
shortly,thy righteousnesse shall go before Lu.xi.b.
thee,and the glory of the Lord shall em-
brace thee.*The if thou callest, the Lord
shall answere thee: if thou cryest, he shall Psa.xci.
say:here I am,yea,if thou laiest away fro b.
thee thy burthes,and holdest thy fingers,
and ceasest fro blasphemous talking, *if
thou hast compassion vppon the hungry, Zac.vii.a
and refreshest the troubled soule:the shall Mat.v.b.
thy light spring out in the darknesse,and
thy darkenesse shalbe as the none day.
The Lord shall euer be thy guide,and
satisfie the desire of thy heart in the tyme
of drought, & fill thy bones with marow.
Thou shalt be like a fresh watered garde
*and lyke the fountayne of water that Joh.iiii.b
neuer leaueth running. Then the places
that haue euer ben waste, shalbe builded
of thee, there shalt thou lay a foundation

for many kinreds. Thou shalt be called ẏ
maker up of hedges, and ẏ builder again
Esa.lvi.a of the way of the Sabboth. Yea, if thou
e.lxvi.d. turne thy fete in ẏ * Sabboth, so ẏ thou
do not the thing which pleaseth thy selfe
in my holy day, and thou call the pleasaūt
holy and glorious Sabboth of the Lord,
and that thou geue hym the honoure, so
that thou do not after thine own ymagi-
nation, neyther seke thine own will, nor
speake thyne own wordes. Then shalt
thou haue thy pleasure in the Lorde, and
I will cary thee hye aboue the earth, and
fede thee with the heritage of Jacob thy
father: for the Lordes own mouth hath so
promised.

The.lix. Chapter.

The Lord is mighty to saue, and ready to heare our requestes.

A Esa.l.a. Num.xi.a. Jer.v.b. Esa.i.b.

Behold, * the Lordes hande is
not so shortened that it cannot
helpe, neyther is hys eare so
stopped that it may not heare.
But * your misdedes haue sepe-
rated you from your God, & your * sinnes
hid his face from you, that he heareth you
not. For your handes are defiled wt bloud
and your fingers with unrighteousnesse.
Your lippes speake leasinges, and your
toung setteth out wickednesse. No man
regardeth righteousnesse, & no man iud-
geth truly. Euery man hopeth in vayne
things, and ymagineth disceate, * concea-
Job.xv.d Ps.vii.b. ueth wearinesse, and bringeth forth euill.
They brede cockeatrice egges, & weaue
the spyders webbe. Whoso eateth of their
egges, dieth. But if one treade upon them
there commeth up a serpent. Their webb
maketh no cloth, and they may not couer
Pro.i.a. them with their labours. Their dedes ar
Esa.v.d. the dedes of wickednesse and the work of
e.xiii.a. robberie is in their handes. * Their fete
Ro.iii.b runne to euill, and they make hast to shed
B innocent bloud: their counsels are wicked
counsels, harme * and destruction are in
their wayes. But the way of peace they
know not. In their goinges is no equity,
their wayes are so croked that whosoeuer
goeth therin, knoweth of no peace. And
thys is the cause that equitie is so farre
Esa.v.a from us, and that ryghteousnesse cōmeth
Job.xxv.c not nye us. * We loke for lyght, loe, it is
Deuter. darknesse: for the morning shine, see, we
xxviii.c. walke in the darke. * We grope lyke the
Job.xii.c blinde upon the wall, we grope euen as
one that hath no eyes. We stomble at the
noone day as though it were towarde
night, in the falling places like men that
are halfe dead.

We roare all lyke beares, and mourne
still like doues. We loke for equitie, but
there is none: for health, but it is farre fro
us. For our offences are many before the,
and our sinnes testifie against us: yea,
we must confesse that we offend, & know-
lege that we do amisse: namely, trāsgresse
and dissemble against the Lord, and fall
away from our God, usingpresumpteous
and traiterous ymaginations, & casting
false matters in our hearts. And therfore
is equitie gone aside, and righteousnesse
standeth farr of, * truth is fallen down in Esa.xl.a
the strete, and the thing that is plaine
and open, may not be shewed. Yet the
truth is taken away, & he that refraineth
himselfe from euill, must be spoyled. Whe
the Lord saw thys, it displeased him sore,
that there was no equitie. He saw also, ẏ
there was no man righteous: and he wō-
dred that there was no man to help him.
Wherfore he held hym by hys own power Esa.lxiii.
and he sustained him by hys own righte-
ousnesse. * He put righteousnesse upō him
for a brest plate, and set the helmet of I.Tess.v.
health upon hys head.

He put on wrath in steade of clothing,
and toke gelousy about hym for a cloke:
(lyke as when a man goeth forth wrath-
fully to recompence hys enemies, and to
be auenged of hys aduersaries.) Namely
that he might recompence and rewarde C
the Ilandes, where thorow the name of ẏ
Lord might be feared from the rising of ẏ
sunne, and hys maiestie unto the going
down of the same. For he shall come as a
violent water streame which the wynde
of the Lord hath moued. But unto Syon Ps.xiiii.
there shall come a redemer, and unto the Ro.xi.
in Jacob that turne from wickednesse,
sayth the Lord. I wil make thys couenāt
with them (sayth the Lord.) My spirit
that is upon thee, and the wordes which
I haue put in thy mouth, shall neuer goe
out of thy mouth, nor out of the mouth of
thy childers children, frō thys tyme forth
for euermore, world without ende, sayth ẏ
Lord.

The.lx. Chapter.

A consolation and comfort to Jerusalem.

Get

A G Et thee vp by tymes and
be bright (O Ierusalem)
for thy*light cometh and
the glory of the lord is ri-
sen vp vpon thee. For lo,
whyle the darkenesse and
cloude couereth the earth
and the people: the Lord shall shewe thee
light, and his glory shalbe sene in thee.
*The Gentiles shal come to thy light, and
kinges to the brightnesse that spryngeth
forth vpō thee.*Lift vp thine eyes, & loke
rounde about thee. All these gather them
selues, and come to thee: thy sonnes shall
come vnto thee from far, and thy daugh-
ters shall gather themselues to thee on
euery syde. Then thou shalt see thys, and
be glorious: yͤ shalt maruaille exceading-
ly, and thyne heart shalbe opened, when
the aboundaunce of the sea shalbe cōuer-
ted vnto thee, (that is) when the riches of
the Gentiles, shall come vnto thee. The
B multitude of Camels shall couer thee, the
Dromedaries of Madian and Epha: All
they of Saba shall come, bringing golde
and incense, and shewing the prayse of yͤ
Lord. All the cattell of Cedar shalbe ga-
thered vnto thee, the rāmes of Nabaioth
shall serue thee, to be offred acceptably v-
pon myne aulter,*which I haue chosē: &
in the house of my glory which I haue
garnished. But what are these that flee
here lyke the cloudes, and as the doues
flying to their windowes? The Iles also
shall wayte for me, & specially the shippes
of Tharsis, that they may bring thy sōnes
from farre, and their siluer and their gold
with them, vnto the name of the Lord thy
God, vnto the holy one of Israell, yͤ hath
glorified thee.*Strāgers shal builde vp
C thy walles, and their kynges shal do thee
seruice. For when I was angry, I smote
thee: and of my mercy I pardoned thee.
*Thy gates shal stand open stil both day
and night, and neuer be shut, that yͤ hoost
of the Gentiles may come, and that their
kynges may be brought vnto thee. For
euery people and kingdome that serueth
not thee, shal perish, and be destroied with
vtter destruction. The glory of Libanus
shal come vnto the. The firre trees, Box-
es and Cedres together, to garnishe the
place of my Sanctuary, for I wil glorifie
the place of my fete.

Moreouer, those shall come knelyng
vnto thee, that haue vexed thee: and all
they that despised thee, shall fall down at
thy foote. Thou shalt be called the citie of
the Lord, Sion the citie of the holy one of
Israell. Bicause thou hast bene forsaken
and hated, so that no man went thorowe
thee: I wil make thee glorious for euer &
euer, & ioyfull thorowout al posterities.*
Thou shalt sucke the milke of the Genti- Esa.xlix.
les, and kynges brestes shall fede thee.
And thou shalt know that I the lord, am
thy Sauiour and redemer, the mightie
D one of Iacob. For brasse will I geue thee
golde, and for yron siluer: for wood brasse:
and for stones yron. I will ierns thyne
oppression into peace, and thyne exactiōs
into righteousnesse.

Violence and robberie shall neuer bee
heard of in thy lande, neyther harme and
destruction within thy borders. Thy wal
les shalbe called health, and thy gates
the prayse of god.*The Sunne shal neuer
be thy day light, and the light of yͤ moone Apo.xxi.b.
shall neuer shyne vnto thee: but the Lord
hymselfe shalbe thine euerlasting lyght,
& thy God shall be thy glory.*Thy sunne Apo.xxii.b.
shall neuer go down, and thy moone shal
not be hyd: for the Lorde hymselfe shalbe
thine euerlasting light, and thy sorowfull
dayes shalbe ended. Thy people shalbe al
righteous, and possesse the lande euer: the
floure of my planting, the worke of my
handes wherof I will reioyce. The yon-
gest and least shal grow into a thousand,
and the simplest into a strōg people: I the
lord shall shortly bring this thing to passe
in hys tyme.

The.lxi.Chapter.

He prophecieth that Christ shalbe annointed, & sent to preache.

T He spirit of yͤ Lord god is A
vpon me, for yͤ Lord hath Lu.iiii.c.
annointed me, and sente & vii.c.
me, to preach good tidin- Esa.xl.a.
ges vnto the poore, that
I myght bynde vp the Esa.lviii.
wounded heartes, that I b.
might preach deliueraunce to the captiue & lxvi.a.
and open the pryson to them yͤ are boūde:
that I might declare the acceptable yeare
of the Lord, and the day of the vēgeaunce
of our God: that I might comfort al them Mat.v.a.
that are in heauinesse, that I might geue and.xi.a.
vnto them that mourne in Sion, that I
might geue I say beauti in stede of asshes
ioyfull oyntment for sighing, pleasaunt
rayment for an heauy mynde. That they
myght be called trees of righteousnesse, &
planting of yͤ Lord for hym to reioyce in. B

They shal builde the long rough wilder-
nesse, and set vp the olde desertes: they shall
repaire the wast places, and such as haue
bene voyde thoroughout many generati-
ons. Straungers shall stande and fede
your cattell, and the Aleauntes shall be
your plowmē and dressers of your vines.
Esa. lxvi. a. *But ye shalbe named the Priestes of the
Je. xxxiii. d. Lord, and men shall cal you the seruaun-
tes of our God. Ye shall enioy the goodes
of the Gentiles, and triumph in their sub-
staunce. For your great reprofe you shall
haue double ioy, and for shame shall they
haue ioy of their portion. For they shall
haue double possession in their lande, and
B euerlasting ioy shalbe with them. For I ÿ
Lord which loue right and hate robbery,
(though it wer offred me) shal make their
workes ful of faythfulnesse, and make an
euerlasting couenaunt with them.

Their sede also and their generation,
shalbe knowen among the Gentiles, and
among the people. All they that see them,
C shall know that they are the high blessed
Luk. ii. b. sede of ÿ lord. And therfore *I am ioyfull
Psalme. in the Lord, and my soule reioyceth in my
xxxvi. a. God. For he hath put vpon me ÿ garmēte
of saluatiō, and couered me with the mā-
Ez. xvi. b tell of righteousnesse. *He shall decke me
lyke a brydegrome, and as a bryde that
hath her apparell vpon her. For lyke as ÿ
grounde bryngeth forth fruit, and as the
garden shoteth forth sede: so shall the lord
God cause righteousnesse and prayse to
florish forth before al the Heathē.

The. lxii. Chapter.

A prophecy of the comming of Christ.

A For Sions sake therefore
wil I not holde my tong,
and for Jerusalems sake
I wil not cease, vntil their
righteousnes break forth
as the shining light, and
their saluation as a bur-
ning lampe. Thē shall ÿ Gentiles see thy
righteousnesse, and all kynges thy glory.
Joh. i. a. Thou shalt be named with a new name,
Apo. ii. c. which the mouth of the Lord shall shewe.
Thou shalt be a crown in the hand of the
Lord, and a glorious garlande in ÿ hand
of thy God. From thys tyme forth thou
B shalt neuer be called the forsaken, and thy
land shal no more be called ÿ wildernesse
but thou shalt be called: my pleasure is in
her, and thy lande shalbe called the mari-
ed woman: for the Lord loueth thee, and
thy land shalbe ioyned in mariage. *And
lyke as a young mā taketh a daughter to
mariage, so shall thy sonnes be maried
vnto the. And as a bridegrome is glad of Esay. liiii. a.
hys bryde, so shall thy God reioyce ouer C
thee. I haue set watchmē vpon thy walles
(O Jerusalem) which shal neither cease
day nor nyght, to preach the Lord. And ye
also that remember the Lord, ye shall not
kepe hym close, nor leaue to speake of hym
vntill Jerusalem be set vp, and made the
prayse of ÿ world. The Lord hath sworne
by hys right hande & by hys strong arme
that from henceforth he wil not geue thy
corne to be meate for thine enemies, nor
thy vine (wherin thou hast laboured) to be
drynke for the straungers:

But they that haue gathered in ÿ corne
shall eate it, and geue thankes vnto the
Lord: and they that haue borne in ÿ wine
shall drink it in the court of my Sanctu- D
ary. Go you, go you thorow ÿ gates, make
cleane the way for ÿ people, make plaine,
make plaine the fote path, & take awaye
the stones out of it, and set out a token for
the people. Behold, the Lord proclaimeth
vnto the endes of ÿ world: *tell ÿ daugh-
ter Sion: see thy Sauiour commeth: be-
hold, he bringeth hys treasure with him, Esay. lxii. Zach. ix.
and hys workes go before hym. For they
whom the Lord delivereth shalbe called a.
the holy people: and as for thee, thou shalt Esay.
be named the greatly occupied, and not ÿ liiii. a.
forsaken citie.

The. lxiii. Chapter.

Of the redemption promised to the people.

What is he thys that com- A
meth from Edom, wyth
redde colored clothes of
Bosra: (which is so costly
cloth) and commeth in so
mightily with all hys
strength: I am he that
teacheth righteousnesse, and am of power
to helpe. Wherefore then is thy clothing
redde, and thy raymēt lyke his that tre-
deth in the wine presse? I haue troden the
presse my selfe alone, and of al people ther
is not one with me.
Thus will I treade down mine enemies
in my wrath, and set my fete vppon them
in mine indignation. And their bloud B
shall be sprong vppon my clothes, and so Esay.
will I stayne all my rayment. *For the xxxiiii. b
daye

...of vengeaūce is assigned in my heart
and the yeare when my people shalbe deli-
uered, is come. I loked about me, and
there was no man to shew me any helpe.
I marvayled that no man helde me vp.
Then I held me by myne own arme, and
my feruentnesse sustayned me. And thus
will I treade down ŷ people in my wrath,
and bathe them in my displeasure, and vpō
the earth will I lay their strength. I will
declare the goodnesse of the Lord, yea, ⁊
the prayse of the Lord for all that he hath
geuen vs, for the great good that he hath
done for Israel: which he hath geuen thē
of hys own fauoure, and according to the
multitude of his louing kindenesses. For
he sayd: these no dout are my people, and
no shrinking children, ⁊ so he was their
Sauioure. In their troubles, he was
also troubled with them, and the Angell
that went forth from his presence deliue-
C red thē. Of very loue and kindnesse that
he had vnto them, he redemed them. He
hath borne them and caryed thē vp, euer
since the world began. But after they
prouoked hym to wrath, and vexed hys
holy mynd, he was their enemy, ⁊ fought
against them hymselfe. Yet remembred
Israell the olde tyme of Moses and hys
people* saying: Where is he that brought
them from the water of the sea, *w them
that fede hys shepe? where is he that hath
geuen hys holy spirit among them? He
led them by the right hande of Moses
with hys glorious arme: deuiding the wa
ter before them (wherby he gate hymselfe
an euerlasting name:) he led them in the
depe, as an horse is led in the playne, that
they should not stumble: as a tame beast
goeth in the fielde: and the breath geuen
of God geueth hym rest. Thus (O God)
D hast thou led thy people, to make thy selfe
a glorious name withall. Loke down thē
from heauen, and beholde the dwellynge
place of thy Sanctuary, and thy glory.
How is it ŷ thy gelousy, thy strength, the
multitude of thy mercies, and thy louing
kindnesse, will not be intreated of vs? yet
art ŷ * our father. For Abrahā knoweth
vs not, neyther is Israell acquainted w
vs. But thou Lord art our father and re-
demer, and thy name is euerlastyng. O
Lord, wherefore hast thou led vs out of
thy way? * Wherfore hast thou hardened
our heartes, that we feare thee not? Be at
one with vs againe, for thy seruauntes
sake, and for the generatiō of thyne heri-
tage. Thy people haue had but a litle of
thy Sanctuarie in possession: for our ene-
mies haue troden down the holy place.
And we were thine from the beginning,
when thou wast not their Lord: for they
haue not called vpon thy name.

The .lxiiii. Chapter.

The Prophete (vnder the person of the Jewes) bewayleth their exile and banishmente. Mannes rightcousnesse is like a cloth defiled with ŷ floures of a woman.

O That thou wouldest A
cleaue the heauen in
sundre, ⁊ come down:
that the mountaynes
might melte away at
thy presence, like as at
an whote fier: and that
the malicious might boile as the wa-
ter doth vpon the fier. Whereby thy
name might be knowē among thine ene-
mies, and that the Gentiles might trem-
ble before thee. When thou wroughtest
wonderous straunge workes, we loked
not for them. Thou cammest down, and
the hilles melted at thy presēce. For syńce
the beginning of ŷ world, it hath not bene i. Cor. ii. a.
heard or perceiued, * nether hath any eye
sene another God beside thee, which doest
so much for them that put their trust in
thee. Thou helpest hym that doth righte B
with chearefulnesse, and them that think
vpon thy wayes. But loe, thou haste bene
angry, for we offēded, and haue ben euer
in synne: though the world haue cleaued
to them, * yet shal we be saued. We are al Ro. iii. b.
as an vncleane thing, and all our righte- Psa. xiiii.
ousnesse are as the clothes stayned with a.
the floures of a woman: we fal euery-
chone as the leafe: for our sinnes cary vs
away lyke the wynde. There is no man
that calleth vpon thy name, that standeth
vp to take holde by thee. Therefore hidest
thou thy face from vs, and consumeste vs
because of our synnes. But now O Lord, C
thou father of ours * we are thy clay, and Ro. ix. c.
thou art our potter, and we all are the
worke of thy handes. Be not to sore dis-
pleased (O Lord,) and kepe not our offē- Psalme,
ces to long in thy remembraunce: but con- lxxix. a.
sider that we al are thi people. The cities Jere. x. d.
of thy Sanctuary lye waste. * Sion is a D
wildernesse and Jerusalem a desert. Our Mic. iii. c.
holy house which is our beautie, where
our fathers praysed thee, is brent vppe,

all our commodities and pleasures are
wasted away. Wilt thou not be intreated
(Lord) for all thys? Wilt thou holde thy
peace and scourge vs so sore?

The.lxv.Chapter.

The felicitie of Ierusalem: and the calling of
the Heathen.

A THey seke me, that hither-
Esa.lii.c. to haue not asked for me:
Rom.x.a they finde me, ye hitherto
haue not sought me. I
haue sayd: I am here, I
am here. I am founde of
a people ye neuer called v-
pon my name. For thus long haue I euer
holden out my hande to an vnfaythfull
people that go not the right way, but af-
ter their own ymaginatiõs. To a people
De.xii.a. that is euer defying me to my face. They
e.xiiii.b. make their oblations in gardẽs: & their
Exo.xx.d smoke vpon aulters of bricke, they lurke
among the graues, and lie in ye dennes al
De.xiiii. night. They eate swines flesh: & vncleane
a. broth is in their vessels. If thou commest
Leu.xi.a. nye them, they say, touch me not: for I am
holyer than thou. All these men when I
am angry shalbe turned to smoke and *
mat.xxv. fire, ye shall burne for euer. Beholde, it is
d. written before my face, and shall not bee
B
Ier.vii.a forgottẽ, but recõpenced. * I shal reward
Esa.lviii. it them into their bosome: I meane youre
a. misdedes, and ye misdedes of your fathers
Eze.xx.d. together (sayth ye Lord) which haue made
the smokes vpon ye mouñtaines, and blas-
phemed me vpon ye hilles: therfore wyll I
measure their olde dedes into their bosõe
Ro.xi.b. againe. Moreouer, thus sayth the Lord *
lyke as when one would gather holy gra
pes, men say vnto hym, breake it not of.
for it is holy: euen so will I do also for my
iii.King. seruauntes sakes, that I will not destroy
xix.c. them all. But I will take a sede out of Ia
Ro.ix.e. cob, and out of Iuda one to take possessiõ
of my hill. My chosen shal possesse these
thinges, and my seruauntes shall dwell
Ios.vii.d there. Saron shalbe a shepefolde, and * ye
C valley of Achor shall geue the stalling for
Pro i.c. the cattel of my people ye feare me. But as
Ier.vii.b for you, ye are they ye haue forsaken ye lord
and forgotten my holy hil. ye haue set vp
an aulter vnto Iupiter, and geuen riche
drynke offringes vnto the planets. Ther-
fore wil I number you with the sweard, ye
ye shalbe destroyed altogether. For when
I called, no man gaue me answere: when
I spake, ye harkned not vnto me: but did
wickednesse before myne eyes, and chose
the thing that pleased me not. Therfore,
thus sayth ye Lord God: beholde, my ser-
uauntes shall eate, but ye shall haue hun-
ger: beholde, my seruauntes shall drinke,
but ye shall suffer thirst. Beholde, my ser-
uauntes shalbe mery, but ye shalbe con-
founded. Behold, my seruauntes shall re-
ioyce, for very quietnesse of heart: but ye
shall cry for sorow of hart: and complaine
for vexation of mind. Your name shal you
leaue accursed among my chosen, for god
the Lord shall slay you, and call hys ser-
uaũtes by another name. * Whoso reioy- Ier.x.b.
seth vpon earth, shall reioyce in the true i.Cori.i.
God. And whoso sweareth vpõ earth, shal ii.Cor.x.
sweare in the true God. For the olde en- a.
mitie shalbe forgottẽ, and takẽ away out ii.Pet.iii.
of my sight: for loe, I shall make a new b.
heauẽ, and a new earth. And as for ye olde Apo.xxi.
they shall neuer be thought vppon, nor D
kept in mynde: but the lord sayth: be glad
and euermore reioyce, for ye things that I
shall do. For why? Beholde, I shall make Apo.xxi.
a ioyful Ierusalem, and hys people ioyful
yea, I my selfe will reioyce with Ierusalẽ
and be glad with my people. And ye voice
of weping and wailing shal not be heard
in her from thenceforth. There shall ney-
ther be childe, nor olde man, that haue not
their full dayes. But whẽ the chylde com-
meth to an.C.yeare olde, it shall dye. And Deute.
if he that is an.C.yeare of age do wrong, xxviii.
he shalbe cursed. They shal builde houses
and dwell in them, they shall plant vine-
yards, and eate ye fruite of them: they shal
not builde and another possesse: they shall
not plant, and another eate. But the lyfe
of my people shalbe lyke a tree, and so shal Ge.ii.
the worke of their handes. My chosẽ shall Ier.xvii.
lyue longe, they shall not labor in vaine, b.
nor beget with trouble, for they are the Psal.i.a.
high blessed sede of the Lorde, and their
fruites with them. And it shalbe, that or
euer they call, I shall answer them. While
they are yet but thinking how to speake,
I shall heare them. The wolfe and ye lambe Esa.xi.
shal fede together, and the Lion shal eate
hay like the bullocke: but earth shalbe the
serpentes meate. There shal no man hurt
nor slay another, in all my holy hill, sayth Ge.iii.
the Lord.

The.lxvi.Chapter.

God dwelleth not in temples made by mannes
hande. He despiseth Sacrifices done without mer-
cy and fayth. God cõforteth them that are troubled
for hys sake. Among the Christen, the Sabboth is
continuall.

Thus sayth the Lord:heauē
is my seate, and ỷ earth is
my fotestole : where shall
now the house stande that
ye wil buylde vnto me?And
wher shalbe the place that
I will dwell in? As for these thinges my
hande hath made them all, and they are
all created sayth ỷ Lord.* Which of them
shall I then regarde? Euen hym that is
poore and of a lowly troubled spirit, and
standeth in awe of my wordes. For who-
so slayeth an oxe for me doth me so great
dishonour as he ỷ killeth a man:he ỷ kil-
B leth a shepe for me,knetcheth a dog. He ỷ
bryngeth me meate offeringes, offereth
swines bloud. Whoso maketh me a memo
riall of incense,prayseth the thing that is
vnright. Yet take they such thinges in
hand,and their soule deliteth in these ab-
hominatiōs.*Therfore wil I also haue
pleasure in laughing them to scorne,and
the thing that they feare,wil I bring vpō
them.* For when I called, no man gaue
answere: when I spake they would not
heare : but did wickednesse before myne
eyes,and chose the thinges that displease
me.Heare ỷ worde of God,al ye that feare
the thing which he speaketh . Your bre-
thren that hate you and cast you oute for
my names sake,say:the Lord is grieuous
against vs:but you shall see hym in ioye,
C when they shalbe confounded.Then shal
be heard a great noise frō ỷ citie and the
temple:the voyce of the Lord,that will re-
warde,and recompence his enemies:like
as when a wyfe bryngeth forth a man
childe,or euer she suffer ỷ payne of ỷ birth
and anguish of ỷ trauel. Who euer heard
or saw such things?doth ỷ grounde beare
in one day, or are the people borne all at
once,as Sion trauailed in childe birth &
bare her sonnes?For thus sayth ỷ Lorde.
*Am I he ỷ maketh other to beare,and
beare not my self?Am not I he that bea-
reth and maketh barren, sayth thy God?
D Reioyce with Jerusalem, & be glad with
her,all ye that loue her : be ioyfull wt her,
all ye that mourned for her.*For ye shall
suck comfort out of her brestes,and be sa-
tisfied.Ye shall tast and haue delite in the
plenteousnesse of her power. For thus
sayth ỷ Lord:behold,I will let peace into
her lyke a water floud,and ỷ might of the
heathē lyke a flowing streame.Thē shall
ye sucke,ye shalbe borne vpon her sydes,
and be ioyful vpon her knees.For lyke as
a childe is comforted of his mother,so shal
I comfort you and ye shalbe comforted in
Jerusalem. And when ye see thys,your
heart shall reioyce, and your bones shall
florish like an herbe. Thus shall ỷ hande Pro.xvii.b.
of ỷ Lord be knowē among hys seruaūts
and his indignatiō among his enemies. Ez.xxxviii a.
For beholde, ỷ Lord shall come with fire,
and hys charet shalbe like a whirlewinde E
that he may recompence his vengeance
in hys wrath,and hys indignation wyth
the flame of fier. For the Lord shall iudge
all flesh with ỷ fire,and with hys sweard:
and there shalbe a great number slayne
of the lord. Such as haue made themsel-
ues holy and cleane in ỷ gardens,& those
that haue eatē swines flesh, mice, & other
abhominations,shalbe taken away toge-
ther,sayth the Lord. For I will come to
gather all people and tonges with their
workes and ymaginations : these shall
come and see my glory. Unto them shall F
I geue a token,and sende certaine of thē
(that be deliuered)among ỷ Gentiles,in-
to Cilicia,Africa,and Lidia:(where men
can handle bowes:)into Italy, and also
Grekelande.The Iles farre of,that haue
not heard speake of me,and haue not seen Esa.lxix.a.
my glory,shal preach my prayse among ỷ lii.a. lx.a.
Gentiles:and shal bryng al your brethren lxv.a.
for an offering vnto ỷ Lord,out of all the
people,vpon horses,charets,and horselit-
ters,vpon mules and cartes, to Jerusalē
my holy hyll(sayth ỷ Lord,)lyke as ỷ chil-
dren of Israell bring ỷ offering in cleane G
vessels to the house of ỷ Lord. And I shal Esa.lxi.a
take out certayne of them for to be Prie- i.Pe.ii.b.
stes and Leuites,sayth the Lord. For like Ro.xii.c.
as the new heauen,& ỷ new earth whiche
I will make,shalbe fast stablished by me
(sayth the Lord:)So shall your sede and
your name continue:and there shall bee a
new Moone for the other,& a new Sab-
both for the other:and all flesh shall come
to worship before me(sayth ỷ Lord.) And
they shall go forth and loke vpon the ca- Mat.ix.a.
rions of them that haue transgressed a-
gainst me. For their wormes shal not dye
neither shal their fire be quenched:and al
flesh shall abhorre them.

¶ The ende of the boke of the
Prophete Esay.

The booke of the Prophete Jeremy.

The.first.Chapter.

The stocke of Jeremy, & in what tyme he prophecied. He excuseth himselfe: and would refuse ẏ office of a Prophet, bicause he is young & vnexpert. He is taught of the Lord, & becommeth bolde. God openeth vnto him, ẏ the destruction of the Jewes (by ẏ babilonians) is at hand. Jeremy is commaunded to speak: the worde of God vnto the Jewes without feare.

A These are the sermons of
Jeremy the sonne of Hel-
kiah the Priest, one of thē
that dwelt at* Anathoth
Jer.xi.a. in the land of Beniamin,
when the Lorde had fyrst
spokē with him in ẏ time
of Josiah ẏ sonne of Amō, King of Juda,
in the thirtene yere of his reigne: & so du-
ring vnto the time of Jehoakim ẏ sonne
of Josiah King of Juda, * and vntill the.
iiii. King xxv.a. xi. yeare of Zedekiah the sonne of Josiah:
King of Juda were ended: when Jerusa-
Jeremy. lem was taken euen in the fifth moneth.
xxxix.a. The worde of the Lord spake thus vnto
Esay. me: Before I fashioned thee in thy mo-
xliiii a, thers wombe, I dyd know thee. And or e-
& xlvi.a. Psa.lxx.a uer thou waste borne, I sanctified thee,
and ordeyned thee to be a Prophete vnto
the people. Then sayd I: Oh Lorde God,
B I cannot speake, for I am yet but young.
Exo.iiii. c. And the Lorde answeared me thus: Say
not so I am yoūg. For thou shalt go to al
Act.ix.b. that I shal sende thee vnto * and what-
Mat.x.c. soeuer I commaund thee, that shalt thou
i.Cor.iii. a. speake. Be not afrayde of their faces. For
I am with thee, to deliuer thee, sayth the
Lorde. * And with that ẏ Lord stretched
C out his hande, and touched my mouthe, &
Psa.vi.a. thesame lord said vnto me: Behold I put
Je.xviii. a. my wordes in thy mouth, & beholde, this
day do I set thee ouer the people & kyng-
domes, ẏ thou maiest roote out, breake of,
destroye & make waste, & that thou maiest
builde vp & plante. After this the Lorde
spake vnto me, saying: Jeremy, what seest
thou. And I said I see a rod of an Almōd
tree. Thē sayd ẏ Lord vnto me: thou hast
seene righte, for I will make hast spedely
vpō my word to performe it. It happened
afterward ẏ the Lord spake to me again,
and sayd: what seest thou. And I sayde: I
do see a seething * pot, loking from out of
the North.
* Then said the Lord vnto me: Out of ẏ
Northe shall come a plague vpon all the
dwellers of ẏ land. For loe, * I wil cal all
the kinreddes of the kyngdomes of the
Northe (sayeth the Lorde.) And they shall
come: and euery one shal set his seate in
the gates of Jerusalē, & in al their walles
rounde about, & in all the cities of Juda.
And thorow thē shal I declare my iudge-
ment vpon al the wickednesse of those mē
that haue forsaken me: that haue burnte D
incence vnto strange Gods, and worship-
ped the workes of their own handes.
And therfore girde vp thy loynes, arise
and tel them all that I geue thee in com-
maundemēt. Feare thē not, lest I destroy
thee before thē. * For behold, this day doe
I make thee a stronge fenced towne, an
yron piller, & a brasen walle against the
whole land, agaynst the Kinges & migh-
ty men of Juda, against the Priestes and
people of the lande. They shall fighte a-
gainst thee, but they shall not be able to
ouercome thee: For I am with thee to de-
liuer thee, sayth the Lorde.

The.ii.Chapter.

God rehearseth his benefites done vnto ẏ Jewes Against the Priestes & Prophetes, or preachers ẏ continue & despise god. The Jewes are destroyed bicause they forsoke god, and bicause they ranne a whorehunting after Idolles.

Moreouer the woorde of ẏ A
lord came vnto me, sayīg:
go thy way, cry in ẏ eares
of Jerusalē, & say: Thus
sayeth the Lord: I remē-
ber thee for the kindnesse
of thy youth, and bicause
of thy stedefaste loue, at the tyme of thy
despousing: in that thou folowedst me
thorowe the wildernesse, in an vntilled
lande. Israell was an halowed thing
vnto

Jer. l. b. vnto ÿ lord, and so was his first fruites.*
Za. ii. b. All they that deuoure Israel shal offend:
misfortune shall fall vpon them, sayth the
Lord.
Heare therfore the worde of the Lord,
O thou house of Jacob: and all the gene-
rations of the house of Israell. Thus
sayth the LORDE: What vnfaithful-
nesse founde youre fathers in me, that
B they went so farre away from me, falling
to lightnesse, and being so vaine? They
thought not in their heartes: Wher haue
we left the Lord, that brought vs oute of
Esa. lxiii. the lande of Egipt? that led vs throughe
the wildernesse, thorowe a deserte and
rough lande, thorowe a dry and a deadly
lande: yea a lande that no man had gone
Deu. xi. b thorow, and wherin no man had dwelt.
*And when I had broughte you into a
pleasaunt well builded lande, ÿ ye might
enioye the fruites and al the commodities
of the same: ye went forth and defiled my
lande, and brought mine heritage to ab-
homination. The Priestes themselues
sayd not. Where is the Lord? They that
had the law in their hands, knew me not:
The shepeherdes offended againste me.
The Prophetes did seruice vnto Baall,
and followed such thinges as shal bryng
C them no profite. Wherfore, I am constrai-
ned (sayth the Lord) to make my cōplaint
vpon you, and vpon your childers childrē.
Go into the yles of Cethim, and loke wel:
sende vnto Cedar, take diligent hede: and
se whether such thinges be done there,
whether the Gentiles themselues deale
so falsely and vntruly with their Goddes
(which yet are no Goddes in dede.) But
my people haue geuen ouer their hie ho-
noure, for a thing that may not help thē.
Be astonished, (O ye heauens) be afrayde
and abashed at such a thing, sayth ÿ lord.
For my people hath done. ii. euils. They
Jere. xvii. haue forsaken me the well of the * water
b. of life, and digged them pittes, yea vile &
Joh. iiii. b broken pittes, that can holde no water.
Ex. iiii. d Is Israell a bonde seruaunt, or one of the
housholde? Why then is he so spoiled? Why
do they roare and cry then vpon him as a
Esa. i. a. Lion? They haue made hys lande waste,
D *hys cities are so burnt vp, that there is
no mā dwelling in them. Yea, the childrē
Jer. xxii. c of Noph and Taphnes haue defiled thy
necke. *Cōmeth not thys vnto thee, be-
cause thou hast forsaken the Lorde thy
God, euer sence he led thee by the waye?
And what hast thou now to do in ÿ strete
of Egipte? To drinke the water of Nilus?

Eyther what makest thou in the waye
of Assiria? To drinke water of the flod?
*Thine own wickednes shal reproue the Job. xxii.
and thy turning away shall condemne a.
thee: that thou mayest know and vnder-
stande, how euill and hurtfull a thyng
it is, that thou hast forsaken the Lord thy
God, and not feared hym, sayth the Lorde
God of hostes. *I haue euer broken thy Esa. lviii.
yoke of olde, and burste thy bondes, yet a.
sayest thou: *I will no more offende, but Eze. x. b.
(lyke an harlot) thou runnest about vpon Jer. iii. a.
all hye hilles, and among all grene trees:
whereas I planted thee as a noble vine,
and a good roote, whose sede is all fayth-
full. *How art ÿ turned then into a bit- Esa. v. a.
ter, vnfruitefull, and straunge grape? Yea
and that so sore, that though thou washe
thee with Nitrus, and make thy selfe to
sauor with that swete smelling herbe of
Borith: yet in my sight thou art stained
with thy wickednesse, sayth the Lord thy
God. Say not now, I am not vncleane:
& I haue not folowed Baall: *Loke vpō E
thyne own wayes in ÿ woodes, valleies, iii. Kin.
and dennes, so shalt thou know what xvii. b.
thou hast done. Thou art like a swifte Jer. iii. b.
Dromedary, that goeth easily hys way: b. d.
and thy wantonnesse is like a wilde asse, Esa. lvii.
a.
that vseth the wildernesse, and that snof- Ez. xvi. b.
feth, and bloweth at hys wyll. Who can
tame thee? All they that seke thee shal not
fayle but finde thee in thine own vnclen-
nesse. Kepe thou thy fote from nakednesse
and thy throte from thirst: and withoute
shame thou answerest. No, for I haue lo-
ued straungers, and them will I folow.
Like as a thefe that is taken with ÿ dede
commeth to shame, euen so is the house of
Israell come to confusion: the common
people, their kinges and rulers, their
Priestes and Prophetes.
*For they say to a stocke, thou art my fa- Rom. i. c.
ther: and to a stone, thou hast begotten Jer. xxxii
me: *yea, they haue turned their back v- b. Za. vii. b
pon me, & not their face.* But in ÿ time F
of their trouble when they say, stande vp, Deutro.
and helpe vs: I shall answere thē. Where xxxii. e
are now thy Gods that thou hast made
thee? let them stande vp & helpe thee in ÿ
tyme of nede, (if they be able.) *For loke
how many cities thou hast (O Juda) so Jere. xi. b
many Gods hast thou also. Wherfore thē
will ye go to law with me, seeing ye al are
synners against me, sayth the LORDE.
It is but losse laboure, that I smyte
youre children, for they receiue not my
correction.

ii. Para. xxxiiii. d. your owne sweard destroyeth your
Prophetes, lyke a devouring Lyon. O ye
people, loke upon the worde of the Lorde.
Am I the become a wildernesse unto the
people of Israell or a lande that hath no
G light? Wherfore sayth my people then: we
Deut. xviii. g. Jer. vii. b Eze. xx. b. are Lordes, we will come no more unto
thee. Doth a mayden forget her raiment,
or a bryde her stomacher? But as for my
people, they haue forgotten me, dayes in-
numerable. Why bostest thou thy wayes
so highly (to obteine favor ther through)
when thou hast yet stained them wt blas-
phemies, and teachest thine own wayes?
Upon thy wynges is founde the bloud of
the poore and innocent people: and that
Psa. cv. c. not in corners and holes only, but open-
ly in all these places. Yet darest thou say,
I am (* withoute sinne and) giltinesse.
Tush, hys wrath can not come upon me.
Beholde, I condemne thee in iudgement
bicause thou darest say: I haue not offen-
ded. And why rūnest thou so often to and
fro to change thy wayes? For thou shalte
be confounded as well of Egipt, as of the
Assirians: yea, thou shalt go thy way from
them, and smite thine hands together v-
pon thy head. Bicause the Lord doth ab-
horre that confidence and hope of thyne,
and thou shalt not prosper with all.

The. iii. Chapter.

God being mercifull calleth unto repentāce his people, which he had forsakē for their whordōs with ydols. He exhorteth Israel unto repentāce, promising them shepeheardes that shuld haue true knowlege of God. The returne of Israell unto God confessing their offence.

A Deute. xxiiii. a. Commonly, * whē a man
putteth away hys wyfe, &
she goeth from hym, and
marieth with another, thē
the question is: should he
resort unto her any more
after ye? Is not thys fielde
Ose iii. a. Eze. xvi. b. then defiled and uncleane? But as for
thee, ye hast plaied ye harlot wt many louers
yet turne againe to me, sayth the Lorde.
Lift up thyne eyes unto the hillaulters, &
loke if ye be not defiled wt whordom. Thou
B hast wayted for them in ye stretes, and as
iii. Kyng. xvi. a. a murtherer in ye wildernes. Through thy
whoredom and shameful blasphemies, is
the lande defiled. Thys is ye cause that the
raine & euening dew hath ceased. Thou
hast gotten thee an whores forehed, and
wilt not be ashamed. Els wouldest thou
say unto me: O my father, thou art he that
hast brought me up, and led me from my
youth. Wilt thou then put me away, and
cast me of for euer? Or wilt thou with-
draw thy self cleane from me? Neverthe-
lesse, thou speakest such wordes, but thou
art euer doing worse and worse.
* The Lord sayd also unto me, in ye time C
of Josiah the kyng: Hast thou sene what Jerem. xxxvi. iiii. Kyng. xxii.
that rebellion Israell hath done? how she
hath runne up upon all the hilles, and a-
mong all thicke trees, and there played ye
harlot? hast thou sene also, when she had
done all thys, how I sayd unto her: that
she should turne againe unto me, and yet
she is not returned? * Juda that unfayth- Eze. xxiii. b.
full syster of hers saw thys; namely, that
after I had well sene the advoutry of the
shrinkig harlot Israel, * I put her away, iiii. Kyng. xvii.
and gaue her a bill of divorcement.
For all thys, her unfaythful syster Ju-
da was not ashamed, but went back, and
played the whore also: yea, and the noyse
of her whoredome hath defiled the whole
lande. For she hath committed fornicatiō
with stones, and stockes. Nevertheless, Esa. i. c.
her unfaithfull sister Juda, is not turned
unto me againe with her whole hart, but
faynedly, sayth the Lord. And ye lord sayd
unto me. * The backslyder Israel is more D
righteous, than the unfaythful Juda: and Eze. xvi. e.
therefore goe preache these wordes to-
warde the North, and say: thou disobedi-
ent Israell, turne again (sayth the Lord)
and I wil not let my wrath fal upon you,
for I am mercifull, (sayeth ye Lord,) and I Psa. cii.
wil not alway * beare displeasure against a.
thee: but thys I wyll that thou know thy
great blasphemy: Namely, that thou hast
unfaythfully forsaken the Lord thy God,
and hast made thy self partaker of strāge Jere. iii.
Gods under al grene trees, but hast had Eze. lii. b.
no will to heare my voyce, sayth the Lord.
O ye disobediente children, turne a- C
gaine saith the LORD, and I will be Esa. lxi. and. lxii. Osee. iii. c.
maryed with you. For I wyll take one
out of the citie, and two out of one gene-
ration from among you, and bryng you
into Sion: and will geue you heardmen
after myne own mynde, whiche shall fede
you with learning and wisdom. More o-
uer, when ye be increased and multiplyed
in the lande (then sayth the Lorde) there
shall no more boaste be made of the arke,
of the LORDES Testamente. No
man shall thynke uppon it, neyther shall Esa. lxv.
any man make mention of it: for from
thence forth it shall neyther be visited nor
honou-

honored with giftes. ✠ Then shal Jerusa-
lem be called the Lordes seat, and al hea-
then shalbe gathered vnto it, for the name
of the Lordes sake, which shall bee set vp
at Jerusalem. And from that tyme foorth
they shall folowe no more the ymagina-
F tion of theyr owne froward hart. Then
they that be of the house of Juda, shal go
vnto the house of Israel: ✠ and they shal
come together out of the North, into the
same lande that I haue geuen youre fa-
thers. I haue shewed also, howe I tooke
thee vp beyng but a chylde, and gaue thee
a pleasant land for thyne heritage: yea, &
a goodly hoste of the heathen: and how I
commaunded thee, that thou shouldest ✠ cal
me father onely, and not to shrynke from
me. But lyke as a woman vnfaythfullye
breaketh her husbande, so are ye vnfaithful
vnto me (O ye house of Israel) sayeth the
Lord. ✠ And therfore ye voyce of the chyl-
dren of Israel was heard on hye, weping
and waylyng: for they haue defyled theyr
way, and forgotten God theyr lord. O ye
disobedient chyldren, turne agayne (say-
ing: loe, we are thyne, for thou art ye lorde
G our God:) And so shall I heale your back-
turnynges. Truely vaynly trusteth he for
health, that loketh for it in the hilles, and
in vain is it sought in the multitude of ye
mountains, ✠ but ye health of Israel stan-
deth onely vpon god our lord. ✠ Cõfusion
hath deuoured our fathers laboure from
our youth vp: yea, theyr sheepe and bul-
lockes, theyr sonnes and daughters. So
do we also slepe in our confusion, & shame
couereth vs, ✠ for we and our fathers frõ
our youth vp vnto this daye, haue sinned
agaynst the lord our god, and haue not o-
beyed the voyce of the lord our god.

The.iiii, Chapter.

The true repentance or returning to god. He ex-
horteth to the circumcisiõ of the hart. The destruc-
tion of Jewry is prophesied, for the malice of theyr
heartes.

O Israell, if ye wilt tourne
thee, thẽ turne vnto me
sayth the lorde. And yf
thou wilt putte awaye
thyne abhominations
out of my syghte, thou
shalt not bee moued: ✠
And shalt swear: The lord liueth, in truth,
in equity, and ryghteousnesse: and al peo-
ple shalbe fortunable and ioyfull in hym.

For thus sayth the lord to all Juda & Je-
rusalem, plowe your lande and sowe not Jere.vi.b
among ye thornes. ✠ Be circumcised in the and.ix.a
lorde, and cutte away the foreskynne of Coll.ii.b
your heartes all ye of Juda, and all the
indwellers of Jerusalẽ, ✠ that my indyg- Jere,xi.c
nation breake not out lyke fyer, and kyn-
dle, so that no man maye quenche it, by-
cause of the wyckednes of your imagina-
tions. ✠ Preache in Juda and Jerusa- Ec.lviii.a
lem: crye out and speake: blowe the trom- B
pets in the lande, crye that euery manne
may heare, gather together and say: Ga-
ther you together, and we wyll goe into
stronge Cityes. Sette vp the token in Jere.i.b
Sion, spede you, and make no taryinge:
for I wyll bryng a great plague, ✠ and a
great destruction from the North. For the
spoyler of the Gentiles is broken vp from
his place, as a Lion out of his den, that he
may make thy land wast, and destroy the
cities, so that no man may dwell therein,
wherfore gird your selues about w sack-
clothe, mourne and wepe, for the fearefull
wrath of the lorde is not withdrawen frõ
vs. At the same tyme (sayeth the Lorde)
the harte of the kyng and of the Princes, C
shall be gone: the Priestes shall be aston-
shed, and the Prophete shall bee sore a-
frayde. Then sayde I: O Lord God, hast
thou then deceyued this people and Je- De.xiii.
rusalem, ✠ saying: ye shal haue peace, and a
nowe the sweard goeth throughe theyr
liues: Then shall it be sayde to the people Jere.i.b
and to Jerusalem: ✠ a strong winde in the
hie places of the wildernes commeth tho-
rowe the waye of my people: but neyther
to fanne nor to cleanse. After that shall D
there come vnto me, a strong winde from
those places, and then wyll I also geue
sentence vpon them. For loe, he commeth
downe lyke as a cloud, & his charrets are
lyke a stormy wynde. ✠ His horsemen are
swifter than the Eagle. Woe vnto vs, for Threno.
we are destroyed. O Jerusalem, ✠ washe iiii.a
thyne heart from wyckednesse, that thou Da.vii.a
mayst be helped. How long shal thy noy- Psal.li.a
some thoughtes remaine with thee? For Esay.i.c
a voyce from Dan and from the hyll of E-
phraim, speaketh oute, and telleth of a
destruction. Remember the heathen, and
geue Jerusalem warnyng, and preache
vnto her, that watchers ouer her ar com-
myng from farre countryes. They haue
cryed out agaynst the cytyes of Juda.
And they haue besette her aboute in eue-
rye place, lyke as the watchemen in the
fyelde. ✠ For they haue prouoked me to Za.viii.c

E wrathe, sayth the Lorde. Thy waies and thy thoughtes, haue broughte thee vnto this, suche is thine own wickednesse and dysobedience: and bycause it is a bytter thing, it hath striken thee to the harte. Ah my belly, ah my belly (shalt thou cry) how is my hart so sore, my hart panteth within me: I cannot be still, for I haue heard the crying of the trompettes, and peales of warre. They crye, murther vpon murther, the whole lande shal perishe. Immediately my tentes were destroied, and my hanginges in the twincklyng of an eye.

iii. King. xviii.c
Iere.ii.c. & xiiii.d

F Howe long shall I see the tokens of war, and heare the noyse of the trumpets? Neuerthelesse, this shall com vpon them, bicause my people is become foolyshe, and hath not knowen me. They are the chyldren of foolishnesse, and without any discretion. To doe euyll, they haue wytte ynough: but to do well, they haue no wysedome. I haue looked vpon the earth, and seeit was wast and void. I loked toward heauen, and it had no shine. I beheld the mountaynes: and loe, they trembled, and all the hylles were in a feare. I looked about me, and there was no body, and all the birdes of the ayre were away. I marked wel, and the plowed field was becom wast: yea, all their cities wer broke͂ down at the presence of the lorde, and indignation of his wrathe. For thus hath the lord said: The whole lande shal bee desolate, yet will I not then haue done. And ther-

Esay.v.b
Bar.iii.b
Ose.iiii.b

G fore shall the earth mourne, and the heauen be sory aboue: for the thyng y^t I haue spoken (to the Prophetes) purposed and taken vpo͂ me to do, shal not repe͂t me: I will not go fro͂ it. The whole la͂d shall flie for the noyse of the horsemen & bowmen: they shal runne into dennes, into woods, and clime vp into stony rockes: All the cyties shall be voyde, and no man dwelling therin. What wilt thou now doe, thou being destroyed? For though thou clothest thy selfe with scarlet, & deckest thee with golde, though thou paintest thy face with colours nowe, yet shalt thou trim thy self in vain. For those that hitherto haue ben thy great fauourers, shall abhorre thee, and goe about to sley thee. For I heare a noise like as it were of a woman trauelyng, or one labouring of her first chylde: Euen the voyce of the daughter Syon, that casteth out her armes and sowneth, saying: Ah, wo is me, how sore vexed and fainte is my hearte, for feare of the Murtherers.

Iere. iii.c
iiii. xl. ix f

The. v. Chapter.

In Ierusalem is there no righteous or faithful man found either amongest the people or the rulers, for whose sake the Lord should spare the citie, wherefore Ierusalem is destroyed of the Assirians.

A Loke through Ierusalem, beholde, and see: Seeke through her streetes also within, if ye can fynd one man that doth equal and right, or seketh for y^e truth and I shal spare the citie (saith the lorde.) For though they can say the lord liueth: yet doe they sweare to deceiue. Whereas thou (O lord) lokest onely vpon faith and truthe. Thou haste scourged them, but they toke no repentaunce: thou hast corrected them for amendment but they refused thy correctio͂. They made their faces harder tha͂ a stone, and would not amende. Therfore I thoughte in my

B selfe, peraduenture they are so simple and foolishe, that they vnderstand nothing of the Lordes waye, and iudgementes of our God. Therfore will I goe vnto theyr heades and rulers, and talke with them if they knowe the waye of the Lorde and the iudgementes of our God. But these (in like maner) haue broke͂ the yoke, and burst the bondes in sunder. Wherefore a Lio͂, out of the wood hath hurt them, and a wolfe in the euenyng shall destroy the͂. The Leopard dothe lye lurking by their cities, to teare in peces all the͂ that come there out. For their offences are multyplied, and their departing awaye is encreased. Should I then for all thys haue mercye vppon thee? Thy children haue forsaken me, and sworne by them that ar no Goddes. And albeit that I fed them to the full, yet they fall to aduoutrye, and haunt harlottes houses. In the desyre of

C vnclenly luste, they are become lyke the stoned horse, & euery man neyeth at his neighbours wife: Shoulde I not correcte this, saith the lord? Should I not be auenged of euery people that is like vnto this? Clime vp vpon their walles beat the͂ down, but destroy them not vtterlye: take away their fortresses, bicause thei are not the lordes. For vnfaithfully hath y^e house of Israel and Iuda forsaken me, saith the lord. They haue denied the lord and said: it is not he y^t loketh vpon vs. Tushe, there shal no missfortune com vpon vs we shall see neither sworde nor hunger. As for the warning of the Prophets they take it but

for

for wynde: yea, there is none of these
whiche wyll tell them, that suche thyngs
shall happen vnto them. Wherefore thus
sayth the lorde God of hostes: bicause ye
D speake such woordes: Beholde. The wor-
Es.xxxiiii. a des that are in thy mouth wyll I tourne
to fyer, and make the people to be woode,
that the fyer may consume them. Loe, I
De.xxviii. wyll bryng a people vpon you from farre,
Bar.iiii. c O ye house of Israell, sayth the Lorde, a
mightie people, an olde people, a people
whose speache thou knowest not, ney-
ther vnderstandest what they saye. Their
arowes are sodain death: yea, they them
selues be very giaunts. This people shall
eate vp thy fruite and thy meat: yea, they
shall deuoure thy sonnes and thy daugh-
ters, thy sheepe and thy bullockes. They
shall eate vp thy grapes and figges. As
for thy strong & well fensed cities, where-
in thou diddest trust, they shall bryng to
pouerty, and that through the sweard.
Neuerthelesse I will not then haue done
with you, sayth the Lorde. But yf they
Jer.xvi.b saye, wherefore dothe the Lord our God
E all this vnto vs? Then aunswer them:
De.xxviii. bicause that like as ye haue forsaken me,
f and serued straunge Goddes in your own
lande, euen so shall ye serue other Gods
also in a straunge lande. Preach this vn-
to the house of Jacob, and crye it oute in
Juda, and saye thus: Heare thys (thou
folish and vndiscrete people) ye haue eyes
but ye see not: eares haue ye, but ye heare
not. Feare ye not me, sayth the lord? Are
Esa.vi.b ye not ashamed to looke me in the face?
Job.ix.b, whiche bynde the sea with the sande, so
Job.xxxviii.b that it cannot passe his boundes. For
and.ii.a. though it rage, yet can it do nothing: and
F though the waues thereof doe swell, yet
may they not go ouer. But this people
hath a false and an obstinate heart: they
are departed & gone away fro me. They
thinke not in their heartes: O let vs feare
the lord our god, that geueth vs rain ear-
ly and late, when nede is: whiche keepeth
Esa.lii.a euer still the haruest for vs yearely. Ne-
uerthelesse, youre misdedes haue turned
these from you, and youre synnes haue
robbed you hereof. For among my people
are founde wicked persons that priuilye
laye snares and wayt for men, to take thē
G and destroy them. And lyke as a net is ful
of byrdes, so are theyr houses full of that
whiche they haue gotten with fasehode &
deceyt. Hereof commeth theyr great sub-
staunce and rychesse, hereof are they fat
Esay.i.a and wealthye, and are more mischeuous
than another. They minister not ẏ law:
they make no end of the fatherlesse cause:
yea, and they prosper: yet they iudge not
the poore accordyng to equity. Shoulde Jere.v.b
I not punish these thynges sayeth ẏ lorde and.ix.a
should I not be auenged of all suche peo-
ple as these bee? Horrible and greuous
thynges are done in the lande. The pro- Ose.vii.a
phetes teache falsly, and the Priestes re- Rom.i.d
ceiue giftes, and my people hath pleasure
therin. What wil come therof at the last?

The.vi.Chapter.

The sinnes for which Jerusalem is afflict. Vn-
circumcised eares. Couetousnes. Deceit. The lord
reiecteth the sacrifices of the Jewes. The cōming
of the Babilonians, is prophecied again.

COme out of Jerusalem
ye stronge chyldren of A
Beniamin: blow vp the
trumpets ye Tecuites,
set vp a token vnto Be-
thearan, for a plage & a
great miserye appereth
out from the North. I wyl liken ẏ daugh- ii.Re.xiiii
ter Sion to a fayre and tender woman, & c.
to her shall come the shepeheardes with
theyr flockes. Theyr tents shal they pitch
rounde about her, and euery one shal fede
them that are vnder his hande. Make
battell against her (shall they say:) Arise,
let vs go vp while it is yet daye. Alas the
day goeth away, and the nyght shadowes
fall downe. Aryse let vs go vp by nyght, &
destroy her strong holdes, for thus hath ẏ
lord of hostes commaunded. Hew downe
her trees, and set vp bulwarkes agaynst B
Jerusalem for the time is come that thys
city must be punished, for in her is al ma-
licousnesse. Like as a conduite spouteth
out waters, so she spouteth out her wicked
nesse. Robbery and vnrighteousnesse is
heard in her, sorow and woundes are euer
there in my sight. Amend thee (O Jerusa-
lem) lest I withdraw my hart from thee,
and make thee desolate and thy lande al-
so, that no man dwel in it: For thus sayth
the lord of hostes. The residue of Israell
shalbe gathered as ẏ remnant of grapes.
And therfore turne thine hand again in- C
to the basket like the grape gatherer. But
vnto whom shall I speake: whom shall I
warne ẏ he may take hede? Their eares Jer.iiii.a
are so vncircumcised, that they maye not and.ix.d
heare. Beholde, they take the word of god Jere.v.g.
but for a scorn, & haue no lust therto. And and.xx.b.

therefore I am so full of thine indignati-
on (O lorde) that I may suffer no longer,
but shede it out upon the children that ar
without, and upon all yong men. Yea, the
man must be taken prisoner with the wife
and the aged with the creple. Their hou-
ses with their landes and wiues, shall be
turned unto straungers, when I stretche
out my hand upon the inhabitors of this
lande, sayth the lorde. For from the leaste
unto the moste, they hang all upon coue-
Esa.lvi.c tousnesse: and from the prophete unto the
Jer.viii.b priest, they go all about with falsehed and
D lyes. And beside that, they heale the hurt
Esa.lix.c. of my people with swete wordes, saying:
Je.viii.b. peace, peace, when there is no peace at al.
Ez.xiii.b Were they ashamed when they had com-
mitted abhomination? Truely naye, they
Jere.x.c. be past shame. And therefore they shal fal
among the slaine, and in the houre when
I shall visite them, they shalbee broughte
downe sayth the Lorde. Thus sayth the
Lorde, goe into the stretes, consyder, and
make inquisition for the olde way, and yf
it be ŷ good and right way, thē go therin,
that ye may fynde reste for youre soules.
But they saye, we wyll not walke therin:
and I wyll set watchmen ouer you, and
therfore take heede unto the voyce of the
trumpet.
E But they saye, we wyll not take hede.
Heare therefore ye Gentiles, & thou con-
gregation shalt know, what I haue deui-
sed for them. Hear thou earth also: behold
Je.xix.a. I wyll cause a plage to come upon thys
people, euen the fruit of theyr owne yma-
ginations. For they haue not bene obedi-
ent unto my wordes and to my lawe, but
abhorred them. Wherfore bring ye me in-
Esay.i.b cense from Saba, and swete smelling Ca-
Jer.vii.c. lamus from farre countryes? Your burnt
offringes displease me, and I reioyce not
in your sacrifices. And therfore thus saith
the lord: Behold, I wyl make this people
fal, and there shal fal from among them ŷ
father with the chyldren, one neyghbour
Jere.i.c. shall perish with an other. Thus saith the
and.v.a lord: Behold, there shal com a people from
Abacu.i.c
F the North, & a great people shall arise frō
the endes of the earth, with bowes and
with dartes shall they be weaponed. It
is a rough and fearce people, & an unmer-
cifull people: theyr voyce roareth lyke the
sea, they ryde upon horses wel appointed
to the battaile againste thee. O daughter
Sion. The cry of them haue we heard.
Our armes are feble, heauinesse & sorow
is come upon us, as a woman trauelyng
with chylde. Let no man go foorth into ŷ
field, let no man come upon the hye strete:
for the swearde and feare of the enemyes
is on euery syde. Wherfore girde a sacke-
cloth about thee (O thou daughter of my G
people) sprinckle thy self wt ashes: mourne Am.viii.b
and wepe bitterly, as upon thine owne
beloued sonne. For the destroyer shall so-
deinly fall upon us. Thee haue I set for a
strong towre (O thou prophete) and a wel
fenced wall among my people, to seke out Pl.xi.a
and to trye theyr waies. For they are all am.viii.b
stubborne apostates, and fallē away wal- Rom.ix.c
king deceitfullye: they are cleane brasse, &
yron, for they hurt and destroy euery mā.
The bellous are brent in the fier, the lead
is not molten: the melter melteth in vain,
for the euil is not taken away from them.
Therfore do they call them naughtye sil-
uer, bicause the lord hath cast them out.

The.vii, Chapter.

Jeremy is commaunded to shew unto the peo-
ple the worde of god, whiche trusteth in the out-
wards seruice of the temple. The euils that shall
happen to the Jewes for the despising of their pro-
phets. Sacrifices doth not the Lord chiefly require
of the Jewes, but that thei should obey his word.

THese are the wordes that I
God spake unto Jeremy, Je.xxvi
saying: Stand under the i.xxvi.a
gate of the lordes house,
and cry out these wordes
there with a loude voice,
and say: Heare the worde
of the lorde all ye of Juda, that goe in at
this dore to worship the lord. Thus sayth
the lorde of hostes the God of Israell. A- Esay.lv
mende your waies and your councels, & Je.xviii
I will let you dwell in this place. Truste
not in false lying woordes, saying: here is
the temple of the lorde, here is the temple
of the lorde, here is the temple of the lord.
But rather in dedes amende your wayes B
and counsels, and iudge right betwixte a Ez.xviii
man and his neighbor: oppresse not the Za.vii
straunger, the fatherlesse, and the widow Leu.xix
shedde not innocente bloud in this place: Joh.xxii
cleaue not to straunge gods to your own a
destruction: then will I let you dwell in
this place: yea, in the land that I gaue a-
fore tyme unto your fathers for euer. But
take hede: ye trust in lying tales that be-
guile you, and do you no good. For when
ye haue stollen, murthered, committed ad
uoutry, & periurye: When ye haue offered
unto

XUM

unto Baal, folowyng straunge and vn-
knowen gods, shal ye be vnpunished. Yet
C then come ye and stand before me in this
iii.Ki.viii house (whiche hath my name geuen vn-
a to it) and say: Tush, we are absolued quite
Mat.xxi.b though we haue done all these abhomy-
Esa.lvi.b nations. What think you this house that
Job ii b beareth my name, is a den of theues? And
mar.xi b yet I see what you thinke, sayth the lord.
Je.xxvi.c Goe to my place in Siloh, whereunto I
Jos.xviii.a gaue my name afore tyme, and looke wel
Je.xxvi. what I did to the same place, for the wyc-
a kednesse of my people of Israel. And now
though ye haue done al these dedes (saith
the lorde) and I my selfe rose vp euer by
tymes to warne you, & to common wyth
Prou.i.c you, yet would ye not heare me. I called
Esa.lxv.b ye would not answere. And therfore euen
Luk.xxi.a as I haue done vnto Siloh, so wyll I do
vnto this house, that my name is geuen
vnto: (& that ye put your trust in) yea vnto
the place that I haue geuen to you, and
D your fathers. And I shall thrust you oute
i.lxvii.a of my syght, as I haue cast oute all youre
brethren y whole sede of Ephraim. Ther-
Je.xiiii.b fore thou shalt not pray for this people,
Exo.xxxii.c thou shalt neither geue thankes, nor byd
i.Joh.v.c praier for them: thou shalt make no inter-
cession to me for them, for in no wyse will
Je.xliiii.c I heare thee. Seest thou not what they
do in the cities of Juda, and in the stretes
of Juda, and in the stretes of Jerusalem?
The children gather styckes, the fathers
kindle the fier, y women kneade y dough,
to bake cakes for the Queene of heauen.
They poure out drinke offerynges vnto
strange gods, to prouoke me vnto wrath.
Howbeit they hurt not me (saith y lorde)
but rather confounde and shame them-
selues. And therfore thus saith the Lorde
God: beholde my wrath and indignation
shalbe poured out vpon this place, vppon
men and cattell, vpon the trees in y field,
and fruite of the lande, and it shall burne
so that no man may quenche it. Thus sai-
E eth the lorde of hostes, the God of Israel:
Esay.i.a Heape vp your burnt offerings with your
Deu.x.a sacrifices, and eate the fleshe. For when I
Esa.lviii.a brought youre fathers oute of Egipte, I
spake no worde vnto them of burnt offe-
rynges and sacrifices: but this I com-
Exo.xix.a maunded them, saying: herken & obey my
voyce, and I shall be your god, & ye shalbe
my people, so that ye walk in al the waies
which I haue commaunded you, that ye
Zach.vii may prosper. But they wer not obedyente
a they enclyned not theyr eares therevnto,
but went after theyr own imaginations
& after the motions of theyr owne wicked
harte, and so turned themselues awaye, &
conuerted not vnto me. And thys haue
they done, from the tyme that youre fa-
thers came out of Egipt vnto this daye. Je.xxv.a
Neuerthelesse I sent vnto you al my ser- xxix.c.xliiii
uauntes the prophetes. I rose vp early & F
sent you woorde: yet would they not her-
ken nor offer me theyr eares, but wer ob-
stinate, and worse than their fathers. And
thou shalt nowe speake all these woordes
vnto the, but they shal not heare the, thou
shalt cry vpon them, but they shall not an-
swere thee. Therefore shalt thou say vnto
them: this is the people, that neyther hea-
reth the voyce of the lord theyr God, nor Jer.v.a
receiueth his correction. Faithfulnes and G
truth is clene rooted out of their mouthe. Ezec.v.a
Wherfore cut of thine heare, O Jerusalē,
and cast it away, take vp a complainte on
hie, for the lorde hath caste away, & scatte-
red the people that he is displeased with-
all. For the chyldren of Juda, haue done Je.xxxii.d
euyll in my syght, sayth the Lorde. They
haue set vp their abhominations in the
house that hath my name, & haue defyled
it. They haue also builded an aulter at
Topheth, whiche is in the valley of the De.xxxii.c
children of Hēnom, that they might burn iiii.king,
their sonnes & daughters in fyer, whiche xxiii.c
I neuer commaunded thē, neither came Psa.cvi.e
it euer in mi thought. And therfore behold Je.xlix.a
the daies shall come (sayth the lorde) that
it shall nomore be called Topheth, or the
valley of y childrē of Hēnom, but y valley
of slaughter: for in Topheth they shall be Jer.xix.a
buried, bicause thei shal els haue no roum
Yea the dead bodies of his people shall be Je.viii.b.
eaten vp of the foules of the ayre, & wylde and.ix.c
beastes of the earth, and no man shal fray
them away. And as for the voyce of mirth Jer.xvi.b
and gladnesse of the cities of Juda & Je- and.xxv.
rusalem, the voyce of the bridegrome, and b,
of the bride, I wyll make them ceasse: for Eze.xvi.b
the lande shalbe desolate.

The.viii. Chapter.

The destruction of the Jewes. The lord moueth the people to amendement, reckening vp their sinnes. He reprehendeth the lying doctrine of the prophetes and priestes.

AT y same time saith y lord A
the bones of the kyng of
Juda, the bones of y prie-
stes and prophetes: yea, &
the bones of y citizens of
Jerusalē shalbe brought De.iiii.c.
out of their graues, and
layd against y Sunne, y Moone, and all

the heauenly host, whom they loued, who
they serued, whom they ran after, whome
they sought and worshipped. They shall
neither be gathered together nor buried,
Lu.xxiii.e but shall lye as dong vpon the earthe, to
theyr shame and despising. And all they ye
remain of this wicked generation, shall
desire rather to die than to liue, wheresoe=
uer they remaine, and whereas I scatter
them, saith the Lord of hostes. Thus shalt
thou say vnto them also, thus saith ye lord:
B Do me fal so, that thei arise not vp again?
Or if Israel repent, wil not god tourne a=
gain to them? Wherfore then is this peo=
ple and Jerusalem gone so farre backe, ye
they turne not agayne? They are euer the
longer the more obstinate, and wil not be
Ez.xxii.b conuerted. For I haue looked and consy=
dered, but there is no man that speaketh
a good woorde: there is no man ye taketh
repentaunce for his sin, that wil so muche
as saye: wherefore haue I done this? But
euery man (assoone as he is turned back)
runneth foorth still lyke a wilde horse in
a battell. The Storke in the ayre kno=
weth his appointed time: the Turtle doue
the Swalow and the Crane consider the
tyme of their trauell: but my people wyll
not know the tyme of the punishmente of
the Lord. How dare ye saye then: we are
wise, we haue the lawe of the lord among
Esay.i.a vs. Truely in vaine hath he prepared hys
C penne, and vainly haue the writers writ=
ten it: therfore shall the wise be confoun=
De.iiii.a ded, they shalbe afrayde and taken: for lo,
Psa.xix.a they haue cast out the worde of the lorde:
what wisdom can then bee among them?
D Wherfore I wil geue their wiues vnto a=
leauntes, and their fieldes to destroyers.
Eze.vi.d. For from the lowest to the hyest, they fo=
low all filthy lucre: and from the prophet
vnto the prieste, they deale all with lyes.
Esa.lvi.c Neuerthelesse, they heale the hurte of my
Jere.vi.b people very slenderly, saying: peace, peace
Ez.xiii.d. where there is no peace at all. Fye for
shame, how abhominable things do thei?
& yet they be not ashamed: yea they know
of no shame. Wherfore in the time of their
Jer.vii.d visitation, they shal fal among ye dead bo=
dies, and be ouerthrowen sayth the lorde.
Moreouer, I wil consume them in deede
(saith the lord) so that there shall not bee
E one grape vpon the vine, neyther one fig
vpon the figtree, & the leaues shalbe pluckt
of. And the thing that I haue geuen them
shalbe taken from them: why prolong we
the time? Let vs gather oure selues toge=
ther, & go into the strong citie: there shall
we be in rest. For the lorde our God hath
put vs to silence, & geuen vs water myxte
with gall to drinke, bycause we haue syn=
ned against him. We loked for peace, and
we fare not the better: we wayted for the F
time of helth: and loe here is nothing but Jer.iiii.a
trouble. The noyse of his horses is hearde
from Dan, the whole land is afraid at the
neying of his strong horses, for they are
com in, and haue deuoured the land, with
al that is in it, ye cities & those ye dwel ther=
in. Moreouer I wil sende Cockatrices &
serpentes among you, (which wyll not be Lam.ii.b
charmed) & they shall byte you, sayeth the
lord. I would haue had comfort agaynst
sorow: but sorowe is come vppon me, and
heuines vexeth my hart: for loe, the voyce G
of ye crying of my people is heard, for feare
of them that come from a farre countrey.
Is not the lord in Sion? Is not the king
in her? Wherefore then haue they greued
me (shall the lorde say) with their images,
& folish strange fashions of a forein god?
The haruest is gone, the sommer hath an
ende, and we are not helped. I am sore
vexed bicause of the hurt of my people. I
am heauy and abashed: is there no triacle
at Gilead? Is there no Phisition there? Why
then is not ye helth of my people recouered?

The .ix. Chapter.

The complaint and bewailing of the prophete. The malice of ye people. In the knowlege of God ought we only to reioyce. The circumcision of ye hart

O Who will geue my head wa= A
ter ynough and a wel of tea= Esa.xxii
res for mine eyes, that I may
wepe night and daye for the
slaughter of my people? Wold
god ye I had a cottage some where far fro
folke, that I might leaue my people, and
go from them: for they be al aduouterers &
a shrinking sort. They bend theyr tonges
like bowes to shoote out lyes. They ware
strong vpon earth. As for the truthe, they
may nothing away withall in the world.
For they go from one wickednes to ano= B
ther, and wil not know me sayth the lord. Jer.xii.a
yea one must kepe himself from another,
no man may safely truste his owne bro= Mich.vii
ther: for one brother vnderminith ano= Mic.vii
ther, one neyghboure begyleth another.
yea, one dissembleth with another, & they
deale with no truthe. They haue practy=
sed their tonges to lye, and taken greate Ps.xxviii
paynes to do mischief. Thou sittest in the
middes

E middes of a deceitful people, which for be-
ly dissemblyng falsehode, wyll not knowe
me, sayth the lorde. Therfore thus sayth ŷ
lord of hostes: beholde, I wyll melte them
and try them: for what should I els doe to
my people? Theyr tonges are like sharpe
arrowes to speake deceyte. Wyth theyr
mouth thei speak peaceably to their neigh
bor, but priuily they laye wayte for hym.
Jer.v.b. Should I not punish them for these thin-
ges sayth the lorde? Or should I not be a-
uenged of any such people as this? Upon
the mountayns will I take up a lameta-
tion and a sorowfull cry, and a mourning
upō the faire plainnes of the wyldernesse:
Namely, how they ar so brent up, that no
man goeth there any more. Yea a mā shal
not heare one beast crye there. Birds and
cattell are all gone from thence. I wyll
D make Jerusalem also an heape of stones,
and a den of venemous wormes. And I
wil make the cities of Juda so waste that
no man shal dwel therin. What man is so
wise, as to understand this? Or to whom
hath the lorde spoken by mouthe, that he
may shewe this, and saye: O thou lande,
why perishest thou so? Wherefore art thou
so brent up, & like a wildernesse ŷ no man
goeth through? yea, the lord himself tolde
the same unto thē ŷ forsooke his law, and
kept not the thing that he gaue thē in cō-
maundement, neither liued therafter: but
De.xxix.b folowed the wickednesse of theyr owne
Jos.xxiiii c hartes, & serued straunge Gods, as theyr
fathers taught them. Therfore thus say-
eth the lorde of hostes the God of Israell:
Behold, I will fede this people wt worm-
wood, and geue thē gall to drinke: I wyll
scatter thē also among the heathen, whō
E De.xxviii.b nether thei nor their fathers haue knowē
Je.xxiii c and I wil send a sweard among them, to
persecute them, untyll I bryng them to
Deu.xx.c naught. Moreouer, thus sayth the lord of
hostes, beware of vengeaunce ŷ hangeth
ouer you: and call for mournyng wyues, &
send for wisewomen, that they com short-
ly, and sing a mourning song for you, that
the teares may fal out of our eyes, and ŷ
our eyelids may gush out of water. For
there is a lamentable noise heard of Siō.
O how are we so sore destroyed. O howe
are we so piteously confounded. We must
F forsake our owne naturall countrye, and
we are shut out of our own lodginges.
Yet heare the word of the lord (O ye wo-
men) and let your eares regarde ŷ words
of his mouthe: that ye may learne youre
daughters to mourne, and that euery one
may teache her neighbors to make lamē-
tation. Namely thus: Deathe is clymyng
up in at our windowes, he is come into
our houses, to destroy the chylde before ŷ
dore, and the yong man in the strete. But G
tell thou plainly, thus sayth the Lord: Let Jer.viii.d.
not the wise man reioyce in his wisdome, and.viii.b
nor ŷ strong man in his strength, neither
the riche man in his riches. But whoso
wil reioyce, let him reioyce in this that he Esay,lv c
understandeth and knoweth me: for I am i.Cor,i.d.
the lord which do mercy, equity, and righ- ii.Co,x a
teousnesse upon the earth. Therfore haue
I pleasure in suche thynges saith ŷ lorde. mat,ix.b.
Beholde the time commeth (saith ŷ lorde) and.xii,a
ŷ I wil visite al thē whose foreskin is vn- Ose.vi.a.
circumcised. The Egiptians, the Jewes, ŷ Je.xxv.c
Edomites, the Ammonites, ŷ Moabites, Jer.iiii.a
& the shauen Madianites, that dwell in and,vi.b.
the wildernesse. For all the gentiles are Rom.ii.c.
vncircūcised in the flesh, but all the house
of Israel are vncircumcised in the hart.

The.x.Chapter.

The constellations of the starres are not to bee feared. Of the weaknesse of idols and of the power of God. Of euyll curates.

HEare the word of the lord A
ŷ he speaketh unto thee, Ec.xlvii c
O thou house of Israell.
Thus saith the lorde: ye
shall not learne after the
maner of the heathen, &
ye shal not be afrayde, for
the tokens of heauen: for the heathen are
afrayde of suche: yea all the customes and
lawes of the Gentiles, are nothyng but Ec.xliiii.c
vanitye. They hewe downe a tree in the
wood with the handes of the workeman
and fashion it with the axe, they couer it
ouer wyth golde or sylver, they fasten it
wyth nayles and hammers, that it moue
not.
It standeth as stiffe as a Palme tree,
it can neyther speake nor goe one foote, Bar.vi.c.
but muste bee borne. Bee not afrayde of iiii.king,
suche, for they can dooe neyther good nor xvii.g
euyll. But there is none like unto thee, O
Lorde, and greate is the name of thy Apo.xv.
power. Who woulde not feare thee, O
kyng of the Gentiles, for thyne is the do- B
minion. For among all the wyse menne
of the Gentyles, and in all theyr kyng-
domes, there is none that maye bee like-
ned unto thee. They are altogether vn-
learned and vnwyse in this one thyng.

All theyr cunnyng is but vanitie, namely
wood, siluer, whiche is broughte oute of
Tharsis, and beaten to plates: and golde
i.kin. ix.c from Ophir, a woorke that is made wyth
the hand of the craftesman, and the caster
clothed with yelow silke and scarlet: euen
so is the woorke of theyr wisemen altoge-
Nau. i.a. ther. But the lord is a true God, a lyuyng
God, and an euerlastyng king. If he bee
wroth the earth shaketh: all the Gentiles
may not abide his indignation. As for
theyr Gods thus shall you saye to them:
they are Gods that made neither heauen
nor earth, therfore shall they perishe from
the earth, and from al thyngs vnder hea-
Gene. i.a uen. But (as for our God) he made þ earth
with his power, & with his wisedom doth
he order the whole compasse of the world,
with his discretion hath he spreadout the
C heauens. At his voyce the waters gather
ps.cxliiii a together in the ayre, * he draweth vp the
cloudes from the vttermost partes of the
earth: he turneth lyghtnyng to rayn, and
bryngeth foorth the windes oute of theyr
Esay .i.d treasures: His wisedome maketh all men
e.xliiii. b. fooles. And confounded be all casters of i-
Jere. vi.e mayes, for that they cast is but a vayne
thyng, and hath no life. The vain craftes-
menne with theyr woorkes, that they in
theyr vanitye haue made, shall perish one
with another, in the tyme of visitation.
Neuerthelesse, Jacobs porcion is none
suche: but it is he that hath made al thyn-
ges, and Israell is the rod of his inhery-
D taunce. The lorde of hostes is his name.
Gather vp thy wares oute of the lande,
thou that arte in the strõg place. For thus
sayth the lord: Behold, I wyl now throw,
as with a stone sling the inhabitours
of this land at this once, and I wil bring
trouble vpon them, that they shall proue
true the woordes that I haue spoken by
the prophetes. Alas howe am I hurte. A-
las how painefull are my scourges vnto
me? For I consider this sorow by my self,
and I must suffer it. My tabernacle is de-
stroyed, and all my coardes are broken.
My chyldren are gone fro me, and can no
where be founde. Nowe haue I none to
spread out my tent, or to set vp my hang-
inges. For the heardmen haue doone foo-
E lishly that they haue not sought the lord.
Therefore haue they dealte vnwysely
with theyr cattell: and all are scattered
abrode. Beholde, the noyse is harde at
hande, and greate sedition oute of the
North: to make the cityes of Juda a wyl-
dernesse, and a dwelling place for Dra-
gons. Nowe I knowe (O Lord) that it is Prou.xvi.
not in mannes power to order hys owne
wayes, or to rule his owne steps and go-
ynges. Therfore chasten thou vs: O lorde Psal.vi.
but with fauoure and not in thy wrathe, xxxviii.
bring vs not vtterly to naught. Pourout Psal.lxxix.
thine indignation rather vpon the Gen- Ec.xxxvi.
tiles that knowe thee not, and vppon the
people that cal not on thy name. And that
bicause they haue consumed, deuoured, &
destroyed Jacob: and haue made his ha-
bitation waste.

The.xi, Chapter.

A curse of them that obey not the worde of gods promysse. The people of Juda folowyng the steps of their fathers, worshippeth straunge Gods. The Lorde saith that he wil not heare the Jewes, and forbiddeth also Jeremy to pray for them.

This is anodher sermon,
which the lord commaũ-
ded Jeremy for to preach
saying: heare the wordes
of the couenaunte, and
speake vnto the menne of
Juda, and to all thẽ that
dwell at Jerusalem. And saye thou vnto
them: thus saieth the lorde God of Isra- De.xxvii.
ell: cursed be euery one that is not obedy- c.
ent vnto the wordes of this couenaunte. Gal.iii.
which I commaunded vnto your fathers
what time as I brought them out of E-
gipt from the yron fornace, saying: be o-
bedient vnto my voyce, and do according
to all that I commaund you, so shal ye be
my people, and I wilbe your god, and wyl
kepe my promisse, * that I haue sworne
vnto your fathers. Namely that I would Gen.
geue them a lande whiche floweth wyth
mylk and hony, as ye see it is com to passe
vnto this day. Then answered I & sayde
Amen. Let it be euẽ so lord as thou sayest.
Then the lord said vnto me again: preach B
this in the cities of Juda, and roũd about
Jerusalem & say: heare þ words of this co-
uenant þ ye may kepe them, for I haue di-
ligently exhorted your fathers: euer since
the time þ I brought them out of the lãd
of Egipt vnto this daye. I gaue thẽ war-
ning by times, saying: hearken vnto my
voyce.
*Neuerthelesse they would not obey Je.vii.
me, nor enclyne theyr eares vnto me,
but folowed the wycked ymaginations
of theyr owne heartes. And therefore, I
haue accused them as transgressours of
all the wordes of this couenaunt, that I
gaue

gaue them to kepe which they (not wyth-
standyng) haue not kept. And the Lorde
sayde vnto me, it is founde out that whole
Israell, and all the citizens of Jerusalem
are gone backe. They haue turned them-
selues to the blasphemies of theyr forefa-
thers, whiche had no luste to heare my
worde. Euen lykewyse haue these also fo-
lowed straunge gods, and worshypped
them. The house of Israell and Juda haue
broken my couenaunt which I made with
C theyr fathers. Therefore thus sayeth the
lorde. Beholde, I wyl sende a plage vpon
them, whiche they shall not be able to es-
cape: and though they crye vnto me, I
wil not heare them. Then shall ye townes
Za.vii.b. of Juda, and the citizẽs of Jerusalem go,
and cal vpon their gods, vnto whom they
De.xxxii.c made theyr oblations, but thei shal not be
able to helpe them in time of theyr trou-
Jere.ii.d ble. For as many cities as thou hast, O
Juda, so many gods haste thou had also.
And looke how many streetes there be in
thee (O Jerusalem) so manye shamefull
aulters haue ye set vp: aulters, I saye, to
offer vpõ them vnto Baal. Therfore pray
Jer.vii.d not thou for this people, and nether praise
and.xiiii.a nor prayer for them: for though they crye
vnto me in their trouble, yet wyll I not
Aggei.ii.b heare thẽ. What part hath my beloued in
my house, seyng he hath worked abhomi-
nation, seruing many straunge Goddes?
The holy fleshe offerynges in the temple
are gone from thee. O Juda, & thou when
thou hast done euill, makest thy boaste of
Je.xvii.b it: the Lorde called thee a greene Olyue
mat.vii.b tree, a faire one, a fruitfull one, a goodlye
Rom.xi.c one: but with great clamor hath the ene-
my set fyer vppon it, and the braunches of
it are destroied. For the lord of hostes that
planted thee, hath deuised a plage for the
(O thou house of Israel & Juda) for ye euil
ye ye haue done to prouoke him to wrath,
in that ye did seruice vnto Baal. This (O
D Lord) haue I learned of thee, & vnderstãd
it, for thou hast shewed me their imagina
Esa.liii.b. tions. But I am (as meke as a lambe) an
Oxe that is caryed away to be slaine, not
Je.xviii.d knowing ye thei had deuised such a cõusel
against me, saying: we wyll destroye hys
meate with wood, & driue him oute of the
land of the liuing: ye his name shall neuer
Jer.xx.a be thought vpon. Therfore I wil beseche
and.xvii.b thee now (O lorde of hostes) thou rightе-
ous iudge, thou that triest the reyns and
the hartes, let me see the auenged of them
for vnto thee haue I committed my cause.
The lord therfore spake thus of ye citizens
of Anathoth, ye sought to slea me, saying:
Preache not vnto vs in the name of the Es.xxx.b.
lorde, or els thou shalt dye of our handes: Am.vii.d
Thus (I saye) spake the lorde of hostes:
behold, I wyll visite you: your yong men E
shall perish with the swerd, your sonnes
& your daughters shall vtterly dye of hun-
ger, so that none shal remaine: for vpon the
citizens of Anathoth wil I bring a plage
euen the yere of theyr visitation.

The .xii. Chapter.

The Prophet marueleth greatly at the prosperitie of the wicked, although he confesse God to be righteous. The Jewes are forsaken of the Lorde. He speaketh against Curates and preachers, that seduce the people. The Lorde threatneth to be auenged on vnto the nations that haue reigned vppon Israell, which troubled and vexed it.

O Lorde thou arte more A
ryghteous, than that I
shuld dispute with the.
Neuerthelesse, lette me
talke with thee in thin-
ges reasonable. Howe
happeneth it, that the Job.xxi.a
way of the vngodly is so prosperous: and Abacu.i.b
that it goeth so wel with them which (wi- Ps.lxxiii.
out any shame) offende, and liue in wyc-
kednesse. Thou plantest them, they take
roote, they growe, and bring forth fruite.
Thei boast muche of thee, yet art thou far
from theyr reynes. But thou lord (to whõ Ps.cx.ii.e
I am well knowen) thou that hast sene
and proued my hart, take thẽ awaye, like
as a flocke is caryed to ye slaughter house
and appoint them for the daye of slaugh- Je.xliii.b
ter. How long shall the land mourne, and .d
all the herbes of the fyelde perysh, for the
wickednesse of them that dwel therin.
The cattell and the birdes are gone: B
yet say they: tush, god wyll not destroy vs De.xix.d
vtterly: Seing thou art wery in running Jere.v.b
with the footemen, howe wylt thou then e.xxiii.c.
run with horses? In a peaceable lande Soph.i.c
thou mayest be safe: but howe wylte thou
doe in the furious pryde of Jordane? For
thy brethren and thy kinred haue altoge-
ther despised thee and cryed out vpõ thee
in thine absence.
*Beleue them not, though they speake Jer.ix.a.
faire wordes to thee. As for me (I say) I
haue forsaken mine own dwelling place, Osa.xix.a
and left mine heritage. My lyfe also that
I loue so wel haue I geuen into ye handes
of myne enemies. Mine heritage is be-

 come

come vnto me, as a lyon in the wood. It
cryed out vpō me, therfore haue I forsakē
it. Myne heritage is vnto me, as a speck=
led bird, a bird of diuerse colours is vpon
C it. Come and gather ye together al ẏ bea=
Esay.v.a stes of the field. Come that ye may eate it
Esa.lvi.e vp: diuerse heardmen haue broken down
my vineyarde, and troden vpon my porti=
on. Of my pleasaunt porcion, they haue
made a wildernes and desert. They haue
layde it waste: and now that it is waste,
it sygheth vnto me. Yea, the whole land
lyeth waste, and no manne regardeth it.
The destroyers come ouer the heath eue=
ry waye, for the sweard of the lord dothe
consume from the one ende of the lande,
to the other, and no fleshe hath rest. Thei
haue sowen wheate, and reaped thorns.
They haue taken heritage in possession,
but it dothe them no good. And the Pro=
phetes were ashamed of youre fruytes, bi=
E cause of the great wrathe of the Lorde.
Thus sayeth the Lorde vppon al myne e=
D uyll neyghbours, that laye hande vppon
myne heritage, whiche I haue possessed,
euen my people of Israell: beholde, I wil
plucke them (namely Israell) out of theyr
De.iiii.c lande, and put out the house of Iuda frō
and.xxx.a among them. And when I haue rooted
Esa.liii.b them out, I wilbe at one with thē again:
and I wyll haue mercy vppon them: and
bring them agayn euery man to his own
heritage, and into his lande.

And if they (namely that trouble my
i.Esa.i.a people) wyll learne the wayes of them,
to sweare by my name: the Lorde liueth,
(like as they learned my people to sweare
by Baal,) then shall they be reckened a=
mong my people. But yf they wyll not o=
Mat.xxii. b, bey, then wyll I roote out thesame folke,
and destroy them sayth the lord.

The.xiii. Chapter.

The destruction of the Iewes is prefigured and
their sparsing abrode, why Israel was receiued to
be the people of god, and why they were forsaken.

A Thus saith the lorde vnto
me: go thy way & get thee
a linnen breche and gird
it about thy loynes, & let
it not be wet. Then I got
me a breche according to
the cōmaundement of the
lord, and put it about my loins. After this
the second time, the lord spake vnto me a=
gain: take the breche that thou hast prepa
red and put about thee, and get thee vp,
and goe vnto Euphrates, and hyde it in a
hole of the rocke. So wente I and hyd it
in Euphrates, as the Lord commaunded
me. And it happened long after this, that
the Lord spake vnto me. Up and get thee
to Euphrates, and fette thy breche from
thence, whiche I commaunded thee to
hyde there. Then went I to Euphrates, &
dygged vp, and tooke the breche from the
place where I had hid it: & behold, ẏ brech
was corrupt, so that it was profitable for B
nothyng. Then sayde the lord vnto me.
Thus sayth the Lorde: euen so wil I cor=
rupt the pride of Iuda, and the hie minde
of Ierusalem. This people is a wicked Je.viii.a
people, they wyll not heare my word, they b.xviii.a
folow the wycked ymaginations of theyr c.xx.c
owne hart, and hang vpon strange gods,
them they serue and worship, and there=
fore they shalbe as this breche, ẏ serueth
for nothyng. For as straughtly as a brech
lyeth vpon a mannes loynes, so straight=
ly dyd I bynde the whole house of Israel
and ẏ whole house of Iuda vnto me, saith
the Lorde, that they might be my people
that they mighte haue a glorious name, De.iiii.
that they might be in honoure, but they a.xxvi.a
would not obey me. Therefore laye this Jer.xxi
ryddle before them, and say: thus sayth the
Lorde God of Israell. Euery pot shall be
filled wt wine. And thei shal saye: thinkest
thou we know not, ẏ euery pot shalbe fyl=
led wt wine? Then shalt thou say vnto thē.
Thus saith the lord. Behold, I shal fyl all
the inhabitors of this land with dronkē=
nes, ẏ kings that sit vpon Dauids stoole,
the priestes and prophetes, withal ẏ dwell
at Ierusalem. And I wyll set them one a=
gaynst another: yea, the fathers against ẏ
sonnes, sayth ẏ lord. I wil not pardon thē C
I wyll not spare thē nor haue pitye vpon
them, but destroy thē. Be obediente, geue
eare, take not disdain at it, for it is ẏ lorde
hymselfe that speaketh. Honour the lorde
your God herein, or he take his light from
you, & or euer your feete stumble in darke=
nesse at the hil, lest whē ye loke for ẏ light
he turne it into the shadow & darkenes of
death. But yf ye wyll not heare me, that
geue you secret warning, I wyll mourne
from my whole harte for youre stubbor=
nesse. Piteously wil I weepe, & the teares Je.xiiii
shal gush out of mine eyes. For the lordes Threno.
flocke shalbe caryed away captyue. Tell ẏ
king and ẏ Queene: humble your selues, Je.xxii
set you downe lowe, for your dignity shal
be throwen down, & the crowne of youre
glory

glory shall fall from your head. The cities
towarde the south shall be shut vp, and no
man shal open them. Al Juda shalbe caried
away captiue, so that none shal remayne.
Lyft vp youre eyes and beholde thẽ ẏ come
D from ẏ north: where is the flocke (O thou
land) that was geuen thee? And wher ar
thy fat & rich shepe? To whom wylte thou
make thy mone, when the enemy shal com
vpon thee? for thou hast taught them thy
self, & made the maisters ouer thee. Shall
not sorow come vppon thee as a woman
trauelyng with childe? And if thou woul-
C dest say then in thyne hart: Wherfore com
Jere. xv. b these thinges vpon me? Euen for the mul-
titude of thy blasphemies, shall thy hyn-
der partes & thy fete be discouered. Maye
a mã of Inde chaunge his skin, and ẏ cat
of ẏ mountain her spots? No more may ye
that be exercised in euil, do good. Ther-
Ose. ii. b fore wil I scatter them, like as the stubble
that is taken away with the south wynd.
This shalbe your porcion, and the porciõ
of your measure, wherwith ye shall be re-
warded of me, sayth the lorde: bycause ye
haue forgotten me, and put your truste in
deceytfull thinges. Therfore shall I turn
thy clothes ouer thy head, & dyscouer thy
thighes, ẏ thy priuities may be seen, thy
aduoutry, thy deadly malice, thy beastly-
nes, & thy shameful whordom. For vpon ẏ
fields and hilles I haue seen thine abho-
minations. Wo be vnto thee (O Jerusalẽ)
when wilt thou euer be clensed any more

The. xiiii. Chapter.

Of the dearth that should come in Jewry. The prayer of the people asking mercy of the Lord. The vnfaithful people are not heard. Of prayer, fasting and of false prophetes that seduce the people.

A THe worde of the lord she-
wed vnto Jeremy, concer
nyng the dearthe of the
fruites. Juda hath mour-
ned, his gates ar desolate
they are brought to hea-
uines euen vnto ẏ groũd,
and the crye of Jerusalem goeth vp. The
Lordes sente their seruauntes to fetche
water, and when they came to the welles
they did finde no water, but caryed theyr
vessels home empty. They be ashamed &
confounded, and couer their heades. For
Je. xxiii. b the ground is dried vp: bicause there com-
meth no rain vpon it. The plowmen also
be ashamed and couer their heades. The
hinde also forsoke the yong fawne, that
she brought forth in the field, bicause ther
was no grasse. The wylde asses did stand
in ẏ high places and drew in their wynd
lyke the dragons, their eyes did fayle for B
want of gras. Doutles our own wicked- Esa. lix. b
nesse doth rewarde vs. But lord doe thou Jer. xvi. c
according to thy name, though our trans- and. xvii. c
gressions and synnes be many, & agaynst
thee haue we synned. For thou art ẏ com-
fort and helpe of Israell, in the tyme of
trouble: why wylt thou be as a straunger
in the lande, and as one that goeth ouer
the fielde, and commeth in onelye to re-
mayne for a nyght? Why wylt thou make
thy selfe a coward, and as it wer a giaunt
that yet maye not helpe? For thou (O
Lorde) art in the middeste of vs: and thy
name is called vpon of vs, forsake vs not.
Thus hath the Lord sayd vnto thys peo-
ple, seyng they haue had suche a luste to
wander abrode, and haue not refrayned
theyr fete, and therfore displeased the lord
but he wil now bring agayne to remem-
braunce all theyr mysdedes, and punyshe
all theyr synnes. Yea, euen thus sayde the Jer. vii. d
lord vnto me: thou shalt not pray to dooe Esa. xi. b
this people good. For though they fast, I
wyll not heare their prayers, and though
they offer burnt offeryngs, and sacrifices
yet will not I accept them. For I wyl de-
stroy them with the swearde, hunger and
pestilence. Then answered I: O lord god
the prophetes saye vnto them: Tushe, ye
shal nede to feare no sweard, and no hun- C
ger shal come vpon you, but the lord shall Jere. v. d
geue you continual rest in this place. And Soph. i. c
the Lorde sayde vnto me: the Prophetes Jer. xii. a.
preache lyes in my name, wheras I haue & xxiii. c
not sent them, neither gaue I them anye
charge, neyther dyd I speake vnto them:
yet they preache vnto you false visions, Je. xxiii. d
charming, vanitie, and deceitfulnesse of
their own hart. Therfore thus sayeth the
lord: as for those prophetes that preach in
my name (whome I neuerthelesse haue
not sent) and that saye: Tushe, there shall Za. xiii. a
no sweard nor hunger be in this lande: w
sweard and with hunger shall those pro-
phetes perish, and the people to whõ they
preache shall be cast out of Jerusalem, die
of hunger, and be slaine with the sweard
(and there shall be no man to bury them)
both thei & theyr wiues, theyr sonnes and
theyr daughters. For thus wyll I poure Jer. xvi. a
theyr wickednesse vpon them. This shalt D
thou say also vnto them. Mine eyes shall Thre. i. d
wepe without ceasing day and night. For and. ii. e

my people shall be destroyed with greate
harme, & shal perish with a great plage.
For if I goe into the feldes, loe, it lyeth all
full of slain men. yf I come into the citye:
loe, they be all famished of hunger. Yea,
their prophets also and priests, shalbe led
into an vnknowen lãd. Hast thou thẽ vt-
terly forsaken Juda? Doest thou so ab-
Jer. viii b horre Sion? Or hast thou plaged vs, that
we cannot be healed no more? We looked for
peace and there commeth no good: for the
time of health: & loe, here is nothing but
trouble. We knowlege (O lord) al our mis-
Es. xlix. d dedes and the sinnes of our fathers, that
we haue offended thee. Be not displeased
O lord for thy names sake, forget not thy
thy louing kindenesse. Remẽber ye throne
of thy honor, breake not the couenaunt ye
Jere. v. d, thou hast made with vs. Are there any a-
mong the gods of the Gentiles, that send
rain or geue the showers of heauen? Or
may the heauens drop raine without thy
commaundement? Doest not thou it, O
lorde our god in whom we trust? Yea, lord
thou doest all these thinges.

The. xv. Chapter.

The lord will not heare Moses or Aaron, if they pray for the people: but will wrap them in many miseries. The cause of such great miseries.

A
Je, vii, xi
c, xiiii, b
Ez, xiiii d
THen spake the lord vnto me:
though Moses and Samu-
el stode before me, yet haue I
no harte to this people, driue
them away, that they maye
out of my syght. And if they say vnto thee?
whyther shall we goe? Then tell them: the
Ezec, v. e lord geueth you this answere: some vnto
death, some to the sweard, some to hũger,
some into captiuitie. For I wyl bring. iiii.
plages vpon them sayth the Lorde. The
swearde shall sley them: the dogges shall
Jer, xvi d teare them in peces, the foules of the aire
and beasts of the earth, shal eate them vp,
and destroy them, I will scatter them a-
iiii. ki xxi c bout also in al kingdomes and landes, to
be plaged, bicause of Manasseth the sone
of Hezekia kyng of Juda, for the thynges
that he dyd in Jerusalem. Who shall then
B haue pitie vpon thee, O Jerusalem? Who
shall be sory for thee? Or who shall make
intercession, to obtaine peace for thee? see-
ing thou goest frõ me, and turnest backe-
warde sayeth the Lorde. Therefore I did
stretch out my hande against thee to de-
stroy thee, and I haue ben sory for thee so
long, ye I am wery. I haue scattered them
Je, vii. d, abrode with the fan on euery syde of the
C land. I haue wasted my people & destroid
them, yet haue they had no lust to turne
from their own waies. I haue made their
widowes mo in number, than the sandes
of the sea. Vppon the mothers of their
chyldren dyd I bryng a destroyer in the
noone day. Sodeinly and vnawares did i. The. v
I sende a feare vppon their cities. She
that hath borne seuen chyldren hath none
her hart is full of sorowe. The sunne doth
faile her in the cleare day, she is confoun- Am, viii
ded and fainty for very heauinesse. As
for those that remaine, I wil deliuer them
vnto the swearde before their enemyes,
sayeth the lorde. O mother, alas that euer Je. xx
thou diddest beare me, a brawler and re-
buker of the whole lande: though I neuer
lent nor receiued vpon vsury, yet all men
speake euill vpon me. And the Lorde an-
swered me: verelye thy remenaunte shall
haue wealth: Come not I to thee, when
thou art in trouble, and helpe thee when
thine enemy oppresseth thee? Doeth one Jer, xvii,
yron hurt an other? or one metall ye com- and, x,
meth from the North, another? As for thy
richesse and treasure, I wil geue them out
into a pray, not for any mony, but bicause
of all thy synnes that thou hast done in
all thy coastes. And I wil bring thee with
thine enemies into a land that thou kno-
west not: for the fyer that is kyndled in De. xxxii
my indignation, shall burne you vp. O d
Lorde, thou knowest, therefore remem-
ber me, and visite me, deliuer me from my
persecutours. Take me not from this life
in ye tyme of the long patience, thou kno- Ps. lxix
west, that for thy sake I suffer rebuke. Ez, iii
When I had founde thy wordes, I dyd D
eate them vp gredily, they haue made my
harte ioyfull and glad. For thy name was
called vpon of me, O Lord God of hostes.
I dwell not among the scorners, neyther
is my delyte therein: but I dwell onely
in the feare of thy hande, for thou hast fil-
led me with bitternesse. Shall my hea-
uinesse endure for euer? Ar my plages thẽ
so great that they maye neuer be healed?
Wilt thou be as one that is false, and as a
water that falleth, and cannot continue?
Upon these wordes, thus sayd ye lord vnto
me. If thou wilte tourne agayne, I shall
set the in my seruice: and if thou wilt take
out the thynges that are precious frõ the Jer, xvi
vile, thou shalte bee euen as myne owne
mouthe. They shall conuerte vnto thee,
but turne not thou vnto them: and so shal
I make thee a strong brasen wal against
this people. They shall fight against thee
but they shal not preuayle, For I my self Jere. i
wil

wilbe with thee, to helpe thee and deliuer
thee, sayeth the lorde. And I wyll rid thee
out of the handes of the wicked, and deli-
uer thee out of the handes of tirantes.

The .xvi. Chapter.

He prophecieth the misery of the Jewes. He she-
weth that the worshipping of Idolles and the con-
tempt of gods lawe is the cause of their misery. He
prophecieth the captiuitie of Babilon, and their de-
liueraunce from thence again. The callyng of the
Gentiles.

1 Thus sayde the lorde vnto
me: thou shalte take thee
no wife, nor begette chyl-
dren in this place. For of
the children that ar born
in this place, of their mo-
thers þ haue borne them
and of their fathers that haue begotten
them in this lande, thus sayeth the Lorde
Ps.lxxix.a they shal dye an horrible death: no man
Jere.xv.a shall wepe for them nor burye them, but
Ami.x.b they shall lye as dong vppon the earthe.
Je.xiiii.c They shall perish through the swearde &
hunger, and their bodies shalbe meat for
the foules of the ayre, and beastes of the
earth. For thus sayth the lord: go not thou
in vnto them, nor come to mourne & wepe
B for them: for I haue taken my peace from
this people (sayth the lorde) yea, my fauor
and my mercy. And in this land shal they
dye olde and yong, and shall not bee buri-
ed: no man shal bewepe them, no mã shal
clip or shaue himself for them. There shal
not one visit another, to mourne with thẽ
for their dead, or to comforte them. One
shall not offer another the cup of consola-
tion, to forget their heauinesse for father
1.Cor.xv.b. and mother. Thou shalt not go into their
feast house to sit downe, to eate & drynke
with them: for thus sayth the Lord of ho-
Jer.vii.d stes, the God of Israell. Beholde, I shall
e.xxv.b. take awaye out of this place the voyce of
mirth and gladnesse, the voyce of þ bryde-
grome, and of the bryde: yea, and that in
your dayes that ye may see it.
C Nowe when thou shewest the people
al these wordes, and they say vnto thee:
wherefore hath the lorde deuised all thys
Jere.v.b great plage for vs? Or what is the offẽce
and synne that we haue done agaynste þ
Lord our God? Then make thou thẽ this
aunswere: bicause your fathers haue for-
saken me, sayeth the lorde, and haue wal-
De.iiii.b ked after straunge Goddes, whome they
Jer.vii.b haue honored & worshipped, but me they
haue forsakẽ, and haue not kept my law.
And ye with your shameful blasphemyes Jer.vii.d
haue exceded the wickednesse of youre fa-
thers. For euery one of you hath folowed
the froward and euill imagination of his
own harte: and is not obedient vnto me. Je.xviii.c
Therfore will I cast you out of this land,
into a lande that ye and youre fathers
know not: and there shal ye serue strange
goddes day and night, there will I shew
you no fauour. Beholde, therfore (sayeth Je.xxiii.b
the lorde) the dayes are come that it shall
no more be sayde: the Lorde: the lorde ly-
ueth which brought the children of Isra-
ell out of the lande of Egipt. But it shall
be sayd the lorde liueth, that brought the
chyldren of Israell from the North, and
from all landes where he had scattered
them: for I wyll bryng them agayne into
the lande that I gaue vnto their fathers. D
Beholde (sayeth the lorde.) I wil send out Mat.iiii.c
many fishers to take them, and after that
will I sende out many hunters to hunte
them out from all mountaines and hilles
and out of the caues of stone. For myne
eyes beholde al their waies, and they can
not be hid fro my face: neyther can theyr
wicked dedes be kept close out of my sight
But first will I sufficiently rewarde their
shamefull blasphemies & sinnes, bicause
they haue defiled my lande, namely with
their stincking ydols, and with the cariõs
of their abhominations, wherewith they Je.xiiii.a
haue filled mine heritage. O Lorde my and.xvii.c
strength, my power and refuge, in time of
trouble. The Gentiles shal com vnto thee
from the endes of the world, and saye ve-
rily oure fathers haue cleaued vnto lyes,
theyr ydols are but vayne and vnprofy-
table. Howe can a manne make those his
gods which are not able to be gods? And
therfore will I once teache them, sayeth þ
lorde. I wyll shewe them my hande and
my power, that they may knowe that my
name is the lorde.

The .xvii. Chapter.

The frowardnes of the Jewes. Cursed be those
that put their confidence in man, and those blessed
that trust to god. Mãnes hart is wicked, god is the
searcher of the hart. The liuing waters are forsakẽ
The hallowing of the Sabboth is commaunded.

Your sin (O ye of þ tribe of A
Juda) is written in the
table of your heartes, and
grauen so vppon the
edges of youre aulters
with a penne of yron,
and wyth an Adamante
clawe, that as the fathers thynke vppon
their

theyr chyldren, so thynke you also vppon
Jer. xv, a and. xx. b your aulters, woodes, thycke trees, hye
hylles, mountains and fieldes. Wherfore
I wyll make my mounte that standeth
in the fielde, all your substaunce and trea-
sure, to bee spoyled, for the greate synne
that ye haue done vppon your hie places,
throughout all the costes of youre lande:
ye shal bee cast out also from the heritage
that I gaue you. And I wyl subdue you
vnder the heauye bondage of youre ene-
mies in a lande that ye knowe not. For
ye haue ministred fyer to myne indigna-
B tion, whiche shal burne euermore. Thus
Psa. lx. a. sayeth the Lord: * Cursed bee the manne
Pro. xi. c. that putteth his trust in manne, and that
Jer. xlvi c taketh fleshe for his arme: and he whose
e, xlviii, a heart departeth from the Lorde. He shall
Eze. xxix a be lyke the heathe, that groweth in the
wyldernesse. As for the good thyng that
is for to come, he shall not see it: but
dwel in a drye place of the wildernesse, in
Psal. ii. b a salte and vnoccupied lande. O blessed is
e. xxxix. c the manne, that putteth his truste in the
Pro xxii. c Lorde, and whose hope is in the Lorde
Psal. i a hymself. For he shall be as a tree that is
Pro, xii. d planted by the water syde: whiche sprea-
deth out the roote vnto moystnesse, whom
the heate cannot harme when it cõmeth:
but his leafe shall bee grene: And though
there growe but lyttle fruite, bycause of
drouth, yet is he not carefull, but he neuer
leaueth of to bryng foorth fruite. Among
all thynges man hath the moste deceptful
and stubborne harte. Who shall then
C knowe it? Euen I the Lorde searche oute
Jere. xi d the grounde of the harte, and trye the
Apo. ii. d. raynes, and rewarde euerye man accor-
Ps. vii. b. dyng to his wayes, and accordyng to the
Rom. ii. a fruite of his woorkes. The Partrich ma-
Pro. xxiii a keth a nest of egges, whiche she layd not.
Psa. lii. b He commeth by richesse, but not ryghte-
Lu. xiii. b ously. In the middest of his lyfe muste he
leaue them behind him, and at the last be
founde a very foole. But thou (O Lorde)
whose throne is most glorious, excellent,
and of most antiquitie, which dwellest in
the place of our holy rest: thou art the com-
fort of Israell. All they that forsake thee,
shall be confounded: all they that departe
Jer. iii. d. from thee, shall be written in earth: * for
they haue forsaken the lord the very con-
duit of ẏ waters of lyfe. Heale me, O lorde
and I shall be whole: saue thou me, and I
shall be saued, for thou art my prayse. Be-
Ez. xxxvi. holde, these men lay vnto me: where is the
Joh. iiii. d worde of the lorde? (Let vs come nowe.)
D Whereas I neuerthelesse, obedientlye fo-
lowed thee as a shepeherd, and haue not
vncalled, taken this office vppon me, this
knowest thou wel. My woordes also were
rygth before thee. Be not nowe terryble Je. xvii. am. xx.
vnto me, O Lord, for thou art he in whom
I hope, when I am in peryll. Let my per-
secutours be confounded: but not me: lette
them be afrayde, and not me. Thou shalt
bring vpon them the tyme of theyr plage,
and shalt destroy them ryght sore. Thus
hath the Lorde sayde vnto me: go & stand Jer. xi. t. xix.
vnder the gate where through the people
and the kynges of Juda, goe out and in:
yea, vnder al the gates of Jerusalem, and
say vnto them: heare the woord of the lord
ye kinges of Juda, and all thou people of
Juda, and all ye citizens of Jerusalem,
that goe through this gate. Thus ẏ lorde
commaundeth: take hede for your lyues,
that ye carry no burthen vpon you in the
Sabboth, to bryng it through the gates
of Jerusalem, ye shall beare no burthen
also out of youre houses in the Sabboth. E
ye shall doe no laboure therin, but halow Ex. xx.
the Sabboth, as I commaunded your fa- b.
thers. Howbeit they obeyed me not, ney- Deu. v.
ther hearkened they vnto me: but wer ob-
stinate and stubborne, and neither obey-
ed me, nor receiued my correction. Neuer-
thelesse if ye wyll heare me (sayth ẏ lorde) Grai.
and beare no burthen into the citie tho-
rowe this gate vpon the Sabboth: yf ye
wyll halowe the Sabboth, so that ye doe
no worke therin: then shall there goe tho-
rowe the gates of this citie kings & prin-
ces, that shall sit vpon the throne of Da-
uid: they shalbe caried vpon charrets, and
ryde vppon horses, bothe they and theyr
princes. Yea, whole Juda and all the citi-
zens of Jerusalem shall goe here thorow,
and this citie shall euer bee the more and F
more inhabited. There shall come mẽ al-
so from the cities of Juda, from about Je-
rusalem, and from the land of Beniamin,
from the plain fieldes: from ẏ mountains,
and from the wildernes: which shal bring
burnt offringes, sacrifices, oblations, and
incence, and offer vp thankesgeuing in ẏ
house of the Lorde. But if ye wyll not be
obediente vnto me, to halowe the Sab-
both, so that ye wyll beare your burthens
through the gates of Jerusalem vpon the
Sabboth: then shall I set fyer vppon the
gates of Jerusalem, and it shall burne vp
the houses of Jerusalem, and no manne
shalbe able to quench it.

The

The.xviii.Chapter.

God sheweth by the example of a potter, that it is in his power to destroy the despisers of his worde, and to helpe them again when they amende. The conspiracy of the Jewes against Jeremy, his prayer against his aduersaries.

A This is an other cōmunicatiō
that God had with Jeremy,
saying: Arise, and goe downe
into the potters house, and
there shall I tel thee more of
my minde. Now whē I came to the Pot-
ters house, I founde hym makyng hys
worke upon a whele. The vessell that the
potter made of claye, brake among hys
handes. So he began a newe, and made
another vessell accordyng to his mynde.
Then sayde the lorde thus unto me: May
Eccl.xxxiii.b not I do with you, as this potter doeth. O
Jer.xix.c ye house of Israell, sayeth the Lorde. Be-
Rom.ix.c holde, ye house of Israel, ye are in my hād
euen as the clay in the potters hād. Whē
I take in hande to roote out, to destroye,
B or to wast away any people or kingdom,
Ez.xviii yf that people (againste whome I haue
xxxiii.c thus deuised) conuerte from theyr wyc-
Jon.iii.b kednesse: I repent of the plage that I de-
uised to bring upon them. Agayne, when
I take in hande to builde or to plante a
people or a kyngdome, if the same people
do euyl before me, and heare not my voice
I repente of the good that I deuised
for them. Speake nowe therefore unto
whole Juda, and to them that dwel at Je-
rusalem. Thus saieth the Lorde: Behold,
I am deuysing a plage for you, and am
takyng a thyng in hande agaynst you.
Je.xvi.a Therefore let euery man turne from hys
Jon.iii.b euil way, take upon you the thyng that is
good, and doe ryght. But they sayd: No-
more of this: we will folowe oure owne y-
maginations, and doe euery man accor-
ding to the wilfulnesse of his own minde.
Therfore thus saith the lord: aske among
C the heathen, if any man hath heard suche
horrible thinges, as the daughter of Si-
on hath done. Shall not the snowe (that
melteth uppon the stonye rockes of Liba-
nus) moysten the fieldes? Or maye the
springes of waters be so grauen awaye, that
they rū nomore, geue moistnes nor make
fruitful. But my people hath so forgotten
me, that they haue made sacrifice unto vayn
Gods. And their prophets make them fal
in their waies from the aūcient pathes, &
to go into a foteway not used to be troden
of nōne. Wherthorow thei haue brought
their land into an euerlasting wildernes Jere.ix.b
and scorne. So that whosoeuer goeth therby, and xlix.c
therby, shalbe abashed and wagge theyr
heades. With an East wind wyl I scatter
them before their enemyes, and when theyr
destruction commeth, I wil turne my
back upon them, but not my face. Then
saide thei, come let us imagine som thing Jere.xi.b
against this Jeremy: for the priestes shal
not be destitute of the lawe, neyther shall
the wise men be destitute of counsel, nor the
prophets destitute of the word of god. Com
and let us smite him with the tong, & lette Psa.xix.c
us marke al his wordes. Consider me, O D
Lord, and heare the voice of mine enemies. Jere.x.d
Shal they recompence euill for good: for
thei haue digged a pit for my soule. Remē-
ber that I stode before thee, to speake good
for thē, and to turn away thy wrath from
them. Therefore let their children dye of Psa.cix.b
hunger, & let them be oppressed wyth the Thes.iiii
sword. Let their wiues be robbed of their
children, & become widowes: let their hus-
bands be slain, let their yong men be kyl-
led with the sweard in the field. Let the noise
be heard out of their houses, when the mur-
therer cōmeth sodeinly upon thē. For thei Jere.xi.b
haue digged a pit to take me, & laide sna-
res for my fete. Yet lord thou knowest all
their coūsel, that they haue deuised to slep
me. Forgeue not their wickednes, and let
not their sin be put out of thy sight, but let
them be iudged before thee as the giltye.
This shalt thou doe in the tyme of thy in-
dignation.

The.xix.Chapter.

He prophecieth the destruction of Jerusalem, for the contempt and despising of the worde of God.

Thus saieth the lorde: goe A
thy way and bye thee an
earthen pitcher, & bryng
forth the Senators and
chiefe Priestes into the
valley of the chyldren of
Hennom, which lieth be-
fore the dore that is made of brick, & shew thē
there the wordes that I wil tell thee, and
say thus unto them: heare the word of the
lord, ye kinges of Juda, and ye citizens of
Jerusalem. Thus saith the lord of hostes
the God of Israell: beholde, I wyll bryng iii.Re.xxi.c
such a plage uppon this place, that the eares Jer.vi.c
of all that heare it, shall glowe. And that
bycause they haue forsaken me, and un-
halowed thys place, and haue offered in

it

B it vnto straunge Goddes: whom neither
they, theyr fathers, nor the kynges of
Juda haue knowen. They haue filled
this place also with the bloude of innoce-
Deu.xii d cents. For they haue set vp an alter vnto
xxviii. b, Baal, to burne theyr chyldren for a burnt
Ps.cvi.e. offeryng vnto Baal, whiche I neyther
Ez.xvi.c commaunded nor charged them, ney-
and.xx.d. ther thought once thervppon. Beholde
Jere.vii d therefore the tyme commeth (saith y lord)
that thys place shall no more bee called
Topheth, nor the valley of the chyldren
of Hennom, but the valley of slaughter.
For in this place wyll I sley the Sena-
tours of Juda and Jerusalem, and kyll
them downe with the sweard in the sight
of theyr enemyes, and of them that seke
theyr lyues, and theyr dead carkasses wil
iij.Ki.x.b I geue to be meate for the foules of the
Je.xviii.b ayre, and the beastes of the fielde. And
lxix.c.l.b. I will make this citie so desolate & despy-
Threno. sed, y whosoeuer goeth therby, shalbe a-
iiii.b bashed, and leste vpon her, bicause of al
De.xxviii her plages. I will fede the also with the
e. fleshe of theyr sonnes and theyr daugh-
iiii.Ki.vi. ters. Yea, euery one shall eate vp an o-
f. ther, in the besiegyng and straytnesse
C wherewith theyr enemies (that seke their
liues) shall kepe them in. And the pitcher
shalt thou breake in the syght of the men
that shal be with thee, and say vnto them:
Je.xxviii. thus sayeth the lorde of hostes. Euen so
a wyll I destroy this people and citye, as a
manne breaketh an earthen vessell that
Jer.vii.d cannot be made whole agayn. In To-
pheth shall they be buryed, for they shall
haue none other place: thus will I do vn-
to this place also, sayeth the lorde, and to
them that dwell therein: yea, I wyll do to
this city as vnto Topheth: (for the houses
of Jerusalem, and the houses of the kings
of Juda, shalbe defiled, like as Topheth)
bicause of all the houses, in whose parlors
they did sacrifice vnto all the hoste of hea-
uen, and powred drynke offerynges vnto
strange Gods. And so Jeremy came from
Topheth, where the Lorde had sente him
to Prophecy, and stoode in the court of y
house of the lord, and spake to all the peo-
ple: thus sayeth the lorde of hostes, y God
of Israell: Beholde, I wyll bryng vpon
this citye and vpon euery towne about
Jer.vii.c it, all the plagues that I haue deuised a-
and.xiii b gainst the: for they haue bene obstinate
and would not obey my warnynges.

The .xx. Chapter.

Jeremy is smitten and cast into prison for prea-
ching of the worde of God. He prophecieth the cap-
tiuitie of Babilon. He cōplaineth that he is a moc-
king stocke for the worde of god, he is compelled
by the spirit to preache the worde.

When Phashur the Priest,
the sonne of Emer, chiefe
in the house of the Lorde,
heard Jeremy preache so
stedfastly: he smote Jere- Je.xl.b
my, and putte hym in the
stockes that are by the hie
gate of Beniamin, in the house of y lorde.
The next daye folowyng, Phashur brou-
ght Jeremy out of the stockes againe.
Then sayde Jeremy vnto hym: the Lorde
shal cal thee no more Phashur (that is ex-
cellent and increasyng,) but Magor (that
is fearefull and afrayd) euery where. For
thus sayeth the Lorde: Beholde, I wyll
make thee afrayde, euen thy selfe and all
that fauour thee, whiche shall perish with
the sweard of their enemyes, euen before
thy face. And I wil geue whole Juda vn-
der the power of y king of Babilon, which
shall carye some vnto Babilon prisoners,
and sley some with the sweard. More-
ouer, all the substaunce of this lande, all
their precious and gorgeous workes, all
costlinesse, and all the treasure of y kyngs
of Juda, will I geue into y hands of their
enemies, whiche shal spoyle them and ca-
rye them vnto Babilon. But as for thee
(O Phashur) thou shalte bee caryed vnto
Babilon, with all thyne housholde, and
to Babilon shalt thou come, where thou
shalt dye and be buried: thou and all thy
fauourers to whome thou haste preached
lyes: O lord: yf I am deceiued, then haste
thou deceyued me: thou hast dealt strong-
ly, and haste preuayled, and makest me
strong againe. All the day long am I de-
spised and laughed to scorne of euery mā Threno.
bicause I haue nowe long preached a- iii.b
gaynst malitious tirannye, and shewed
the of destruction. For the whiche cause
they caste the worde of the Lorde in my
teeth and take me euer to the worste. Jere.xii
Wherefore I thoughte from henceforth C
not to speake of hym, nor to preache anye
more in his name.

But the worde of the lord was a very
burning fier in my hearte, & in my bones,
which whē I shuld haue stopped, I might
not. For why? I heard so many derisiōs Ps.xxxi
& blasphemies on euery side of me: cōplain
vpon hym saye they, and we wyll tell hys
tale, yea, euen of mine own companions,
and

[illegible] such as [illegible] conuersaunt with me,
[illegible] sayinge: vpon
[illegible] shal one way or other begile him
[illegible] against hym and be auenged
[illegible]: But the Lord stode by me like a
[illegible] therfore my persecuters
[illegible] could do nothing. They shalbe
[illegible] confounded, for they haue done vn-
wisely, they shall haue an euerlasting
Jer. xl. b. shame. *And now, O Lord of hostes, thou
righteous searcher (which knowest the
reynes and the very heartes) let me se the
punished: for vnto thee, I commit my cause.
D Synge vnto the Lord, and prayse hym: for
he hath deliuered the soule of ẏ oppressed
Job. iii. a. from the hand of the violent. *Cursed be
Jer. xv. b. the day wherin I was borne: vnhappy be
the day wherin my mother brought me
forth. Cursed be the man that brought my
father ẏ tydinges to make hym glad, say-
Ge. xix. c. ing: thou hast gotten a sonne. Let it hap-
pen vnto that man, as to ẏ cities *which
the Lord turned vpsyde down. Let hym
heare crying in the mornyng, and at none
day lamentable houling. Why slewest thou
not me as sone as I came out of my mo-
thers wombe. O that my mother had ben
my graue her selfe, that the birth myght
not haue come out, but remained still in
Job. x. c. her. *Wherfore came I forth of my mo-
thers wombe? To haue experience of la-
bour and sorow, and to leade my life with
shame.

The. xxi. Chapter.

He prophecieth that Zedekiah shalbe taken and the citie burned.

A
Je. xxxvii. a. These are the wordes that the
Lord spake vnto Jeremy *
what time as king Zedekiah
sent vnto hym Phashur the
sonne of Melchias, and So-
iiii. king. xxiiii. b ii. Para. xxxvi. a. Je. xlii. a. phonias ẏ sonne of Maasias Priest, say-
ing: *aske counsell at the Lord (we pray
thee) of our behalfe, for Nabuchodonosor
the king of Babilon besiegeth vs, if the
Lord (peraduenture) wil deale with vs ac-
cording to hys maruellous power, & take
hym from vs. Then spake Jeremy: Geue
Zedekias thys answere. Thus sayth the
Lord God of Israel: beholde, I wil turne
backe the weapons that ye haue in youre
handes, wherewith ye fight against the
kyng of Babilō and the Chaldees, which
besiege you round about ẏ walles: & I will
bryng the together into the myddes of this
citie, and I my selfe wil fight against you
with an outstretched hande, and with a
mightie arme, in great displeasure and
B terrible wrath, and will smite them that
dwell in thys citie: yea, both men and cat-
Je. xxxix. a. tel shal dye of a great pestilence. *And af-
ter thys (sayth the Lord) I shall delyuer
C Zedekiah the kyng of Juda, and hys ser-
uauntes, hys people (and such as are esca-
ped in the citie from the pestilence, sweard
and hunger) into the power of Nabucho-
donosor kyng of Babilon: yea, into the
handes of their enemyes, into the handes
of those that folow vpō their lyues, which
shall smite them with the sweard: they
shall not pitie them, they shall not spare
them, they shall haue no mercy vpō them.
C And vnto thys people thou shalt say: thus
De. xxx. e Je. xxvii. a. sayth the Lord: *behold, I lay before you
the way of lyfe & death. *Whoso abideth
E. xxxviii. a. in thys citie shall perish eyther wyth the
sweard, wyth hunger, or with pestilence.
But whoso goeth out to holde on ẏ Chal-
dees part, that besiege it, he shal saue hys
lyfe, and shal wynn hys soule for a pray. *
Je. xxxii. b For I haue set my face against this citie
D (sayth the lord) to plage it, and to do it no
good. It must be geuen into the hande of
the king of Babilon, and be brent with
fire. And vnto the house of ẏ kyng of Ju-
da say thus: heare the worde of the Lorde
(O thou house of Dauid) for thus sayth ẏ
Esay. i. c. Lord. *Minister righteousnesse and that
Zac. vii. b. sone: deliuer the oppressed from violente
Je. iiii. a. power, *or euer my terrible wrath break
Je. xlviii. a. out like a fire and burne, so that no man
may quench it, bicause of the wickednesse
De. xxix. e. of your imaginations. *Behold, (sayth ẏ
Lord) I wil come vpon you that dwell in
the vallies, rockes and fieldes, and say: *
tush, who wil make vs afrayd or who will
Je. v. b/ xii. a. xiiii. b. come into our houses? For I wil visit you
(sayth the Lord) bicause of ẏ wickednesse
e. xxiii. c. of your inuentions, and will kindle suche
Sop. i. c. a fire in your wood, as shall consume all
that is about you.

The. xxii. Chapter.

He exhorteth the king of Juda to iudgement and righteousnesse: why Jerusalē is brought into captiuitie. The death of Selum the sonne of Josias is prophecied.

This sayd the lord: go down in- A
to the house of ẏ kyng of Juda,
and speake there these wordes,
and say: heare the worde of the
Lord, thou kyng of Juda, that sittest in ẏ
kyngly seate of Dauid: thou and thy ser-
uauntes & thy people that go in and out

Esa.i.c. at this gate. Thus the Lord commaundeth
Je.xxi.c. kepe equitie and righteousnesse, deliuer y
Za.vii.c oppressed from the power of y violent: do
not greue nor oppresse y straunger, y fa-
therlesse nor the widow: and shed no inno-
cent bloud in thys place. And if ye kepe
B these thinges faythfully, then shall there
come in at the dore of thys house, kynges
to sit vpon Dauids seate, they shalbe cari-
ed in charettes, and ryde vpon horses, both
Esa.i.e. they and their seruauntes, and their peo-
Jer.li.c. ple. But if ye wil not be obedient vnto these
Heb.vi.b commaundementes: I sweare by mine own
selfe (sayth the Lord) thys house shalbe
wast. For thus hath the Lord spoken vpō
the kynges house of Juda. Thou Gilead
art vnto me y head of Libanus. Shall I
not make the so waste (and thy cities al-
so) that no man shall dwell therin? I wyll
C prepare a destroyer w hys weapons for
Deuter. thee, to hew down thy especiall Cedre
xxix.d. trees, & to cast thē in y fier. And all y peo-
iii.Kin. ple that go by thys citie, shall speake one
ix.b. to another: Wherfore hath the Lord done
De.xxix. thus vnto this noble citie? Thē shall it be
B. answered: bicause they haue broken the
iii.Kinges couenaunt of y Lord their God, and haue
b. worshipped and serued straunge Gods.
iiii.King. Mourne not ouer y dead, and be not wo
xxiii.b. for thē, but be sory for hym that departeth
ii.Para away: for he commeth not againe, and
xxxvi.d. seeth hys natiue countrey no more. For
iiii.Kin. thus sayth the Lord: as touching Selum
xxiii.c the sonne of Josias kyng of Juda, which
ii.pa.iii.c reigned after his father, and is caried out
of thys place: he shal neuer come hyther
againe, for he shal dye in y place wherun-
to he is led captiue, and shall see thys lāde
D no more. Wo worth him that buildeth his
Esa.v.c. house with vnrighteousnesse, & hys par-
Agge.i.a lers with y good that he hath gottē by vio
lēce: which neuer recompēceth his neigh-
bours labour, nor payeth him hys hire: he
thiketh in himself, I wil builde me a wide
house and gorgeous parlers. He causeth
windowes to be hewen therin, and the si-
linges and loftes maketh he of Cedre &
painteth them with Sinaper: thynkest
thou to reigne now, that thou prouokest
me to wrath with y Cedre trees? Did not
thy father eate and drynke, and prosper
well, as long as he dealt with equitie and
righteousnesse? yea, whē he helped y op-
pressed and poore to their right, thē pros-
pered he well. From whēce came this, but
only bicause he had me before hys eyes,
sayth y Lord. Neuerthelesse, as for thyne
eyes and thyne heart, they loke vpō coue-

tousnesse to shed innocent bloud, to do
wrong and violence. And therfore thus
sayth y Lord against Jehoakim y sonne of
Josias kyng of Juda. They shall not
mourne for hym (as they vse to do:) O my
brother, alas sister. Neyther shal they say
vnto him: Alas sir: Alas for y noble prince.
But as an Asse shal he be buryed, corrupt
and be cast without y gates of Jerusalē.
Clime vp y hil of Libanus (O y daughter
Sion) lift vp thy voyce vpō Basan, cry to
all partes, for all thy louers are destroyed
I gaue thee warning, whyle thou wast
yet in prosperitie. But thou saydest, I wil E
not heare. And this maner hast thou vsed
from thy youth, that thou wouldest neuer
heare my voyce. All thy heardmē shall be
driuē with the winde, and thy derlinges
shalbe caried away into captiuitie. Then
shalt thou be brought to shame and cōfu-
sion, bicause of all thy wickednesse, thou
that dwellest vpon Libanus, and makest
thy nest in the Ceder trees. O how litle F
shalt thou be regarded whē thy sorowes Esa.xiii.
and panges come vpon thee, as a womā b.
traueling with childe. As truly as I lyue i.xiii.
(sayth the Lord) though Conanias the Jer.xliii
sonne of Jehoakim king of Juda were y i.xxv.i
signet of my right hande, yet wil I plucke iiii.Kin.
hym of. And I will geue thee into the po- xxiiii.
wer of thē that seke to slay thee: and into
the power of them y thou fearest, into the
power of Nabuchodonosor y king of Ba-
bilon, & into the power of the Chaldees.
Moreouer I wyl sende thee and thy mo-
ther that bare thee, into a straunge lande
where ye were not borne, and there shall
ye dye. But as for y lande y ye wyll desire
to returne vnto, ye shal neuer come at it a
gaine. Thys man Conanias shalbe lyke
an ymage robbed & torne in peces, which
pleaseth no mā for al hys apparel. Wher-
fore both he & hys sede shalbe sent away,
and cast out into a lande that they know
not. O thou earth, earth, earth: heare the
wordes of the Lord. Thus sayth the Lord:
Write this man among the outlawes, for
no prosperitie shall thys man haue al hys
lyfe long. Neyther shall any of hys sede
be so happy, as to sit vpō the seate of Da-
uid and to beare rule in Juda.

The.xxiii.Chapter.

He speaketh against euill curates that make hauocke of the flocke of the Lord. Of the conuersiō of the remnaunt of the Jewes to the faith. The cōming of the true shepheard Christ is prophesied. Against false Prophetes, when a Prophete preacheth the wordes of God, God conuerteth y hearts of y hearers. Against Prophetes y teach lies vnder the name of God. The miracles of false prophetes.

WO be vnto the shepeherdes that destroy and scatter my flocke, sayth the lord. Wherefore thys is the commaundement of the lord god of Israel, vnto the shepeheardes that fede my people: ye scatter and thrust out my flock and loke not vpon them. Therfore now wil I vyset the wickednesse of your ymaginacions sayth the lord: and wil gather together the remnaunt of my flock from all londes that I had driuen them vnto and will bring them againe to their pastures, that they may grow and encrease I will set shepeheardes also ouer them,

B which shal fede them. They shal no more feare and dread, for there shall none of them be lost, sayth the lord. Beholde, the tyme commeth sayth ẏ lord, that I wyll rayse vp the righteous braunch of Dauid which king shall beare rule: and he shall prosper with wisdom, and shal set vp equity and righteousnesse againe in the earth. At thys tyme shall Juda be saued, and Israell shall dwell wout feare. And thys is the name that they shall call hym: eue the Lord our righteousnesse. And therefore beholde, the tyme commeth, sayth the Lord, that it shalbe no more sayd: ẏ Lord lyueth: which brought the childre of Israell out of ẏ lande of Egypt: but ẏ Lord liueth, which brought forth and ledd the sede of the house of Israell, out of the Northlande, and frõ all countreys wher I had scatred them: and they shall dwell in their own lãde again. My hart breaketh in my body bicause of the false prophetes, al my bones shake. I am become lyke a dronken man (that by the reason of wyne can take no rest) for very feare of

C the Lord and his holy wordes: bicause the lande is full of adouterers, and thorow swearing it mourneth, & the pleasãt pastures of the desert are dryed vp. Yea, the way ẏ men take, is wicked, and their gouernaunce is nothing like the holy worde of the Lord. For the Prophetes & the Priestes themselues ar poluted ypocrites, and their wickednesse haue I founde in my house, sayth the lord. Wherfore their way shalbe slippery in ẏ darknesse, wherin they may stagger and fall. For I wil bryng a plage vpon them, eue the yeare of their visitation sayth ẏ lord. I haue sene folly among the Prophetes of Samaria, ẏ they preached for Baal, & deceiued my people of Israell. I haue sene also among the Prophetes of Jerusalem foule adoutry, and presumptuous lyes. They take ẏ most shameful mẽ by the hand, flattering them, so that they can not returne from their wickednesse. All these with their citizens are vnto me as Sodome and as the inhabitours of Gomorra. Therfore thus sayth the lord of hostes concerning the Prophetes, behold, I wil fede them with wormwood, and make them drynke ẏ water of gall. For from the Prophetes of Jerusalem is ypocrisy come into all the land. And therfore the Lord of hostes geueth you this warnyng: Heare not the wordes of the Prophetes that preach vnto you, & deceiue you, surely they teach you vanity, for they speake the meaning of their own hearte and not out of the mouth of ẏ LORDE. They say vnto them that despise me: the Lord hath spoken it, such, ye shal prosper right well. And vnto all them that walk after the lust of their own heart, they say thus, there shal no misfortune happe you. For who hath sitten in the counsaile of ẏ Lord, that he hath heard and vnderstãd what he is about to do? Who hath marked hys deuise, & heard it? * Behold, the stormy wether of the Lord (that is hys indignation) shal go forth: and a violent whirle winde shall fall down vpon the head of the vngodly. And ẏ wrath of the Lord shal not turne againe, vntil he perfourme and fulfil ẏ thought of hys hart. And in ẏ latter dayes ye shall know hys meaning. I haue not sent these Prophetes (sayth ẏ Lord) and yet they ranne. I haue not spoken to them, and yet they preached. But if they had continued in my counsell, they had opened to my people my wordes: and they had turned my people from their euill wayes, & wycked ymaginations: am I then god that seeth but the thing which is nie at hande, and not that is farr of, saith ẏ Lord? May any man hyde hymselfe so, that I shal not see hym, sayth ẏ Lord? Do not I fulfil heauen and earth, sayth ẏ lord? I haue heard well ynough, what the Prophetes say ẏ preache lyes in my name, saying: I haue dreamed, I haue dreamed. Howe long wyll thys cõtinue in the Prophetes heart to tell lyes, and to preach ẏ craftie subtiltie of their own heart? Whose purpose is (wt the dreames ẏ euery one tel) to make my people forget my name, as their forefathers did, when Baal came vp. The Prophet that hath a dreame, let hym tell it: and he that vnderstãdeth my

Margin notes: Je.xxxiii. c. Esa.xi.a. Je.xiiii.a. Je.ix.d. D Je.xvii.b e.xxix.b. Jer.xii.a. e.xxiiii.b. Sop.i.c. Je.xxx.d. E Jer.xxv.a Je.xiiii.b Psalme. cxxxix.a. Eze.viii.b. Psalme. cxxxix.a Amo.ix.a Esa.lxvi.a. Act.vii.f. e.xvii.b. ii.Corin. iiii.a i.Pet.iii b.

F worde, let him shew it faithfully. For
what hath chaffe and wheat to do toge-
ther, sayth the Lord? Is not my worde
lyke a fire, sayth the Lord? & like a ham-
mer, that breaketh the hard stone? Ther-
fore thus sayth the Lord: beholde, I will
vpon the Prophetes, that steale my word
priuily from euery man: behold, here am
I (sayth the Lord) against ẏ Prophetes
that make tonges tender to speake, and
to say: the Lord hath sayd it. Behold, here
am I (sayth ẏ Lord) against those Pro-
phetes ẏ dare prophecy lying dreames, &
disceiue my people with their vanities &
miracles: whom I neuer sent nor com-
maunded them. They shall do thys peo-
ple great harme sayth the Lord. Yf thys
people, eyther any Prophet or Priest ask
thee, and say: what is the burthen of the
Lord? Thou shalt say vnto them: what
burthen. Therfore wil I cast you fro me
(sayth the Lord) bicause ye your selues
are (a burthen.) And the Prophet, priest,
or people that vseth thys terme (the bur-
then of the Lord) him will I visite: and
hys house also. But thus shal ye say eue-
ry one to another, and euery man to hys
brother. What answere hath the Lord
geuen? or what is the Lordes commaun-
G dement? And as for the burthen of the
Lord, ye shall speake no more of it: for
euery mannes own word is hys burthē,
bicause ye haue altered the words of the
liuing god, the Lord of hostes our God.
Thus shall euery mā say to the Prophe-
tes, what answere hath the Lord geuen
thee? Or what sayth the Lord? And not
once to name the burthen of the Lorde.
Therfore thus sayth ẏ Lord. Forsomuch
as ye haue vsed thys terme, the burthen
of the Lord, wheras I notwithstandyng
sent vnto you, and forbad you to speake
of the Lordes burthen: behold therfore I
wil repute you as a burthen, and wil cast
you out of my presence: yea, and the citie
also that I gaue you, and your fathers:
and wil bring you to an euerlasting cō-
fusion: and into such a shame as shal ne-
uer be forgotten.

The. xxiiii. Chapter.

The visiō of the two paniers of figges. The
first vision signifieth that part of the people shuld
be brought agayne from captiuitie: The seconde
that Zedekias and the rest of the people should be
be destroyed.

A The Lord shewed me a vision. Be-
hold, there stode two maundes of
figges, before the temple of the
Lord, after that Nabuchodonozor kyng
of Babilon had led away captiue Iecho-
nias the sonne of Ieoakim king of Iuda,
the mightie men also with the worke-
maisters, and cunning men of Ierusalē,
vnto Babilon. In the one maunde were
very good figges, euen like as those that
be first ripe. In the other maunde were
very naughty figges, which might not
be eaten, they were so euill. Then sayd ẏ
Lord vnto me: what seest thou Ieremy?
I sayd figges, wherof some be very good
and some so euil ẏ no mā may eate them.
Then came the worde of the Lord vnto B
me after this maner. Thus saith the lord
the God of Israell: lyke as thou knowest
the good figges, so shal I know the men
led away whom I haue sent out of thys
place, into the lande of the Chaldees for
their profit: and I will set myne eyes vpō
them, for the best, for I will bring them
againe into thys lande: I will builde thē
vp, and not breake them down: I will
plant them and not roote thē out. And C
I will geue them an heart to know how
that I am the Lord: they shalbe my peo-
ple, and I will be their God, for they shal
returne vnto me with their whole heart.
And lyke as thou knowest the naughtie
figges which may not be eaten, they are
so euill: euen so wil I (sayth the Lord) let
Zedekias the kyng of Iuda (yea, and all
hys Prynces, and the residue of Ierusalē D
that remaine ouer in this lande, and thē
also that dwell in Egipt) be vexed and
plaged in all kyngdomes and landes.
And wyll make them to be a reprofe, a
common bywoorde a laughing stocke
and shame, in all places where I shall
scatter them. I will sende ẏ sweard, hun-
ger and pestilence, among them: vntil I
haue cleane consumed them out of the
lande, that I gaue vnto them and their
fathers.

The. xxv. Chapter.

Ieremy prophecieth that they shalbe in captiui-
tie. lx. yeares and. x. bicause they contemned and
despised the worde of God. He sheweth that after
the. lx. and. x. yeares, the Babilonians shoulde be
destroyed. The destruction of all nations is pro-
phecied. He moueth the Priestes of the nations to
wailing.

A Sermon ẏ was geuen vnto A
Ieremy, vpon all the people
of Iuda. In ẏ fourth yere of
Iehoakym ẏ sonn of Iosias
king of Iuda, ẏ was in ẏ first
yere of Nabuchodonozor kyng of Babi-
lon.

A This Sermon Jeremy the Pro-
phet made vnto all the people of Juda,
and to all the inhabitours of Jerusalem
in thys maner. From the thyrtene yeare
of Josias the sonne of Amon kyng of Ju-
da, vnto thys present day (that is euen
thre and twenty yeare) the word of the
Lord hath ben committed vnto me. And
so I haue spoken to you, I haue rysen vp
early, I haue geuē you warnyng in sea-
son, but ye would not heare me. Though
the Lord hath sent hys seruauntes, all ye
Prophetes vnto you in season, yet would
you not obey: ye would not enclyne your
eares to heare. He sayd: turne agayne e-
uery man from hys euill way, and from
your wicked ymaginations, and so shall
ye dwell for euer in the lande that ye lord
promised you, and your forefathers. And
go not after straunge Gods, serue them
not, worshyp them not, and anger me not
with the workes of your handes: the wil
B not I punish you. Neuerthelesse, ye
would not heare me (sayth the Lord) but
haue defied me with the workes of your
handes, to your own great harme. Wher-
fore thus sayth ye Lord of hostes, bicause
ye haue not hearkened vnto my word: lo
I wyll sende out and call for al the peo-
ple that dwell in the North (sayth the
Jere. l. b. Lord) and will prepare Nabuchodono-
Esa. v. b. sor the kyng of Babilon my seruaunt, &
wyll bryng them vpon thys lande, and
vpon all that dwell therin, and vpon al ye
C people that are about them, and will v-
terly roote them out. I wil make of them
a wildernesse, a mockage, and a con-
tinuall desert. Moreouer, I will take frō
them the voice of gladnesse and solace, ye
Je. vii. b. voyce of the brydegrome and the bryde,
the voyce of the annointed, with the cres-
sets: and thys whole lande shal become a
wildernesse, and these nations shal serue
the kyng of Babilon threescore yeares &
ii. Para. ten. When the threescore yeares and ten
xxxvi. d. are expired I will visite also the wicked-
i. Esd. i. a nesse of the king of Babilō, and hys peo-
Je. x. e. ple, sayth the Lord: yea, and the lande of
Dan. ix. a the Chaldees, and will make it a perpe-
Zac. i. b. tuall wildernesse, and will fulfill all my
wordes vpon that lande, which I haue
deuised against it: yea, all that is writtē
in thys boke which Jeremy hath prophe
cied of all people: so that they also shalbe
subdued vnto diuers nations and great
Job. kinges: for I will recompence them ac-
xxxiiii. b. cording to their dedes, and workes of
D their own handes.

For thus hath the Lord God of Isra-
ell spoken vnto me. Take thys wine cup Esa. li. b.
of indignation fro my hande, that thou Apo. xiv. b
mayest cause all the people to whom I
sende thee, for to drynke of it: that when
they haue dronken therof, they may bee
mad, and out of their wittes, when the
swearde commeth ye I wyll sende among
them. Then toke I the cup from the
Lordes hande, and made all people to
drynke therof, vnto whom the Lord had
sent me.

But first, the citie of Jerusalem, and
all the cities of Juda, their kinges and
Princes, to make them desolate, waste,
despised, and hyssed at, and cursed, accor- E
ding as it is come to passe thys day. yea,
and Pharao the king of Egipt, hys ser-
uauntes, hys Prynces, and hys people
altogether, one with another. And all
kinges of the lande of Hus: all kinges of
the Philistines lande, Ascalon, Azah, Ac-
caron, and the remnaunt of Asdod, the
Edomites, the Moabites, and the Am-
monites. All the kinges of Tyrus, and
Sydon, the kinges of the Iles, that are
beyonde the Sea, Dedan, Thema, Buz,
and all them that dwell in the vttermost
partes of the world: all ye kynges of Ara-
by, and (generally) all the kynges that
dwell in the desert: all the kinges of Za-
mri, all ye kynges of Elam, al the kynges
of the Medes, all the kinges toward the
North, whether they be farre or nye, eue-
ry one against hys neighbour: yea, and
all the kingdomes that ar vpon ye whole
earth. The kyng of Setach says he, shal
drynk wyth them also. Therfore saythou
vnto them: thys is the commaundement F
of the Lord of hostes the God of Israell:
drynke, and be dronken, spewe and fall,
that ye neuer arise: and that through the
sweard, which I will sende among you.
But if they will not receiue the cuppe of
thyne hande and drynke it, then tell
them. Thus doeth the Lord of hostes
threaten you: drynke it ye shall, and that
shortly. For loe, I begin to plague the Je. xlix. b.
citie that my name is geuen vnto: think Eze. ix. b.
ye then that I will leaue you vnpunished i. Pe. iiii.
ye shall not go quite: for why? I cal for a
sweard vpō all the inhabiters of ye earth,
sayth the Lord of hostes.

Therfore tell them all these wordes,
and say vnto them: *The Lord shall cry Joe. iii. c
from aboue, and let hys voyce be heard Amo. i. a.
from hys holy habitation. With a greate
noyse shall he cry from hys court regall.

He shall geue a great voyce, (lyke the
grape gatherers,) and the sounde therof
shalbe hearde vnto the endes of þ worlde.
For the lord hath a iudgement to geue
vpon all people, and wyl holde hys court
of iustice with all fleshe, and punishe the
vngodly sayth the lord. For thus sayeth
G the lord of hostes: beholde, a miserable
Je.xxx.d. plague shal go frō one people to another,
and a great stormy water shall arise frō
all the endes of the earth.

And the same day shall the lord hym-
selfe slay them, frō one ende of the earth
to another. There shal no mone be made
for any of them, none gathered vp, none
buryed: but shall lye as doung vpon the
grounde. Mourne (O ye shepeherdes)
and cry, sprinckle your selues with as-
shes. O ye Rammes of the flocke, for the
tyme of your slaughter is fulfilled, that
ye shall slay one another, and you shalbe
scattered & ye shal fal lyke vessels coning-
ly made. The shepeherdes shall haue no
Psalme. cxlii.a. way to flye, and the Rammes of þ flocke
shall not escape. Then shall the shepe-
herdes cry horribly, and the Rammes of
the flocke shall mourne: for the lord hath
consumed their pasture, and their best
fieldes lye dead, bicause of the horrible
wrath of the lord. They haue forsaken
their foldes like as a lion. For their land
is wast, bicause of hys furious crueltie, &
of hys fearefull indignation.

The.xxvi.Chapter.

Jeremy moueth the people to amendemente.
He is taken of the Prophetes and Priestes, and
brought to iudgement. Uriah the Prophete is kil-
led of Jehoakim contrary to the will of God.

A IN the beginning of the
reigne of Jehoakym the
sonne of Josiah king of
Je.vii.a. c.xvii.d. Juda, came thys worde
frō the lord, saying: thus
sayth the lord. Stande in
the courte of the lordes
house, and speake vnto all them whiche
(out of the cities of Juda) come to do wor-
ship in the lordes house, all the wordes
Deu.iiii. a. that I commaunde thee to saye. Loke
and xii. b, that þ kepe not one word back, if (perad-
Je.xviii.a uenture) they will hearken, and turne e-
Joh.iii.b. uery man from hys wycked way, that I
may also repent of the plague whiche I
haue determined to bryng vppon them,
bicause of their wicked inuentions. And
after thys maner shalt thou speake vnto B
them. Thus sayth the lord: if ye wyll not
obey me, to walke in my lawes which I
haue geuen you, and to heare the wordes
of my seruauntes the Prophetes whom
I sent vnto you, rising vp timely, and sti-
sending: (If ye will not followe them I Jer.vii.
say,) then wyll I do to thys house, as I
dyd vnto Syloh, and wyll make thys ci-
tie to be abhorred of all the people of the
earth. And the Priestes, the Prophetes,
and all the people heard Jeremy preach
these wordes in the house of the lord.
Now when he had spokē out al the wor-
des that the lord commaunded hym to
preach vnto the people: then the Prie-
stes, the Prophetes, and all the people
toke holde vpon hym, and sayd: thou shalt
dye. How darest thou be so bolde, as to
say in the name of the lord, it shall happē
to thys house as it did vnto Syloh: and
thys citie shalbe so waste, that no man
shall dwell therin. And when al the peo- C
ple were gathered about Jeremy in the
house of the Lord, the Princes of Juda
heard of thys rumour, and they came
sone out of the kynges palace, into the
house of the Lord, and sate them downe
before the new dore of the Lorde. Then iiii.Reg. xv.g.
spake the Priestes and the Prophetes
vnto the rulers and to all the people, Je.xxxvi. b.
these wordes: this man is worthy to die, Joh.vii.
for he hath preached against this citie, Math. xxvi.g.
as ye your selues haue heard with your
eares. D

Then sayd Jeremie vnto the rulers,
and to all the people: the LORDE
hath sent me to preache against thys
house, and against this citie, all the
wordes that ye haue heard. Therfore a-
mende your wayes, and your aduisemē-
tes, and be obedient vnto the voice of the
Lord your God: so shal the lord repent of
the plague that he hath deuised against
you. Now as for me, I am in your hāds,
do with me as ye thinke expedient and
good. But thys shal ye know: if ye put me Mich.iii.
to death, ye shal make your selues, thys c.
citie, and all the inhabitors therof, giltie E
of innocent bloud. For thys is of a truth
that the Lord hath sent me vnto you, to
speake all these wordes in your eares.

Then sayd the rulers and the people
vnto the Priestes and Prophetes: thys
man may not be condemned to death, for
he hath preached vnto vs in the name of
the Lord our God. The elders also of the
lande stode vp, and sayd thus vnto al the
people:

Mich.i.a. people: Micheas the Morasthite, which
was a Prophete vnder Hezekia king of
Juda, spake to al yͤ people of Juda: thus
Mi.iii.c. sayth the Lord of hostes: Sion shall be
plowed like a field: Jerusalem shalbe an
heape of stones, and the hyll of yͤ Lordes
house shalbe turned to an hye wood. Did
F Ezekiah the king of Juda and the peo-
Jon.iii.b ple of Juda put hym to death for thys?
No verily: but rather feared the Lorde, &
made their prayer vnto hym. For the
which cause also the Lord repented of yͤ
plague, that he had deuised against thē.
Shuld we then do such a shameful dede
against our soules? There was a Pro-
phet also that preached stiffly in the
name of the Lord, called Uriah yͤ sonne
of Semeiah, of Cariathiarim: thys man
preached also against thys citie, and a-
gainst thys lande according to al as Je-
iii.king. xxii.d. remy sayth. Now when Jehoakim the
kyng, with all the estates, and Princes,
had heard hys wordes, the kyng went a
iii.Ki.xix. a. bout to slay hym. When Uriah perceiued
that, he was afrayd and fled, and depar-
Mat.ii.c. ted into Egipt.

Then Jehoakim the kyng sent hys
seruauntes into yͤ lande of Egipt: name-
ly Elnathā the sonne of Achbor and cer-
taine men with hym into Egipt, whiche
fetched Uriah out of Egipt, and brought
hym vnto kyng Jehoakim that slew him
with the sweard, and cast hys dead body
into the common peoples graue. But A-
hicam the sonne of Saphan helped Je-
remy, that he came not into the handes
of the people to be slaine.

The.xxvii.Chapter.

Jeremy at the commaundement of the Lorde, sendeth bondes to the king of Juda, and to the other kinges that were nye, wherby they ar monished to become subiectes vnto Nabuchodonozor. He warneth the people and the kinges & rulers, that they beleue not false Prophetes.

A IN the beginning of the
raigne of Jehoakim the
sonne of Josiah kyng of
Juda came thys worde
vnto Jeremy from the
Lord, which spake thus
vnto me: make thee bon-
des and cheines, and put them about thy
necke, and sende them to the king of E-
dom, to the kyng of Moab to the kyng of
Ammon, to the kyng of Tyrus, and to
the king of Sidon: and that by the mes-
sangers which shall come to Jerusalem
vnto Zedekiah the king of Juda: and bid
them say vnto their maisters: thus sayth
the Lord of hostes, the God of Israell,
speake thus vnto your maisters: I am he Deu.x.c.
that made the earth, the men and the ca-
tell, that are vpon the grounde, wyth my
great power, and outstretched arme, and
haue geuen it vnto whom it pleased me. B
And now will I deliuer all these landes Eccl.x.a.
into the power of Nabuchodonozor the Judi.xi.d
kyng of Babilon my seruaunt. The bea- Je.xxxii.a
stes also of the fielde shall I geue him, to Da.iiii.c
do hym seruice. And all people shall Je.xxv.b
serue hym, and hys sonne, and hys chil- Je.xxi.b,
ders children, vntill the tyme of the same xxxviii.a,
lande be come also: yea, many people and xliii.e.
great kynges shall serue hym.

Moreouer, that people and kingdom
which will not serue Nabuchodonozor, &
that will not put their neckes vnder the
yoke of the king of Babilō: the same peo-
ple will I visite with the sweard, w hun-
ger, with pestilence, vntill I haue consu-
med them in hys handes sayth the Lord.
And therfore folow not your Prophetes Je.xxiii.
soothsayers, expoūders of dreames, char c.
mers, and wytches, which say vnto you: e.xxix.b.
ye shall not serue the kyng of Babilon.
For they preach you lyes, to bryng you
farre from your lande: and that I might
cast you out, and destroy you. But the
people that put their neckes vnder the
yoke of the kyng of Babilon, and serue
hym, those will I let remaine stil in their
own lande, (sayth the Lord) & they shall
occupy it and dwell therin.

All these things tolde I Zedekiah the C
kyng of Juda, and sayd: put your neckes Jeremy,
vnder the yoke of the kyng of Babilon, & xxxviii.c.
serue hym and hys people, that ye maye
lyue. Why wilt thou and thy people pe-
rish with the sweard, with hunger, with
pestilence, lyke as the Lord hath deuised
for all people, that wil not serue the king Je.xxiii.c
of Babilon? Therfore geue no eare vnto e.xxix.b.
those Prophetes (that tel you ye shal not
serue yͤ king of Babilon) for they preach
you lyes: neither haue I sent them, sayth
the Lord: howbeit they are bolde falselye
to prophecy in my name, that I might yͤ
soner dryue you out, and that ye mighte
perish with your preachers. I speake to
the Priestes also and to all the people.
Thus sayth the lord: heare not the wor-
des of those Prophetes that preach vnto Je.xxviii.
you, and saye: beholde the vessels of the a.

Lordes house shal shortly be brought hi-
ther againe from Babilon. For they pro-
phecy lyes vnto you. Heare them not, but
serue the kyng of Babilon, that ye maye
D lyue. Wherfore wyll ye make thys citie to
be destroyed. But if they be true Prophe
tes in very dede, and if the worde of the
Lord be committed vnto them, then let
them pray the Lord of hostes, that the rẽ
naunt of the ornamentes (which are in ẏ
house of the Lord, and remaine yet in the
house of the kyng of Juda, and at Jeru-
salem) be not caryed to Babilon also. For
thus hath the Lord of hostes spoken, cõ-
cerning the pillers, the lauer, the seate, &
the residue of the ornamentes that yet
remaine in thys citie, which Nabuchodo
iiii.King. xxiiii.c. nozor the kyng of Babilon toke not, whẽ
he caryed away Jeroniah the sonne of
Jehoakim kyng of Juda, with al the po-
wer of Juda, and Jerusalem, frõ Jeru-
salem vnto Babilon captiue. Yea thus
hath the Lord of hostes the God of Isra-
ell spoken, as touching the residue of the
ornamentes of the Lordes house, of the
kyng of Judaes house, and of Jerusalem
They shalbe caryed vnto Babilon, and
iiii.Kin. xxv.c, i. Esd.i.b there they shal remaine vntil I visit thẽ,
sayth the Lord. Thẽ wyll I bryng them
hither againe. And thys was done in the
same yeare euen in the beginning of the
reigne of Zedekiah kyng of Juda.

The. xxviii. Chapter.

The false prophecy of Hananiah the Prophet. Jeremy sheweth that the prophecy of Hananiah is false, by the example of the other Prophetes. He being inspired of the Lord, reproueth Hananiah prophecying his death.

A But in the fourth yere of the
reigne of Zedekiah kyng of
Juda, in the fifth moneth, it
happened that Hananiah ẏ
sonne of Assur the Prophet
of Gibeõ, spake to me in the house of the
Lord, in the presence of the Priestes and
of all the people and sayd: thus sayth the
lord of hostes, the God of Israel: I haue
broken the yoke of the kyng of Babilon,
and after two yeare will I bring againe
into thys place, al the ornamentes of the
Je. xxvii. e. lords house, that Nabuchodonozor king
of Babilon caryed away from thys place
vnto Babilon. Yea, I will bring againe
Jechoniah the sonne of Jehoakym the
king of Juda himselfe, with al the priso-
ners of Juda (ẏ are caryed vnto Babilõ)
euen into thys place, sayth the Lord. For
I wil break the yoke of the kyng of Ba-
bilon. Then ẏ Prophet Jeremy gaue an-
swer vnto ẏ Prophet Hananiah before ẏ
Priestes & before al ẏ people ẏ were pre-
sent in ẏ house of ẏ Lord. And ẏ Prophet B
Jeremy sayd: Amen, ẏ Lord do ẏ & graũt [illegible]
the thing which ẏ hast prophecied: that
he may bryng againe al ẏ ornamẽtes of
the Lordes house, & restore al ẏ prisoners
frõ Babilõ into thys place. Neuerthelesse
hearkẽ ẏ also what I wil say, ẏ thou and
al ẏ people may heare. The Prophetes ẏ
wer before vs in time past, which prophe
cied of war or trouble, or pestilẽce, either
of peace, vpõ many natiõs, & great king-
domes were proued by thys (if God had
sent thẽ in very dede) when ẏ thing came Deu.
to passe which the Prophet tolde before. xviii.
And Hananiah ẏ Prophet toke ẏ chaine [illegible]
from the Prophete Jeremies necke, and C
brake it, and with that sayd Hananiah ẏ
all the people might heare. Thus hath ẏ
Lord spoken: euen so wyll I breake the
yoke of Nabuchodonozor king of Babi-
lon from the neck of all nations: yea, and
that within thys two yeare. And so the
Prophet Jeremy went hys way. Nowe
after that Hananiah the Prophet had
takẽ the chaine from the Prophet Jere-
mies necke, and broken it: the worde of
the lord came vnto the Prophet Jeremy
saying: go & tell Hananiah these wordes D
Thus sayth the Lord: thou hast broken
the chaine of wood: but in stede of wood
thou shalt make chaynes of yrõ: for thus
sayth the Lord of hostes, the God of Isra
ell I will put a yoke of Iron vppon the
necke of all thys people, that they maye
serue Nabuchodonozor the kyng of Ba-
bilon: yea, and so shall they do. And I wil
geue hym the beastes in the fielde. Thẽ
sayd the Prophet Jeremy vnto the Pro- [illegible]
phet Hananiah: heare me Hananiah.
The Lord hath not sent thee, but thou
bringest thys people into a false beliefe.
And therfore thus sayth the lord: behold
I will sende thee out of the lande, and
within a yeare thou shalt dye, bicause
thou hast falsly spoken against the lord.
So Hananiah the Prophet dyed the
same yeare, in the vii. moneth.

The. xxix. Chapter.

The Epistle of Jeremy sent vnto them that were in captiuitie in Babilõ. He prophecieth their returne frõ ẏ captiuitie after. lxx. yeares. He prophecieth the destructiõ of the king and of the people that remained in Jerusalem. He threateneth two Prophetes that seduced the people. The death of Semeiah the Nehelamite is prophecied.

These

I Hese are the wordes
of the boke that Je-
remy ẏ Prophet sent
from Jerusalem vn-
to the prisoners, the
Senatours, priestes,
Prophetes, and all ẏ
people whom Nabu-
chodonozor had led
fro Jerusalē vnto Babilon: after ẏ tyme
that kyng Jeconiah and hys Quene, his
chamberlaines, the Princes of Juda, &
Jerusalem, the workmasters of Jerusa-
lem, were departed thither. Which booke
Elasath the sonne of Saphan, and Ga-
mariah the sonne of Helkiah dyd beare,
whom Zedekia the kyng of Juda sente
vnto Babilon to Nabuchodonozor the
king of Babilon: these were the wordes
of Jeremies boke.
B Thus hath the Lord of hostes, the
Je.xxv.b God of Israell, spoken vnto all the priso-
Eze i.b ners, that were led from Jerusalem vnto
Babilō: builde your houses to dwel ther-
in, plant you gardens: that ye may enioy
ẏ fruites therof: take you wiues to beare
you sonnes and daughters: prouide wi-
ues for your sonnes, and husbandes for
your daughters, that ye may get sonnes
and daughters, and that ye may multi-
Bar.i.a ply there. Labor not to be few, but seke
i.tim.ii.a after peace and prosperitie of the citie
C wherin ye be prisoners, and pray vnto ẏ
Je.xxiii. Lord for it. For in the peace therof shall
c.a.xxvii. your peace be. For thus sayth the Lord of
b. hostes, the God of Israell: let not these
Prophetes and soothsaiers ẏ be among
you disceaue you: and beleue not youre
own dreames. For why they preach you
Je.xiiii.b lyes in my name and J haue not sent thē
sayth the Lord.
ii.Para. But thus sayth the Lord: * when ye
xxxvi.d. haue fulfilled .lxx. yeares at Babilon, J
Je.xxv.b. will bryng you home, and of mine owne
i.Esd.i.a goodnesse J will cary you hither againe
into thys place. For J knowe what J
haue deuised for you, sayth the Lorde: my
thoughtes are to geue you peace, and not
De.iiii.c. trouble: (which J geue you already) and
and.xxx.a that ye might haue hope againe. Ye shal
Joh.vii.d cry vnto me, ye shall go and call vpon me
and J will heare you. Ye shall seke me, &
fynde me. Yea, if so be ẏ ye seke me wyth
your whole heart, J wyll be founde of
you sayth the Lord, and wyll deliuer you
out of pryson: and gather you together
agayne out of all places, wherin J haue
scattered you sayth the Lorde: and wyll
bryng you againe to the same place, from
whence J caused you to be caryed away
captiue.
But wheras ye say, ẏ God hath ray- D
sed you vp Prophetes at Babilon: thus iiii.Kin.
hath the Lord spoken to the kyng that xxiiii.d.
sitteth in the throne of Dauid, and to all
the people that dwell in thys citie, youre
brethren that are not gone with you in- Je.xxiiii.
to captiuitie: thus (J say) speaketh ẏ lord b.
of hostes: beholde, J will sende a swearde,
hunger, and pestilence vpon them, & will
make them like vntimely figges, ẏ may
not be eaten for bitternesse. And J wyll
persecute them with the sweard, with hū-
ger, and pestilence.
J will deliuer them vp to be vexed of
all kingdomes, to be cursed, abhorred,
laughed to scorne, and put to confusion
of all the people, among whom J haue
scattered them: & that bicause they haue
not ben obedient vnto my commaunde-
ments, sayth the Lord, which J sent vn-
to them by my seruauntes ẏ Prophetes.
J stode vp early, and sent vnto them: but
they would not heare, sayth the Lorde. E
Heare therfore the worde of the Lord, all Je.xxv.a,
ye prysoners, whom J sent from Jerusa- e.xliiii.a.
lem vnto Babilon. Thus hath the Lord
of hostes, the God of Israell spoken of
Ahab, the sonne of Colaiah, and of Zede-
kiah the sonne of Maasyah, which pro-
phecy lyes vnto you in my name. Behold
J will deliuer them into ẏ hande of Na-
buchodonozor the kyng of Babilon, ẏ he
may slay them before your eyes. And all
the prisoners of Juda, that are in Babi-
lon shall take vp thys terme of cursing
and say: Now God do vnto thee, as he did
vnto Zedekia and Ahab, whom the king
of Babilon rosted in the fier, bicause they
sinned shamefully in Israell.
For they haue not only defiled their
neighbours wiues, but also preached ly-
ing wordes in my name, which J haue
not commaunded them. Thys J testifie,
and assure, sayth the Lorde. But as for
Semeiah the Nehelamite, thou shalte
speake vnto hym. Thus sayth the Lorde
of hostes, the God of Israell: bicause
thou hast sealed letters vnder thy name
vnto all the people that is at Jerusa-
lem, and to Sophoniah the sonne of
Maasiah the Prieste, yea, and sente
them to all the Priestes, wherein thou iiii.Kin.
wrytest thus vnto hym: the LORDE xxv.
hath ordeined thee to be Priest in the ii.Para.
steade of Jehoiada the Priest, that thou xxiii.a.

shouldest be the chefe in the house of the
Lord, aboue all Prophetes & preachers
and that thou mightest set them vpõ the
pillery, or in the stockes. How happeneth
it thẽ that thou hast not reproued Jere-
my of Anathoth, which neuer leaueth of
hys prophecying? And beside all thys, he
Je.xxix.d hath sent vs worde vnto Babilon, and
tolde vs plainly, that our captiuitie shall
longe endure: that we should builde vs
houses to dwell therin, and to plant vs
G gardens that we may enioy the fruites
therof. Which letter Sophoniah the
Priest read and let Jeremy the Prophet
heare it. Then came the word of the lord
vnto Jeremy, saying: sende worde to all
them that be in captiuitie, on this maner
Je.xxviii.a. thus hath the Lord spoken concerning
Semeiah the Nehelamite: bicause that
Semeiah hath prophecied vnto you w=
out my cõmission, & brought you into a
false hope, therefore thus the Lord doth
certifie you: behold, I wil visit Semeiah
the Nehelamite, & hys sede: so ẏ none of
hys shall remaine among thys people, &
none of them shall see the good that I
wyll do for thys people, sayth the Lord.
For he hath preached falsely of the lord.

The.xxx.Chapter.

The returne of the people from Babilon. God by hys chastening sheweth that ẏ people is sinneful. The destruction of the enemies of Israel.

A THese are the wordes, ẏ the lord
sheweth vnto Jeremy, saying:
Je.xxx.c. thus sayth the Lord god of Is-
raell write vp diligently al the
wordes ẏ I haue spoken vnto thee, in a
boke. For loe, the tyme commeth, sayth ẏ
Lord, ẏ I wil bring againe ẏ prysoners
of my people of Israell, and Juda, sayth
the Lord. For I will restore them vnto ẏ
lande ẏ I gaue to their fathers, and they
shall haue it in possession. Againe, these
wordes spake the Lord, concerning Is-
raell and Juda. Thus sayth the Lorde:
we haue heard a terrible cry, feare and
disquietnesse. For what els doth thys sig
nifie that I see? Namely that all stronge
men smite, euery man hys hande vppon
Je.xiii.d. hys loynes as a woman in the payne of
her trauaile. Who euer saw a man tra=
uayle w childe? Enquier thereafter and
see. yea, all their faces are maruelous
pale. Alas for thys day, which is so dred=
ful ẏ none may be likened vnto it: and a=
B las for the tyme of Jacobs trouble, from
the which he shal yet be deliuered. For in
that day sayth the Lord of hostes, I wyll
take hys yoke from of thy neck, & breake
thy bondes: and straungers shal no more
serue hym, but they shall do seruice vnto
God their Lord, & to Dauid their kyng
whom I will rayse vp vnto them. And
as for thee, O my seruaunt Jacob, feare
not sayth the Lord, and be not afrayd O
Israell. For lo, I wyll helpe thee also fro
farre, and thy sede from the land of their
captiuitie. And Jacob shall turne again,
he shalbe in rest, and haue a prosperous
lyfe, and no man shal make hym afrayd.
For I am with thee to helpe thee sayth ẏ
Lord. And though I shall destroy al the
people among whom I haue scattered
thee, yet will I not destroy thee, but cor-
rect thee, and that with discretion: for I
know that thou art in no wise without
fault. Therfore thus sayth the Lord. Thy
brosinges are perilous: and thy woũdes
ready to cast thee into sicknesse. Ther is C
no man to medle with thy cause, or to lay
playster vpon thee, or to binde vp thy
woundes: there may no man helpe thee.
All thy louers haue forgotten thee, and
care nothing for thee. For I haue geuen
thee a cruell stroke, and chastened thee
roughly, and that for ẏ multitude of thy
misdedes: for thy synnes haue had the o-
uerhand. Why makest thou mone for thy
harme? in dede, thou art sore wounded &
in ieopardie, but for the multitude of thy
misdedes and synnes, I haue done thys
vnto thee. And therfore all they that de-
uoure thee, shalbe deuoured, and al thine
enemies shalbe led into captiuitie. All
they that make the waste, shalbe wasted
themselues: and all those that rob thee,
will I make also to be robbed. For I wil
geue thee thy health againe, and make
thy woundes whole, sayth the Lord: bi-
cause they reuiled thee, as one cast away
and despised. Sion (said they) is she whõ
no mã regardeth. For thus sayth ẏ lord:
Beholde, I wil bring againe the captiui-
tie of Jacobs tentes, & defende his dwel-
ling place. The citie shalbe builded in D
her olde estate, and the houses shall haue
their right foundation. And out of them
shall go thankesgeuing, and the voyce of
ioy. I will multiplie them, and they shall
not be fewe: I shal endue them with ho-
nour, and no man shall subdue them.
Their children shalbe as afore time, and
their congregation shall continue in my
sight. And al those that vexe them will I
visite. A captaine also shal come of them,
and a Prince shall spryng out from the
middest

XUM

myddest of them. yf I challenge to myselfe, and he shal come unto me: For what is he that geueth ouer hys heart to come unto me, sayth the Lorde? ye shalbe my people also, & I wil be your God. Beholde, on the other syde shal the wrath of the Lord breake out as a stormy water, as a mightie whirle winde, and shal fal upon the heades of the ungodly. The terrible displeasure of the Lord shal not leaue of, until he haue done, & performed the intent of hys heart, which in the latter dayes ye shal understande. At the same tyme, sayth the lord, shal I be the god of al the generacions of Israell, & they shalbe my people.

The xxxi. Chapter.

He prophecieth that the people of Israel shalbe brought againe unto their prosperitie. To be delivered from synne is the gift of God. The birth of Christ is prophecied. All the wicked shall dye in their wickednesse. The new testament and couenaunt is prophecied. The Christian are taught and instruct of the Lord. Our synnes shalbe so remitted, that they not once be thought on. God promiseth that he will cast of the Jewes. The buildyng againe of Jerusalem.

A Thus sayth the Lord: the people of Israel, which escaped in the wildernesse fro the swearde, founde grace to come into their rest. Euen so shall the Lord now also appeare unto me from farre, & say: I loue thee w an euerlasting loue, therfore by my mercy I haue drawe thee to me. I will repaire thee againe, O thou daughter of Israel, that thou mayst be fast & sure. Thou shalt take thy tabrettes againe, & go forth w them that leade the daunce. Thou shalt plant vines agayne upon the hilles of Samaria, & the grape gatherers shal plant, & comonly eate of it. For the dayes shall come when the watchmen upon the mount of Ephraim shal cry: arise, let us go up unto Sion to our Lord God, for thus sayth the Lorde:
B reioyce w gladnesse bicause of Jacob, cry unto the head of the Gentiles, speake out, sing & say: O Lord saue thy people, the remnaunt of Israel, & make them whole. Beholde, I will bring them againe from out of the north lande, & gather them fro the endes of the world, w the blinde and lame that are among them, w the women that be great w childe, & such as be also deliuered: & the copany of the that come again shalbe great. They shal come weping, & with mercifull pitie wil I bring them hither againe. I will leade them to the riuers of water in a straight way, where they shall not stumble. For I am Israels father, and Ephraim is my first borne. Ge. xlviii.
Heare the worde of the Lorde, O ye gentiles, preach in the Iles that lye farre of, and saye: he that hath scattered Israel, wil gather hym together againe, and wil kepe
C hym, as a shepherd doth hys flocke. For the Lord hath redemed Jacob, and ryd hym from the hande of the violent. They shal come, and reioyse upon the hil of Sion, and shal haue plenteousnesse of goodes, which the Lord shal geue them: namely, wheate, wine, oyle, young shepe and calues. And their conscience shalbe as a wel watered garden: for they shal no more be hungry. Then shall the mayde reioyce in the daunce, yea both young and olde folkes: For I wil turne their sorow into gladnesse, & wil comfort them from their sorowes, & make them ioyful. I wil poure plenteousnesse upon the heartes of the priestes, and my people shalbe satisfied with my goodnesse, sayth the Lord. Thus sayth the Lorde: the voyce of heauinesse, weping and lamentacion was heard on hye, euen of Rachell mourning for her children, & would not be comforted, bicause they were awaye. Jer. iii. c
But now sayth the Lord: leaue of from weping and crying, withhold thine eyes from teares, for thy labour shalbe rewarded, sayth the Lord. And they shall come againe out of the lande of their enemies, yea, euen thy posteritie shall haue consolation in thys, sayth the Lord, that thy children shall come againe into their own lande. Moreouer, I heard Ephraim, that was led away captiue, complaine on thys maner: O Lord, thou hast correct me, and thy chastening haue I receiued, as an untamed calfe. Conuert thou me, and I shalbe conuerted: for thou art my Lord God. Yea, as sone as thou turnest me, I shall reforme my selfe: and when I understande, I shall smite upon my thygh. For verily I haue committed shameful thinges. For I haue borne the reprofe and confusion of my youth. Upon thys complaint, I thought thus by my
D selfe: is not Ephraim my deare sonne? is he not the child with whom I haue had all my myrth and pastime? For since the tyme that I first comoned with hym, I haue hym euer in my remembraunce: therfore my very heart dryueth me unto hym, gladly & louingly wil I haue mercy upon hym sayth the Lorde. Get thee watchmen, prouide teachers for thee: set thyne heart upon the right way that thou shouldest walke, and turne againe, O thou

thou daughter of Israel, turne againe to
these cities of thine. How longe wilt thau
E go astray, O thou shrinking daughter? For
the Lord will make a new thing upon
D earth. A woman shall compasse a man. For
thus sayth ẏ Lord of hostes, ẏ God of Is-
rael: it will come therto, ẏ when I haue
brought Juda out of captiuitie, these
wordes shalbe heard in ẏ lande, & in hys
Esa. xlii. a. cities. The Lord which is ẏ faire bryde-
grome of ryghtousnesse, make the frute-
full, O ẏ holy hyll. And there shall dwell
Juda & al her cities, ẏ shepherdes, & hus-
Mat. v. b. and. xi. c. bandmẽ. For I shall fede ẏ hungry soule
and refresh all faynt heartes. When I
heard thys, I came againe to my selfe, I
mused, lyke as I had ben waked out of a
swete slepe. Behold sayth ẏ Lord ẏ dayes
De. xxviii. g. come ẏ I will sow ẏ house of Israel & the
house of Juda, wt men and wt catell. Yea,
Je. xxxii. g. it shal come therto, ẏ like as I haue gone
Zac. viii. c. about in tymes past to rote them out, to
scater them, to breake them down, to de-
stroy thẽ, & chasten them: euẽ so wil I al-
so go diligently about, to builde them up
Ezechie. xviii. a. againe, & to plãt thẽ, sayth ẏ Lord. * Thẽ
shall it no more be sayd: the fathers haue
F eaten a sower grape, & the childrẽs teeth
He. viii. b are set on edge: for euery one shall dye
for hys misdede: so ẏ whoso eateth a so-
wer grape, hys teeth shalbe set on edge.
Behold, ẏ dayes come, sayth ẏ Lord, that
I wyl make a new couenãt wt the house
of Israel, & with ẏ house of Juda: not af-
ther the couenaunt ẏ I made with their
fathers, when I toke them by the hande
and led them out of the lande of Egipte,
which couenaũt they brake: yea euẽ whẽ
I, as an husbande had rule ouer them,
Heb x. b. sayth ẏ Lord. But thys shalbe ẏ couenãt
that I will make wt the house of Israell
Esa li. b. after those dayes, sayth the Lord. I wyll
plant my law in ẏ inwarde partes of thẽ
Je. xxiiii. b. and wryte it in their harts & wil be their
God, & they shalbe my people. And from
e. xxx. d. thẽce forth, shal no man teach his neigh-
boure or hys brother, & say: know ẏ lord.
But they shall all know me frõ ẏ lowest
unto ẏ hyest sayth ẏ Lord. For I wil for-
Gen. i. b. geue their misdedes, & wil neuer remem
ber their synnes any more. Thus sayth
the Lord, which gaue ẏ sũne to be a light
for ẏ day, & the moone & starres to shyne
in ẏ nyght: which moueth the sea, so that
the floudes therof waue feare: his name
is ẏ lord of hostes. Like as this ordinãce
shal neuer be takẽ out of my sight, sayth ẏ
lord: so shal ẏ sede of Israell neuer ceasse
but alway be a people before me. More- G
ouer, thus sayth ẏ lord: lyke as the heauẽ
aboue can not be measured, & as ẏ foun-
dations of the earth beneth may not be
sought out: so will I also not cast out the
whole sede of Israell, for ẏ they haue cõ-
mitted sayth ẏ Lord. Beholde, the dayes
come, sayth ẏ Lord, ẏ the citie of the Lord
shalbe enlarged frõ the tower of Hana-
neel, unto ẏ gate of ẏ corner wall. From Ne. iii. a.
thence shall the right measure be taken
before her unto the hyl top of Gareb and Zach. xiiii.
shall come about Gaath, and the whole
valley of the dead carkasses, and of ãs-
shes, and all the fieldes unto the broke of
Cedron, & unto the corner of the horse gate
toward ẏ east, wheras the Sãctuarie of
the Lord also shalbe set. And when it is
now builded, & set up of this fashiõ, it shal
neuer be broke nor cast down any more.

The. xxxii. Chapter.

Jeremy is cast into prison, bicause he prophecieth that the citie should be taken of the kinges of Babilon. By the fielde that Jeremy bought at the commaundement of the Lord, is signified, that ẏ people should come againe to their own possessiõ. The people of God are his seruauntes, and he is their Lord. To feare God is Gods gift to the entent that synnes may be eschewed.

These wordes spake ẏ Lord un- A
to Jeremy, in ẏ tenth yeare of
Zedekiah kyng of Juda: which
was ẏ eightene yere of Nabu-
chodonozor, what tyme as ẏ king of Ba-
bilons host layd siege unto Jerusalem.
But Jeremy ẏ Prophet lay bounde in the
court of ẏ pryson, which was in ẏ king of
Judaes house: where Zedekia the kyng
of Juda caused hym to be layed, bicause
he had prophecied of thys maner: thus
sayth ẏ Lord: behold, I will deliuer thys Je. xxiii. a. xxxiii. a. xxxiii. a.
citie into ẏ handes of ẏ king of Babilon,
which shall take it. As for Zedekia ẏ king
of Juda, he shall not be able to escape the
Chaldees: but surely he shall come into
the handes of ẏ kyng of Babilon, which
shall speake wt him mouth to mouth, and
none of thẽ shal loke another in the face.
And Zedekiah shalbe caryed unto Babi-
lon, & there shall he be, untill ẏ tyme that
I visite hym sayth ẏ Lord. But if thou ta
kest in hande to fyght against the Chal-
dees, thou shalt not prosper. And Jeremy B
sayd, thus hath ẏ Lord spoken unto me: Leu. xx. a.
behold, Hananeel ẏ sonn of Selũ thine
uncles sone, shal come unto the, & require Num. xxxiii. a.
thee to redeme ẏ lãd ẏ lyeth in Anathoth c. xxvi. a.
unto thy selfe for by reason of kinred it is Ruth. iiii. a.
thy ryght to redeme it, and to bye it out.

And

And Hananeel, myne uncles sonne, came
to me in ẏ court of ẏ prison, according to
the worde of the Lord, and sayd unto me:
bye my land, I pray thee, that lieth in A-
nathoth in the countrey of Ben Jamin,
for by heritage ẏ hast right to lose it oute
for thy selfe, therfore redeme it. Then I
perceiued that thys was the commaun-
dement of ẏ Lord, and so I bought the
lande of Hananeell of Anathoth, myne
C uncles sonne, and wayed hym there the
money even .vii. sicles, and .x. silver pence.
I caused hym also to make me a writing
and to seale it: and called recorde therby,
and weyed hym there ẏ mony upon the
weyghtes. So I toke the evidence wyth
the copy when it was orderly sealed and
read over: and I gave ẏ evidẽce unto Ba
ruch the sonne of Neriah, ẏ sonn of Ma-
asiah in ẏ syght of Hananeell my cosin, &
in ẏ presence of ẏ witnesses, ẏ be named
in ẏ evidẽce: and before all ẏ Jewes that
were therby in the court of the pryson. I
charged Baruch also before thẽ, saying:
the Lord of hostes ẏ God of Israell, com-
maundeth thee to take thys sealed evi-
dẽce with ẏ copy: and to lay it in an ear-
then vessell, that it may long continue.
For ẏ Lord of hostes, the God of Israell,
hath determined that houses, feldes and
vineyardes, shalbe possessed againe in
thys lande. Now whẽ I had delivered ẏ
evidẽce unto Baruch ẏ sonne of Neriah
Gen. i. a. I besought ẏ Lord, saying: O Lord god,
Jere. x. b. it is thou that hast made heaven & earth
Ecclus. with thy great power and hie arme, and
xviii. a. there is nothing hid frõ thee. Thou she-
D wes mercy upon thousandes, thou recõ-
pensest ẏ wickednesse of the fathers, into
the bosome of ẏ childrẽ that come after
them. Thou art ẏ great and mightie god
whose name is ẏ Lord of hostes, great in
councell, and excellent in worke. Thine
Rom. ii. a eyes loke uppon all ẏ wayes of mennes
childrẽ, to rewarde every one after hys
way: and according to ẏ fruites of hys in
vẽtions. Thou hast done great tokens
Exod. vii unto the eleuene chapter. and wonders in ẏ land of Egipt, as we
see thys day, upon ẏ people of Israel, and
upon those mẽ, to make thy name great,
as it is come to passe this day. Thou hast
brought thy people of Israell out of the
lande of Egipt, with tokẽs, with wõders
with a mightie hande, with a stretched
out arme, and with great terriblenesse,
and hast gevẽ thẽ this land, like as thou
haddest promised unto their fathers.
Namely, that thou wouldest geve them
a lande, that floweth with milke and ho-
ny. Now whẽ they came therin, and pos- Jud. ii. iii
sessed it, they folowed not thy voyce, and iiii. vi. viii
walked not in thy lawe, but all that thou Esd. x. b.
commaundedst them to do, that have they
not done, and therfore come al these pla-
ges upõ thẽ. Behold, ther are bulwarks,
made now against ẏ citie to take it: and
it shalbe wonne of the Chaldees that be-
siege it, with sweard, with hunger, and
death: and loke what ẏ hast spokẽ, that E
same shall come upon thẽ. For lo, al thin-
ges are present unto the, yet sayest thou
unto me (O Lord God) and commaundest
me, ẏ I shall bye a pece of lande unto my
selfe, and take witnesses therto: & yet in ẏ
meane season ẏ citie is delivered into the
power of the Chaldees. Then came the
word of ẏ Lord unto me, saying: beholde,
I am ẏ Lord God of al flesh, is there any
thing thẽ to hard for me? Therfore thus Je. xxv b.
sayth ẏ Lord: behold, I shall deliver thys xxxiv. a.
citie into ẏ power of the Chaldees & into
the power of Nabuchodonosor ẏ kyng of
of Babilon, they shal take it. For ẏ Chal-
dees shall come and winne this citie, and
set fire upon it, and burne it, with ẏ gor-
geous houses, in whose parlers they
have made sacrifice unto Baal, & pow-
red drynke offeringes unto straunge
Gods, to provoke me unto wrath. For se-
ing the children of Israell, and ẏ childrẽ
of Juda, have wrought wickednesse be-
fore me ever from their youth up, what
have they els done but provoked me wt
the workes of their own handes, sayth ẏ
Lord. Or what hath thys citie bene els
but a provoking of my wrath, ever since
ẏ day ẏ they builded it, unto thys houre:
wherin I cast it out of my sight bicause
of ẏ great blasphemies of ẏ childrẽ of Is-
rael and Juda, which they have done to
provoke me: yea they, their kinges, their
Princes, their Priestes, their Prophets,
the mẽ of Juda, and ẏ citizens of Jerusa-
lẽ. Whẽ I rose up early, and taught thẽ F
and instructed thẽ, they turned their bac Jer. ii. b.
kes to me & not their faces. They would
not heare to be reformed & correct, but set
their ydols in ẏ house ẏ is halowed unto
my name, to defile it. They have builded
hye places for Baal, in ẏ valley of ẏ chil- Je. viii. d
dren of Hinnom, to bow their sonnes and
daughters unto Moloch, which I never
cõmaunded thẽ, nether came it ever in my
thought to make Juda sinne with such ab-
hominatiõ. And now therfore, thus hath
ẏ Lord god of Israel spokẽ, concerning this
citie,

citie, which (as ye your selues confesse)
shalbe deliuered into ye hand of ye king of
Babilon, when it is wone w the sweard,
De.xxx.a with hunger & with pestilẽce. Beholde, I
will gather them together frõ all lãdes,
wherin I haue scattred thẽ in my wrath
in my fearefull & great displeasure: & will
bryng thẽ againe vnto this place, where
G they shall dwell safely. And they shalbe
Psalme. my people, & I will be their God. And I
a.xx.b. will geue thẽ one heart & one way, that
they may feare me all the dayes of theyr
lyfe, ye they & their children after thẽ may
prosper. And I will set vp an euerlasting
Ezechie. couenãt w them: namely, ye I will neuer
xxxvi.e. ceasse to do thẽ good: & that I wil put my
feare in their heartes, so ye they shall not
De.xxxix runn away frõ me. Yea, I wil haue a lust
b. and pleasure to do thẽ good, & faythfully
Je.xxxi.e to plant thẽ in thys land with my whole
heart and w all my soule. For thus sayth
the Lord: lyke as I haue brought al this
great plage vpõ this people, euen so wyll
I also bryng vpon thẽ all ye good that I
haue promised them. And mẽ shall haue
their possessions in thys lande: wherof ye
say now, ye it shal neyther be inhabited of
people, nor of catell, but be deliuered into
the hands of the Chaldees, yea lãd shall
be bought for mony, and euidẽces made
therupon, & sealed before witnesses in ye
countrey of Ben Jamin & rounde about
Jerusalẽ, in ye cities of Juda, in ye cities ye
are vpon ye moũtaines, and in them that
lye beneth yea, and in the cities that are
in the south. For I will bryng their pry-
soners hither againe, sayth the Lord.

The .xxxiii. Chapter.

The prophete is monished of the Lord to pray for the delyueraunce of the people, which ye Lorde prompseth: God forgeueth synnes and doth graciously to the people, for his own renowme. Of the birth of Christ. The kyngdome of Christ in the churche shall neuer be ended.

A Moreouer, ye word of the Lord
Jer.xx.b. came vnto Jeremy on thys
&.xxxii.a. maner when he was yet
bounde in ye court of ye prison.
Thus sayth the Lord, which
fulfilleth the thing that he speaketh, the
Lord which performeth the thyng that
he taketh in hande, euen he whose name
is the Lord: cry vnto me and I will an-
Es.xliii.d swer, and shew thee great and hye thin-
l.lxi.vii.b ges, which were vnknowen vnto thee.
Thus (I say) spake the Lord God of Is-
raell, concerning the houses of thys citie,
and the houses of the kynges of Juda, ye
they are broken thorow the ordinaunce
and the sweard: bicause the inhabiters of
thys citie haue come to fight against the
Chaldees, and they are filled w the dead
carkases of men whom I haue slayne in
my wrath, and displeasure: when I tur-
ned my face from thys citie, bicause of all
her wickednesse. Beholde, sayth ye Lord,
I will repaire and heale their woundes,
and make them whole: I will open them
the large treasure of peace and truth.
And I wyll returne the captiuitie of Ju-
da and Israell & will set them vp agayne
as they were afore, & from all misdedes
wherin they haue offended against me, Eze.xxxvi. b.
I will cleanse them: and all their blas-
phemies which they haue done againste
me, when they regarded me not, I wyll
forgeue them. And thys shall get me a B
name, a prayse, and honor among al the
people of the earth, which shall heare all
the good that I wil shew vnto them: yea
they shalbe afrayd, and astonied at all ye
good dedes and benefites that I wyl do
for them. Moreouer, thus sayth the lord: Jer.vii.
in thys place wherof ye say that it shalbe
a wildernesse wherin neither people nor
catel shal dwel: in lyke maner in the ci-
ties of Juda, and without Jerusalem
(which also shalbe so voyde, that neyther
people nor catell shall dwell there) shall
the voyce of gladnesse be heard againe:
the voyce of the brydegrome and of the
bryde, the voyce of them that shall sing:
praise the lord of hostes, for he is louing:
and his mercy endureth for euer: and the Psal.
voyce of them that shall offer vp giftes cxxxi.
in the house of the Lord. For I will re- i.Para.
store the captiuitie of thys lande, as it xvi.a.
was afore, saith the Lord. Thus saith the
Lord of hostes, it shall come yet thereto,
that in thys lande, which is voyde from
men and catell, and in al the cities of the
lande, there shalbe set vp shepheardes
cotages: in the cities vpon the mountai-
nes, and in the cities that lye vpon the
playne, and in the cities of the south. In
the land of Ben Jamin, in the fieldes of
Jerusalem, and in the cities of Juda,
shall the shepe be numbred againe, vn-
der ye hande of hym, that telleth thẽ, sayth
the Lord: behold, the tyme cõmeth, sayth
the Lord, that I wil performe that good C
thyng, which I haue promised vnto the Jerem.
house of Israell, and to the house of Ju- xxiii.a.
da. In those dayes and at the same time,
I will bryng forth vnto Dauid, the
braunche of righteousnesse, and he shall
do equitie and righteousnesse in ye land.

In those dayes shal Juda be helped and Jerusalem shal dwell safe, & he y shal call her is the Lord our ryghteousnes. For thus the Lord promiseth: Dauid shal neuer want one to sit vpon y throne of the house of Israel, nether shal the Priestes and Leuites want one to offer alwaye before me burnt offeringes, to kindle y meat offeringes, and to prepare y sacrifices. And the worde of the Lord came vnto Jeremy after thys maner: Thus sayth the Lorde, may the couenaunt which I haue made w day & night be broken, that there should not be day & night in due season? Then may my couenaunt also be broken, which I made w Dauid my seruaunt, and so he not to haue a sonne to reigne in his throne: so shall also y Priestes & Leuites my ministers [faile], but serue me. For lyke as the starres of heauen may not be numbred, neyther y sande of y sea measured: so will I multiply y sede of Dauid my seruaunt, and y Leuites my ministers. Moreouer, the word of y Lord came to Jeremy, saying: consyderest thou not what thys people speake? The two kinreds (say they) had the Lord chose, & those same two hath he cast away. For so they haue despised my people, & they reputed them as though they were no people. Therfore thus sayeth the Lord: if I haue made no couenaunt with day & night, & geuen no statute vnto heauen and earth: then wil I also cast away the sede of Jacob and Dauid my seruaunt, so that I wil take no Prince out of his sede to rule y posteritie of Abraham Isaac & Jacob. But yet I wil turne again their captiuitie, and be mercifull vnto them.

The. xxxiiii. Chapter.

He threateneth that the citie, and the king Zedekiah also shalbe geuen into the handes of y king of Babilon. He rebuketh them that broughte such of their brethren into captiuitie, as were pardoned to God at their libertie.

These are the wordes which the Lord spake vnto Jeremy, what tyme as Nabuchodonosor y king of Babilon & al his hostes (out of al y kingdomes that were vnder hys power) and all hys people, fought against Jerusalem, and al the cities therof: Thus sayth the Lord God of Israell: go, and speake to Zedekiah the kyng of Juda, and tell hym: the lord sendeth thee thys worde. Beholde I wil deliuer thys citie into the hand of the king of Babilon: he shal burne it, & thou shalt not escape hys handes, but shalt be taken alyue, and deliuered into his power. Thou shalt loke the king of Babilon in the face, and he shal speake wyth thee mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the Lord, O Zedekiah, thou kyng of Juda. Thus sayth the Lord vnto the: thou shalt not be slaine with the sworde, but shalt dye in peace. Lyke as thy forefathers the kinges thy progenitours were brent, so shalt thou be brent also, and in thy mourning they shal say: oh lord. For thus haue I determined, sayth the lord. Then spake Jeremy the Prophet all these wordes vnto Zedekiah king of Juda in Jerusalem, what tyme as the kyng of Babilons host besieged Jerusalem and the remnaunte of the cities, namely, Lachis and Azekah, which yet remayned of the strong fenced cities of Juda. These are the wordes that the Lord spake vnto Jeremy y Prophet, when Zedekiah was agreed with all the people in Jerusalem, that there should be proclaimed a libertie, so that euery man should let hys seruaunt and handemayde go fre, beyng an Hebrue and Hebruesse: & no Jewe to holde hys brother as a bondman. Now as they had consented, all the Princes, & all the people which had gathered vnto thys agreement, that euery man shoulde set at libertie his bonde seruaunt, & bond woman, and no longer to holde the bond, euen so they were obedient, and let them go free. But afterwarde they repented and toke againe the seruauntes & handmaidens, whom they had let go free, and so made them bonde againe. For y which cause the word of the Lord came vnto Jeremy from the Lord himself, saying: thus sayth the Lord God of Israell. I made a couenaunt with your fathers, when I brought them out of Egipt (y they should no more be bondmen) saying: when. vii. yeares are out, euery man shall let hys bought seruaunt an Hebrue go free, if he haue serued him. vi. yeares. But your fathers obeyed me not, and hearkened not vnto me. As for you, ye were now turned and did right before me, in that ye proclaimed, euery man to let hys neighbour go free: & in y ye made a couenaut before me, in y temple y beareth mi name. But yet ye haue turned your selues againe, and blasphemed my name: in thys, that euery man hath requyred hys seruant & handmaide again, whom ye haue let go quite and free, and cōpelled them to serue you again, & to be your bondmē, & bōdwomē.

And

And therfore thus sayth the Lorde: ye haue
not obeyed me, euery man to proclayme
fredome vnto hys brother & neyghboure:
wherfore I wil call you vnto a fredome,
sayth the Lorde: euen vnto the swearde, to
the pestilence, and to hunger, & will make
you to be plaged in all the kingdomes of
the earth. Yea, those men that haue broke
my couenaunt, and not kept the wordes
D of the appointment which they made be-
Ge.xv.b. fore me, * when they hewed yͤ calfe in two,
and when there wet thorow the two hal
ues therof, the Princes of Juda, the Prin
ces of Jerusalem the gelded men, the
Priestes, and al the people of the lande,
which went thorow the two sydes of the
calfe.

Those men will I geue into the power
of their enemies, and into the handes of
Psalme. them that folow vpon their liues, * And
lxxix. a. their dead bodies shalbe meate for the
fowles of the ayre, and beastes of yͤ fielde.
Jer.vii.d As for Zedekiah the kyng of Juda and
hys Princes, I will deliuer them into the
power of their enemies, and of them that
desier to slay them, and into the hande of
Jeremy. the kyng of Babilos host, * which now is
xxxvii.c. departed from you: but thorow my com-
maundement (sayth the Lord) they shall
come againe before this citie, they shall
fyght against it, winne it, and burne it:
moreouer, I will lay the cities of Juda so
waste, that no man shall dwell therin.

The. xxxv. Chapter.

He propoundeth the obedience of the Rechabi-
tes, and therby confoundeth the pride of the Jewes.
The commaundement of Jonadab, the father of yͤ
Rechabites. He threateneth punishmente vnto the
rebellious Jewes. He promyseth prosperitie vnto
the Rechabites, for their obedience vnto their fa-
ther.

A THe wordes which yͤ Lord
spake vnto Jeremy, in yͤ
reigne of Jehoakim the
sonne of Josiah kyng of
Juda, are these: go vnto
iiii.King. the house of yͤ Rechabites
x.c. and call them out, bring
them to the house of the Lord into some
commodious place, and geue them wyne
to drynke. Then toke I Jazaniah, yͤ sone
of Jeremy, the sonne of Habazimah, and
hys brethren, and all hys sonnes, and the
whole housholde of the Rechabites: and
brought them to the house of the Lorde,
into the closet of the childre of Hanan, the
sonne of Jegedaliah the man of GOD:
which was by the closet of the Princes,
that is aboue the closet of Maasiah the
sonne of Selum, which is the treasurer. B
And before the sonnes of the kinred of the
Rechabites, I set pottes full of wyne and
cuppes, and sayd vnto them drynke wine.
But they sayd: we will drynke no wyne,
for Jonadab yͤ sone of Rechab our father
commaunded vs, saying: ye and your son
nes shall neuer drynke wyne, * buylde no
houses, sow no sede, plat no vines, yea, ye
shall haue no vineyardes but for al your
tyme ye shall dwel in tentes that ye may
lyue long in the land wherin ye be stra-
gers. Thus haue we obeyed the comaun
dement of Jonadab the sonne of Rechab
our father, in all that he hath charged vs
and so we drynk no wine al our life long,
we nor our wyues, our sonnes and oure
daughters. Neyther builde we any house
to dwell therin: we haue also among vs
neither vineyardes, nor corne lãd to sow
but we dwell in tẽtes: we obey, and do ac-
cording vnto al that Jonadab our father
cõmaunded vs. But now that Nabucho- C
donozor the kyng of Babilon came vp in-
to the lande, we sayd: come, let vs goe to
Jerusalem, that we may escape the hoste
of the Caldees, and the Assirians, and so
we dwell now at Jerusalem. Then came
the word of yͤ Lord vnto Jeremy, saying:
thus sayth the Lord of hostes the God of
Israell: go and tell the men of Juda, and
the inhabitours of Jerusalem: wyl ye not
be reformed to obey my wordes, sayth the
Lord: The wordes which Jonadab the
sonne of Rechab commaunded hys sones
that they should drynke no wyne, are fast
and surely kept: for vnto thys daye they
drynke no wyne, but obey their fathers
commaundement. But as for me, I haue
stande vp early, I haue spoken vnto you,
and geuen you earnest warning: and yet
haue ye not bene obedient vnto me, yea,
I haue sent my seruauntes all the Pro-
phetes vnto you, I rose vp early, and
sente you worde, saying: O turne you
nowe euery man from hys wycked waye:
amende your lyues, and goe not after
straunge Goddes to worshyppe them,
that ye may continue in the lande whiche
I haue geuen vnto you and your fathers
but ye would neyther heare me, nor folow
me.

The children of Jonadab Rechabs D
sonne, haue stedfastlye kepte theirs fa-
thers commaundemente, that he gaue
them: but thys people is not obedyente
vnto me. And therefore thus sayeth
the

the lorde of hostes the God of Israel. Be-
holde, I wyll bryng vppon Juda, and v-
pon euery one that dwelleth in Jerusalē,
all the trouble, that I haue deuysed a-
gainst them. For I haue spoken vnto thē,
but they would not folowe: I haue called
vnto them, neuerthelesse they would geue
me no aunswer. Jeremy spake also to the
householde of the Rechabites. Thus saith
the lorde of hostes the God of Israel. For
so muche as ye haue obeyed the commaū-
demēt of Jonadab your father and kepte
all his precepts, and done accordyng vn-
to all that he hath bidden you: Therefore
thus sayth the lorde of hostes, the God of
Israel: Jonadab ÿ sonne of Rechab shall
not fayle, but haue one out of his stock, to
stand alway before me.

The.xxxvi. Chapter.

Baruch writeth, as Jeremy enditeth the boke of the curses against Juda and Israel. He is set with the booke vnto the people, and readeth it before thē al. He is called before the rulers, and readeth it before them also. The rulers shewe vnto the king the wordes of the booke. Jehudi taketh the booke and readeth a litle of it, and casteth it in the fier. There is another written at the commaundement of the Lorde.

A IN the fourth yeare of Je-
hoakim the sonne of Josi-
ah ÿ king of Juda, came ÿ
worde of the Lorde vnto
Jeremy, saying: Take a
boke and write therin all
the wordes that I haue
spoken to thee agaynste Israell, agaynste
Juda, and against all the people, from the
tyme that I began for to speake vnto the
(in the region of Josiah) vnto thys daye.
That when the house of Juda heareth of
the plage, which I haue deuysed for them
they may peraduenture turne euery man
from his wicked waye: that I maye for-
geue theyr offences and synnes. Then did
Jeremye call Baruch the sonne of Neri-
ah, and Baruch wrote in the booke, at
the mouthe of Jeremye, all the woordes
of the lord, which he had spoken vnto him
And Jeremy commaunded Baruch, say-
ing: I am in prison so that I may not com
into the house of ÿ lord: therfore goe thou
thither and read the boke that thou haste
B written at my mouth: Namely, ÿ wordes
of the lorde, and reade them in the lordes
house vpon the fasting day, that ÿ people
whole Juda, and all they that come out of
the cities may heare. Paraduenture they
wil pray mekely before the face of ÿ lorde,
and turne euery one frō his wicked waie.
For great is the wrath and displeasure ÿ
the lorde hath taken against thys people.
So Baruch the sonne of Neriah dyd ac-
cordyng vnto al that Jeremy the prophet
commaunded hym, readyng the woordes
of the lorde out of the booke, in the lordes
house. And this was doone in the fyfth
yeare of Jehoakim the sonne of Josyah, Josu.iii.a
king of Juda in the nynth moneth, when
it was commaunded, that all the people
of Jerusalem should fast before the lorde,
and they also that were come from the C
Cityes of Juda vnto Jerusalem. Then
read Baruch the wordes of Jeremy oute
of the booke within the house of the lord,
out of the treasury of Gamariah the sonne
of Saphan the Scribe, whiche is besyde Je.xxvi.a
the hyer loft of the new doore of the lords
house: that all the people myght heare.
Now when Micheah the sonne of Gama-
riah, the sonne of Saphan, had heard all
the wordes of the Lorde out of the boke,
he went downe to the kynges Palace in-
to the Scribes chaumbers, for there all
the Princes wer set: Elizama the Scribe,
Dalaiah the sonne of Semei, Elnathan ÿ
sonne of Achbor, Gamariah the sonne of
Saphan. Zedekiah, the sonne of Hanani- D
ah, with all the Princes. And Mycheah
tolde them all the wordes that he heard
Baruch reade out of the booke before the
people. Then all the Princes sent Jehu-
di the sonne of Nathaniah, the sonne of
Selamiah, the sonne of Chusi, vnto Ba-
ruch, saying: Take in thyne hand ÿ booke
whereout thou hast red before al the peo-
ple, and come. So Baruch the sonne of
Neriah, tooke the booke in his hand, and
came vnto them. And they said vnto him:
Sit downe and reade the booke, that we
may heare also. So Baruch redde that
they might heare. Nowe when they had
heard all the wordes, they were abashed
one vpon an other, and said vnto Baruch
We wil certify the kyng of all these wor-
des. And they examined Baruch, saying: E
tell vs, howe diddest thou write all these
wordes out of his mouthe. Then Baruch
answered thē. He spake all these woordes
vnto me with his mouth, & I wrote them
in the booke. Then said the Princes vnto
Baruch: Go thy way and hyde thee wyth
Jeremy, so that no manne knowe where
ye be. And they went in to the kyng to the
courte. But they kepte the booke in the

chamber of Elizama the Scribe, and told
the kyng all the woordes, that he mighte
heare. So the king sent Jehudi to fet him
the booke, which he brought out of Eliza-
ma ye Scribes chamber. And Jehudi red
in it, that the kyng and all the Prynces
which wer about him might heare. Now
the kyng sat in ye winter house, for it was
in the nynth moneth, and there was a
fyer before him. And when Jehudi hadde
red thre or foure leaues thereof, he cut the
i. Ma. iii. c booke in peces with a penknife, and cast
F it into the fyre vppon the harth, vntyll the
boke was all brent in the fyre vppon the
harth. Yet no man was abashed thereof,
or rent his clothes, neyther the king hym-
selfe, nor hys seruauntes, thoughe they
heard all these woordes. Neuerthelesse,
Elnathan, Dalaiah and Gamaryah be-
sought the kyng that he would not burne
the boke: notwithstanding ye kyng would
not heare them, but commaunded Jerah-
mael the sonne of Amalech, Saraiah the
sonne of Ezriel, and Selamiah the sonne
of Abdiel, to laye handes vppon Baruch
the Scribe, and vpon Jeremye the Pro-
phete, but the lord kept them out of sight.
After now that the kyng hadde brent the
booke, and the sermons whiche Baruch
wrote at the mouthe of Jeremye. The
woorde of the lorde came vnto Jeremye,
saying: Take another booke and write in
it all the foresayd sermons, that wer wri-
ten in the fyrst booke, whiche Jehoakym
the kyng of Juda hath brent. And tel Je-
G hoakim the kyng of Juda, thus sayth the
Lord: thou hast brent the boke, & though-
test within thy selfe: Why hast thou wryt-
ten therein, that the king of Babilon shal
come and make this lande waste: so that
he shall make bothe people and cattell to
be oute of it. Therefore thus the Lorde
iiii. kyng. sayeth of Jehoakym the kyng of Juda.
xxiiii. b There shall none of his generation sytte
Jer. xxii. c vpon the throne of Dauid. His dead corse
shall be cast out, that the heate of the day
and the frost of the nyght may come vpon
hym. And I will visit the wyckednesse of
him, of his seede, and of his seruauntes.
Moreouer all the euyll that I haue pro-
mised them (thoughe they heard me not)
wyll I bryng vpon them: vppon the inha-
bitours of Jerusalem, and vpon al Juda.
Then toke Jeremy another booke, and
gaue it Baruch the Scribe the sonne of
Neriah, whiche wrote therin oute of the
mouthe of Jeremye, all the sermons that
were in the fyrst booke, whiche Jehoakim
the kyng of Juda dyd burne. And then
were added vnto them many mo sermons
than before.

The. xxxvii, Chapter.

Zedekiah succedeth Conania. He sendeth vnto Jeremy to pray for hym. Jeremye going into the lande of Beniamin is taken. He is beaten and put in prison. He is deliuered by king Zedekiah.

Zedekiah the sonne of Jo- A
sias whiche was made iiii. kyng. xxiiii.
kyng through Nabucho-
donozor kyng of Babilon
reigned in the lande of
Juda, in the stede of Co-
noniah the sonne of Jeho-
akim. But nether he nor his seruants nor
the people in ye land, would obey ye wordes
of the lord, which he spake by the prophet
Jeremy. Neuerthelesse, Zedekiah ye king
sent Jehucal ye sonne of Selamiah, & So- Jer. xxi.
phoniah the sonne of Maasiah the priest, and xli.
to ye prophet Jeremy, saying: O pray thou
vnto the lord our god for vs. Now Jere-
my walked free among the people at that
tyme, and was not put in prison as yet.
Pharaos host also was com out of Egipt:
which when the Chaldees ye besieged Je- Ez. xvii.
rusalē perceiued, thei departed frō thence.
Then came the word of the lord vnto the
Prophet Jeremy, saying: Thus sayth the
Lorde God of Israell, this aunswer shal B
ye geue to the kyng of Juda that sent you Je. xlii. a
vnto me for counsayle. Beholde, Pharaos
hoste whiche is come foorth to helpe you
shall returne to Egipte into his owne lād:
but the Chaldees shall come agayne and
fight against this citye, win it, and set fire
vpon it. For thus sayeth the Lord: deceiue
not your owne mindes, thynking on this
maner: Tushe, the Chaldees goe nowe
theyr way from vs. No, they shall not goe
their waye. For though ye had slayne the
whole hoste of the Chaldees that besiege
you, and euerye one of the slayne lay in
his tente, yet shoulde they stande vp and
sette fyre vppon this citie. Now when the
hoste of the Chaldees was broken vp frō
Jerusalem, for feare of the Egiptians
armye. Jeremy wente out of Jerusalem, C
towarde the lande of Beniamin, to gette
hym frō amōg ye people. And whē he came
vnder Beniamins porte, there was a
porter called Jeriah, the sonne of Sela-
miah, the sonne of Hananiah, whiche fell Je. xxxviii.
vpon him, & toke him, saying: thy mind is b.
to run to ye Chaldees. Then said Jeremy:

It is not so, I goe not to the Chaldees.
Neuerthelesse, Jeriah would not beleue
him: but brought Jeremy bounde before
the princes. Therefore the princes were
angry with Jeremy and smote hym, and
layde him in prison in the house of Jona-
thas the Scribe. For he was the ruler
of the prison. Thus was Jeremy put into
a dongeon and prison, and so laye there
Je.xxxviii. c. a long time. Then Zedekiah the king sent
for him, & called him, & asked him quietly
in his owne house, saying: thinkest thou
this busines (that now is in hande) com-
meth of the lord? Jeremy aunswered: yea,
that it doth: and thou (sayd he) shalt be de-
liuered into ẏ king of Babilons power.
Moreouer Jeremy sayd vnto king Ze-
D dekiah: What haue I offēded against the,
against thy seruants, or against this peo-
ple, that ye haue put me in prison? Where
Je.xxviii. c. are your prophetes, whiche haue prophe-
cied vnto you, and said that ẏ king of Ba-
bilon should not come against you & thys
land? And therfore heare now, O my lord
ẏ king: let my prayer be accept before the,
and sende me no more into the house of
Jonathas the Scribe, that I die not ther.
Then Zedekiah the kyng commaunded
to put Jeremy in the fore entry of the pri-
son, and daily to bee geuen him a Cake of
bread out of the bakers strete, vntyl al the
bread in the citie wer eaten vp. Thus Je-
remy remained in the fore entrye in the
prison.

The.xxxviii.Chapter.

By the motion of the rulers, Jeremy is put into a dongeō. At the request of Abedmelech the chāberlain, the king commaundeth Jeremye to bee brought forth of the dongeon. Jeremy sheweth the king how he might escape death.

A Saphatiah the sonne of Mathan
Godoliah the sonne of Phashur
Jucal the sonne of Semelyah, &
Phashur the sonne of Melchiah
perceiued the woordes that Jeremy had
Je.xxi.b. xxvii.c. spoken vnto al the people, namely, on this
maner. Thus sayth the lorde. Who so re-
maineth in this citie, shall perishe, eyther
with the sweard, with hunger, or with ẏ
pestilēce. But who so falleth vnto ẏ Chal-
dees, shall escape, winning his soule for a
Je.xxi. b. pray, and shal liue. For thus saith ẏ lord:
This city (no dout) must be deliuered into
the power of the king of Babilon, and he
also shall win it. Then said ẏ princes vnto
the king: Sir we besech you let thys man
be put to death. For thus he discourageth
the hands of the souldiors that be in this
citye, and the handes of al the people, whē
he speaketh such words vnto them. Thys
manne verely laboureth not for peace of
the people, but mischief. Zedekiah ẏ kyng
aunswered, and saide: loe he is in youre
handes, for the kyng maye deny you no-
thing.
Then tooke they Jeremy, and cast him B
into the dongeon of Melchiah the sonne
of Hamelech, that dwelte in the fore en-
try of the prison: And they let downe Je-
remy with cordes into a dongeon, where
there was no water, but myre. So Jere-
my stacke fast in the mire. Nowe when A-
bedmelech the Moriā, being a chamber-
laine in the kinges court, vnderstode that
they had caste Jeremy into the dongeon,
he went out of the kings house, & spake to
the kyng, (which then sat vnder the porte
of Beniamin,) these woordes: my Lorde
the kyng, where as these men medle with
Jeremy the prophet, they do him wrong.
Namely, in that thei haue put him in pri-
son, there to dye of hunger, for there is no
more bread in the citie.
Then the king commaunded Abed-
melech the Morian, and said. Take from
hence thirty menne whom thou wilt, and
drawe vp Jeremy the prophete out of the
dongeon before he die. So Abedmelech
tooke the men with him, and went to the
house of the king: and there vnder ẏ trea-
surye he gatte olde ragges and worne
cloutes, and let them downe by a corde in
to the dongeon to Jeremy. And Abedme-
lech the Morian saide vnto the Prophete
Jeremy: O put these ragges and cloutes
vnder thy arme holes, betwixt them and
the cordes: and Jeremye did so, So
they drewe vp Jeremy with cordes, and D
tooke him out of the dongeon, and he re-
mayned in the fore entry of the pryson.
Then Zedekiah the kyng sente, and cau-
sed Jeremye the Prophete to bee called
vnto hym, into the thirde entry that is in Je.xxxviii
the house of the lorde. And the kyng sayde c
vnto Jeremye: I will aske thee somwhat
but hyde nothyng fro me. Then Jeremye
aunswered Zedekiah: yf I be plaine vn-
to thee, thou wilt cause me to suffer death.
yf I geue thee counsayle, thou wilt not
folow me. So the kyng sware an othe se-
cretely vnto Jeremye, saying: As truelye
as the Lorde lyueth, that made vs these
soules, I wyll not slay thee, nor geue thee

into the handes of them that seke after thy
life. Then saide Jeremye vnto Zedekiah:
E Thus saith the lord of hostes ẏ god of Is-
Je.xxvii.c rael. If case be that thou wilt go forth vn-
to ẏ king of Babilons Princes, thou shalt
saue thy life, & this citie shall not be brent:
yea, both thou and thy housholde shall es-
cape, with your lyues. But if thou wilt not
go forth to the king of Babilons princes,
then shall this citie bee deliuered into the
handes of the Chaldees, which shal set fier
vpon it, & thou shalt not be able to escape
them. And Zedekiah said vnto Jeremy: I
am afraid for the Jewes that are fled vn-
to the Chaldees, least I com in their hãds
and so they to haue me in derisiõ. But Je-
remy answered: No, they shal not betraye
F thee: O hearken vnto the voyce of the lord
(I beseche thee,) which I speake vnto the
so shalt thou be well, & saue thy lyfe. But
if thou wilt not goe forth, ẏ lord hath told
me this plainly: Beholde, al the women ẏ
are left in the king of Judaes house, shall
be led foorth out to the king of Babylons
princes. And they shal say, ẏ thou arte de-
ceiued: and ẏ the men in whom thou did-
dest put thy trust haue gotten thee vnder,
and set thy fete fast in the mier, and gone
theyr way frõ thee. Therfore al thy wiues
with their children shall they lead foorth
vnto the Chaldees, and thou shalt not es-
cape their hands, but shalt be the king of
Babilons prisoner, & this citie shalt thou
G cause to be brent. Thẽ said Zedekiah vn-
to Jeremy: looke that no bodye know of
these woordes: & thou shalt not die. But if
the princes perceiue ẏ I haue talked with
the, & com vnto the, saying: O speak, what
saide ẏ king to thee: hide it not from vs, &
we wil not put thee to death: Tell vs (we
pray the) what said ẏ king to the: Se thou
geue them this answere: I haue humblye
besought the king that he will let me lye
nomore in Jehonathãs house, ẏ I die not
there. Then came al the princes vnto Je-
remy, and asked hym. And he tolde them
after ẏ maner as the king bad him. Then
they held theyr peace, & let hym alone: for
Je.xxxix.c they perceiued nothing. So Jeremy a-
bode stil in the fore entry of the prison, vn-
till the day that Jerusalem was wonne.

The.xxxix. Chapter.

Nabuchodonozor besiegeth Jerusalẽ. Zedekiah fleeth. He is taken of the Chaldees. His sonnes are slain. His eyes are thrust out. Jeremy is prouided for. Abedmelech is deliuered frõ captiuitie, bicause of the confidence that he hath in god.

Now when the city of Jerusa- A
lẽ was takẽ (for in ẏ .ix. yere Je.xxxix
of Zedekiah king of Juda in iiii.kyng.
ẏ .x. moneth came Nabucho- xxv.a
donozor the king of Babilon
and al his hoste, & besieged Jerusalem, &
fought against it. And in the .xi. yere of Ze-
dekiah, in the fourth moneth, the .ix. day of
the moneth, he brake into the city.) Then
al the princes of the kyng of Babilõ came
in, & sat them down vnder the port: Nere-
gel, Sarezer, Sãgarnebo, Sarchachim,
Rabsaris, Neregel, Sarezer, Rabmag, wt
al other princes of the king of Babilon.
And when Zedekiah the king of Juda wt Je.xxxix
his souldiors sawe them, thei fled, and de-
parted out of ẏ city by night, through the
kings gardein, and through the port that
is betwene the two walles, and so they B
wente towarde the wyldernesse. But the
Chaldees hoste folowed faste after them
and toke Zedekiah in the field of Jericho
and brought him prisoner to Nabuchodo
nozor the king of Babilon vnto Reblath,
that lyeth in the lande of Hemath, where
he gaue iudgemẽt vpõ hym. So the king
of Babilõ, caused the childrẽ of Zedekiah
and all the nobles of Juda, to be slain be-
fore his face at Reblath. And made Zede-
kias eyes to be put out, and bounde hym
with two chaynes, and sente hym to Ba-
bilon. Moreouer the Chaldees brente vp C
the kinges palace, with the other houses iiii.kyng.
of ẏ people, and brake downe the walles xxv.b
of Jerusalem. As for the remaunte of the Je.xxxi
people that were in the Citye, and such
as were come to helpe them (whatsoeuer
was left of ẏ common sort) Nabuzaredan
the chief captain caried them to Babilon.
But Nabuzaradan the chiefe captayn let
the rascall people (and those that had no-
thing) dwell still in the land of Jude, and
gaue them vineyardes and corne fyeldes
at the same time. Nabuchodonozor also
the king of Babilon, gaue Nabuzaradan
the chief captayn a charge cõcernyng Je-
remy, saying: take and cherysshe hym, and
make muche of hym, see thou doe hym no
harme, but entreate hym after hys owne
desyre. So Nabuzaradan the chiefe cap- D
tain, Nabusazbã, Rabsaris, Nergal, Sa-
rezar, Rabmag, and all the kyng of Ba-
bilons Lordes sent for Jeremy, and cau-
sed hym to be fet out of the fore entrye of Je.xxxviii
the prison, and committed him vnto Go- b.
doliah the sonne of Ahicã, ẏ sonne of Sa-
phan, that he should cary hym home: & so
he dwelt among the people. Nowe whyle Jer.xl.b.

Jeremy

Jeremy lay yet bound in the fore entry of
the prison, the word of the lord came vnto
hym, saying: Go & tel Abedmelech ẏ Mo-
ran. Thus saith the lord of hostes ẏ God
of Israel: behold, ẏ cruell and sharp plage
ẏ I haue deuised for this city, wil I bring
vpon thē that thou shalt see it: but I wyll
deliuer the (saith the lord) & thou shalt not
com in the hands of those mē whom thou
fearest. For doutlesse, I will saue thee, so ẏ
thou shalt not perish with the sweard: but
thy life shalbe saued, & that bycause thou
hast put thy trust in me, saith the lord.

The.xl.Chapter.

Jeremy hath licence to goe whither he will. He
dwelleth with the people that remain at Jerusalē,
ouer whome Godoliah ruleth. Johanan prophecieth
death vnto Godoliah.

I This is the word that the lorde
Je.xliiii.a spake vnto Jeremy, whē Na-
buzaradan the chief captaine
Ja.xviii.b. had let him go fre frō Ramath
whither he had led him bound
among al the prisoners that were caryed
from Jerusalē & Juda, vnto Babilō. The
chief captain called for Jeremy and sayd
vnto hym. The lord thy god spake migh-
tily before of ẏ misery of this place. Nowe
the lord hath sent it, and perfourmed it, as
he hath promysed. For ye haue synned a-
gainst the lord, and haue not bene obedy-
ent vnto his voice, therfore commeth this
plage vpon you: behold I lose the bandes
from thy hands this day, if thou wilt now
go with me vnto Babilon, vp then: for I
wil see to thee, & prouide for thee. But yf
thou wilt not go with me vnto Babilon,
then remain here. Behold all the lande is
B at thy wil, loke where thou thinkest cōue-
Ge.xiii.b nient & good for thee to abide, there dwel.
Tobi.i.b. For as yet he was not gone back to Godo
liah, therfore he said vnto him: go back to
Godoliah, the sonne of Ahicam, the sonne
of Saphan, whome the king of Babilon
hath made gouernor ouer ẏ cities of Ju-
iiii.Re.xxv.b da, & dwel with him among the people, or
remain wheresoeuer it pleaseth thee. So ẏ
chief captain gaue him his expences with
a rewarde, and let hym goe. Then went
Je.xxxix.c Jeremy vnto Godoliah the sonne of Ahi-
cam to Mispa, and dwelt there with him
C among the people that wer left in ẏ land.
Now whē the captains of the host of Ju-
da (which with their felowes were scatte-
red abrode on euery syde of the lande) vn-
derstode, ẏ the king of Babilon had made
Godoliah the sonne of Ahicam gouernor
in the land, and that man, wife, & chylde:
yea, and the poore men in the lande (that
wer not led captiue to Babilon) should be
vnder his iurisdiction: They came to Go-
doliah vnto Mizpa: Namely Ismaell the
sōne of Nathaniah, Johanan and Jona-
than the sonnes of Careah, Sareah the
sonne of Thahometh, ẏ sonnes of Ophai,
the Netophatite, Jeseniah the sonne of
Maachati, with their companions. And
Godoliah ẏ sonne of Ahicam, the sonne of
Saphan, sware vnto thē & their fellowes
in this maner. Be not afrayd to serue the
Chaldees, dwell in the lande, and doe the iiii.Re.xxv.b
king of Babilon seruice, so shal ye prosper. d
Beholde, I dwell at Mispa to be an offy-
cer in the Chaldees behalfe, and to satys-
fye suche as come to vs. Therfore gather
you wine, corne and oyle, and kepe them
in youre ware houses, and dwel in youre
cities that ye haue in keping. Yea, all the
Jewes also that dwelte in Moab vnder
the Ammonites, in Idumea, and in al the
countries, when they heard that the king D
of Babilon had made Godoliah the sōne
of Ahicam the sonne of Saphan, gouer-
nour vpon them that wer left in Juda. Al
the Jewes (I say) returned out of all pla-
ces wher they wer fled vnto, and came in
to ẏ land of Juda, to Godoliah vnto Miz-
pa, and gathered wine and other fruites,
and that very much. Moreouer Johanan
the sonne of Careah and al the captayns
of the hoste that were scattered on euerye
side in the lād, came to Godoliah in Miz-
pa, & said vnto him: Knowest thou not that
Baalis the king of the Ammonites hath
sent Ismael ẏ sonne of Nathaniah to sley
thee? But Godoliah the sonne of Ahicam
beleued them not. Then sayd Johanan ẏ
sonne of Careah vnto Godoliah in Miz-
pa these wordes secretely: Let me goe I
pray thee, & I will sley Ismaell the sonne
of Nathaniah, so that no body shal know
it. Wherfore wil he kil thee, ẏ all ẏ Jewes
whiche resort vnto thee, might be scatte-
red, and the remnant in Juda perish. And
Godoliah the sonne of Ahicam sayd vnto
Johanan the sōne of Careah. Thou shalt
not dooe it, for they are but lyes that thou
sayest of Ismael.

The.xli.Chapter.

Ismael killeth Godoliah gilefully, and many o-
ther with him. Johanan foloweth after Ismael.

A iiii.kyng. xxv.a But in the seuēth moneth it happened ỷ Ismael the sonne of Nathaniah, the sonne of Elisama (one of ỷ kings bloud) came with thē ỷ wer greatest about the king, & ten mē ỷ were sworne with hym vnto Godoliah the sōne of Ahicam to Mizpa, & they did eate together. And Ismael the sōne of Nathaniah with those ten men ỷ wer sworne to hym, start vp, & smote Godoliah the sonne of Ahicam ỷ sonne of Saphan with ỷ sweard, & slew him, whom ỷ king of Babilon had made gouernor of the lande. Ismaell also slew all the Iewes that wer wyth Godoliah at Mizpa, & all the Chaldees that he found there wayting vpon him, and those that wer able to fyght he slew wyth hym.

B The next day after that he had slayn Godoliah (the matter was yet vnknowen) & there came certain men from Sichem, frō Siloh & Samaria, to the number of .lxxx. which had shauen their beards, rent their clothes, & wer all heauy, bryngyng meate offryngs & incence in theyr handes, to offer it in the house of the lord. And Ismael ỷ sonne of Nathaniah went forth of Mizpa

Ecc.xli.c weping to mete them. Nowe when he met them, he sayd: Go your waie to Godoliah the sonne of Ahicam. And when they came into the myddest of the citye, Ismael the sonne of Nathaniah (wyth them that wer sworne vnto hym) slew them, euen at ỷ myddest of the pit. Among these .lxxx. mē there wer ten that sayd vnto Ismael: Oh, sley vs not, for we haue yet a great tresure in the fyelde, of wheat, barly, oyle, and hony. So he spared them, and slew thē not

iii.kyng, xxv.b wt their brethrē. Now ỷ pit wherin Ismael did cast the dead bodies of the mē (whō he slew bicause of Godoliah) had king Aza caused to be made for feare of Baasa ỷ kyng of Israel, & the same dyd Ismael fyll wyth slayn men.

C As for the remnaunte of the people, the kynges daughters and all the people ỷ wer left at Mizpa, vpon whō

iiii.kyng. xxv c Nabuzaradan the chyef captayne hadde made Godoliah ỷ sonn of Ahicam gouernor: Ismaell the sonne of Nathaniah caryed them awaye prisoners towarde the Ammonites. But when Iohanan ỷ sonne of Careah, and all they whiche had bene captaynes ouer the kyngs host wyth hym heard of all the wickednesse that Ismael the sonne of Nathaniah had doone, they

i.kl. xxx.b Ie.xlii.c. toke theyr companions, and went out for to fight with Ismael the sonne of Nathaniah, and found hym by the great waters that are in Gibeon. Now when al ỷ people whom Ismael had led captyue, sawe Iohanan the sōne of Careah & al ỷ other captayns of the host, they were glad. So al ỷ people that Ismael had caried away frō Mizpa, wer brought again. And whē they returned, they came to Iohanan the sonne of Careah. But Ismaell the sōne of Nathaniah, fled from Iohanan with .viii. D

of his sworne cōpanions, & went to ỷ Ammonites. Then Iohanan ỷ sonne of Careah & al the captains of ỷ host, that were wt hym, toke al the remnant of the people whom Ismael ỷ sonne of Nathaniah had led away: (When he had slain Godoliah ỷ sonne of Ahicam) whom thei also had rescued from hym: fighting men, womē, & childrē, & Gelded mē, whom they brought again from Gibeon, & went from thence & sat thē down at Geruth Camaam, whych Ier.xli...

lyeth besyde Bethleem, that they myght go into Egipt for feare of the Chaldees: of whom they were afrayd, bicause that Ismael the sonne of Nathaniah had slayne Ier.xli...

Godoliah Ahicams sonne, whō ỷ kyng of Babilon had made gouernor in the land.

The .xlii. Chapter.

The captaines aske counsell of Ieremy what they ought to doe. Ieremy admonissheth the remnāt of the people not to go into Egipt.

So al the captains, & Iohanan ỷ sonne of Careah, Iezaniah the sonne of Osaiah, came with all the people from the least vnto ỷ A

most, and sayd vnto Ieremy the prophete, O heare our peticion, ỷ thou mayste praye Ier.xxi.a e.xxxvii.a

for vs vnto the lorde thy god: namely: for all the remnant wherof there be very fewe of vs left of many, as thou seest vs, that the lorde thy god maye shew vs a way to goe in, & tel vs what we should doe. Then Ieremy the prophet sayde vnto thē: I haue heard you. Beholde, I wyll praye vnto god youre lorde, as ye haue required me: and looke what aunswer the lord geueth you, I wyll certifye you thereof, and kepe nothyng backe from you. And they sayde vnto Ieremy. The lord of truthe & fayth- Iosue.ic

fulnesse be our recorde, that we wyll doe i.ma.iii.b

al that ỷ lorde thy god commaundeth vs, Ie.xliii.a

whither it be good or euill. We wil hearke B

vnto ỷ voice of our lord God, to whom we sende thee, that we may prosper, when we haue folowed the voice of ỷ lord our god.

And

And after ten daies came the worde of the
lorde vnto Jeremy. Then called he Joha=
nan the sonne of Careah, and all the cap=
tains of ye people that were with hym: yea
& all the people from the least to the most,
and said vnto them. Thus sayth the lorde
God of Israell, vnto whom ye sente me to
lay foorth your prayers before hym: If ye
Jer,xxi.b will dwell in this lande, I shall build you
vp, and not breake you down: I shal plāt
you, and not roote you out. For I repent
as concernyng the trouble that I haue
done vnto you. Feare not the king of Ba=
bilon, of whome ye stande in awe: O be
not afrayde of hym sayeth the Lorde. For
I will be with you, to helpe you, and de=
liuer you from his hande. I will pardon
you, I wyll haue mercy vppon you, and
cause hym to pitie you, & bring you again
C into your own land. Neuerthelesse, yf ye
purpose not to dwell in this lande, nor to
folow the voice of the lord your god, but
wil say thus: we wil not dwel here, but go
into Egipt, where we shall neither se war
heare the noyse of the trompet, nor suffer
hūger, ther wil we dwel. Wherfore heare
now the word of the lord. O ye remnaunt
of Juda. Thus saith the lord of hostes, the
Je.xviii a God of Israel. Yf ye be wholy purposed to
go into Egipt, and ye enter there to dwel
as straungers: The sweard that ye feared
Jer.xli,c shal ouertake you in Egipt: and ye hunger
wherof ye be here afraid, shal hang vpon
you, and folowe you into Egipt, and ther
shal ye die. And al they that of set purpose
vndertake to go into Egipte to soiourne
there, shall perishe with the sweard, wyth
hunger & pestilence, not one of them shall
remaine, there shal none escape the plage
yt I wil bring vpon thē. For thus saith the
lord of hostes, the God of Israell: lyke as
my wrathe and indignation is moued a=
gainst the inhabitors of Jerusalē: so shall
my displeasure be kindled against you al=
D so, if ye go into Egipt: & there ye shalbe re=
uiled abhorred, brought to shame & confu
sion: and as for this place, ye shal neuer se
it more. The lord forbiddeth you (O ye rē=
nant of Juda) yt ye shal not go into Egipt.
And forget not that I haue warned you
Jer.xliii.a earnestly this daye, for ye haue dissēbled
with me: For ye sēt me vnto the lord your
god, and said: O praye thou the lord oure
God for vs, and loke what answer ye lorde
our god geueth thee, that bring vs again
& we shal do therafter. Now haue I shew=
ed & declared vnto you, but you haue not
obeyed ye voice of the lord your god, for the
whiche cause he hath sent me vnto you.
Now therfore, if ye will not folowe it, bee De.xxviii.e
sure that ye shal perish with the swearde,
with hunger & pestilence: euē in the same
place where your lust is to go and dwell.

The.xliii.Chapter.

Johanan carieth the remnaunt of the people in=
to Egipt contrary to the mynde of Jeremye. Jere=
my prophecyeth the destruction of Egipt.

Now whē Jeremy had ended A
all the wordes of the lord his
god vnto ye people, whiche to
declare ye lorde theyr god had
sent him to thē (euen al these
wordes, I say:) Azariah the sonne of Ozi=
ah, and Johanan the sonne of Careah & Jer,xlii a
all the stubborne persones, said vnto Je=
remy: Thou lyest. The lord our God hath
not sente thee to speake vnto vs, that we
should not go into Egipt, and dwel there.
But Baruch the sonne of Neriah prouo=
keth thee against vs, that he might bring
vs into the captiuity of the Chaldees, that
they might sley vs, and cary vs away pri= B
soners vnto Babilon. So Johanan the
sonne of Careah, and all the captains of
the hoste, and all the people folowed not
the commaundement of the Lord: Name=
ly, to dwel in the land of Juda. But Joha=
nan the sonne of Careah, and all the cap=
tains of the host, caryed awaye all the rē= Jere.xli c
naunt in Juda, that were come together
againe from al the heathen (among whō
they had bene scattered) to dwell in ye lād
of Juda: men, women, children, the kings
daughters, all those that Nabuzaradan
the chiefe captayne had left with Godoli=
ah the sonne of Ahicam, the sonne of Sa=
phan. They caryed awaye also the Pro=
phet Jeremy, Baruch the sonne of Nery=
ah, and so came into Egipt: for they were C
not obedyent vnto the commaundement
of god. Thus came they to Taphnis. And
in Taphnis the worde of the Lorde
happened vnto Jeremye, saying: Take
great stones in thine hāde, and hide them
in the brick wal, vnder ye dore of Pharaos
house in Taphnis, that al the mē of Juda
may see & say vnto them. Thus saieth the
lord of hostes, the god of Israell. Beholde
I will send & cal for Nabuchodonosor the Jer,xlvi a
king of Babilon my seruaunte, and wyll
set his seat vpon these stones that I haue
hid, and he shall spread his tent ouer thē.
And when he commeth, he shall smite the D
land of Egipt, some with slaughter, some

with prisonmente, and some wyth the
sweard. He shall set fyre vpon the temples
of the Egiptians Gods, and burne them
vp, & take themselues prisoners. Moreo-
uer, he shall aray himself with the land of
Egipt, like as a shepeherd putteth on hys
coate, and shal depart his way frō thence
in peace. The pillers also of the temple of
the sunne, that is in Egipt, shal he breake
in peces, and burne the temples of the E-
giptians gods.

The.xliiii, Chapter.

He reprouech the people for their ydolatry. Thei that set light by the threatning of the lord, are chastened. The destruction of Egipte, and the Jewes therin is prophecied.

A This is the worde ÿ was shew-
ed to Jeremy concernyng all
the Jewes which dwelt in E-
gipt: at Migdol, at Taphnis,
at Noph, and in the lande of
Patures. Thus sayeth the Lord of hostes
the God of Israell: ye haue seen all the
misery that I haue brought vpō Jerusa-
lem, and vpon the cities of Juda: so that
this day they are desolate, and no manne
dwelling therein: and that bicause of the
great blasphemyes whiche they commit-
ted, to prouoke me to anger. In that they
went backe to do sacrifice and worshippe
vnto straunge gods, whom neither ye nor
your fathers haue knowen. Howbeit, I
Je.xxv.a c.xxix.c. sent vnto them my seruauntes, al the pro-
phetes. I rose vp early, I sente vnto them
and gaue them warnyng: O doe no such
abhominable thinges, and thynges that
I hate. But they woulde not folowe nor
B hearken, to turne from theyr wickednesse
and to doe no more sacrifyces vnto strāge
gods. Wherefore mine indignation and
wrath was kindled, & it brent vp ÿ cities
of Juda, the fields, with the stretes of Je-
rusalem, so that they were made waste &
desolate, as it is come to passe this daye.
Nowe therfore thus sayeth the Lorde of
hostes the God of Israel: How happeneth
it, that ye do so great euil vnto your owne
soules: thus to destroy the men & women,
children and babes of Juda: so that none
of you is left, bicause ye prouoke me vnto
wrath with the works of your own hādes:
When ye offer vnto straunge Gods in the
lād of Egipt, wheras ye be gone to dwel.
That ye might vtterly perysh, and that ye
might be reuiled and shamefully entrea-
ted of all nations. Or haue ye nowe for-
gotten ÿ wickednesse of your forefathers,
the wyckednesse of the kynges of Juda, &
theyr wyues, ÿ wyckednesse that ye youre
selues and your wyues haue done in the
land of Juda, in the citie, and in ÿ stretes C
of Jerusalem: yet ar ye not sory vnto this
day: ye feare not, neyther walke ye in my
law, and in my commaundements that I
haue geuen vnto you, & youre forefathers.
Therefore thus sayeth the Lorde of
hostes, the God of Israell: I am sted-
fastly aduised and determyned to punysh
you, and to roote oute all Juda. As for
the remnaunte of Juda, that purposelye
went into Egipte, there to dwell, I wyll Jer.xliii. and.xlvi
take them, and they shall all bee destroy-
ed. In the lande of Egipte shall they pe-
ryshe, beyng consumed with the swearde
and with hunger. For from the least vnto
the most, they shal perish with the sweard
and with hunger. Moreouer, they shal be
reuiled, abhorred, shamed, and confoun-
ded: For I wyll visyte them that dwell in
Egipt, as I haue visited Jerusalem with
the swearde, with hunger, and with pesti- Je.xxiii.
lence. So that none of the remnaunte of
Juda, whiche are gone to dwel in Egipt,
shall be left to come againe into the lande
of Juda, although they thynke to come
thyther agayne, and to dwell there. For
none shall come againe, but suche as are
fled away. Then all the men which knew D
that their wiues had offred vnto strange
Goddes, and a great sorte of wyues that
stoode there: yea, and all the people that
dwelt there in Egipte, in the citye of Pa-
tures, aunswered Jeremye, and sayde:
As for the woordes that thou haste spo-
ken vnto vs in the name of the Lorde: we
wyll in no wyse heare them: but what soe-
uer goeth out of our own mouth, that we
wyll doe. We wyll dooe sacryfyce and of-
fer oblations vnto the Queene of heauen
lyke as we and oure forefathers, oure Jer.vii.
kynges and our heades haue done in the
Cities of Juda, and in the streetes and
fieldes of Jerusalem. For then hadde we
plenteousnesse of vitailles, then were we
in prosperitye, and no mysfortune came
vpon vs. But since we lefte to burne in-
cense, and to do sacrifice vnto the Queene E
of heauen, we haue had scarcenesse of all
things, and perish with the swearde and
hunger. Laste of all, when we women
did sacrifice and offered vnto the Quene
of heauen, dyd we make her cakes and
poure vnto her drinke offerynges, euē to
that

that image, dyd we sacrifyce and seruyce
without our husbands willes. Then said
Jeremy vnto all the people, to the men, to
the women, and to al the folke which had
geuen hym that aunswere: dyd not ỷ lord
remember the sacrifices that ye, your fore
fathers, your kinges and rulers, wyth all
the people, haue offred in the cities of Ju-
da, in the stretes and lande of Jerusalem:
and hathe he not considered this in hys
mynde? Insomuche that the lorde myght
no longer suffer the wickednesse of youre
inuentions, and the abhominable things
..ap.i.c which ye dyd. Is not your lande desolate
and voyde: yea, abhorred and accursed, so
that no man dwelleth therein any more,
as it is come to passe this day. Did not all
F this happen vnto you, bicause ye made
..kyng. such sacrifices to ydols & sinned againste
..iiii.b the Lorde: ye haue not folowed his voyce,
..ere.ii.c. to walke in his law, in his ordinaunces &
..c.i.b.c statutes. Yea, this is the cause that al mis-
fortune happened vnto you, as it is come
to passe this daye. Moreouer Jeremye
spake vnto all the people and to all ỷ wo-
men. Heare the woorde of the lord all Ju-
da, ye that be in the lande of Egipt. Thus
sayeth the Lorde of hostes the God of Is-
rael. ye and your wiues haue spoken with
your owne mouth, the thyng that ye haue
fulfilled in dede. Yea, thus haue ye sayde:
Je.xliiii c we wyll not fayle, but perfourme the vo-
wes that we haue vowed. We wyll do sa-
crifyce, and poure out drinke offerynges
to the Queene of heauen. Purposely wyl
ye set vp your owne meaninges, and per-
fourme your vowes. And therefore heare
G the wordes of the Lorde all Juda, ye that
..xiii a dwell in the lande of Egipt. Beholde, I
haue sworne by my greate name, sayeth
the Lorde: that my name shall not bee re-
hearsed through any mans mouth of Ju-
da, in all the lande of Egipte, to saye: the
Lorde God lyueth. For I will watche to
Je.xliii c plage them, and not for theyr wealthe.
And all the menne of Juda that bee in
the lande of Egipt, shall perishe wyth the
swearde and with hunger, vntill they be
vtterly destroyed. Neuerthelesse, those
that fledde awaye for the swearde shal
come againe into the lande of Juda, but
there shalbe very fewe of them. And all
the remnaunt of Juda, that are gone in-
to Egipte, there to dwell, shall knowe
whose wordes shall be found true: theyrs
or myne. Take this for a token, that I
wyll vysyte you in thys place sayeth the
lorde, and that ye may know that I (with
out doute) wyll perfourme my purpose v-
pon you, to punish you: beholde, sayth the
lorde, I wyll deliuer Pharao Hophrea
kyng of Egipte, into the handes of hys e-
nemies that seke after his life: euen as I
gaue Zedekiah the king of Juda into the iiii.kyng.
handes of Nabuchodonozor kyng of Ba- xxv.a
bilon his enemye, which sought after his Je.xxxix.b
lyfe.

The.xlv.Chapter.

Baruch is reproued of Jeremy.

These are the wordes that A
Jeremy ỷ prophet spake Je.xxxvi.a
vnto Baruch the sonne
of Neriah, after ỷ he had
written these sermons in
a booke at the meuthe of
Jeremy, in the.iiii.yeare
of Jehoakim the sonne of Josias kyng of
Juda, saying: thus sayeth the Lorde God
of Israell vnto thee, O Baruch: insomuch
as thou thoughtest thus, when thou wast
wrytyng: Woe is me, the Lorde hath ge-
uen me sorowe vpon sorowe, I haue we-
ryed my selfe wyth syghyng, and haue
founde no reste. Therefore tell him, O Je- B
remy, that the Lord sayeth thus: behold, ỷ
thyng that I haue buylded, wil I break
downe agayne, and roote out the thyng ỷ
I haue planted, yea, this whole land. And
seekest thou yet promotion? Looke not for
it, and desire it not. For I wil bring a my-
serable plage vpon all flesche, sayth ỷ lord.
But thy life wyll I geue thee for a praye Jer.xxi.b
in all places, wheresoeuer thou goest.

The.xlvi.Chapter.

He prophecieth the destruction of Egipt: dely-
ueraunce is promysed to Israel.

Here folowe the woordes
of the lord to the prophete A
Jeremy, whiche he spake
against all the Gentyles.
These wordes folowyng
preached he to the Egip- Esa.xix a
tians concernyng the host and.xx.a.
of Pharao Necho, kyng of Egipte, when Eze.xxix.
he was in Charcamis beside the water of xxx. & xxxi
Euphrates, what tyme as Nabuchodo- iiii.kyng.
nozor the kyng of Babylon slewe hym, in xxiiii.b
the fourth yere of Jehoakim the sonne of
Josias king of Juda.
Make readye buckeler and shylde: Je.xxxvi a

and go foorth to fight, harnesse your horses and set your selues vpō them, set your sallettes faste on, bryng foorth speares, scoure your sweardes, and putte on youre brest plates. But alas how happeneth it that I see you so afraide: why shrynke ye backe? Theyr woorthies are slaine: yea, they runne so fast away, that none of thē loketh behinde him. Fearefulnesse is fallē vpon euery one of them sayeth the Lorde. The lightest of foote shall not flye away, and the woorthyes shall not escape. Towarde the north by the water of Euphrates, they did stumble and fall. But what
B is he this that swelleth vp, as it were a floude, roaring and raging like the streames of water? It is Egipte that ryseth vp lyke the floud, and casteth out the waters with so great noyse. And he sayde: I wil go vp, and will couer the earth, I wyl destroy the citie with them that are therein. Get ye vp ye horses, roule foorth ye charrets, come foorth ye woorthies, ye Morians, ye Libeans with your buckelers, ye Lideans with youre bowes. This daye of the lorde god of hostes, is a daye of vengeaunce, that he maye auenge hym of his enemyes. The swearde shall deuoure: it
C shalbe satisfied and bathed in their bloud for the Lorde God of hostes shall haue a slaine offering towarde the north, by the water of Euphrates. Goe vp, O Gilead and bring triacle vnto the daughter of Egipt. But in vayne shalt thou goe to surgery, for thy wounde shall not be stopped. The heathen haue heard of thy shame, & the lande is full of thy confusion: for one strong man did stumble vppon another, and they are fallen bothe together. These
D are the woordes that the Lorde spake to
Ie,xliii,b the Prophete Jeremy, concerning ẏ comming of Nabuchodonozor the king of Babilon, whiche was sente to destroye the land of Egipt. Preache out throughe the lande of Egipt, and cause it to be proclaymed at Migdol, Noph, and Taphnis, and say: Stande still, make thee ready, for the sweard shall consume thee rounde about. Howe happeneth it, that thy myghtye worthies are fallen? Why stoode they not faste? Euen bicause the lorde thruste them downe. The slaughter was greate, for one fell euer stil vpon an other. One cried vpon another: vp let vs goe again to oure owne people, & to our own natural countrey from the cruell swearde. They dyd
E cry euen there: O Pharao, king of Egipt, thou troublous kyng: the time will bring seditYon. As truelye as I lyue sayeth the kyng, whose name is the Lorde of hostes, it shall come as the mounte of Tabor and as Libanus, if it stode in the sea. O thou daughter of Egipt, make ready thy geare to flitte. For Noph shalbe voyde and desolate, so that no man shall dwell therein.

The lande of Egipte is lyke a goodly faire calfe: but destruction shall come oute of the northe, I saye it commeth. Her waged souldiors that bee with her, are lyke fatte calues: they also shall flye awaye together, and not abide: for the day of theyr slaughter, and the tyme of theyr visitation, shall come vppon them. The crye of them shall make a noyse, as the blast of a trompette. For they shall enter in wyth theyr hostes, and come with axes, as it F
were hewers downe of woode. And they shal cut downe her wood, sayeth the lord they shalbe innumerable: for they shalbe moe in number than the grassehoppers so that no man shall bee able to tell them. The daughter of Egipte is confounded and deliuered into the handes of the people of the North. Thus sayeth the Lorde of hostes, the God of Israell. Beholde, I will visite that restlesse people of Alexandria, Pharao, and Egipt, yea, bothe theyr gods and their kings: euen Pharao, and all them that put theyr trust in him. yea, I will deliuer thē into the hands of those that seeke after theyr liues: namelye into the power of Nabuchodonozor the kyng of Babilon, and into the power of hys seruauntes. And after all these thynges, it shall be inhabited as afore tyme, sayeth the Lorde. But bee not thou afrayde (O my seruaunte Jacob,) feare not thou, G
O Israell. For loe, I wyll helpe thee from farre, and thy seede from the lande of their captiuitie. Jacob also shall come agayne and bee in reste: he shall prosper and no man shall doe hym harme. Feare thou not (O Jacob my seruaunte) sayeth the Lorde, for I am with thee, and wyl destroy al nations, among whom I haue scattered thee. Neuerthelesse, I wyll not consume thee: but chasten thee and correcte thee: yea, and that with discretion, neither will I spare thee as one that wer faultlesse.

The.xlvii.Chapter.

The woorde of the Lorde agaynste the Philistines.

These

A These are ye wordes yt the lord
spake unto Jeremy ye prophet
against ye Philistines, before
ye Pharao smote ye citie of A-
zah. Thus saith ye lord: behold
there shal waters ryse out of the North: &
shall grow to a great floud, running over
and covering the land, the cities, & them ye
dwel therin. And the men shall cry and al
they that dwell in the lande shall mourne
B at the noyse and stamping of theyr strong
barbed horses, at ye shaking of their char-
rets, & at the rumbling of the wheles. The
fathers shall not loke to theyr chyldren, so
feble and wery shall theyr handes be at ye
same time when he shal be ther, to destroy
the whole land of the Philistines. He shal
C make waste both Tirus, Sidon, and al o-
ther that are sworne unto them. For the
Lorde wyll destroy the Philistines, the
remnaũt of the Ile of Caphtor. Baldenesse
is come uppon Azah, Ascalon wt her other
valleys shal kepe her peace. How lẽg wilt
thou sley, O thou sweard of the lord? Whẽ
wylt thou ceasse? Turne againe into thy
swete rest, & leave of. But how cã it cease,
when the lord himselfe hath geven him a
charge againste Ascalon, and raysed it up
against the cities of the Sea coastes?

The.xlviii, Chapter.

The worde of the Lord against the Moabites.

A Thus sayth ye lord of hostes
Esa.xv.a xvi.a.and xxv.b Eze.xxv.b Amos ii.b the god of Israel, against
Moab: woe be to the citie
of Nebo: for it is laid wast
brought to confusion and
Karithiarim taken. Mis-
gab is brought to shame
and afrayde: Moab can boast nomore of
Hezebon, for thei have devised against it.
Come shall they saye, let us roote thẽ out,
that they may be nomore among ye num-
ber of the Gentiles, and that the Mad-
men may no more be thought upon: and
the sweard shall persecute thee. A voyce
shal crye from Horonaim: with great wa-
lyng & destruction, is Moab made deso-
late. Children could tell of the cry thereof.
For at the going up unto Luith he arose
with lamentation & mourning, & downe
towarde Horonaim, they heard a cruell
and a deadly crye. Get you awaye, save
your lyves, and be lyke unto the heath in
Esa.ii.b. the wyldernesse. For bycause thou haste
Je.xvii.b trusted in thyne owne workes and trea-
Ez.xxx.a sure, thou shalt be taken. Chamos wyth
his priestes and princes shall goe awaye B
into captivitye. The destroyer shall come
upon all cities, none shal escape. The val-
leys shall be destroyed, and the feldes
shall be layd waste, lyke as the lorde hath
spoken. Geve wynges unto Moab, that
she get her awaye spedelye: for her cityes
shalbe made so desolate, that no man shal
dwel therin.

Cursed bee he that dooeth the woorde
of the Lorde negligently, and cursed bee
he that keepeth backe hys swearde from
sheddyng of bloud. Moab hath ever bene Je.xlviii.b
ryche and carelesse from her youth up, she
hath sytten and taken her ease with her
treasure. She was never yet put oute
of one vessell into an other, (that is) she
never wente awaye into captivity: ther-
fore her taste remayneth, and her savor
is not yet chaunged. But loe, the tyme
commeth sayeth the Lorde, that I shal C
sende her trussers, to trusse her up, which
shall remove her from her dwellyng, and
to emptye her vesselles, and breake her
wyne pottes. And Moab shall be asha-
med of Chamos, lyke as Israell was a-
shamed of Bethell, wherein she put her
truste. Wherefore dooe ye thynke thus? iii.Re.xii.a
we are myghtye and strong men of war,
Moab is destroyed, and her cities brent
up: her chosen yong menne bee slayne,
sayeth the kyng, whose name is the lord
of hostes. The destruction of Moab com-
meth on a pace, and her fal is at hand.

All her neyghbours shall mourne for
her, and all they that knowe her name
shall saye: O howe happeneth it, that the
strong staffe, and the goodlye rod is thus
broken? And thou daughter Dibon, come
downe from thy glory, and syt in thyrst.
For he that destroyeth Moab, shall come
up to thee also & breake downe thy strong
holdes. And thou that dwelleste in Aroer, D
get thee to the strete, and loke about thee,
aske them that are fled and escaped, and
say what thyng is happened? Oh Moab
is confounded and overcome.

Mourne and crye, tell it oute at Ar-
non, that Moab is destroyed. For iudge-
ment shall come uppon the playne land,
namely, uppon Holon, and Jahazah, up-
pon Mephaath and Dibon: upon Nabo
and the house of Deblathaim uppon Ca-
riathiarim, and uppon the house Gamul,
uppon the house of Maon, and Carioth
uppon Bozrah, and all the cityes in the
lande of Moab, whether they lye farre or
nere.

The

The horne of Moab is smitten downe,
and her arme broken sayeth the Lorde.
Make her dronken , for she magnifyed
her selfe aboue the Lorde,that men maie
clap their handes at her vomite,and that
she also may bee laughed to scorne.O Is=
raell,thou shalt not laugh hym to scorne,
Nu.xxv a when he is taken among theues.yea,be=
cause of thy woordes that thou haste spo=
ken against him,thou shalte be driuen a=
waye.ye Moabites shall leaue the cityes
C and dwell in rockes of stone, and become
Esa.xvi b lyke Doues that make their nestes in ho=
Je. xlix e les. As for Moabs pryde we haue heard
of it:she is very hye minded.I knowe her
stoutnesse,her boastyng,her arrogancye,
and the pryde of her stomake, sayeth the
Lorde:I know(sayth the lord)her indyg=
nation, she doeth not ryght,her woordes
are lyes ,and they haue not dealte truely.
Therfore shall their mournyng be made
for Moab,and euery manne shall crye for
Moabs sake:a lamentation shalbe made
to the men that stande vpon the wall.So
will I mourne for thee also,O Jazer,and
for thee,O thou vineyard of Sabamath.
Thy vine braunches shall come ouer the
sea,and the braunches of Jazer, but vn=
to the sea, the destroyer shall breake into
thy haruest and grape gathering:mirthe
and chere shall bee taken awaye from the
timbry fielde, and from the whole lande
of Moab. There shall bee no swete wyne
in the presse,the treader shall haue no sto=
make to crye : yea, there shall be none to
crye : vnto hym whiche afore tyme were
heard from Hezebon to Eleale and Ja=
haz, whiche lyfted vp theyr voyce from
Zoar vnto Horonaim , that bullocke of
three yeare olde shall goe mournyng.

The waters also of Memrim shall be
dryed vp. Moreouer, I wyll make Mo=
ab cease,sayeth the Lorde,from the offe=
rynges and censyng, that she hath made
vnto her Goddes in high places. Where=
F fore my harte mourneth for Moab lyke a
croude, playing an heauy song, and for
mennes sake of the brickewall my harte
mourneth also , euen as a Pipe that Pi=
Esa.xv.d peth a dolefull song : for they shall be ve=
ry fewe, and destroyed.All heades shalbe
shauen, and all beardes clypped of, all
handes bounde, and loines girded about
with sackcloth.Upon all the housetoppes
and stretes of Moab there shalbe lamen=
table mourning.For I will breake Mo=
ab like an vnprofitable vessell, sayeth the
Lorde:O howe is she destroyed ? O howe
mourneth she?O how doeth Moab hang
downe her head,and is ashamed ? Thus
shall Moab bee a laughyng stocke, and
had in derision of all them that be rounde Deu...
about her. For thus sayeth the Lorde:be=
holde,the enemye shall come flying as an Je.xlix...
Eagle,and spread his winges vpon Mo=
ab.They shall clime ouer the walles,and
winne ỹ strong holdes.Then the mighty
mennes hartes in Moab shall be like the
harte of a woman trauelling with childe.
And Moab shall bee made so desolate, G
that she shall no more be a people:bicause
she hath set vp her self against the Lorde.
Feare,pyt,and snare shal come vpon thee
O Moab,sayeth the Lorde. Whoso esca= Es...
peth the feare shal fal in the pit,and who=
so getteth out of the pit,shall bee taken in
the snare.For I will bring a yere of visi=
tation vpon Moab,saye th the lord.They
that are able to flye,shal stande vnder the
shadowe of Hezebon:for there shall goe
a fyre oute of Hezebon, and a flame from
Sion,and shall burne vp that proud peo=
ple of Moab,and the toppe of those sediti=
ous chyldren. Woe bee vnto thee,O Mo=
ab, for thou people of Chamos shalt pe=
rishe:yea,thy sonnes and daughters shall
be led away captiue.yet at the laste,wyll
I bryng Moab out of captiuitye agayne,
sayeth the Lorde. Thus farre is of the
plage of Moab.

The.xlix.Chapter.

The worde of the Lord against the Ammonites
against Idumea,Damascus,Cedar,and Elam.

AS concerning ỹ Ammo= A
nites:thus the Lord say= Eze.xxi
eth:hath Israell no chyl= and.xxv
dren,or is he without an Amos.i.
heire?Why hath your king
then take Gad in?Wher=
fore doth this peple dwel
in his cities?Behold therfore the time co=
meth sayth the lorde, that I will bryng a
noyse of warre into Rabah of the Ammo=
nites:and it shall bee layde on a desolate
heape,and her cities brent vp:and the Is=
raelites shalbe lordes ouer those that had
them in possession afore,saieth the Lorde.
Hezebon shal mourne:for Ay shalbee roo=
ted out of the grounde, sayeth the Lorde.
The cities of Rabah shall crye oute, and
girde themselues with sackclothe, they
shal mourne and runne about the walles
for theyr king shall be led away prysoner:
yea,his priestes and princes with hym.

B Therefore triumphest thou in the valley? thy
valley hath flowed awaye, O thou fearce
daughter, and thinkest thou that thou
arte so safe, by reason of thy treasure, that
no man shall come to thee? Behold, I wyl
bryng a feare vpon thee: sayth the Lorde
God of hostes, from all those that bee a-
bout thee: so that ye shalbe scattered eue-
ry man from another, and no manne shal
gather them together agayn that be fled.
But after that, I wyll bryng the Ammo-
nites also out of captiuitie agayne. Upon
the Edomites hath the Lorde of hostes
spoken on this maner: is there no more
wisdome in Theman? Is there no more
good councel among his people? Is their
wisdome then tourned cleane to nought?
get you hence, tourne your backes, creepe
downe into the depe, O ye citizens of De-
dan. For I wyll bryng destruction vppon
Esau: yea, and the daye of his visitation.
If the grape gatherers came vppon thee
should they not leaue some grapes? If
the night robbers came vpon thee, should
they not take so muche as they thoughte
C were ynoughe. But I wyll make Esau
bare, and discouer his secretes, so that he
shall not be able to hyde them. His sede
shall be wasted awaye: yea, his brethrē and
his neighbours, and he hymselfe shal not
be left behynde. Thou shalt leaue thy fa-
therlesse chyldren behind thee, and I will
kepe them, and thy widdowes shall take
their comforte in me. For thus hath the
Lorde spoken. Beholde, they that menne
thought were vnmete to drink of the cup
haue dronken with the first and thinkest
thou them to be free? No no, thou shalte
neyther be quite nor free: but thou muste
drynke also: for why? I haue sworne by
my selfe sayeth the Lorde: that Bozrah
shal becom a wildernesse, an open shame,
a laughing stock, and cursing: and al her
cities shalbe a continuall deserte. For I
D am perfectly informed of the lorde, that
he hath sent a messāge alreadye vnto the
Heathen. Gather you together and goe
foorth agaynst them, make you ready to
the battaile: for loe, I will make thee but
smal among the heathen and litle regar-
ded among them. The hie stomake and
the pryde of thy harte haue deceiued thee
bycause thou wylte dwell in the holes of
stonye rockes, and haue the hye moun-
taines in possession. Neuertheles though
thy neste were as hye as the Eagles, yet
wyll I cast thee downe, sayeth the lorde.
Moreouer, Idumea shall bee a wylder-
nesse, whoso goeth by it, shall bee abashed Je.xxvi.e / xix b.e.l a / Ez.xv.e.
and wonder at all her miserable plages,
lyke as Sodom and Gomor, and the ci-
ties that laye there aboute were tourned
vpsyde downe, sayeth the Lorde, so that
no bodye dwell in Idumea, and no man
shall haue his habytation there: beholde,
lyke as the Lyon, so shal a destroyer com
vp from the pleasaunt medowes of Jor-
dan vnto the strong dwellyng place: and
when I haue made hym quyete, I wyll
make hym to flye from her: and all cho-
sen menne wyll I sette in araye agaynst
her. Who is lyke vnto me? What is he that
wyll stryue with me? What shepeheard
maye stande in my handes. Therefore Ps.xxxviii
heare the councell of ye Lord that he hath E
taken vpon Idumea: and hys purpose
that he hath deuised vppon the Citizens
of Theman. The leaste of the flocke shall
teare them in peces, and looke what faire
thyng they haue, they shal make it waste:
and themselues also. At the noyse of their
fall the earth shall quake: the crye of theyr
voyce shall be heard vnto the red sea. Be- Je.xlviii
holde, the enemye shall come and flye vp
hither, lyke as it wer an Eagle, and spred
his winges vpon Bozrah. Then shal the
heartes of the worthyes in Edom, bee as
the hearte of a woman trauellyng with
chylde. Upon Damascus, Hemath, and Es. xvii.a
Arphad, shall come confusion: for they Amos.i.a
shall heare euill tidyngs, they shalbe tos-
sed to and fro lyke the sea that cannot
stande styll. Damascus shal be sore afraid
and shall flye, tremblyng shall come vp-
pon her.

Sorowe and payne shall ouertake
her, as a woman trauellyng with child.
But how should so worshipfull and glo-
rious a citie bee forsaken? Heare there-
fore: her yong men shal fal in the stretes,
and all her menne of warre shalbe taken
awaye in that time, sayeth the Lorde of
hostes. I will kindle a fyer in the walles
of Damascus whiche shall consume the
Palace of Benhadad. As for Cedar and
the kingdom of Hasor whome Nabucho-
donosor the king of Babilon smote down Esa. xxi.c
the lorde hath spoken thus vppon them:
aryse, and gette you vp vnto Cedar, and
destroye the people towarde the East.
Theyr tentes and theyr flockes shall they
take awaye: yea, theyr hangynges and
theyr vessels: theyr Cammels also shall
they carye awaye wyth them. They
shall crye to them: feare is on euerye
syde.

Flee, get you soone awaye, creepe into
caues, that ye maye dwell there, O ye in-
habitors of Hasor saieth the lord: for Na-
buchodonosor the kyng of Babilon hath
holdē a councel concerning you, and con-
cluded his deuice against you. Aryse, and
get you vp against yonder riche & careles
people (saieth the lorde) whiche hath ney-
ther gates nor dore barres, but dwell a-
lone. Their Camels shall be stollen, and
the drones of their cattel driuen away.
Moreouer those will I scatter toward al
ÿ windes, & bring them to destruction: yea
and that through their owne familiars
sayth the lorde. Hasor also shalbe a dwel-
ling for dragons, and an euerlasting wil-
dernesse: so that no body shall dwell there:
& no man shal haue there his habitation.
G These are the wordes that the lord spake
Ez. xxxii. d to the Prophete Jeremy, concernyng E-
Da. viii. a lam, in the beginning of the reigne of Ze-
dekiah, king of Juda. Thus saieth the
lorde of hostes: beholde, I will breake the
bowe of Elam, and take awaye theyr
strength: and vpon Elam I wil I bryng
the foure windes, from the foure quarters
of heauen, & wil scatter them against the
same foure windes. And there shall be no
people, but som of Elam shal flie vnto thē.
For I wil cause Elam to be afraid of their
enemies, and of thē that seke their liues:
& wyll bring thē vpon the indignation of
my wrath, saith the lorde: and I wyll per-
secute them, with the sweard, so long, tyll
I haue brought them to naught. I wil set
my throne in Elam, I will destroy bothe
the king and the princes from thence, sai-
eth the lord. But in processe of time I wil
bring Elam out of captiuitie agayn, saith
the lorde.

The. l. Chapter.

He prophecieth the destruction of Babilon, & the deliuerance of Israell, whiche was in captiuitie.

A THe wordes that the lorde
spake vnto ÿ prophet Je-
remy concerning Babilō
and the land of the Chal-
dees: preache among the
Esa. xiii. a Gentiles, let youre voyce
& xlvii. a be heard, make a tokē, cry
Je. xxv. b out, kepe no silēce, but say: Babilō is won.
and. li. a Bell is confounded, & Merodach is ouer-
Esa. xlvi. a com. Yea, their gods be brought to shame
Dan. v. a and theyr images burste in peces. For
out of the North there doeth come a peo-
ple agaynst her, whiche make her land so
waste, that no body dwell therin, neither
man, nor beast: for they flye and departe
from thence. In those dayes and at that
time, saith the Lord: the children of Isra-
el shall come, they and the children of Ju-
da, weping and making haste, and shal I. Chro.
seke the Lord their God. They shal aske
the way to Sion, thither shal they turne
their faces, saying: come and we wil cleue
to the Lorde, in a couenaunt that neuer
shalbe broken. My people hath been a B
lost flocke, my shepeheardes haue decey-
ued them, and haue made them go a-
straye vppon the hylles. They haue gone
from the mountayne to the lytle hyll, and
forgotten their folde. All they that came
vppon them, haue deuoured them: and
their enemies said: we haue made no fault
agaynst them, for they haue dyspleased
the Lorde: yea, euen the lorde, whiche is
the beautie of their righteousnesse, & that
defended their fathers. Yet shall ye flye
from Babilon, and departe oute of the
lande of the Chaldees, and bee as the
rammes that goe before the flocke. For Jer. li.
lo, I will wake vp an hoste of people from
the Northen lande, and bring them vnto
Babilon: these shal lay siege to it & winne
it. Their arrowes shall not mysse, lyke as
a cunnyng archer shooteth not wrong.
And the Chaldees shall be spoiled and al
they that spoyle them, shalbe satisfyed sai-
eth the lorde, althoughe ye were so chere-
full and gladde, to treade down mine he-
ritage, and fulfilled your pleasures, as
the calues in the grasse, and trymphed
ouer them like the bulles, when ye had
gotten the victorye. Youre mothers shall
bee sore confounded, and they that bare
you shall come to shame. She shalbee the
least sette by among the nations: voyde,
wasted, and dryed vp. No man shall be a-
ble to dwel there, for the feare of the lorde
but she shalbe whole desolate. All thei that
goe by Babilon, shall stand still and be a-
bashed, and shall wonder at al her plages
goe forth in your araye against Babilon
rounde about, all ye that can handle bo- C
wes, shoote at her, spare no arrowes: for
she hath sinned against the Lord Cry out
vpon her, vpon her, against her round a-
bout, she shall yelde her selfe, her founda-
tions shall fall, and her walles shall come
down: for it shalbe the vengeaunce of the
Lorde: yea, vengeaunce shall be taken of
her, and as she hath done, so deale ye with
her. Roote out the sower from Babilon,
and

and hym that handleth ÿ sicle in haruest.
For feare of the swearde of the enemy, eue-
ry manne shall get hym to his owne peo-
ple and euery man shall flee to hys owne
lande. Israell is a scattered flocke, the Ly-
ons haue dispersed them. First, the kyng of
the Assirians deuoured them, laste of all,
this Nabuchodonosor kyng of Babilon
hath brused all theyr bones. Therefore
D thus sayth the Lorde of hostes the God of
Israell: beholde, I will visite the kyng of
Babilon and his kyngdom, as I haue vy-
syted the kyng of the Assirians: and wyll
bryng Israell agayne to his pleasant pa-
sture, that he may fede vppon Charmell &
Basan and be satisfyed vpon the mounte
of Ephraim and Galaad. In those dayes
Jere. l.c and at the same tyme, sayeth the Lorde: if
the offence of Israell be soughte for, there
shall none be founde. If men enquyre for
the synne of Juda, there shall be none: for
I wyll be mercifull vnto them, whom I
suffer to remayne ouer. Go down, O thou
auenger, into the enemyes land, and vy-
site them that dwell therein: downe with
them, and smite them vpon ÿ backes, say-
eth the Lord: doe accordyng to all that I
haue commaunded thee. There is gone
aboute the lande a crye of slaughter and
great murther, namelye on this maner:
howe happeneth it, that the hammer of ÿ
whole world is thus brooken and brosed
in sunder? How chaunceth it, that Baby-
lon is become a wyldernesse among the
heathen, on this maner? I my self haue
layed waite for thee, and thou arte taken
vnawares arte thou trapped and snared,
for why: thou haste prouoked the Lorde
vnto anger. The Lorde hath opened hys
house of ordinaunce, and brought foorth
the weapons of his wrath. For the thyng
that is done in the lande of the Chaldees
E it is the Lorde of hostes woorke. Come a-
gaynst her, for this is her ende: breake vp
her chestes: threshe her as ye thresh corne
destroy her that nothyng shall be left.
Slay all theyr mighty souldiors and put
them to death. Woe be vnto them, for the
day and time of theyr visitation is at hãd.
Me think I heare already the cry of them
that be fled and escaped out of the lande
Babilon, which shewe in Sion the ven-
geaunce of the Lord our God, the venge-
aunce of his temple: yea, a voyce of them
that crye agaynst Babilon. Call vp al the
archers agaynste Babylon, pytche youre
tentes rounde aboute her, that none es-
cape. Recompence her as she hath deser-
ued: and accordyng as she hath doone, so Jerem. l.c
deale with her agayne: for she hath set vp Ex. xviii.c
her selfe against the lorde, against the ho- iiii. Es. ii.a
ly one of Israell. Therfore shall her yong
men fall downe in the streetes, and all her
men of warre shalbe rooted out in ÿ daye
sayeth the Lorde. Beholde, I speake vnto
thee, O thou proude, sayth the Lord God
of hostes: for thy daye shall come, euen the
tyme of thy visitation. And the proud shall
stumble & fall, and no man shall help him
vp. I wyll burne vp his cities wyth fyer,
and it shal consume all ÿ is rounde about
hym. Thus sayeth the lorde of hostes: the
children of Israel & Juda, suffer vyolence F
together. All they that haue them in cap-
tiuitie, kepe them fast, and wyll not lette
them goe: but theyr auenger and Rede-
mer is mightie, whose name is the Lord
of hostes: he shall mainteyne theyr cause,
he shall make the lande shake, and iudge
them that dwel therin, one with another.
The sweard shall come vppon the Chal-
dees sayth the lord, vpon them that dwell
in Babilon, vpon their princes, and vpon
theyr wisemen. The sweard vppon theyr
sothsayers: as for those, they shal become
fooles. The sweard vpon theyr worthyes
so ÿ they shall stand in feare. The swearde
vpon their horsemen and charets, & vpon
al ÿ common people ÿ dwell vnder them:
so that they shall all become like women.
The sweard vpon their treasure, so that
it shalbe stollen awaye. A drought vppon
theyr waters, so that thei shalbe dried vp.
For the lande worshyppeth ymages, and
delyteth in straunge wonderful thynges.
Therfore shall wyld beastes, Lamia, and
Catte of mountaynes, and Estryches,
dwell therein, for there shall neuer man
dwell there, neither shall any man haue
his habitation there for euermore. Lyke
as God destroyed Sodom and Gomor, Gen. xix.f
with the cities that lay there aboute, say-
eth the lord: so shal no man dwel there al-
so, neyther shall any man haue there hys Jerem. l.d
habitation. Beholde, there shall come a De. xxviii
people from the North with a great bond e.
of men, and many kynges shall stand vp
from the endes of the earthe. They beare
bowes and bucklers, cruell are they and
vnmerciful. Theyr voyce roareth like the
raging sea, they ryde vpon horses, & come
weaponed to fight agaynst thee, O Babi-
lon. Assoone as the kyng of Babilon hea-
reth tell of them, his handes shall ware G
feble. Sorowe and heauinesse shall come
vppon him, as a woman trauelyng wyth
chylde

Je.xlix.c. childe. Beholde like as the lion commeth vp from the pleasaunt medowes of Jordā vnto the grene pastures of Ethan, so wyll I driue them foorth, and make them run Job.xli.d against her. But whom shal I chose out & ordein to such a thing? For who is like me or who wil striue with me? or what shepheard may stande against me? Therefore heare the counsell that the lord hath geuē vpon Babilon, and the deuice ẏ he hathe taken vpon the lande of the Chaldees. The least among ẏ people shal teare them in peces, & loke what pleasant thyng they haue, they shall lay it waste. The noyse at ẏ winning of Babilon shal moue ẏ earth, & the cry shalbe heard among ẏ Gentiles.

The .li. Chapter.

How Babilon should be ouerthrowen. Jeremy geueth his booke to Saraias.

A Jer.xxv.b and.l.a Thus hath ẏ lord said: behold, I wyll raise vppe a perylous winde against Babilon, and her citizens that beare euyll wyll agaynst me. I wyll also send into Babilon fanners to fan her out, and to destroy her lande, for in the day of her trouble they shalbe about her on euery syde. Moreouer, the Lord hath said vnto the bowmen, and to them that clime ouer the wals in brest plates, ye shall not spare her yong men: kil down al her host. Thus the slain shal fal down in the land Jere.l.d. of the Chaldees, and the wounded in the stretes. As for Israel and Juda, they shal not be forsaken of theyr God, of the Lord of hostes, for the holy one of Israels sake no, though they haue fylled al their lande Esa.lxviii.b full of synne. Flye away from Babilon, euery man saue his lyfe, ẏ ye be not rooted out with her wickednesse: for the time of ẏ lordes vengeance is com: yea, he shall reward her again. Babilon hath ben in the Je.xxv.c lordes hand, a golden cup that maketh al lands dronken. Of her wine haue al people dronken: therfore are they out of their wittes: but sodainly is Babilon fallen, & Esa.xxi.b Apo.xviii.a destroyed. Mourn for her, bring plaisters for her woundes, if she maye peraduenture be healed againe. We woulde haue made Babilon whole, saye they: but she is not B recouered. Therfore wyll we let her alone and goe euery man to his owne country. For her iudgement is come into heauen and is gone vp to the cloudes. The lorde hath brought forth our ryghteousnesse: & therefore come on, we wyll shewe Syon ẏ worke of the lorde oure god, make sharpe the arowes, and multiply youre shieldes: for the lorde shall rayse vp the spirit of the king of the Medes, which hath alreadye a desyre to destroy Babilon. This shalbe the vengeaunce of his temple. Set vp tokens vpon the walles of Babilon, make your watche strong, set your men in array yea, holde priuy watches: and yet for all ẏ shal the lord go forth with ẏ deuice which he hath taken vppon them that dwell in Babilon. O thou that dwellest by ẏ great waters, O thou ẏ hast so great treasure & riches, thyne ende is come, and the reckening of thy winninges. The Lorde of hostes hath sworn by himself, that he wil ouerwhelme thee with men, like grasshoppers in number: which with a corage shal cry, alarum, alarum, against thee, yea euen the lorde of hostes that with his power made the earth, with his wisdom prepared the round world, and with his discretion spreade out the heauens. Assoone as he letteth his voyce be heard, the waters in the ayre ware fearce. He draweth vp the cloudes from the endes of ẏ earth. He turneth the lyghtnynges to rayne, he bringeth ẏ windes out of theyr secret places: if they be estemed by theyr wysedom, all menne are become fooles. Confoūded be al casters of images, for the thing that they make is but disceit, & hath no breath. Vayne is it, and an erronious worke: and in the time of visitation it shal perish. Neuerthelesse, the porcion of Jacob is none suche, but he that made all thinges, C whose name is the lorde of hostes, he is ẏ rodde of his enheritaunce. Thou hast ben myne hammer, and weapons for warre: for with thee haue I broken the people in peces, and with thee haue I destroyed kyngdomes. Through thee I haue beaten to pouder horse and horseman: yea, the charrettes and suche as satte vppon them. Through thee haue I broken man and woman, olde and yonge, batcheler and mayden. Through thee I haue destroyed the shepeheard and his flocke, the husbandman and his cattel, the Princes and the rulers. Therfore will I rewarde the citie of Babilon, and all her Citizens the Chaldees, with all the euil which thei haue done vnto Syon: yea, that ye youre selues shall see it, sayth the Lord. Behold I come vpon thee, thou noysome hyll, sayeth the lord, thou that destroyest al lands I wyll stretche out my hande ouer thee, and caste thee downe from the stonye rocks: & wil make thee a brent hil, so ẏ nether corner stones, nor pinacles, nor foundations

dations of stones shalbe taken any more
out of thee: but waste and desolate shalt
thou lye for euermore, sayth the Lorde.
Set vp a token in the lande, blowe the
trompets among the heathen, prouoke
the nations against her, calÿ kingdomes
of Ararat, Menni, and Ascanes against
her. Set the Prynce agaist her, bring as
great a sort of terrible horses against
her as if they were grashoppers. Pre-
pare against them the people of the Me-
des with their kynges, princes, & al their
chiefe rulers: yea, and the whole lande ÿ
is vnder hym. The lande also shall shake
and be afrayd when the deuice of ÿ Lord
shall come forth against Babilō: to make
the lande of Babilō so waste, that no mā
shall dwell any more therin. The wor-
thies of Babilon shall leaue the battaile
and kepe themselues in strong holdes,
their strength hath fayled them, they
shalbe lyke wemē. Their dwelling pla-
ces shalbe brent vp, their barres shall be
broken. One pursenaunt shall mete ano-
ther: yea, one post shall come by another
to bryng the kyng of Babilon tidinges:
D that hys citie is taken in on euery syde, ÿ
fordes occupyed, the fennes brēt vp, and
the souldiors sore afrayd. For thus sayth
the Lord of hostes the God of Israell: the
daughter of Babilon hath bene in her
tyme, like as a threshing flore, but short-
ly shal her haruest come. Nabuchodono-
zor the king of Babilon hath deuoured &
destroyed me, he hath made me an emp-
ty vessel. He swalowed me vp lyke a dra-
gon, and filled hys belly with my delica-
tes: he hath cast me out, he hath takē my
substance away, and the thyng that was
left me hath he caryed vnto Babilō, saith
E the daughter that dwelleth in Sion: yea
Esa.xii.e. and my bloud also vnto the Chaldees,
sayth Jerusalem. Therfore thus sayth ÿ
Lord: behold, I wil defende thy cause, &
auenge thee: I will drynke vp her Sea,
and dry vp her water sprynges. Babilon
shall become an heape of stones, a dwel-
ling place for dragons, a fearefulnesse &
wondring, bicause no mā dwelleth ther.
They shall roare together lyke Lyons, &
as the young Lions when they be an-
Jer.ii.b. gry, so shall they bende themselues. In
their heat I shal geue them a diner, and
they shalbe dronken for ioy. Then shall
they slepe an euerlasting slepe, & neuer
wake, sayth ÿ lord. I shal cary thē down
to be slain like shepe like wethers & goa-
tes. O, how was Sesach wonne? O, how
was the glory of the whole lande takē?
how happeneth it, ÿ Babilon is so won-
dred at among the heathen? The sea is
risen ouer Babilō, and hath couered her
with his great waues. Her cities ar laid
waste, the lande lyeth vnbuilded & voide:
it is a lande where no mā dwelleth and
where no mā trauaileth through. More Jere.l.d.
ouer, I wil visit Bel at Babilon: and the Esa.xlvi.a.
thing that he hath swalowed vp, ÿ same Da.xiiii.d
shal I pluck out of hys mouth. The Gē-
tiles also shal run no more vnto him: yea
and the walles of Babilō shall fall. O my Esa.lii.b
people, come out of Babilon, ÿ euery mā ii.Cor.vi.c.
may saue hys lyfe from ÿ fearefull wrath
of the lord. Be not faynt harted, and fear
not at euery rumor that shalbe heard in
the lande: for euery yere bryngeth newe
tidinges, and in the yere folowing newe
tidinges, and robbing in the lande, and
lord vpon lord. And lo, ÿ tyme commeth
that I wil visit the Images of babilon, &
the whole lande shalbe cōfounded: yea, &
her slaine shal lye in the middest of her.
Heauen & earth wt al ÿ is therin, shall re-
ioyce ouer Babilon, when the destroyers
shall come vpō her frō ÿ north, sayth the
lord. Like as Babilon hath beatē down
& slaine many out of Israell, so shal there F
fal many, & be slain in all her kingdome. Jere.l.f.
Ye ÿ haue escaped the sweard, hast you,
stand not stil, remēber ÿ Lord a farre of,
and thinke vpon Jerusalem: for we wer
ashamed to heare ÿ blasphemies, our fa-
ces wer couered with shame, bicause the
straūge aleaūtes came into ÿ sanctuary
of ÿ lord. Wherfore behold, (sayth ÿ lord)
the tyme cōmeth ÿ I wil visit ÿ images
of Babilō, & through the whole lāde they Je.xlix.d.
shal mourne & fal. Though Babilon cli-
med vp into heauē & kept her power on
hye: yet shal I send her destroyers, sayth
the lord, a piteous cry shalbe heard from
Babilō, and a great misery from ÿ lande
of ÿ Chaldees, when ÿ Lord destroyeth
thē, & when he driueth out ÿ hie stomake
and proude boasting, wherwt they haue
bene as furious as ÿ waues of great wa-
terfloudes, & made great crakes wt their
wordes. For ÿ destroiers shal come vpon
her (euē vpō babilō) which shal take their
worthies, & break their bowes: for god is
disposed to auēge himself vpō thē, & suf-
ficiently to recompēce them. Yea (sayth ÿ
lord) I wil make their princes, their wise
mē, their chefe rulers, & al their worthies
drōkē: so ÿ they shal slepe an euerlasting
slepe, and neuer wake. Thus sayth the

kyng, whose name is the lord of hostes,
Moreouer, thus sayth the lord of hostes,
The thicke wall of Babilon shalbe brokē
and her hye gates shalbe brent vp. And ye
thing that ye Gētiles and ye people haue
wrought wt great trauaile & labor, shall
come to naught, & be consumed in ye fire.
Thys is the charge that Jeremy gaue
vnto Saraiah the sonne of Neriah, the
sonne of Maasiah, whē he went toward
Babilon wt Zedekiah the kyng of Juda,
in ye fourth yeare of his reigne. Now this
Saraiah was a peaceable Prynce. Je-
remy wrote in a boke, all the misery that
should come vpon Babilon: yea, and all
these sermons that be written against
Babilō, and gaue Saraiah thys charge.
When thou commest vnto Babilon, see ye
thou reade all these wordes, and say. O
Lord, thou art determined to roote oute
thys place, so that neyther people nor ca-
tell shall dwell there any more, but to lie
waste for euer: and when thou hast read
out the boke, bynde a stone to it, and cast
it in the middest of Euphrates, and saye:
euen thus shall Babilon sinke, and be
thrust down wt the burthen of trouble, ye
I wyl bryng vpō her: so that she shal ne-
uer come vp agayne. Thus farre are the
preachinges of Jeremy.

The.lii.Chapter.

He repeateth ye taking of Zedekiah. Jerusalem is taken of the Chaldees, Zedekias sōnes are killed before his face, and his eyes put out. The citie is burned. The temple is spoiled & robbed. They that were left in Jerusalem, are caried to Babilō: king Jehoakim is brought forth of prison, and fed like a king.

A
iiii. Kin. xxiiii. d. ii. Para. xxxvi. b. Zedekiah was one & twenty yere olde, whē he was made king, and he reigned eleuen yere in Jerusalem. His mothers name was Hamutal,
Jeremies daughter of Libna. He liued
wickedly before ye lord euē as Jehoakym
did. For ye Lord was angry at Jerusalem
and Juda, so long, til he had cast thē out
of hys presēce. And Zedekiah fel from the
kyng of Babilon. But in the ninth yeare
of hys reigne, in ye tenth moneth, ye tenth
Je. xxxix. a. day of the moneth: it happened ye Nabu-
chodonosor the king of Babilon wt al his
iiii. Kin. xxv. a. host came before Jerusalem, & beseged it
and made them bulwarkes roūde about
B it. And thys beseging of the city endured
iiii. Kin. xxv. a. vnto the eleuēth yere of kyng Zedekiah.
Jeremy. xxxviii. b And in the fourth moneth, the ninth day
of the moneth, there was so great hūger
& xxxix. a. in the citie, ye there were no more vitailes
for ye people of ye land. So all ye souldiers
brake away, and fled out of the citie by
night through the way of ye port, betwene
the two walles by the kynges garden.
Now the Chaldees had compassed the ci-
tie rounde about, yet wēt these mē their
way towarde ye wildernesse. And so the
Chaldees folowed vpon thē, and toke
Zedekiah ye kyng in the fielde of Jericho,
whē hys host was rūn frō hym. So they
caryed ye kyng away prisoner to Reblath Jere. xxxix. b.
vnto ye kyng of Babilon in ye land of He-
math, where he gaue iudgement vppon C
hym. The kyng of Babilon also caused
Zedekiahs sōnes to be slaine before hys
face: yea, & put al the Princes of Juda to
death at Reblath. Moreouer, he put out
the eyes of Zedekiah, & caused hym to be
bounde wt two cheines, to be caried vnto
babilon: and let hym lye in prison, till he
dyed. Now ye tenth day of ye fift moneth,
in ye ninth yere of Nabuchodonosor king
of Babilon, Nabuzaradan ye chiefe cap-
taine, and ye kyng of Babilons seruaūts
came to Jerusalem, and brent vp ye house
of the Lord. He brent vp also the kynges
palace, al the houses, and all ye gorgeous
buildinges in Jerusalem. And the whole
host of the Chaldees ye were wt the chiefe D
captaine, brake down all the walles of
Jerusalem rounde about. As for ye poore
people and such folke as yet was left in
the citie: which also were fallen to ye kyng
of Babilon, yea, & what people as yet re-
mained, Nabuzaradan the chief captain
caryed them away prisoners. But ye pore
people of the countrey, did Nabuzaradā
the chiefe captaine leaue in the lande, to
occupy the vineyardes and fieldes. The
Chaldees also brake the brasen pillers ye
were in the house of the Lord: yea, ye sea e
and the brasen lauer that was in ye house
of the Lord: and caryed all the metall of E
them vnto Babilon. They toke away al-
so the caldrōs, shouels, fleshhokes, sprink
lers, spones, & al the brasen vessel ye was
occupyed in ye seruice: wt the basens, cole-
pānes, sprincklers, pottes, candlestickes,
spones, & cups, wherof some wer of gold,
and some of siluer. The chiefe captayne
toke also the two pillers, ye lauer, ye twelue
brasen bullockes ye stode vnder ye seate,
which kyng Salomon made in ye house
of the Lord: and all the vessell conteined
so much metal, ye it might not be weyed. iii. King. vii. a.
For euery piller was. xviii. cubites hye: &
the rope that went about it, was twelue
cubites, and foure fingers thicke & roūd.
Now

Now vpon the rope were brasen knops,
and euery knop was fiue cubites hie: and
ye vpō ye knoppes wer whopes, & pomegra=
nates rounde about of cleane brasse. Af=
ter thys maner were both ye pillers fashi=
oned with ye pomegranates, wherof ther
wer an hundred and. xcvi. which hanged
vpon ye whopes rounde about. The chiefe
captaine also toke Sariah ye hye Priest, &
Sophoniah that was chiefe next hym, &
the. iii. kepers of ye treasury. He toke out of
the citie a chāberlaine which was a cap=
taine of the souldiers, and. vii. men yt were
the kynges seruauntes which wer found
in the citie: and Sepher, a captayne that
vsed to muster ye men of warre, with thre=
score men of the countrey that wer taken
in the citie. These Nabuzaradan ye chiefe
captaine toke and caryed them to ye king
of Babilon vnto Reblath, and the kyng
of Babilon caused thē to be put to death
at Reblath in the lande of Hemath. And
thus Juda was led away captiue, out of
hys own land. Thys is ye summe of ye peo=
ple, whom Nabuchodonozor led away
captyue. In the. vii. yeare of hys raigne,
he caryed away of the Jewes, iii. thousād
and. iii. and twēty. In the. xviii. yere, Na=
G buchodonozor caried away from Jerusa=
lem. viii. hūdred thirty and two persons.
In ye. xxiii. yere of Nabuchodonozor, Na=
buzaradan the chiefe captain, toke away
vii. hundred xl. and. v. Jewishe prisoners.
The whole summe of all the prysoners, is
iiii. thousand and. vi. hūdred. In ye. xxxvii.
yere after that Jehoachyn ye kyng of Ju=
da was caryed away, in the. xxv. day of ye
xii. moneth, Euilmerodach kyng of Babi=
lon (the same yeare that he reigned) gaue
Jehoachyn ye kyng of Juda hys pardō, &
let hym out of prison, and spake louingly
to hym. And set hys trone aboue ye trones
of ye other kynges that were with hym in
Babilon. He chaunged also the clothes of
hys pryson, yea, and he did eate with hym
all hys lyfe long. And he had a continual
liuing geuen hym of the king of Babilon
euery day a certaine thyng allowed hym,
all the dayes of hys lyfe vntill he dyed.

¶ The ende of the boke of
the Prophete Jeremy.

The Lamentations of Jeremy.

The first Chapter.

It happened after Israel was brought into cap=
tiuitie, and Jerusalem destroyed, that Jeremy the
Prophet sat weping, and sorowfully bewayled Je=
rusalem, and sighing and houling with an heauye
and wofull heart, sayd.

Alas, how sitteth the citie A
so desolate, that somtyme
was full of people? How
is she become like a wid=
dow which was ye lady of
all nations? Howe is she ii. King. iiii. d.
brought vnder tribute, ye iiii. Kin.
ruled all landes? She wepeth sore in the xv. a.
night, so that the teares runne down her
chekes: for among all her louers, there is
none that geueth her any cōfort: yea, her Job. vi. b
next frendes transgresse against her, and
are become her enemies. Juda is taken
prisoner, bicause she was defiled: and for
seruing so many straunge Goddes, she
dwelleth now among the heathen. She
findeth no rest, al they that persecuted her
toke her in straite places, where she could B
not escape. The stretes of Sion mourne,
bicause no man commeth no more to the
solemne feastes. All her gates ar desolate
her Priestes make lamentation, her mai=
dens are carefull: and she her selfe is in
great heauinesse. Her enemies haue bene
rulers ouer her, and her enemies haue
prospered, bicause the Lord hath chaste=
ned her for her great wickednesse: her
childre are led away captiue before their
enemy. Al ye beuty of ye daughter of Sion,
is away: her Prynces are become lyke Je. iii. a.
hartes that fynde no pasture. They are
driuen away before their enemy, so that
they haue no more power. Now doth Je=
rusalem remember ye tyme of her miserie
and disobedience: yea, ye ioy and pleasure
that she hath had in tymes past, seing her
people is brought down through the po= C
wer of their enemy, and there is no man
for to helpe her. Her enemies stand loking
at her and laugh her Sabboth dayes to
scorne. Jerusalē hath sinned euer more &
more, therfore is she come in decay. All
they yt had her in honor, despise her: for
they haue sene her filthines, yea, she sigh
eth, & is ashamed of her self. Her skirtes ar
defiled, she remēbred not what would fo= D
low, therfore is her fal so wonderful, and
there is no mā to cōfort her. O lord, consi=
der my trouble, for myne enemy hath the
vpper hande: the enemy hath put hys hād

to all the precious thinges ȳ she had, yea,
euen before her eyes came the heathen in
and out of ȳ Sanctuary: whom ȳ (neuer-
thelesse) hast forbiddē to come wtin thy cō
Deute, xxiii.c. gregaciō. *Al her people seke their bread
iiii.King, with heauinesse, and loke what precious
vi,c. thing euery man hath, that geueth he for
Thre.ii.c meate, to saue hys lyfe. Consider O Lord,
and see how vyle I am become. Haue ye
no regard, O all ye that go foreby: behold
and see, if there be any sorowe lyke vnto
myne, wherwith the Lord hath troubled
me, in the day of hys fearefull wrath. Frō
aboue hath he sent down a fier into my
bones, & it burneth them cruelly: he hath
layd a net for my fete, and throwen me
wyde open: he hath made me desolate so
that I must euer be mourning. The yoke
of my transgression is come at the last, wt
hys hande hath he taken it vp, and put it
about my neck. My strength is gone: the
C Lord hath deliuered me into those han-
des, whereout I can not quite my selfe.
The Lord hath destroyed all the mightie
men, that were in me: he hath proclamed
a feast, to slaughter all my best men. The
Lord hath troden down the daughter of
Juda, lyke as it were in a wyne presse.
Jer,iiii.c Therfore do I wepe, and mine eyes gush
Thre.ii,c out of water: for the comfort that shoulde
quicken me, is farre from me. My childrē
are dryuen away: for why: ȳ enemy hath
gotten ȳ vpperhande. Sion casteth out
her handes, & there is no man to comfort
F her. The Lord hath layd ȳ enemies roūd
about Jacob, and Jerusalem is become
abhominacion in ȳ middest of them. The
Lord is righteous, for I haue prouoked
Da. ix.a. hys coūtenaūce vnto anger. O take hede
all ye people, & cōsider my heauinesse. My
maidens and my yong men are led away
into captiuitie. I called for my louers
(but they begiled me,) for my Priestes &
counselers, but they perished: euen while
they sought for meate to saue their liues.
Cōsider (O lord) how I am troubled, my
wombe is disquieted, my hart turneth a-
bout in me, (and I am full of heauinesse)
bicause I rebelled stubburnely. The
G sweard hurteth me wt out, and wt in I am
Tre. ii. e like vnto death. They heare my mour-
ning, but there is none ȳ wil cōfort me. Al
mine enemies haue heard of my trouble
and ar glad therof bicause thou hast done
it: and ȳ hast brought forth ȳ tyme which
thou calledst, whē they also shalbe like vn
to me. Frō thee shal come al their aduersi-
tie, thou shalt plucke them away euen as
thou hast plucked me, bicause of all my
wickednesse. For my sorow is very great,
and my heart is heauy.

The.ii.Chapter.

Alas, how hath ȳ Lord darkened the
daughter of Siō so sore in his wrath A
As for the honor of Israell, he hath Th.iii.c.
cast it down from heauen vnto the earth.
How happeneth it, that he remēbred not
hys own fote stoole when he was angry. i. Par. xxv.i. Psalm. xcviii.i.
The Lord hath cast down all ȳ habitati-
ons of Jacob without any fauor: all the
strōg places of ȳ daughter Juda hath he
broken in hys wrath, and throwen them
down to the grounde: her kingdome and
her Princes hath he suspended. In the
wrath of his indignation he hath broken B
all ȳ horne of Israell: he hath wdrawen
hys right hande frō ȳ enemy, yea, a flame
of fier is kindled in Jacob, & hath consu-
med vp all rounde about. He hath bēt hys
bow like an enemy: he hath fastened hys
right hāde as an aduersary: & euery thing
that was pleasāt to see, he hath smitten
it down. He hath poured out hys wrath
like a fier, into ȳ tabernacle of ȳ daughter
of Sion. The Lord is become like as it
were an enemy, he hath deuoured Israel
and all hys palaces: yea, all hys strōg hol-
des hath he destroyed, & filled ȳ daughter
of Juda wt much sorow and heauinesse.
Her tabernacle (which was like a garden
of pleasure) hath he destroyed: her hye so- Jer.vii.
lēne feastes, hath he put down. The Lord
hath brought it so to passe, ȳ the hye so-
lemne feastes & Sabbothes in Sion, are
cleane forgottē. In his heauy displeasure
hath he made kinges & priestes to be des-
pised. The Lord hath forsaken hys owne
aultar, & hath abhorred hys own Sanc-
tuary: & hath geuen ȳ walles of their tow
ers into ȳ handes of ȳ enemy. Their ene- C
mies made a noyse in ȳ house of ȳ Lorde,
as it had ben in a solemne feast day. The
Lord thought to breake, down ȳ walles
of ȳ daughter of Sion he spread out hys
line, & drew not in his hande, tyll he had
destroyed thē. Therfore mourne ȳ turrets
and ȳ broken walles together. Her gates
are sonke down to ȳ grounde, her barres Jer.iii.
are broken, and smitten in sonder, her
kynges and Prynces are caryed away to
the Gentiles. They haue neither law nor
Prophetes, nor yet any vision from the
Lord. The senatours of ȳ daughter of Si
on sit vpon ȳ ground in silence: they haue
strawed asshes vpon their heades, and
girded themselues with sackloth.

The maydens of Jerusalem hang down
their heades to the grounde. Myne eyes
D begin to fayle me thorow weping, my bo-
Lam. i. a. dy is disquieted, my liuer is poured vpon
the earth, for the great hurt of my people:
seing the children and babes did swoune
in the stretes of the citie. Euen whē they
speake to their mothers: where is meate
and drynke: for whyle they so sayd, they
fell down in the stretes of the citie, like as
they had ben wounded, and some dyed in
their mothers bosome. What shal I say of
E thee, O thou daughter Jerusalem, to whō
shall I lyken thee? To whom shal I com-
pare the, O thou daughter Sion, to com-
fort thee wall? Thy hurt is lyke a mayne
Jere. v. b see: who may heale thee? Thy Prophetes
xiiii. b haue loked out vain and foolish thinges
xxiii. c. for the they haue not shewed thee of thy
xxvii. b. wickednesse, to kepe thee from captiuitie.
xxx. b. but haue ouerladen thee, and thorow fal-
shed scatered thee abrode. All they that go
by thee, clap their handes at thee: hissyng
and wagging their heades vpō ẏ daugh-
ter Jerusalem, and say: is thys the citie ẏ
men call so faire, wherin the whole lande
reioyceth? All thyne enemies gape vpon
F thee, whispering and biting their teeth,
saying: let vs deuoure, for the tyme that
we loked for, is come: we haue found and
sene it. The Lord hath fulfilled the thing
that he was purposed to do and perfour-
med that he had deuised long agoe: he
hath destroyed, and not spared: he hath
caused thyne aduersary to triumphe ouer
the, and set vp the horne of thyne enemy.
De. xiii. c Let thyne heart cry vnto the lord, O thou
c. xx. a. citie of ẏ daughter Sion: let thy teares
Je. xiii. c runn down lyke a riuer, day & night, reste
not, & let not ẏ apple of thyne eie leaue of.
Stand vp, and make thy prayer in ẏ first
watch of ẏ night, poure out thyne heart
lyke water before the Lord: lift vp thyne
handes for ẏ lyues of thy yong children, ẏ
dye of hunger in the stretes. Beholde, O
Lord, & consider, why hast ẏ gathered me
G vp so cleane? Shall ẏ wemē thē eate their
own fruite, euen children of a span long.
Shall ẏ Priestes & Prophetes be slaine
thus in ẏ Sanctuary of ẏ lord? Yong and
old lye behynde ẏ stretes vpon ẏ ground:
my maydēs & yong men are slaine wt the
sweard: whom thou in ẏ day of thy wrath
full indignatiō hast put to death, yea, euē
thou hast put them to death, and not spa-
red them. My neighbours that ar round
about me, hast thou called as it were to a
feast day: so that in the day of the Lordes
wrath none escaped, nether was any left
behynde. Those that I haue brought vp
and nourished, hath my enemy destroied.

The. iii. Chapter.

I Am ẏ man, ẏ (thorow the rod A
of hys wrath) haue experiēce
of miserie. He droue me forth
and led me, yea into darke-
nesse, but not into light. A-
gainst me only he turneth hys hand, and
layeth it euer vpō me. My flesh & my skyn
hath he made old, and my bones hath he
brused. He hath builded round about me,
and closed me in wt gal and trauayle. He
hath set me in darkenesse, as they that be
dead for euer. He hath so hedged me in, ẏ
I can not get out and hath layed heauy
lynkes vpon me. Though I cry and call B
piteously, yet heareth he not my prayer.
He hath stopped vp my wayes wt foure-
squared stones, and made my pathes cro-
ked. He layeth wayte for me like a beare,
and as a Lion in a hole. He hath marred
my wayes, & broken me in peces, he hath
layd me waste altogether. He hath bente
hys bow, and made me as it were a mark
to shote at. The arowes of hys quiuer
hath he shot euen into my reynes. I am Jer. xx. b.
laughed to scorne of all my people, they
make songes vpon me all ẏ day long. He
hath filled me with bitternesse, and geuē
me wormwood to drynk. He hath smitten
my teeth in peces wt stones, and rolled me
in ẏ dust. He hath put my soule out of rest,
I forget al good things. I thought in my
selfe: I am vndone, ther is no hope for me
in ẏ Lord. O remēber yet my misery, and
my trouble, ẏ wormwood and ẏ gal. yea,
thou shalt remēber thē, for my soule mel- C
teth away in me. While I consider these
things in my heart, I get a hope againe,
Namely, it is of the Lordes mercies ẏ we
are not vtterly consumed. For truly hys Ps. cvi. a
pitiful compassion hath not ceassed. New
mercies shal ẏ Lord shew vpon the early,
yea, in ẏ day spryngyng, (O Lord) great
is thy faithfulnesse. The Lord is my por-
tion, sayth my soule, therfore will I hope
in hym. O how good is ẏ Lord vnto them
that put their trust in hym, and to ẏ soule
that seketh after hym. The good man wt
stilnesse and patience, tarieth for ẏ health
of the Lord.

O how good is it for a mā to take the
yoke vpō hym from hys youth vp? He sit- D
teth alone, he holdeth him still, and dwel-
leth quietly by hym self. He laieth his face
vpon ẏ earth, if (percase) there happen to

ii. Kinge. ii.b. be any hope. He offreth hys cheke to the
smiter. He wil be content with reproues, for
the Lord will not forsake for euer, but
though he punish hym, yet according to
the multitude of hys mercies, he receiueth
to grace againe: for he doth not plague, &
cast out the childrē of mē from hys heart.
To treade al the prysoners of ÿ earth vn-
E der hys fete. To moue ÿ iudgemēt of man
before ÿ most highest. To condēne a man
in hys cause: the Lord hath not pleasure
in such things. What is he thē that sayth:
there should some thyng be done without
the Lordes commaundemēt. Out of the
mouth of ÿ most highest goeth not euill
and good. Wherfore thē murmureth the
liuing mā: let hym murmure at his own
sinn. Let vs loke wel vpō our own waies,
Job.xxxi. b. and remēber our selues, and turne again
Ps.xliiii.a to ÿ Lord. Let vs lift vp our hearts w our
hands vnto ÿ lord ÿ is in heauē. We haue
ben dissemblers, and haue offended, wilt
thou therfore not be intreated: Thou hast
couered vs in thy wrath, and persecuted
Ecc.xxxv. b. vs, ÿ hast slain vs without any fauour. Thou
hast hid thy selfe in a cloude, ÿ our prayer
should not go thorow. Thou hast made
vs outcastes, and to be despised among ÿ
people. All our enemies gape vpon vs.
Feare and pitie is come vpon vs, yea, de-
Tre.i.d. ceit and destruction. Whole riuers of wa-
F ter gush out of mine eyes, for ÿ great hurt
of my people. Myne eyes runne, & cannot
cease, for ther is no rest. O Lord, whē wilt
thou loke down from heauen, and consi-
der: Mine eie breketh my heart, bicause
of al ÿ daughters of my [illegible]. Myne ene-
mies hunted me out sharply, [illegible] a birde:
yea, and ÿ without a cause. They haue put
down my life into a pit, and they haue
cast stones vpon me. They poured water
vpon my head, thē thought I: now am I
vndone, I called vpon thy name, O Lord,
out of ÿ depe pit. Thou hast hard my voice
and hast not turned away thyne eares fro
my sighing and crying. Thou hast encly-
ned thy selfe vnto me, whē I called vpon
thee, & hast sayd: feare not. Thou (O lord)
hast mainteined ÿ cause of my soule, and
hast redemed my lyfe. O Lord ÿ hast sene
my blasphemers, take ÿ my cause vpō the.
Thou hast wel considered how they go a-
bout to do me harme, and ÿ al their coun-
sels are agaist me. Thou hast heard their
despiteful wordes (O Lord) yea, & all their
ymaginations against me. The lippes of
mine enemies, and their deuises ÿ they
take against me, al ÿ day long. Thou seest
also their sitting down, and their rising
vp: they make their songes of nothing but
of me. Reward thē (O Lord) according to
the workes of their hands. Geue them an
obstinate heart, euen thy curse. Persecute
thē (O Lord) in thyne indignation, and
roote them out from vnder the heauen.

The .iiii. Chapter.

OHow is the golde become A
so dimme: How is ÿ good-
ly colour of it so sore chā-
ged: and ÿ stones of the
Sanctuary thus scatte-
red in the corner of euery
strete: The childrē of Si-
on ÿ wer alway in honor, and clothed w
the most precious gold: how ar they now
become like the earthen vessels, which be
made with ÿ potters hand: The dragons
geue their yōg ones sucke with bare bre-
stes: but ÿ daughter of my people is cruel,
and dwelleth in ÿ wildernesse lyke ÿ Es-
triches. The tonges of ÿ sucking children
cleaue to ÿ rose of their mouthes for very
thirst. The yong childrē aske bread, but
there is no man that geueth it thē. They
that wer wōt to fare delicately, perish in
the stretes: they that afore were brought
vp in purple, make now much of dong.
The sinn of ÿ daughter of my people is be
come greater thā the wickednesse of So-
dome that sodainly was destroyed, & not B
taken with hands. Her absteiners (or Ca.xi.a
Nazarees) were whiter than the snow or
milk: their colour was fresh, red as Coral,
their beauty like ÿ Saphire. But now
their faces be very blacke: insomuch that Ps.cii.
thou shouldest not know them in ÿ stretes
Their skinn cleaueth to their bones: it is
withered, and become like a dry stocke.
They that be slain with ÿ sweard ar hap-
pier thā such as dye of hunger, and perish
away, famisshing for ÿ fruites of the field. Deut. xxviii.
The womē (which of nature are pitifull) iiii.Reg.
haue soddē their own childrē with their vi.f.
hands, that they might be their meate in
the miserable destruction of the daugh- Tren.ii.
ter of my people. The Lord hath perfour-
med his heauy wrath, he hath poured out
the furiousnesse of his displeasure, he hath
kindled a fier in Sion, which hath con-
sumed the foundations therof.

Neither the kinges of the earth, nor all
the inhabitours of the world, would haue
beleued that the enemy and aduersarie
should

shuld haue come in at the gates of the ci-
tie of Ierusalem: which neuerthelesse is
C come to passe for the synne of her Prophe-
Gen.ii.a tes, and for ye wickednesse of her Priestes
Ier.ii.a that haue shed innocentes bloud within
her. So that the blind mẽ wẽt stombling
in ye stretes, & stained thẽselues wt bloud.
They would in no wise touch their gar-
mentes. But they cryed vnto euery man:
flye the staynyng, away, get you hence,
touch it not. Yea they fled, and remoued
from thẽ: yea, they haue sayd among the
heathẽ, they shall no more dwell in thys
citie. The countenaunce of the Lord hath
banished thẽ, and shal neuer loke more v-
pon thẽ. For they thẽselues nether regar-
ded the Priestes, nor pitied their elders.
Wherfore yet our eyes fayle vs, while we
loke for vain help, seing we be euer wai-
ting vpõ a people, that cã do vs no good.
They lay so sharp wait for vs that we can
not go safe vpon the stretes, for our ende
is come, our dayes are fulfilled, our ende
D is here. Our persecuters are swifter, than
Ier.iiii.a the Eagles of the ayre, they followed vpõ
Aba.i.b. vs ouer the mountaines, and layd wayt
for vs in the wildernesse. The verybreath
Ge.ii.b. of our mouth: euen the annointed Lord
hymselfe was takẽ in their net, of whom
we say. Under hys shadow we shalbe pre-
serued among the heathẽ. And thou (O
daughter Edom) that dwellest in ye lande
of Huz, be glad and reioice: for the cupshal
come vnto the also, which whẽ thou sup-
pest of, thou shalt be dronkẽ. Thy synnes
be well punished (O thou daughter Siõ)
he shall not suffer the to be caryed away
any more. But thy wickednes (O daugh-
ter Edom) shal he visit, and for thy synnes
sake he shall leade the into captiuity.

The .v. Chapter.

The prayer of Jeremy.

A Call to remembraunce (O
lord) what we haue suf-
fred, cõsider and se our
confusion. Our enheri-
taunce is turned to the
straungers, & our hou-
ses to the aleauntes.
We are become carefull
and fatherlesse, and our mothers are as ye
widdowes. We are fayne to drinke our
own water for mony, and our own wood
B must we by with mony. Our neckes are
vnder persecution, we are weary, & haue
no rest. Afore tyme we yelded our selues Ieremy. xxxi.b.
to the Egiptians, and now to ye Assirians Eze. xviii. a.
only that we might haue bread ynough.
Our fathers (which now are gone) haue
synned and we must beare their wicked-
nesse. Seruaũts haue the rule of vs, and
no man delyuereth vs out of their handes.
We must get our liuing with the perill of
our lyues, bicause of the drouth of the
wildernesse. Our skinn is as it had bene
brent in an ouẽ for very sore hũger. The C
wyues are rauished in Sion, and ye may-
des in the cities of Iuda. The Prynces
are hanged vp with the hand of the ene-
mies, they haue not spared the olde sage
men, they haue takẽ yong mennes lyues
from them, and the boyes are hanged vp
vpon trees. The elders sit no more vnder
the gates, and the yong mẽ vse no more
playing of musike. The ioy of our heart
is gone, our mery queer is turned into
mourning. The garland of our head is
fallen: alas that we euer sinned so sore.

Therfore our heart is ful of heauinesse, D
and our eyes dimme: bicause of the hyll of Io.xxxi.c
Sion that is destroyed. Insomuch that ye
foxes runn vpon it. But thou, O lord, that
remainest for euermore; and thy seate
world without end: wherfore wilt thou
still forget vs, and forsake vs so long? O
Lord, turne thou vs vnto the, and so shall
we be turned. Renue our dayes as in old
tymes, for thou hast banished vs now lõg
ynough, and hast ben sore displeased at
vs.

The ende of the Lamentations of Jeremy.

The booke of the Prophet Ezechiell.

The first Chapter.

The tyme wherin Ezechiel prophecied, and in what place. His offspryng and office. The vision of the foure beastes. The vision of the wheles. The vision of the throne and of the ymage aboue the throne.

A It chaunced in the thirty
yere, the fifth day of the
fourth moneth, ẏ I was
among the prysoners by
the ryuer of Cobar: wher
the heauens opened, and
I saw a vision of GOD:
Now the fifth day of ẏ moneth, made out
the fifth yere of kyng Joachins captiuity.
At thesame tyme came the word of the
Lord vnto Ezechiel the sonn of Buzi the
Priest, in the land of the Chaldees, by the
Eze.x.a. water of Cobar, wher the hand of ẏ Lord
came vpon hym. And I loked, and behold
a stormy wynd came out of the North wt a
great cloude full of fier, which with hys
glistre lightned all rounde about.

And in the middest of the fier it was
B all cleare lyke the face of an Angell, and
as it wer the likenesse of foure beastes, &
thys was their lykenesse. They wer fashioned
lyke a man: sauing ẏ euery one had
foure faces, and foure wynges. Their
legges were streyght but their fete were
lyke bullockes fete, and they glistred, as it
had ben faire scoured metal. Under their
wynges, vpon all the foure corners, they
had mennes handes. Their faces & theyr
wynges wer toward the foure corners:
yet wer the wynges so ẏ one euer touched
another. When they went, they turned thẽ
not about: but ech one went streyght forward.
Furthermore thys was the simili-
C tude of their faces. Upon the right syde
of these foure, their faces wer like the face Eze.x.b.
of a man, and the face of a lyon. But vpon
the left syde they had ẏ face of an oxe, and
the face of an Eagle. Their faces also and
their wynges were spred out aboue: so ẏ
two wynges of one touched euer two
wynges of another, and with the other
they couered their body. Euery one when
it went, it went straight forward. Wher-
as the spirit led them, thither they wente,
and turned not about in their going. The Eze.x.c.
fashion and countenaunce of the beastes D
was lyke hote coales of fier, euen as
though burning cressets had ben among
the beastes: (thys was the vision) and the
fier gaue a glistre, and out of the fier there
went lightning. When the beastes went
forward and backward, one would haue
thought it had lightned. Now when I
had well considered the beastes, I sawe a
work of wheles vpon the earth, wt foure
faces also ny vnto the beastes. The fashi-
on and work of the wheles was lyke the
Sea. The foure wheles were ioyned and
made (to loke vpõ) as it had bẽ one whele
in another. When one went forward, they
wẽt al foure, and turned thẽ not about in
their goinges. They were large, great &
horrible to loke vpon. Their backes were
full of eyes rounde about them all foure.
When the beastes went, the wheles went E
also wt them. And when the beastes lyfte
themselues vp from the earth, the wheles
were lift vp also. Whithersoeuer the spirit
went, thither wẽt they also, and the whe-
les wer lift vp, and folowed them: for the
spirit of lyfe was in the wheles. Whẽ the
beastes went forth, stode styll, or lyft them
selues from ẏ earth, then the wheles also
went, stode styll, and wer lyft vp, for the
breath of lyfe was in the wheles. Aboue
ouer the heades of the beastes, there was
a firmament, which was fashioned as it
had ben of ẏ most pure Cristall, and that
was spread out aboue vpon their heades
vnder ẏ same firmamẽt wer their wings
layed abrode, one toward another, & two F
wynges couered the body of euery beast.
And when they went forth, I heard the
noyse of their wynges, lyke the noyse of
great waters, as it had ben the voyce of ẏ
great God, & a rushing together, as it wer
of an host of men. And when they stode
styll, they let down their wynges. Now
when they stode still, and had lettẽ down
their wynges, it thũdred in ẏ firmament
that was aboue their heades. Aboue the
firmament ẏ was ouer their heades, ther
was

was the fashion of a seate, as it had ben
made of Saphir. Upon yͤ seate there satt
God lyke a man. I beheld hym, & he was
Eze.viii.a. lyke an Angell, as it had ben all of fire w
in from hys loynes vpward. And beneth,
when I loked vpon hym vnder the loines
me thought he was lyke a shining fire, yͤ
geueth lyght on euery syde. Yea, the shine
and glystre that lightned rounde about,
was lyke a rainbow, which in a rainy
day appeareth in the cloudes. Euen so
was the similitude, wherin the glory of yͤ
Lord appeared. When I saw it, I fel vpō
my face, and hearkened vnto the voyce of
hym that spake.

The.ii.Chapter.

The Prophet is sent to call the people from their erroure.

A Eze.iii.b. AND then sayd he vnto me
stand vp vpon thy fete (O
thou sonn of man) and I
wyll talk with the. And
as he was commoning
with me, the spirit came
into me, and set me vp
vpon my fete: so that I marked the thing
that he sayd vnto me. And he sayd: behold
thou sonn of man: I will send thee to the
children of Israel, to those runnagates &
obstinate people: for they haue takē part
against me, and are runn away fro me,
both they and their forefathers vnto this
B day. Yea, I will sende the vnto a people
Eze.iii.a. that haue rough visages, and stiffe sto-
mackes; vnto whō thou shalt say on thys
maner: Thys yͤ Lord God himselfe hath
spoken, that whether they be obedient or
no (for it is a frowarde houshoulde) they
may know yet yͤ ther hath ben a Prophet
Jere.i.c. among them. Therfore (thou sonn of mā)
C feare them not, neither be afrayd of their
wordes: for prouokers and thornes are
with the, yea, thou dost dwel among scor-
pions: but feare not their words, be not a-
bashed at their lokes, for it is a froward
houshold. Se that thou speake my words
vnto them, whether they be obedient or
not for they are obstinate. Therfore, thou
sonn of man, obey thou al things that I
say vnto the: and be not thou stifnecked,
lyke as they are a stifnecked housholde.
Open thy mouth, and eate that I geue
D the. So as I was loking vp, behold, ther
was sent vnto me a hand wherin was
closed a boke, and the hand opened it be-
fore me, and it was written within and
Apo.v.b. without ful of carefull mourning: alas, &
woe.

The.iii.Chapter.

The Prophet being fed with the worde of God and with the constant boldnesse of the spirit, is sent vnto the people that wer in captiuitie. The punishment of a curate that sheweth not the people their synnes.

AFter this said he vnto me A
thou sonn of man, eate yͤ, Jer.xv.c.
whatsoeuer it be: yea eate Apo.x.c.
that boke & go thy way, & iiii.Esd.
speake vnto the children xiiii.c.
of Israell. So, I opened
my mouth, and he gaue
me the boke for to eate, and sayd vnto me
thou sonn of man, thy belly shall eate, and
thy bowls shalbe fylled with yͤ boke, that
I geue the. Thē dyd I eate yͤ boke, and it
was in my mouth swetter thā hony. And Ps.xix.b.
he sayd vnto me: thou sonn of mā, get the & cxix.d.
sone vnto yͤ house of Israel, and shew thē Apo.x.a.
the words that I commaunde the: for I Jere.i.c.
send the not to the people yͤ hath a straūg B
vnknowen or hard speach, but vnto the
house of Israell: not to many nations,
which haue diuers speaches and hard
languages, whose words thou vnderstā-
dest not. Neuertheleste if I sent thee to Jon.iii.a.
those people, they would folow the. But
the house of Israell wyl not folow the, for
they will not folow me: yea all the house
of Israell haue stif foreheades, and hard
heartes. Behold, therfore I wil make thy Mic.iii.b.
face preuaile against their faces, and har-
dē thy forehead against their foreheades
so that thy forehead shalbe harder thā an
Adamant or flint stone: that thou mayest
feare them the lesse, and be lesse afrayd of Esa.l.b.
them, for they are a froward houshold. He
sayd moreouer vnto me: thou sonn of mā, C
take diligent hede with thyne eare to the
words that I speake vnto the, fasten thē
in thine heart: and go to the prisoners of
thy people, speake vnto them, and say on
thys maner. Thus yͤ Lord God hath spo-
ken, whether ye heare or heare not. Wyth
that the spirit toke me vp. And I heard yͤ
noyse of a great rushing and remouing of
the most blessed glory of the Lord out of
hys place. I heard also the noyse of the
wynges of the beastes, that rushed one a-
gainst another: yea, and the ratling of the
wheles that were by thē, which rushing
and noyse was very great. Now when yͤ Eze.viii.a.
spirite toke me vp, and caryed me away, and.xi.d.
I wente wyth an heauy and a sorow-
full mynde, but the hande of the Lordes

XUM

D Lord comforted me right soone. And so in
Psalme. the beginning of ẏ moneth Abib, I came
cxxvii. a. to the prisoners that dwelt by the water
of Cobar and remained in ẏ place where
they wer:and so continued I among thẽ
vii.dayes,being very sory. And whẽ ẏ.vii.
dayes wer expired, ẏ Lord sayd vnto me:
thou sõn of mã, I haue made the a watch=
man vnto the house of Israell, therefore
take good hede to ẏ wordes of my mouth,
Ezechie. and geue thẽ warning at my commaun=
xxxiii. b. E dement. If I say vnto the concerning the
vngodly man, ẏ (without doubt) he must
dye, and thou geuest hym not warning,
nor speakest vnto hym that he may turne
from hys euil way, and so to lyue:thẽ shal
the same vngodly mã dy in hys own vn=
righteousnesse:but hys bloud will I re=
quire of thyne hand. Neuerthelesse, if thou
geue warning vnto the wicked, and yet
he forsake not hys vngodlinesse: thẽ shall
he dye in hys own wickednesse, but thou
Eze. xviii. hast discharged thy soule. Now, if a righ=
a. teous man go from hys righteousnesse, &
F do the thing that is euil: I wil lai a stum=
bling blocke before hym, and he shal dye,
bicause thou hast not geuẽ hym warning
yea, dye shal he in hys own synn, so that ẏ
vertue which he did before, shall not be
thought vpõ: but hys bloud wil I require
of thyne hand. Neuerthelesse, if thou ex=
hortest the righteous that he synn not, &
so the righteous do not sinn: thẽ shall he
lyue, bicause he hath receiued thy warnig
and thou hast discharged thy soule. And
ther came the hand of the Lord vpon me
and he sayd vnto me:stand vp, and go in=
to the field, that I may there talke wyth
the. So whẽ I had risẽ vp, and gone forth
into the field:behold, the glory of the lord
stode there, like as I saw it afore, by the
Ezec. i. a. water of Cobar. Thẽ fel I down vpõ my
Ezec. ii. a. face and the spirit came into me, which set
G me vp vpon my fete, and sayd thus vnto
me:go thy way and shut thy self in thyne
house. Behold, (O thou sonn of man) ther
shall chaynes be brought forth to bynde
the withall, so ẏ thou shalt not escape out
of them. And I wil make thy tong cleaue
so to ẏ roofe of thy mouth, that thou shalt
be dumm, and not be as a chider w them:
for it is an obstinate housholde. But whẽ
I speake vnto the, thẽ opẽ thy mouth, and
say: thus sayth the Lord God: whoso hea=
reth, let hym heare: whoso wyl not, let him
leaue, for it is an obstinate housholde.

The. iiii. Chapter.

The besiege of the citie of Jerusalem is signifi=
ed. The long continuaunce of the captiuity of Isra=
ell. An hunger is prophecied to come in ẏ captiuity.

THou sonn of man, take A
a tyle stone and lay it
before the, and describe
vpon it ẏ city of Jeru=
salẽ, how it is besieged
how bulwarkes and
strong diches are gra=
uẽ on euery syde of it:
describe also tẽtes, and
an host of mẽ roũd about it with engins
of warr. Moreouer, take an yron pann, &
set it betwixt the and ẏ city, in stede of an
yron wall. Thẽ set thy face toward it, be=
siege it, and lay ordinaunce against it to
winn it. Thys shalbe a tokẽ vnto ẏ house
of Israell. But thou shalt slepe vpon thy
left syde, and lay the synne of the house of
Israel vpon the. Certayne dayes appoin=
ted, thou shalt slepe vpõ that syde, & beare
their sinnes. Neuerthelesse, I wil appoint Da. ti
the tyme (to put of their sinnes) and ẏ nũ= B
ber of the dayes: the hundred & xc. dayes
must thou beare ẏ wickednesse of ẏ house
of Israell: whẽ thou hast fulfilled these
dayes lye down again, and slepe vpõ thy
ryght syde. xl. dayes, and beare the sinnes
of the house of Juda. A day for a yere, a Num
day (I say) for a yere wil I euer lay vpon c.
the. Therfore set now thy face against ẏ
besieged Jerusalẽ, and discouer thyne
arme, that thou mayst prophecy agaist it.
Behold, I wil lay chaynes vpon the, that
thou shalt not turne the from one syde to
another till thou hast ended ẏ dayes of
thy besieging. Wherfore take vnto thee
wheate, barly, beanes, growell sede, Mil= C
lium, and fitches, and put these together
in a vessell, and make the loues of bread
therof, according to ẏ number of ẏ dayes
that ẏ must lye vpon thy syde: that ẏ maist
haue bread to eate for. iii. hundred and. xc
dayes. And ẏ meat ẏ thou eatest shal haue
a certaine wayght appointed: namely, xx.
sicles euery day. Thys appointed meate
shalt ẏ eate daily, from ẏ beginning to the
ende. Thou shalt drynk also a certayne
measure of water: namely, ẏ sixt part of an
Hin shalt ẏ drynk dayly, frõ ẏ beginning
vnto the end. Barly cakes shalt ẏ eate, yet
shalt ẏ first tost them at a fier made with
mannes dong, that they may se it. And w
that sayd the Lord: euen thus shal ẏ chil=
dren

dre of Israell eate their defiled bread in yͤ
myddest of the Gentiles, among whom I
D wil scatter thē. Thē sayd I: Oh lord god:
behold, my soule was yet neuer stayned,
for fro my youth vp vnto this houre, I did
neuer eate of a dead carkasse, or of that
which was slain of wyld beastes, neyther
came ther euer any vncleane flesh in my
mouth. Wherunto he answered me, and
sayd: well thē, I wyll graunt the to take
cowes dong for the dong of man, and to
Eze. v. b. roste the bread withall before them. And
e. xiiii. b. he sayd vnto me: beholde, thou sonn of mā,
iiii. Kin. I wil minish al the prouision of bread in
xxv. a. Ierusalē, so that they shall weigh their
bread, and eate it with scarcenesse: but as
for water, they shal haue a very litle mea-
sure therof to drinke. And whē they haue
no more bread, nor water, one shalbe de-
stroyed with an other, and famish awaye
for their wickednesse.

The. v. Chapter.

The rydole of the heares, by which is signified the destruction of the people. The causes of the anger of God towarde the people.

A O Thou sonn of man, take thē thē
a sharpe knyfe: namely, a rasour.
Take that and shaue the heere
of thy head and beard. Thē take
the scales and yͤ weight, and deuide the
heere a sonder. And after thou hast accō-
plished the dayes of yͤ siege: burne yͤ third
part therof in yͤ fier in yͤ middest of yͤ city,
and cut the other third part in peces with
Ie. vii. b. a knife. As for yͤ third part that remaineth
cast it in yͤ winde, and I wil draw out the
sweard after them. Yet afterwarde take a
litle of the same, and bynde it in thy coote
lapp. Thē take a curtesie of it and cast it
in yͤ middest of the fier, and burn it in the
fier: out of the same fier shall there goe a
flame vppon the whole house of Israell.
Moreouer thus sayth the Lord god: thys
same is Ierusalē. I set her in the middest
of the heathē, and nations that ar round
B about her: but she hath despised my iudge
mentes more thā the Gētiles themselues
and broken my commaundements more
thā yͤ nations that lye round about her.
For they haue cast out myne ordinaun-
ces, and not walked in mi lawes: therfore
Le. xviii. thus saith the Lord God: forsomuch as ye
b. haue bene more augmented in numbre
of people, thā the heathē that dwel round
about you: and ye haue not walked in
my lawes, neyther haue ye kepte myne
ordinaunces, & ye haue not liued so righ-
teously as the heathen that are rounde a-
bout you. Therfore thus sayth the Lord.
I will also come vpō the, I my self, I say:
for in yͤ middest of thee wil I sit in iudge- C
ment in yͤ sight of yͤ heathē, and wil han-
dle the of such a fashion as I neuer did be-
fore, and as I neuer will do frō that tyme
forth, and that bicause of all thyne abo-
minatiōs. For in the, fathers shalbe faine Deuter.
to eate their own sonnes and the sonnes xxviii. e.
their own fathers. Such a court wyll I Tre. iiii.
kepe in thee, and yͤ whole rēnaunt of thee b.
will I scatter into all the wyndes. Wher- iiii Kin.
fore, as truly as I lyue (sayth the Lord xvi. f.
God) seing thou hast defiled my Sanctu-
ary, with al maner of abhominatiōs, and
with all thy shamefull offences: for thys
cause wil I also destroy the. Myne eye shal
not ouerse the, neither will I spare the.
One third part within the shal dye of the Ier. xv. a
pestilence and of hunger: another third
part shalbe slain down, round about the.
with the sweard: the other third part, that
remaineth, wil I scatter abrode towarde
al the wyndes, and draw out the sweard
after thē. Thus I will perfourme my in-
dignation, and set my wrath against thē, D
and ease my selfe. So that when I haue
fulfilled myne anger against them, they
shall know that I am the Lord, which w
a feruent gelousy haue spoken it. Moreo-
uer, I wil make the waste and abhorred,
before al the heathē that dwel about the;
and in the sight of al them that go by the,
so that when I punish the in my wrath,
in mine anger, and with the plague of my
whole displeasure: thou shalt be a very ab
homination, shame, a gasyng and won-
dryng stocke, among the heathē that lye
about thee. Euen I the Lord haue spokē
it, and it shal come to passe, when I shote
among them the perilous dartes of hūger
which shalbe but death. Yea, therfore shal Ez. xiiii. e.
I shote them, bicause I wil destroy you: I
will encreace hunger, minish al the proui-
sion of bread amōg you. Plages and mi-
sery will I send you: yea, and wylde bea-
stes also to destroy you. Pestilence and
bloudshedding shall come vpon you, and
the sweard will I bryng ouer you. Euen
I the Lord haue sayd it.

The. vi. Chapter.

He sheweth that the people shalbe plaged for the sinne of idolatrie. He prophecieth the repentaunce of the remnaunt of the people, & their deliueraūce. The destruction of the frowarde is prophecyed.

A And ẏ word of ẏ lord came vn-
to me, saying: thou sõn of mã,
turne thy face to ẏ mountai-
Ezechiel. xxxvi.a. nes of Israell, ẏ thou mayest
prophecy vnto thẽ, and say:
heare ẏ worde of ẏ Lord god. O ye moun
taines of Israell: thus hath ẏ Lorde God
spoken to the mountaines, hilles, valleies
and dales. Behold I, I my selfe I say, wil
bring a sweard ouer you, & destroy your
hye places: I wil cast down your aulters,
and breake down your ymages. Your
slain mẽ wil I lay before your goddes, &
the dead carcasses of ẏ children of Israell
wil I cast before their ydols: your bones
wil I destroy rounde about your aulters
and dwelling places. The cities shalbe de
solate, ẏ hyl chapels layed waste: your aul
ters destroyed & brokẽ, your goddes cast
down, & taken away, your temples layed
euen with the grounde, your one workes
cleane rooted out. Your slain men shal lie
B amõg you, ẏ ye may learne to know, how
that I am ẏ Lord. Those ẏ be among you
and haue escaped ẏ sweard wil I leaue a-
mong ẏ Gentiles, for I wil scater you a-
mong ẏ nations. And they that escape of
you shal thinke vpon me among the hea-
then, where they shalbe in captiuitie. As
for ẏ whorish & vnfaythful heart of theirs
wherwith they runn away fro me, I wyl
breake it, yea and put out those eyes of
theirs, ẏ commit fornication with their
ydols. Thẽ shal they be ashamed & disple-
sed w their selues, for ẏ wickednesses and
abhominations which they haue done: &
shal learne to know ẏ I am ẏ Lord how
C that it is not in vaine, ẏ I ẏ Lord spake,
to bryng such misery vpon thẽ. The Lord
sayd moreouer vnto me: smite thine han-
des together, and stampe with thy fete,
and say. Wo worth al ẏ abhominations &
wickednesses of ẏ house of Israel, for bi-
cause of thẽ they shalperish with ẏ sweard
with hunger, and with pestilence. Whoso
is farr of shal dye of ẏ pestilẽce, he that is
nye at hande, shal perish with ẏ sweard: &
the other that remaine and that ar besie-
ged shal dye of hunger. Thus wil I satis-
D fie my wrathfull displeasure vpon them.
And so shal ye learne to know that I am
the Lord, whẽ your slain men lye among
your ydols, and about your aulters, vpon
all hye hylles and toppes of mountaines,
among al grene trees, among all thicke
okes, euen in the places where they dyd
sacrifice to al their ydols. I wil stretche
myne hand out vpon them, and wil make
the land wast. So that it shal lye desolate
and voyde, from the wildernesse of Deb-
lothah forth, thorow all their habitations
to learne them for to know, ẏ I am ẏ lord.

The. vii. Chapter.

The ende of all the lande of Israell shal sodainly come. The cause of the destructiõ therof. The Prophet is commaunded to shew the summe of ẏ euils that are at hande.

The worde of ẏ Lord came A
vnto me on thys maner:
thee I call, O thou sonne
of man. Thus sayth the
Lord God vnto the lande
of Israell: the ende com-
meth vpon ẏ lande of Is-
raell: yea, verely the ende commeth vpon
all the foure corners of ẏ lande. But now
shall the ende come vpon thee, for I wyll
sende my wrath vpon the, and wil punish
thee according to thy wayes, and reward
thee after al thyne abhominatiõs. Myne Eze.viii
eye shal not ouerse thee, neyther wyll I and.ix.c
spare thee, but rewarde thee according to
thy wayes, & declare thine abhominatiõs
Then shal ye know that I am the Lord.
Thus sayth ẏ Lord God: Behold, one mi-
serie and plague shal come after another,
the ende is here. The end (I say) is come,
it watched for thee: behold, it is come al- B
ready, thy destructiõ is earely come agaist
thee, that dwellest in the lande. The time
is at hande, ẏ day of sedition is hard by, &
the cry shal not be as ẏ sounding againe
of ẏ mountaines. Therfore I will shortly
poure out my sore displeasure ouer thee, &
fulfil my wrath vpõ thee. I wil iudge the
after thy wayes, and recompence thee all
thy abhominations. Myne eye shall not
ouerse thee, nether wil I spare thee, but Eze.viii
rewarde thee after thy wayes: and thyne and.ix.c.
abhominatiõs shalbe punished in ẏ mid- C
des of thee, to learne you for to know how
that I am ẏ Lord ẏ smiteth. Behold, the
day is here, ẏ day is come, ẏ houre is rũne
out, ẏ rod florisheth, pride wareth grene,
malitious violẽce is growen vp, & the vn-
godly warẽ to a staffe. None of them shall
remain ouer, none of their riches, not one
of their sede, & no lamẽtatiõ shalbe made
for thẽ. The tyme cõmeth, ẏ day draweth D
nye. Whoso byeth, let him not reioyce: he ẏ i.Cor.vii
selleth, let him not be sory: for why? Trou- b.
ble shall come in ẏ middest of them all: so Ier.xx.i.
that ẏ seller shal not come againe to the i.Thess
thyng ẏ he solde: although their life be v.a.
yet with the liuing. For whẽ the prophe-
cie was preached vnto all ẏ people, none
turned

turned from their sinne, and no man toke
strength to hym against his wickednesse
E to saue hys own lyfe. The trompets shall
ye blow, & make you already, but no man
shall go to ẏ battail, for I am wroth wyth
all ẏ whole multitude. The sweard shalbe
without, pestilẽce and hunger within: so
that whoso is in the fielde shalbe slayne
with the sweard: and he that is in ẏ citie*
shall perish with hunger and pestilence.
And such as escape, and flee from among
them, shalbe vpon the hilles, lyke as the
doues in ẏ fielde: euery one shalbe afrayd,
bicause of his own wickednesse. All hãdes
shalbe let down, & al knees shalbe weake
as the water, they shall girde themselues
with sackecloth, feare shall fall vpon thẽ,
their faces shalbe confounded, and their
F heades balde: their siluer shall they caste
forth in the stretes, and their golde shalbe
despised: yea, their siluer and golde maye
not deliuer them, in the day of the fearefull
wrath of the Lord: They shall not satisfye
their hungry soules, neither fil their emp-
ty bellies therwith: For it is become their
own decay thorow their wickednes. And
their beautiful costly ornament that god
had ordeined to be their great glory, in it
they haue set vp abhominatiõ vnto their
ydols. For thys cause will I make them
and it to be abhorred. Moreouer, I wyll
geue it into the handes of the straungers
to be spoyled: and to the wycked for to be
robbed, and they shall destroy it. My face
wyll I turne from them, my treasury shal
be defiled: for the theues shall go into it, &
suspende it. Make a chaine for the lande
is whole defiled with vnrighteous iudge
ment of innocent bloud, and the city is ful
G of violent oppression. Wherefore I wyll
bryng the most cruell tiraunttes from a-
mong the heathen, to take their houses
in possession. I will make ẏ pompe of the
proude to ceasse, and their Sanctuary
shalbe defiled. When thys trouble cõmeth
they shall seke peace, but they shall haue
none. One mischiefe & sorow shall folow
another, & one rumoure shall come after
another. Then shall they seke visions in
vayne at their Prophetes. The law shal-
Jeremy. xxviii. c. be gone from the Priestes, and wysdome
from ẏ elders. The kyng shall mourne, ẏ
prynces shalbe clothed wt heauinesse, and
the hands of ẏ people in ẏ lande shall tre-
ble for feare. I will do vnto them after
their own wayes, according to their own
iudgementes wil I iudge them: to learne
them for to know that I am the Lord.

The.viii.Chapter.

An apperaunce of the similitude of God. Eze-
chiel is brought to Jerusalem in the spirite. The
Lord sheweth the Prophete the ydolatries of the
house of Israell, and the sely of the priestes.

IT happened, that in ẏ sixt yere, A
the fifth day of ẏ sixt moneth, I
sat in my house, and the lordes,
of the counsaill of Juda wt me.
and the hande of the Lord God fell euen Eze.i.c.d
there vpon me. And as I loked vp, I saw
as it wer a lykenesse of fier frõ hys loynes
downward: and from hys loines vpward,
it shined maruelous cleare, and lyke an
angel to loke vpon. This similitude stret-
ched out an hand and toke me by the hee- B
ry lockes of my head, & the spirit lift me vp Eze.iii.d and.xii.d
betwixt heauẽ and earth: & brought me
in a vision to Jerusalẽ, into the entry of ẏ
inner port ẏ lyeth toward ẏ North: there
stode an ymage wt whom he that hath all
thynges in hys power, was very wroth.
And behold, ẏ glory of the God of Israell
was in ẏ same place: euen as I had sene Eze.i.a.
it afore in ẏ fielde. And he sayd vnto me:
thou sonne of man, O lyft vp thyne eyes,
and loke toward the North. Then lyft I C
vp myne eyes toward the North: and be-
hold, beside the port northward, ther was
an aulter made vnto the ymage of prouo-
cation in the very entring in. And he sayd
furthermore vnto me: thou sonne of man,
seest thou what these do. Seest thou the
great abhominations that the house of
Israell committeth in thys place, to driue
me frõ my Sãctuary? But turne thee a-
bout, & thou shalt se yet great abhomina-
tions. And wt that brought he me to the
court gate: & when I loked, beholde, there D
was an hole in ẏ wall. Then sayd he vnto
me: thou sonne of man, digge thorow the
wall. And whẽ I digged thorowe ẏ wall:
behold, there was a dore. And he sayd vn-
to me: go thy way in & loke what wycked
abhominations they do here. So I went
in & saw: and behold, there wer al maner
ymages of wormes and beastes, all ydols
and abhominations of the house of Isra-
ell, paynted euery one rounde about the
wall: there stode also before the ymages,
lxx. Lordes of ẏ counsell of ẏ house of Is- Ex.xxiiii.
raell: & in ẏ middest of them stode Jaaza- a.
nia, ẏ sonne of Saphan. And euery one of Nu.xi.d.
the had a censour in hys hande, & out of E
the insence there went a smoke, as it had Iob.xxii.
bene a cloude. Then sayd he vnto me: thou b.
sonne of man, hast ẏ sene what the sena- Esa.xxix
tours of ẏ house of Israel do secretly, euery c.
one in hys chamber? For they saye: Tush, Je.xxiii.b Eze.ix.c.

the Lord seeth vs not, the lord regardeth
not ẏ world. And he sayd vnto me: turne
thee yet again, and ẏ shalt see yet greater
abhominations that they do. And wt that
he brought me to the dore of the port of ẏ
lordes house toward ẏ north. And behold
there sat women mourning for Tamus.
Thē sayd he vnto me: hast thou sene this
F thou sonne of man? Turne thee about, &
thou shalt see yet greater abhominatiōs
than these are. And so he brought me into
the inwarde court of the Lordes house:
and behold, at ẏ port of the Lordes house
betwixt the fore entry and ẏ aultar, there
were .xxv. men, that turned their backes
vpon the temple of the Lord, and their fa-
ces toward ẏ East, and these worshipped
the Sunne. And he sayd vnto me: haste
thou sene thys, thou sōne of mā? thinketh
the house of Juda that it is but a trifle, to
do these abhominations here? Should
G they fill the lande ful of wickednesse, and
vndertake to prouoke me to anger? yea,
and purposely to cast vp their noses vpon
me? Therfore will I also do some thing in
(Pro.i.c.) my wrathful displeasure, so that mine eye
(Jer.xi.b,) shal not ouer see thē, neither will I spare
(e,xxiiii,b) them. Yea and though they cry in myne
(Mic.iii.a) eares with a loude voyce yet will I not
heare them.

The .ix. Chapter.

The destruction of ydolaters, and the conuersion of the righteous. They that shalbe saued are marked. They that are vnmarked are slayne. A complaynt of the Prophete for the destruction of the people.

A He cryed also wt a loude
voyce in myne eares, say-
ing: come here ye rulers
of ẏ citie, euery mā wt hys
weaponed hande to the
slaughter. Then came
there .vi. men out of the
strete of ẏ vpper port toward ẏ north and
euery mā a weapō in his hād to ẏ slaugh-
ter. There was one amongest them ẏ had
on him a linnē raymēt, & a wryters inck-
horne by hys side. These wēt in, and stode
beside ẏ brasē aulter: for ẏ glory of ẏ Lord
was gone away from the Cherub which
was vpon hym, & was come down to the
B threshold of ẏ house: & he called ẏ mā that
(Exo.xl.c.) had ẏ lynnen raymēt vpon hym, and the
(Nu.ix.c.) writers ynckhorne by his syde, and ẏ lord
(iii. King.) sayd vnto hym: go thy way thorow ẏ citie
(viii.b.) of Jerusalē, and set a marke vpon ẏ fore-
heades of thē that mourne & are sory for
all ẏ abhominations that be done therin.
And to ẏ other he sayd, ẏ I might heare.
Go ye after hym thorow ẏ citie, slay, ouer-
see none, spare none: kil and destroy both
olde men and yong, maydēs, childrē and
wyues. But as for those, ẏ haue ẏ marke
vpon thē, see ẏ ye touch thē not: and begin
at my Sanctuary. Thē they began at the
elders, which wer in ẏ temple, for he had C
sayd vnto thē: When ye haue defiled ẏ tē- (Jud.i.)
ple, and filled ẏ court with ẏ slayne, then (Je.xxv.)
go your wayforth. So they went out, and (i.Pe.iiii.c.)
slue down thorow ẏ citie. Now whē they
had done ẏ slaughter, and I yet escaped:
I fell down vpon my face, & cryed saying:
O lord god, wilt ẏ thē destroy al ẏ residue
of Israell, in thy sore displeasure ẏ thou
hast poured vpō Jerusalē? Then sayd he
vnto me: the wickednesse of ẏ house of Is- D
rael & Juda is very great, so that ẏ lande
is ful of bloud, & ẏ city ful of vnfaithfulnes
For they say: tush, ẏ lord regardeth not the (Ez.viii.c.)
earth, he seeth vs not. Therfore will I vpō
thē, myne eye shal not ouersee thē: nether (Eza.vii.c.)
will I spare thē, but will recompēce their (Ez.viii.)
wickednes vpō their heades. And behold
the man ẏ had ẏ lynnē rayment vpō hym, (Ez.xi.)
and ẏ writers ynckhorne by his syde, told
al ẏ matter how it happened, & sayd: lord,
as ẏ hast cōmaunded me, so I haue done.

The .x. Chapter.

Of the man that toke hote burning coles out of the middle of the wheles and of the Cherubins, in token of the burning of Jerusalem. A rehearsal of the vision of the wheles, of the beastes, and of the Cherubins.

And as I loked, behold, in the I
firmament that was aboue ẏ
Cherubins there appeared ẏ
similitude of a stoole of Sa-
phir vpon them: then sayd he (Ez.i.d.)
that sat therin, to hym that had the linnē
rayment vpon hym: crepe in betwene the
wheles ẏ are vnder ẏ Cherubins, & take
thyne hande full of hote coales out from
betwene ẏ Cherubins, and cast thē ouer
the citie. And he crept in, ẏ I myghte see.
Now ẏ Cherubins stode vpon the ryght
syde of ẏ house when ẏ man went in, and
the cloude fylled ẏ inner court. But ẏ glo- (ii. Par.)
ry of ẏ Lord remoued from ẏ Cherubins, (vii.a.)
and came vpon ẏ threscholde of the house:
so that ẏ temple was full of cloudes, & the
court was full of ẏ shyne of ẏ Lordes glo-
ry: Yea, and ẏ sounde of ẏ Cherubins win-
ges was heard into the forecourt, like as
it had bene the voice of the almightie god
when he speaketh. Now whē he had bid-
den the man that was clothed in lynnen
to go and take ẏ hote coles from ẏ middst
of

of the wheles which were vnder the Che
rubins:he went and stode besyde ÿ whe-
B les. Then the one Cherub reached forth
hys hand from vnder ÿ Cherubins, vn-
to the fire that was betwene the Cheru-
bins,and toke therof, and gaue it vnto
hym that had on ÿ linnen raymēt,in hys
hande:which toke it,and went out. And
vnder the wynges of ÿ Cherubins,there
appeared ÿ likenesse of a mannes hand.
I saw also foure wheles beside the Che-
rubins,so ÿ by euery Cherub there stode
a whele. And the wheles were(to loke v-
pon)after ÿ fashion of the precious stone
of Tharsis:yet,(vnto the sight)they wer
all foure of one fashion , as if one whele
had bene in another. When they went
forth, they went all foure together, not
turning about in their going. But wher
the first went,thither went they after al
C so,so ÿ they turned not about in their go
ing. Their whole bodyes,their backes,
their hands & wynges,yea and ÿ wheles
also,were al ful of eyes rounde about thē
all foure. And I heard hym cal ÿ wheles
Euery one of them had foure faces, so ÿ
Eze.i.b. the one face was the face of a Cherub,
the second of a man,ÿ third of a Lion,the
fourth of an eagle, and they were lifted
vp aboue. Thys is the beast that I sawe
at the water of Cobar. Now when the
Cherubins went,the wheles went wyth
them:and whē ÿ Cherubins shoke their
winges to lift themselues vpward ,the
wheles remained not behynde,but were
with thē also. Shortly when they stode,
these stode also. And whē they wer lifted
D vp,the wheles were lift vp also w them:
Eze.xi.d. for the spirite of lyfe was in the wheles.
xliii.b. Then the glory of the Lord was lift vp
from the threshoulde of the temple, and
remained vpon the Cherubins: And the
Cherubins flackered with their winges
and lift themselues vp from the earth: so
that I saw when they went,& the wheles
with them. And they stode at the east side
of the port that is in the house of the lord.
So the glory of the Lord was vpon thē.
Thys is the beast that I saw vnder the
God of Israell, by the water of Cobar.
And I perceiued that it was the Cheru-
bins. Euery one had foure faces, & euery
one foure winges,and vnder their wyn-
ges,as it wer mennes handes. Now thē
figure of their faces was euen as I had
sene them by the water of Cobar, and so
was the countenaunce of thē. Euery one
in hys going went straight forwarde.

The .xi. Chapter.

Who they were that seduced the people of Israell,against these he prophecieth, shewing them how they shalbe dispersed abrode. The renuing of the heart commeth of God,otherwise can we not walke in hys commaundementes. He threateneth them that leane vnto their own counsels.

MOreouer, the spirit of the Lord A
lift me vp, and brought me vnto
the east port of the Lordes house
And beholde, there were .xxv. mē
vnder the dore, amōg whom I saw Iaa-
zaniah the sonne of Azur, and Pheltiah
the sonne of Bananiah, the rulers of the
people. Then sayd the Lord vnto me.
Thou sonne of man,these men ymagine
mischiefe , and a wicked counsaile take
they in thys citie, saying: Tush: there is
no destruction at hand,let vs builde hou-
ses: thys Ierusalē is ÿ cauldron, and we
be the flesh. Therfore shalt thou prophecy
vnto them:yea, prophecy shalt thou vnto
them,O sonne of man. And with that fell
the spirit of the Lord vpon me, and sayd
vnto me: Speake, thus sayth the Lord: B
On thys maner haue ye spoken (O ye
house of Israell)and I know the ymagi-
nations of your hartes. Many one haue
ye murthered in thys citie, and filled the
stretes full of the slaine. Therfore thus
sayth the Lord God: the slaine men that
ye haue layd on the grounde in thys citie, Eze.xxiiii.a.
are the flesh,and thys citie is ÿ cauldron:
but I wil bring you out of it:ye haue fea- Mat.xxvi.
red ÿ sweard,and I wyll bryng a sweard
ouer you sayth ÿ Lord God. I wyll driue
you out of thys citie,and deliuer you into
your enemies hande,and wyl condemne
you. Ye shalbe slaine in all the coastes of
Israell. I wyl be auēged of you:to learne
you to know that I am ÿ Lord. Thys ci-
tie shal not be your cauldron,nether shall
ye be the flesh therin:but in the coastes of
Israell wyll I punish you, that ye may
know that I am ÿ Lord: in whose com-
maundementes ye haue not walked,nor
kept hys lawes:but haue done after ÿ cus-
tomes of ÿ heathē, that lye rounde about Le.xviii.a.
you. Now whē I preached,Pheltiah the
sonn of Bananiah dyed. Thē fel I down De.xii.b.
vpon my face and cryed w a loude voyce, C
saying: O Lord God, wilt thou thē vtter-
ly destroy all ÿ remnaunt in Israell: And
so ÿ word of ÿ lord came vnto me on this
maner:thou sonn of man,thy brethrē,thy
kinsfolke, and the whole house of Iuda
which dwel at Ierusalem,say: Withdraw
ye farre from ÿ Lord,for ÿ lande is geuē
vs in possession. Therfore tell them: thus
sayth

saythe the lord god: I wil sende you far of
among the gentiles, & scater you among
the nations, & I will halow you but a li-
tle, in the landes where ye shal come. Tel
them also, thus sayth ye Lord God: I will
gather you againe out of ye nations, and
bryng you from the cōtries wher ye be
scatred, and wil geue you the land of Is-
D raell again. And they shall come thither:
Ie.xxxi.f. and they shall take away al their ydols,
Ezechie. and all their abhominations frō thence.
xxxvi.f. And I will geue you one heart, & I wyll
plant a new spirit within your bowels.
That stony heart wil I take out of your
body, and geue you a fleshly heart, that ye
may walke in my commaundementes, &
kepe mine ordinaunces, & do thē: that ye
may be my people, and I your God. But
loke whose hartes are disposed to follow
their abhominations & wicked liuinges
those mennes dedes will I bryng vppon
their own heades, sayth ye Lord God. Af-
ter thys dyd the Cherubins lift vp their
winges, & the wheles went wt them, and
Eze.x.c. the glory of the lord was vpon them. So
e.xliii.a, the glory of the lord wēt vp frō ye middest
of the citie, and stode vpon the mount of
Eze.iii.b. the citie, towarde the East. But ye wynde
e,viii,a. toke me vp, and in a vision (which came
by the spirit of god) it brought me again
into Chaldea among ye prysoners. Then
the vision yt I had sene, vanisshed awaye
fro me. So I spake vnto the prysoners
all the wordes of the lord, which he had
shewed me.

The.xii.Psalme.

The parable of the vessels of ye captiuitie. The exposition of the parable, by which the taking of king zedekiah is signified Another parable wherby the distresse of hunger and thirst is signified.

A The word of ye lord came vnto
Esa.vi.b. me, saying: thou sonn of mā,
Mat.xiii thou dwellest in the midst of
b. a froward houshold: whiche
Mar.iiii. haue eyes to see, & yet se not:
a.
Lu.viii,b eares haue they to heare, & yet heare they
Act.xviii, not, for they are an obstinate housholde.
d. Therfore (O thou sonne of mā) make thy
Ro.xi.b. geare ready to flit, & go forth by faire day
light, yt they may see. Yea, euen in their
sight shalt yu go frō thy place, to another
place: if peraducture they will consider, yt
they be a disobediēt houshold. Thy geare
that yu hast made ready to flyt wall, shalt
thou beare out by faire day light, yt they
may see: & thou thy self shalt go forth al-
so at euē in their sight as a mā doth whē
he flyteth. Dig thorow the wal, that they
may see, & beare thorow it ye same thyng
that yu tokest vp in their sighte. In their
sight shalte thou beare vpon thy shoul-
ders, and cary it forth in the darke. Hyde
thy face yt thou see not ye earth, for I haue
made thee a shewtoken vnto ye house of
Israell. Now as ye lord cōmaūded me, so
I did: the geare that I had made ready,
brought I out by day, At euen I brake
down an hole thorow ye wal wt my hand:
and whē it was darke, I toke the geare C
vpō my shoulders, and bare them out in
their sight. And in ye morning came the
word of ye lord vnto me, saying, thou sōne
of man, if Israell ye frowarde housholde
aske thee, and say: what dost thou there?
Thē tell them. Thus sayth the lord god:
Thys punishmēt toucheth ye chief rulers
at Jerusalem, and al ye house of Israell yt
dwel among them. Tel them: I am your
shewtoken: like as I haue done, so shal it
happen vnto you. Flit shal you also, & go
into captiuitie. The chiefest yt is among
you shal lade his shoulders in the darke,
and get hym away. He shal break down D
the wall, to cary stuffe there thorowe: he
shal couer hys face yt he see not ye ground
with hys eyes: My line will I sprede out
vpon hym & catch hym in my net, & carye
hym to Babilon in the lande of ye Chal-
dees, which he shall not see, and yet shall
he dye there. As for all hys helpers and
al hys hostes yt be about hym, I wil scat-
ter, them toward al the windes & drawe
out a sweard after thē. So whē I haue
scatered them among ye heathen, & stra-
wed them in ye landes, they shall know,
that I am ye lord. But I wil leaue a litle
number of them frō the sweard, hunger
and pestilence, to tell al their abhomina-
tions amōg the heathē, wher they come:
that they may know, how that I am the
lord. Moreouer, ye word of the lord came E
vnto me, saying: thou sonne of man, wt a
fearefull trembling shalt thou eate thy
bread, wt carefulnesse & sorow shalt thou
drynke thy water. And vnto ye people of
the lande speake yu on thys maner: thus
sayth the Lord God, to them that dwell
in Jerusalem, and to ye lande of Israel: ye
shall eate your bread wt sorow, and drink
your water wt heauinesse. Yea the lande
with ye fulnesse therof shalbe layd waste,
for ye wickednesse of them yt dwell therin.
And ye cities that now be well occupyed
shalbe voyde, and ye land desolate: that ye
may know, how that I am the Lord. Yet
came the worde of the Lorde vnto me a-
gaine,

gayne,saying:Thou sonne of man, what
maner of bywordeis that,which ye vse in
F the lãd of Israel, saying:Tush,seing that Psal.
the dayes are so slacke in comming,al the
visions are of none effect.Tel them ther-
fore,thus saith the lord god:I wyll make
that bywoorde to ceasse, so that it shal no
more be commonly vsed in Israel.But say
this vnto them:the daies ar at hand that
euery thing which hath bene prophecyed
shall be fulfilled.There shall no vision be
in vaine, neyther any Prophecye false a-
mong the children of Israel:For it is I ye
lord that speake it:and whatsoeuer I the
lord speake,it shalbe perfourmed,and not
G be slacke in comming. yea,euen in youre
daies(O ye frowarde houshold)wil I de-
uise some thyng,& bryng it to passe sayth
the lorde God.And the worde of the lorde
came vnto me,saying:Beholde,thou sõne
of manne.The house of Israel sayeth on
this maner.Tush,as for the vision that he
hath sene,it will be many a day or it come
to passe.It is farr of yet,the thing that he
prophecieth.Therfore say vnto thẽ:Thus
saith the lord God.All my wordes shal no
more be slacke.Loke what I speake,that
same shall come to passe,saith the lorde.

The.xiii.Chapter.

The word of the lorde against false Prophetes, which teache the people the counsailes of their own hartes.

A THe word of the lord came vn-
to me,saying:Thou sonne of
man:Speake, prophecye a-
gainst those Prophetes that
preache in Israell: and saye
thou vnto them that prophecy out of their
Ezek.xiiii. own hartes: Heare the worde of the lord:
thus saith the lord god:Woe be vnto those
foolysh prophetes that folowe theyr own
spirit,and speake where they see nothing.
O Israell, thy prophetes are lyke the fox-
es vpon the dry fielde:For they stand not
in the gaps,neyther make they an hedge
for the house of Israell,that men myghte
abide the battel in the day of the Lorde.
Iere.xxiii. Vaine thynges they see,and tell lies, to
maintain their preachinges withal.The
Lord(say thei)hath spoken it,when in ve-
ry dede the lord hath not sent them.Vain
visions haue ye seen,and spokẽ false pro-
phecies,when ye say:the lorde hath spokẽ
it,wheras I neuer sayd it.Therfore thus
sayeth the lordeGod:Bicause your words
B be vaine,and ye seke out lyes.Beholde,I
wyll vpon you,sayth the lorde.

Mine handes shall come vpon the pro-
phetes that looke out vayne thinges,and
preache lyes:they shal not be in the coun-
sell of my people,nor written in the booke
of the house of Israell,neyther shall they
come in the lande of Israell:that ye maye Iere.viii.b.
know how that I am the lorde god.And
that for bicause they haue deceyued my
people,and tolde them of peace,where no
peace was.One setteth vp a wal,and thei
daube it with loose clay.
Therfore tel them which daube it with
vntempered morter, that it shall fall.For
there shall come a great showre of rayne Mat.vii.
great hayle stones shall fall vpon it,and a
sore storme of winde shal breake it,so shal
the wall come downe. Shall it not then
be sayd vnto you:where is now your mor-
ter ye ye daubed it withal:Therfore thus
sayeth the lorde god.I will breake out in
my wrathfull displeasure with a stormye
wynde,so that in myne anger there shall
come a mighty showre of rayne,and hail-
stones in my wrathe to destroye withall.
As for the wall that ye haue daubed with C
vntempered morter,I will break it down
make it euen with the ground:so that the
foundation therof shal remoue,and it shal
fall:yea,and ye your selues shall perish in
the middest thereof: to learne you for to
know,that I am the Lorde. Thus wil I
perfourme my wrath vpon this wall,and
vpon them that haue daubed it wyth vn-
tempered morter,and then wyl I say vn-
to you:the wall is gone, and the daubers
are away. These are the prophetes of Is-
rael,which prophecy vnto the citie of Ie-
rusalem,and loke out visions of peace for
them,where as no peace is,sayth the lord
god.Wherfore,(O thou sonne of man)set
thy face against the daughters of thy peo
ple,whiche prophecye oute of theyr owne
hartes, & speake thou,prophecy agaynste
thẽ,& say:Thus sayth the lorde god.Woe D
bee vnto you , that sowe pillowes vnder
armeholes,and bolsters vnder the heads Esay.v.c
bothe of yong and olde, to catche soules Mich.iii.b
withal.For when ye haue gotten ye soules
of my people in your captiuitie,ye promise
them lyfe,& dishonor me to my people for
an handful of barly,and for a pece of bred
whẽ ye kil the soules of them that die not,
and promise life to them yt liue not:Thus
ye dissemble with my people, yt beleueth
your lies.Wherefore thus saieth the lorde
God.Beholde,I wil also vpon ye pillowes,
wherewith ye catche the soules in flying:
them wil I take from your armes,and let

 the

the soules go that ye catch in flying, your bolsters also wil I teare in peces, and deliuer my people out of your hands, so that they shall come no more in your hands to be spoyled, and ye shal know that I am ẏ lord. Seing that with youre lies ye discomfort the hart of the righteous, whō I haue
Ose iiii. b not discomforted: Again, forsomuch as ye corage ẏ hand of the wicked, so ẏ he maye not turne from his wicked way and liue, therefore shall ye spye out no more vanity nor prophecy your owne gessinges: for I wyl deliuer my people out of your hand, ẏ ye may know how that I am the lord.

The. xiiii, Chapter.

The lorde denieth his woorde to the people for their sinnes sake. The despisers of the woorde doth the lord sometime deceiue by false prophets. A cōfort of them that fled vnto Babilon.

A Eze. xx. a. THere resorted vnto me certaine of the elders of Israell, and sat downe by me. Then came the word of ẏ lord vnto me, saying: thou sonne of mā these men beare their vnclennes in theyr harts, and go purposely vpon ẏ stumbling block of their own wickednesse: should I then answere at theyr request? Therfore speake vnto them and say: thus sayth the lorde God: Euerye manne of the house of Israell, that beareth his vncleane ydols in his harte, purposyng to stumble in hys owne wyckednesse, and commeth to a Prophete, to enquire anye thyng at me by him: vnto that manne will I the lorde my selfe geue aunswere, accordyng to the multitude of his Idols: that the house of Israel may be snared in their own harts, bicause they be cleane gone from me, for their abhominations sakes. Wherfore tel
B the house of Israel: thus sayth the Lord ẏ
Eze. xx. c. god: Be couerted, forsake your ydols, and turne your wayes from your filthinesse, & turne your faces from al your abhominations. For euery man (whether he be of ẏ house of Israel or a straunger) that soiorneth in Israel, whiche departeth fro me, & caryeth Idols in his harte, purposyng to go stil stumbling in his own wickednesse & commeth to a prophet, for to aske counsell at me through hym, vnto ẏ man wil I the lorde geue aunswere, by mine owne
C self. I wil set my face against that man, & will make him to be an example for other yea, and a common bywordd, and will rote him out of my people, that he may knowe iii. Re. xxii
howe that I am the Lorde. And yf that Prophete bee deceiued, when he telleth Iob. xii. c.
him a woorde, then I the Lorde my selfe haue deceyued that Prophete: and wyll stretche out myne hande vppon hym, to roote hym oute of my people of Israell, and they bothe shalbee punished for theyr wickednesse. According to the sinne of hym that asketh, shall the synne of the Prophete bee: that the house of Israell be ledde from me throughe erroure, and D
bee no more defyled in theyr wickednesse: but that they maye bee my people, and I theyr God, sayeth the Lorde God. And the woorde of the Lorde came vnto me, saying: thou sonne of man, when the land sinneth againste me, and goeth foorth in wyckednesse: I will stretche oute myne hande vpon it, and destroy all the prouysion of theyr bread, and send dearth vpon them, to destroye manne and beast in the Eze. iii.
land. And though Noe, Daniel, and Iob, and. vii.
these thre menne were among them, yet Iere. xv. a
shall they in their righteousnesse delyuer E
but theyr owne soules, sayeth the Lorde God. Yf I bring noysome beastes into the lande to waste it vp, and it bee so desolate, that no man maye goe therein for beastes: if these thre men also were in the land, as truely as I liue (saith ẏ lord god) they shal saue neither sonnes nor daughters, but be onely deliuered themselues: & as for the lande, it shall be waste. Or yf I bring a sweard into the land, and charge it to goe through the lande, so that I sley downe man & beast in it, and if these thre men wer therin: As truely as I liue (saith the lorde God) they shall deliuer neyther F
sonnes nor daughters, but onely to be saued themselues. Yf I send a pestilēce into the lād, & poure out e my sore indignation vpō it in bloud, so ẏ I roote out of it, bothe man & beast: And if Noe, Daniel, and Iob wer therein, as truely as I liue (saith the lord god) they shall deliuer neyther sōnes nor daughters, but saue theyr owne soules in theyr righteousnesse. Moreouer G
thus saith ẏ lord god: Muche more when Ie. xv. b
I send my. iiii. troublous plages vpō Ierusalem, the sweard, hūger, perilous beastes & pestilence, to destroy man and beast out of it. Beholde, there shalbe a remnant saued therin, which shal bring forth theyr sonnes & daughters. Beholde, they shall com forth vnto you, and ye shall see theyr way, & what they take in hād, & ye shalbee comforted, as touching all the plages ẏ I haue

haue brought vpon Ierusalem. Thei shal
comfort you, whē ye se their way & works
& ye shal knowe, howe ẏ it is not without
a cause ẏ I haue done so against Ierusa-
lem, as I did saith the lord god.

The.xv. Chapter.

As the vnprofitable wood of the vine tree is cast into the fier, so saith he that Ierusalem shalbe brēt.

THe word of the lord came
A vnto me saying: thou son
of man: what commeth of
the vine among all other
trees, and of ẏ wilde vine
stock among al other tim
ber of the groue? Do men
take wood of it, to make any worke with-
all? Or may there a nayle be made of it, to
hang any thyng vpon? beholde, it is cast in
the fier to bee brente, the fier consumeth
both the endes of it, the middest is brente
B to ashes. Is it mete then for any worke?
No: Seing then that it was mete for no
worke, being whole: much lesse may there
any thing be made of it, when ẏ fyre hath
consumed & brente it. And therefore thus
sayeth the lord God. Like as I cast ẏ vine
into ẏ fire for to be brent, as other trees of
the wood: Euen so will I doe with them ẏ
dwel in Ierusalem, & set my face against
them: they shall go out frō the fire, and yet
the fire shal consume them. Then shall ye
know that I am the lord, when I set my
face against them, & make the land waste:
bicause they haue so sore offended sayeth
the lord god.

The.xvi. Chapter.

The prophete entendyng to speake of the abhominations of Ierusalem, doth first shew the benefites of god towarde it. Ierusalem is reproued of vnkyndenesse, for her fornication with Idols. He iustifieth the wickednesse of other people, in cōparison of the sinnes of Ierusalem. The cause of the abhominations, into which the Sodomites fel. Mercy is promised to the repentaunt.

A
AGaine the worde of the
lord spake vnto me, say-
ing: Thou sonne of man
shew the citie of Ierusa-
lem their abhominatiōs,
and say: thus sayth ẏ lord
God vnto Ierusalē: The
progeny and kynred came out of the land
of Canaan, thy father was an Amorite,
thy mother a Cethite, thus was the ma-
ner of thy byrth. In the day of thy byrth,
when thou wast borne, the string of thy
nauel was not cutte of: thou wast not ba-
thed in water to make thee cleane. Thou
wast neither rubbed with salt, nor swad-
led in cloutes. No man regarded thee so
muche, as to doe any of these thynges for
thee, or to shewe thee suche fauoure, but
thou wast vtterly cast out vpon the fielde:
yea, despised wast thou in the daye of thy
birth. Thē came I by the, & saw the trodē
downe in thine owne bloude, & sayd vnto
the, liue: although thou be defiled in thine
owne bloud, euen I (I tell thee) sayd vn-
to thee, lyue, although thou be defyled in
thine own bloud. So I planted thee as ẏ
blossome of the field, thou art growen vp Esay. v. a
and waren great: thou hast gottē a mar- Iere. xi. c.
ueilous pleasaunt beauty, thy brestes are
com vp, thy heare is goodly growē, wher
as thou wast naked and bare afore. Now
when I went by thee, and looked vppon B
thee: beholde, thy tyme was come, yea, e-
uen the tyme to wowe thee. Then spred I
my clothes ouer the, to couer thy dishone-
sty: yea, I made an othe vnto the, and ma- Ier. iii. a.
ried my self with thee (sayth the lord god) Ose. xii c.
and so thou becamest mine own.

Then washed I thee with water, & pur-
ged thy bloud frō thee. I anointed thee w
oyle, I gaue thee chaunge of rayments, I
made the shoes of Tarus lether: I girded
thee about with white silk. I clothed thee
with kerchiefes, I decked thee with costly
apparell, I put rynges vpon thy fyngers,
a chayne about thy necke, spanges vppon
thy forheade, earerynges vppon thyne
eares, and set a beautifull crowne vppon
thyne head. Thus wast thou deckte with
siluer & golde, and thy raymēt was of fine
white silke of nedle worke, and of diuers
coulours. Thou diddest eate nothing but
simnels, hony & oyle: marueylous goodly
wast thou and beautifull, yea euen a very
quene wast thou. Insomuch ẏ thy beauty
was spoken of among ẏ heathen, for thou
wast excellent in my beauty, which I put
vpon thee, saith ẏ lord god. But thou hast
put confidence in thine owne beauty, and
playd the harlot, when thou hadst gotten
the a name. Thou hast cōmitted whoredō
with all that went by thee, & hast fulfilled
their desires: yea, thou hast takē thy gar-
mentes of diuers colours, and dect thine Ier. i. iii
altars therwith, wherupon thou mightest and. v b.
fulfill thine whoredome, and of such a fa- Ec. xlvi. a
shion as neuer was done, nor shalbe. The Ose. ii b.
goodly ornamentes and Iewels which I and. xiii. a
gaue thee of mine owne gold & siluer, hast Eze. vii. d
thou taken, and made thee mens images and. xx. d
C

therof, and committed whoredome withal. Thy garments of diuerse colours hast thou taken, and dect them therwith: mine oyle and incence hast thou set before thẽ. My meate which I gaue thee, as simnels oyle and hony: (to fede thee withall) that hast thou set before them for a swete sa-
Le.xviii.c uour. And this came also to passe saieth ye
and.xx.a lord god. Thou hast taken thyne owne
De.xviii.b sonnes and daughters, whom thou had-
4.xxxii.c dest begottẽ vnto me: and these hast thou offred vp vnto them, to be theyr meat. Is this but a small whoredom of thine (thinkest thou) that thou sleyest my chyldren, &
Jer, vii, d geuest them ouer to be brent vnto them:
Eze. xx, d And yet in all thy abhominations and
Psa.cv, a whoredome thou hast not remembred the dayes of thy youth, howe naked and bare thou wast at that tyme, and troden down in thyne owne bloude. After all these thy wickednesses woe woe vnto thee, saith ye lord (thou haste builded thy stewes & bordell houses in euerye place.) Thou haste built hye places: yea, at the head of euery
D strete, hast thou builded thee an altare.
Ez.xxiii.d Thou hast made thy beauty to be abhorred, thou hast laide out thy legges to euery one that came by, and multiplied thine whoredome. Thou hast commytted fornication with the Egiptians thy neyghbours, whiche had muche fleshe: and thus hast thou encreased thine whoredom, to
Eze.iiii.d anger me. Behold, I dyd stretch out mine
v.d.&.14.c hand ouer thee, and dyd mynish thy store of foode, and delyuered thee ouer into the wylles of the Philistines thine enemyes, whiche are ashamed of thy abhominable way. Thou hast playde ye whore also with
Ez.xxiii.a the Assirians, bicause thou waste insatiable: yea, thou hast (I say) with them plaid the harlot, & yet haddest not thou inough. Thus hast thou furthermore committed thy fornication from the lande of Canaan, vnto the Chaldees, & yet thy luste not satisfied. How obstinate is thy hart (sayth the lord God) seyng thou dooest all these workes of an errant whore: buyldyng thy stewes at the head of euery strete, and thy bordel houses in al places: Thou hast not ben as another whore, that holdeth scorn of a smal reward, but a wyfe that breketh wedlocke, and taketh other in stede of her husbande. Gyftes are geuen to all other whores, but thou geuest rewardes vnto all thy louers, and offrest them gyftes, to come vnto thee out of all places, & to commit fornication with thee. It is come to passe with thee in thy whordoms, cõtrary to ye vse of other women: yea, ther hath no such fornicatiõ ben committed after thee seyng ye thou proferest giftes vnto other, & no reward is geuen thee: this is a contrary thing. Therfore heare the word of the lord, O thou harlot: thus saith ye lord god: Forsomuch as thou hast set forth ye youth to whordem, & discouered thy shame, thorow thy whordom, with al thy louers, and with all thy idols of thy abhominations in the bloud of thy chyldren, whome thou hast geuen thẽ: Behold, therfore I wil gather together all thy louers, vnto whom thou hast made thy self common: yea, & all them whom thou fauorest, and euery one ye thou hatest: I wil (I say) gather thẽ together round about the, and wil discouer thy shame before them, that they may see al thy filthinesse. Moreouer, I will iudge thee as a breaker of wedlock, and a murtherer, & recompence the thine own bloud in wrath and gelousy. I will geue thee o-
uer into theyr power, ye shal break downe E
thy stewes, and destroy thy bordel houses: they shall strip thee out of thy clothes, all thy fayre and beautifull iewels shal they take from thee, and so let thee sit naked & bare: yea, they shall bryng the cõmon people vpon thee, which shall stone thee, and sley thee down with theyr sweards. They shall burne vp thy houses, and punyshe thee in the syght of many women. Thus will I make thy whoredome to cease, so ye thou shalt geue out no moe rewardes. Should I make my wrath to be stil, take my gelousy from thee, be cõtent & nomore to be displeased: seing thou remembrest not the dayes of thy youth, but haste prouoked me to wrath in all these thynges: Behold therefore, I wyl bring thine own waies vpon thine head, sayth the Lorde God: howbeit I neuer did it vnto thee accordyng to thy wickednes, and al thy abhominations. Behold, al they that vse cõmon prouerbs, shall vse this prouerb also against the: such a mother, such a daughter. Thou arte euen thy mothers owne daughter, that hath cast of her husband and her chyldren: yea, thou art the sister of thy systers, which forsooke theyr husbandes and theyr chyldren. Your mother is a Cethite, and your father an Amorite. Thyne eldest sister is Samaria, she and her daughters that dwell vppon my left
hand. But thy yongest syster that dwel- F
leth on thy ryght hand, is Sodoma and her daughters. yet hast thou not walked after theyr wayes, nor doone after theyr abho-

abhominations, but thou stodest a lyttle
and very small tyme, and in all thy waies
thou hast bene more corrupt than they.
As truely as I lyue, sayth the Lord God:
Sodoma thy syster with her daughters,
hath not done so euyll; as thou and thy
daughters. Beholde, the synnes of thy sy-
ster Sodoma were these: Pryde, fulnesse
of meat, aboundaunce, and ydlenes: these
thynges had she and her daughters. Be-
sydes that they reched not theyr hand to
the poore and nedy, but were proude, and
dyd abhominable things before me: ther-
fore I toke them awaye, as pleased me.
Neyther hath Samaria done half of thy
synnes: yea, thou haste exceded them in
wyckednesse: Insomuche that in compa-
rison of all the abhominatiōs which thou
hast done, thou hast made thy sisters good
women. Therefore thou (whiche dyddest
condemne thy syster) beare thyne owne
shame for thine owne offences, that thou
E haste committed, more abhomynable
than they did, whyche in deede are more
ryghteous than thou art: be thou (I say)
ashamed, and beare thy shameful rebuke:
seyng that thou hast proued thy sisters in
comparison of the, ryghtwise. As for their
captiuity, namely the captiuitie of Sodo-
ma & her daughters, the captiuity of Sa-
maria & her daughters, I wil bring them
agayne: so wyl I also bryng again ỳ cap-
tiuitie among them: that thou mayst take
thine owne confusion vpon thee, and be a-
shamed of all that thou haste done, and to
comfort them. Thus thy sisters (namelye)
Sodoma and her daughters; Samaria
and her daughters, with thy self and thy
daughters, shalbe brought again to your
olde estate. When thou wast in thy pride,
and before thy wickednesse came to light,
ỳ wouldest not heare speake of thy sister
Sodoma, vntyll the tyme that the Siry-
ans with all theyr townes, and the Phy-
listines with al that lye round about thē,
brought the to shame and confusion: that
thou mightest beare thine owne filthines
and abhomination, sayeth the Lorde. For
thus sayeth the Lorde God: I would by
ryght deale with thee as thou hast done.
Thou hast despysed the othe, and broken
the couenaunt. Neuerthelesse, I wyll re-
member the couenaunte, that I made
with thee in thy youthe, in so muche that
it shall be an euerlastyng couenaunte, so
that thou also remember thy wayes, and
be ashamed of the: then shalt thou receiue
of me thy elder and yonger sisters, whom
I wyll make thy daughters, and that be-
syde thy couenant. And so wyll I renue
my couenant with thee, that thou mayest
knowe that I am ỳ lord, that thou mayst
thynke vpon it, be ashamed, and excuse
thyne owne confusion no more: when I
haue forgeuē thee, all that thou hast done
sayth the lord god.

The.xvii.Chapter.

The Parable of the two Eagles.

THe worde of ỳ Lord came A
vnto me, saying: Thou Ez.xxiiii.a
sonne of man, put forth a
darke speaking & a para-
ble, vnto the house of Is-
rael, and say: thus sayeth
the lord god. There came
a great Eagle with great wynges: yea, wt Da.vii.a
a mighty long body, and full of fethers of
diuers colours, vpon the mount of Liba-
nus, and toke the hiest braunche frō a Ce-
dre tree, and brake of the top of his twyg,
and caryed it into the lande of Canaan, &
set it in a citie of marchaunts. He toke al-
so of the sede of the lande, and planted it
in a fruitfull ground, he brought it vnto
great waters, and set it as a willowe tree
therby. Then did it growe, & was a great
vyne stocke, but low vp the ground, whose
braunches turned into it self, & the rootes
of it wer fastned vnder it: thus there came
of it a vine, and it brought forth blossoms
and spredde oute braunches. But there
was another Eagle, a greate one, which B
hadde great wynges and many fethers:
and beholde, the rootes of this vine had
an hunger after hym, and spredde out his
braunches towarde hym, that he myghte
water yet with the orchyard that he had
planted. Neuerthelesse, it was planted v-
pon a good grounde besyde great waters
so that (by reason) it should haue brought
out braunches and fruit, and haue bene a
goodly vine. Speake thou therfore, thus
saith ỳ lorde god: Shal this vine prosper: C
shal not his rotes be plucked out, his fruit
be broken of, his grene braunches wither &
fade away: yea, wout eyther strong armie,
or many people, shal it be plucked vp by ỳ
rootes. Behold, it was plāted: shal it pros-
per therfore? Shal it not be dried vp & wi-
thered: yea, euē in ỳ sprīg out of his blos-
somes, assone as the East winde bleweth.
Moreouer, ỳ word of ỳ lord came vnto me
saying: Speake to ỳ froward houshold:
know ye not what these things do signi- D
fy? Tel them: behold, the kyng of Babilon iiii king.

 came xxiiii.c

came to Jerusalem, and tooke the kyng
and his Princes, and led them to Baby-
lon. He toke of the kynges sede, and made
a couenaunt with him, and tooke an othe
of hym: The Princes of the land tooke he
with him also, that the land might be hol-
den in subiection, and not to rebell, but
kepe the couenaunt and fulfill it. But he
fell from hym, and sent his embassadours
into Egipt, that he might haue horses &
much people.
E Should that prosper? Should he be
kept safe that dothe suche thynges? Or
should he escape, that breaketh his coue-
naunt? As truely as I lyue, sayeth ye lord
God. He shall dye at Babilon, in ye place,
where the kyng dwelleth, that made him
kyng, whose othe he hath despysed, and
whose couenaunt he hath broken. Ney-
ther shal Pharao with his great host and
multitude of people, maintayn hym in the
warre, when they cast vp ditches, and set
vp bulwarkes to destroy muche people.
For seyng he hath despised the othe, and
broken the couenaunt (whereas he yet
gaue his hande theruppon) and done al
these thynges he shall not escape: There-
fore thus sayeth the Lord God: as truely
F as I lyue, I will bring mine othe that he
Eze. xii. b hath despysed, and my couenaunt that he
& xxxii. a hath broken, vppon his owne head. I wyl
cast my nette about him, and catch him in
my yarne. To Babilon will I cary hym,
there will I punishe hym bicause of the
greate offence that he made me. As for
those that flye from hym out of the hoste,
they shall be slayne with the sweard. The
residue shall be scattered towarde all the
G wyndes: and ye shall knowe that I the
Lorde haue spoken it. Thus sayeth the
Lorde God: I will also take a braunche
from an hie Ceder tree, and wil set it, and
take the vppermost twig, that yet is but
tender, and plante it vppon an hye hyll:
Namely, vpon the hie hil of Israell wil I
plant it, that it may bring foorth twigges
and grene fruite, and be a great Ceder
tree, so that al maner of foules may build
in it, and make their nestes vnder the sha-
dow of his braunches.
And all the trees of the field shal know
that I the Lorde haue brought down the
hye tree, and set the lowe tree vp: that I
haue dryed vp the grene tree, and made
the drye tree to florishe. Euen I the Lord
that spake it, haue also broughte it to
passe.

The. xviii, Chapter.

He sheweth that euery man shal beare his owne
sinne. To him that amendeth, is saluation promi-
sed. Death is prophecied to the righteous, which
turneth backe from the right way.

The woorde of the lorde came A
vnto me on this maner: what
meane ye by this comon pro-
uerbe, that ye vse in the lande
of Israel, saying: The fathers
haue eaten sowre grapes, and ye childrens
teeth are set on edge. As truely as I lyue
sayeth the Lorde God, ye shal vse this by-
woorde no more in Israell. Beholde, all
soules are mine. Like as ye father is mine,
so is the sonne mine also. The soule that
sinneth, shall die. Yf a man be godly, and
do the thing that is equall and ryght, he
eateth not vpon the hilles: he lifteth not
his eyes vp to the foule ydols of Israell,
he defileth not his neighbours wyfe: he B
medleth with no menstruous woman,
he greueth no body: he geueth his detter
his pledge agayne: he taketh none other
mannes good by violence: he parteth hys
meate with the hungry: he clotheth ye na-
ked: he lendeth nothyng vppon vsurye, he
taketh nothing ouer: he withdraweth his
hand from doing wrong: he dealeth faith-
fully betwene man and manne, and wal-
keth in my commandements, and kepeth
my lawes, and perfourmeth them fayth-
fully: This is a righteous man, he shall
surely liue saieth the Lorde God. If he
now get a son, that is a murtherer, a she-
der of bloud: if he doe one of these thinges
(though he doe not al) he eateth vpon the
hilles: he defileth his neighbours wyfe: he
greueth the poore and nedy: he robbeth
and spoyleth, he geueth not the detter his
pledge agayne: he lifteth vp his eyes vnto
ydols, and medleth with abhominable
things: he lendeth vpon vsury, and taketh
more ouer. Shall this man liue? He shall C
not liue. Seing he hath done al these ab-
hominations, he shal dye, his bloud shall
be vpō him. Nowe if this man get a sonne
also, ye seeth al his fathers sinnes, whiche
he hath done, & feareth neither doth suche
like: Namely, he eateth not vpon ye moun-
tains: he lifteth not his eyes vppe to the
ydols of Israel: he defileth not his neygh-
bors wife: he vexeth no mā: he kepeth no
mans pledge, he neither spoileth nor rob-
beth any mā, he dealeth his meate with ye
hūgry, he clotheth ye naked: he oppresseth
not ye poore, he receiueth no vsury, nor ani
thyng

thing ouer:he kepeth my lawes,and wal-
keth in my commaundements. This man
shal not die in his fathers sin,but shal liue
without faile. As for his father,bicause he
oppressed & spoiled his brother,& did wic-
kedly among his people:lo, he is dead in
his own sin. And yet say ye: Wherfore the
should not this sonne beare his fathers
sin? Therfore bicause the sonn hath done
equity and right,hath kept al my comaũ-
D dements & done thẽ,therfore shall he liue
in dede. The same soule that sinneth shall
die. The sonne shall not beare the fathers
offence,neyther shall the father beare the
sonnes offence. The ryghteousnes of the
ryghteous,shall be vpon hym,and ye wyc-
kednesse of the wicked shalbe vpon hym-
self also. But if the vngodly will turne a-
way from al his sinnes that he hath done
and kepe all my commaundements,& doe
the thing that is equal and ryght,doutles
he shal liue and not dye? As for al his sin-
nes that he did before,they shall not bee
thought vpon, but in his ryghteousnesse
that he hath done,he shall liue. For haue
I any pleasure in ye death of a sinner,sai-
eth the Lorde God,but rather that he cõ-
uert and lyue? Againe,if the ryghteous
turne away from his ryghteousnesse,and
do iniquitie,according to all the abhomi-
nations that the wicked man doth, shall
he lyue? All the righteousnes that he hath
done shal not be thought vpon,but in the
E fault that he hath offended withal,and in
the sin that he hath done,he shal die. And
yet ye say: Tush the way of the lord is not
indifferent. Heare therfore ye house of Is-
rael:is not my way ryght? Or at not your
wayes rather wicked? When a ryghteous
man tourneth away from his ryghteous-
Esai.lv.b nesse,and medleth with vngodlinesse, he
must die therin. Yea,for the ryghteousnes
that he hath done,must he dye. Againe,
when the wycked man turneth away frõ
his wickednesse,that he hath doone, and
dothe the thing which is equal and right:
he shal saue his soule aliue. For insomuch
as he remembreth hymself,and tourneth
him from al the vngodlinesse that he hath
vsed,he shal liue and not die? And yet sai-
eth the house of Israel. Tush, the way of
the Lorde is not equall. Are my wayes
vnright,O ye house of Israell? As for me
F I will iudge euery man according to his
waies,O ye house of Israel,saith the lord
Esa.lv.b god. Wherfore be conuerted and turn you
cleane from all your wickednesse,so shall
there no sin do you harme. Cast away frõ
you all your vngodlinesse, that ye haue
done:make you new hartes and a newe
spirit. Wherfore will ye dye,O ye house of Ezr.xi.d,
Israell? seing I haue no pleasure in the e.xxxvi.c
death of him that dieth,saith the lord god
Turne you then,and ye shall liue.

The.xix.Chapter.

The captiuitie of Jeohahaz and of Jehoachin is signified by the Lions whelpes,and by the Liõ. He setteth out the prosperitie of the citie of Jerusalem that is past,and the miserye thereof that is present.

But thou sonne of manne A
mourn thou for ye princes
of Israel,and say. Where-
fore lay thy mother ye Li-
onesse among the Lions,
& norished her yongones
among ye Lions whelpes?
One of her whelpes she broughte vp,& it
became a Lion:it learned to spoyle,and to
deuoure folke. The heathẽ heard of hym,
& toke him in their nets,& brought him in
chaines vnto the lãd of Egipt. Now whẽ
the damme saw,that al her hope and com B
fort was awaye,she tooke another of her
whelpes,and made a Lion of him:whiche
went among the Lions,& became a fierce
Lion:learned to spoyle and deuoure folk,
he destroyd their palaces,and made their
cities waste. Insomuch that ye whole lãd
& euery thing therin,wer vtterly desolate
thorow ye very voice of his roaring. Then C
came the heathen together on euery syde
out of al countries against him,laid their
nettes for him,& toke him in their pit. So
thei bound him with cheines, & brought
him to the king of Babilõ,which put him iiii,ki.xxv
in prison, that his voyce should no more a,
be heard vpon the mountains of Israell. Je.xxxix a
As for thy mother,she is like a vine in thy and,lii,a,
bloud,plãted by the water syde:her fruits
and braunches are growen oute of ma-
ny waters, her stalkes wer so strong that
men might haue made staues thereof for
officers:she grewe so hye in her stalkes.
So when men saw that she exceded the
heighth and multitude of her braunches
she was roted out in displeasure,and cast
downe to the grounde. The East wynde
dried vp her fruit,her strong stalkes were
broken of,withered and brent in the fyer.
But nowe she is planted in the wyl-
dernesse,in a drye thirsty grounde. And
there is a fyer gone oute of her stalkes,

which hath brent vp her braunches and
her frute:so that she hath no moe strong
stalkes,to be staues for officers. This is a
piteous and miserable thyng.

The.xx Chapter.

The lorde denieth that he will aunswere them
when they praye for the offence of vnkindenesse
which he here obiecteth. He promiseth that his peo
ple shall returne from captiuity. By the wood that
should be brent is signified the burning of Jerusalẽ

IN the seuenth yeare the.x
day of the fifth moneth, it
happened that certayn of
A the elders of Jsraell came
Ez.xiiii.a vnto me,for to aske coun=
sell at the lord,and sat thẽ
down by me. Then came
the word of the lord vnto me on this ma=
ner. Thou sonne of man,speake vnto the
elders of Jsrael & say vnto thẽ:Thus sai=
eth ẏ lord god:Are ye com hyther to aske
any thyng at me?As truely as J lyue(sai=
eth the lord)J wyll geue you no answere.
Wilte thou not reproue thẽ(thou sonne of
man)wilt thou not reproue thẽ? Shewe
thẽ ẏ abhominations of their forefathers,
& tel them. Thus saith the lord god:Jn ẏ
day when J chose Jsrael,and lift vp mine
hand vpon the sede of the house of Jacob
Exo. iii.b & shewed my self vnto thẽ in the lãd of E=
gipt:yea,when J lift vp mine hande ouer
them,& sayd:J am the lord your god,euen
in the day that J lift vp mine hande ouer
thẽ,to bring them out of the lãd of Egipt,
into a lãd ẏ J had prouided for thẽ,which
flowed with milk & hony,and is a pleasãt
land among all other:Then saide J vnto
them. Cast away euery man ẏ abhomina=
tions ẏ he hath before hym,and defile not
your selues with the idols of Egipt,for J
De.vii.a, am the lord your God. But they rebelled
agaynst me, and would not folow me, to
cast away euery man ẏabhominations of
his eyes,and to forsake ẏ ydols of Egipt.
B Thẽ J made me to poure mine indigna=
tiõ ouer thẽ,& to satisfy my wrath vpõ thẽ:
yea,euen in ẏ middest of ẏ land of Egipte.
But J would not do it for my names sake
that it should be vnhalowed before ẏ hea=
then,among whom they dwelt,& among
whom J shewed my selfe vnto them,that
J would bring them out of the land of E=
gipt. Now when J had caryed them oute
of the land of Egipt,and brought them in
to the wildernesse:J gaue them my com=
De.iiii,b maundementes, and shewed them my
Gal.iii.b. lawes,whiche whoso kepeth shall lyue in
them.

J gaue them also my holy dayes to be Le.xviii.a
a token betwixt me and them,and therby Ex.xxxi.c
to knowe that J am the Lord,whiche ha= xxii.c.xx.
low them. And yet the house of Jsrael re= b
belled agaynst me in the wyldernesse they
would not walke in my commaundemẽts
they haue caste away my lawes (whyche
whoso kepeth shall lyue in them)and my C
Sabboth dayes haue they greatly vnha= Nu.xiiii.b
lowed. Thẽ J made me to poure out mine Ps.cvi.d
indignation vppon them:& to consume
them in the wyldernesse. yet J would not
doe it for my names sake,lest it should bee
dishonored before the heathẽ,frõ ẏ whiche
J had caryed them awaye. But J swore
vnto them in the wildernesse,ẏ J woulde
not bryng them into the land, whiche J
gaue them, a lande that floweth wyth
mylke and honye, and is a pleasure of al
landes, and that bicause they refused my
lawes, and walked not in my commaun=
dementes, but hadde vnhallowed my
Sabbothes:for theyr harte was gone af=
ter theyr Jdols. Neuerthelesse mine eye
spared thẽ,so ẏ J woulde not vtterly slay
them, and consume them in the wilder=
nesse. Moreouer, J sayde vnto their son= Ex.xviii
nes in the wyldernesse: walke not in the
statutes of youre forefathers, keepe not
their ordynaunces, and defyle not your
selues with theyr ydols,for J am the lord
youre God. But walke in my statutes,
kepe my lawes and dooe them, hallowẽ Exo.xxi.
my Sabbothes,for they are a token bee= xxxi.c
twixt me and you,that ye may know how
that J am the Lorde your god.
Notwithstandyng theyr sonnes rebel= Nu.xvi.a
led againste me also, they walked not in Le.xviii.a
my statutes,they kepte not my lawes to Gal.iii.b
fulfyll them (whiche he that dooeth shall Rom.x.a
lyue in them) neyther hallowed they my
Sabboth dayes. Then J made me again
to poure out my indignation ouer them,
and to satisfy my wrathe vppon them in
the wyldernesse.
Neuerthelesse, J withdrew my hand
for my names sake, leaste it shoulde bee D
vnhallowed among the heathen, before
whome J hadde brought them foorth. J
lyfte vp myne hand ouer them also in the
wyldernesse, that J woulde scatter them
among the Heathen, and strawe them
among the nations, bicause they hadde
not kepte my lawes, but caste asyde my
commaundementes, vnhallowed my
Sabbothes,and lyfte vppe theyr eyes to
theyr fathers Jdolles. Wherefore J gaue
them also commaundementes not good,
and

and lawes, through the which thei should
not liue, and I vnhallowed them in theyr
owne giftes (when I appoynted for my
Exo.rrii.a selfe, all theyr first borne) to make thẽ de-
solate: that they myght knowe howe that
I am the lord.

Therefore (O thou sonne of manne,)
tell the house of Israel, thus saith ẏ lorde
E god. Beside al this, your forefathers haue
yet blasphemed me more, and greatly of-
fended against me. For after I had brought
them into ẏ lande, ẏ I promysed to geue
them, when they sawe euery hye hyl, and
all the thycke trees: they made there their
offerynges, and prouoked me with their
oblations, makyng swete sauours there,
and poured out theyr drynke offerynges.
Then I asked them, what is the hyll al-
tare, that ye goe to it? And therefore is it
called the hye place vnto this day. Wher-
fore speake vnto the house of Israel, thus
sayeth the Lorde God: ye are euen as vn-
cleane as youre forefathers, and commyt
whoredome also wyth theyr abhomina-
tions. In all youre Idolles, whereun-
to ye bryng your oblations, and to whose
honoure ye burne youre chyldren, ye de-
Jer.rir,a fyle your selues euen vnto thys day: how
De.rii b, dare ye then come, and aske any questyon
i.rviii b, at me, O ye housholde of Israell? As true-
Ep.rix.c lyas I lyue (sayth the Lord God) ye get
iii. king, no aunswere of me: and as for the thing ẏ
rviii.c ye goe aboute, it shall not come to passe,
and rri.a where as ye saye, we wyll be as the hea-
ii. Para. then, and dooe as other people in the
rviii.a lande, woode and stone wyll we woor-
shyppe: As truely as I lyue sayeth the
Lorde God, I my selfe wyl rule you with
a myghtye hande, with a stretched oute
F arme, and with indygnation poured out
ouer you: and wyll bryng you oute of the
nations and landes, wherein ye are sca-
tered, and gather you together wyth a
myghtye hande, with a stretched oute
arme, and wyth indignation poured oute
vpon you: and wyll bryng you into the
wyldernesse of the people, and ther I wil
reason with you face to face.

Lyke as I punished youre forefathers
in the wyldernesse of Egipt, so wyll I pu-
nyshe you also, sayeth the Lorde God. I
wyl bryng you vnder my iurisdiction, and
vnder the bonde of the couenaunte. The
forsakers also and the transgressours wil
Esay.ii.c I take from among you, and bryng them
and rrr.d out of the land of your habitation: as for ẏ
Ez.riiii.b land of Israel, they shal not com in it, that
you may know how that I am the lorde.

Goe to now then (sayeth the Lorde God)
ye house of Israell. Euerye one of you fol-
low your ydols, and serue them, seyng ye
refuse to obey me. And my holy name shal De.rvi,a
ye no more vnhalow with your offerings and.rriiii.b
and ydols. For vppon my holye hyll, euen
vpon the hye hil of Israel sayth the Lorde
God, shal al the house of Israell, and all ẏ
is in the land, worship me: and in the same
place wil I fauor them, and there wyll I
require your heueoffringes and the first-
lynges of your oblations, with all youre
holy things. I wil accept your swete sauor
when I bryng you from the nations, and
gather you together oute of the landes,
wherin ye be scattered, that I may be ha-
lowed in you before the heathen, and ẏ ye
may know that I am the lord which haue
brought you into the land of Israell: yea,
into the same lande that I sware to geue
vnto your forefathers. There shall ye call
to remembraunce your owne wayes and
al youre imaginations, wherein ye haue
ben defiled: and ye shal iudge your selues
worthy to be destroied for al your wicked-
nes ẏ ye haue done. And ye shal knowe ẏ G
I am the lorde, when I entreate you af- Jer.viii,a
ter my name, not after your wicked wais, rviii, and
nor accordyng to your corrupt workes, O rrii. c,
ye house of Israel saith the lorde. Moreo-
uer, the worde of the Lord came vnto me,
saying: thou sonne of man: sette thy face
towarde the Southe, and speake to the
South wynde, and say to ẏ wood toward
the South: heare the worde of the Lord,
thus sayth the Lorde God. Beholde I wil
kindle a fier in thee, that shall cõsume the
grene trees with ẏ drie. No man shalbe a-
ble to quench his flame, but al that loketh
from the South to ẏ North, shalbe brent
therin: & al flesh shal see, ẏ I the lord haue
kindled it, so that no man may quench it.
Then said I: O Lord, they wil saye of me: Jere, ii,b
tushe, they are but fables, that he telleth.

The.xxi.Chapter.

He threatneth the sweard, that is to say, destruc-
tion to the citie of Jerusalem. He sheweth the fall
of king Zedekiah. He is commaunded to prophe-
cy the destruction of the children of Ammon. After
the slaughter of other, at the last the Lord threate-
neth death vnto Nabuchodonozor himself.

THE woorde of the Lorde came to
me, saying: thou sonne of manne A
sette thy face towarde Jerusalem,

speake agaynst the sanctuary, and pro-
phecy agaynst the land of Israell, say to
the land of Israell. Thus sayth the Lord:
Behold, I wyll vpon the, and wyll draw
my sweard out of the sheath, and roote
out of thee, bothe the ryghteous and the
wycked. Seyng then that I wyll rote out
of thee both the ryghteous and wycked,
therfore shall my sweard goe out of hys
sheath agaynst all fleshe, from the North
to the South: that all flesh may knowe
how that I the Lorde haue drawen my
sweard out of the sheath, and it shall not
be put in agayn. Mourne therfore (O
B thou sonne of man) that thy loines cracke
withall: yea, mourne bitterly for them in
their presence.

And yf they say: wherefore mournest
thou? Then tell them: for the tydinges
that commeth, at the whiche all hearts
shall melt, all handes shall be lettē down
all stomackes shall faynt, and all knees
shall ware feble. Behold it commeth and
shall be fulfilled sayth the Lorde God. A-
gayn, the woorde of the Lorde came vn-
to me, saying: thou sonne of man, prophe-
cy and speake. Thus sayth the Lord god:
speake. The sweard, the sweard is sharp-
ned and well scoured. Sharpened is it
for the slaughter, and scoured that it may
be bryght? Shal we then make mirth? A-
gaynst the trybe of my sonne it is gone
C foorth, destroying all trees. He hath put
Esay.x.a hys sweard to the dyghtyng, that good
holde may be taken of it.

This sweard is sharpened and dight,
that it may bee geuen into the hande of
the manslayer. Crye, (O thou sonne of
manne and houle, for this swearde shall
smite my people, and all the rulers in Is-
raell,) my people shall be feared through
this sweard. Smite therfore thou vppon
thy thigh, for it is gone foorth to make a
tryall. And what a tryall shall this be,
euen when my Scepter shalbe reproued?
It shall not bee sayeth the Lorde God.
Prophecy thou sonne of man, and smyte
thyne handes together: make the sweard
two edged, yea, make it thre edged, that
manslayars sweard, that sweard of the
greate slaughter, whiche shall smyte
D them, euen in theyr priuye chambers, to
make them abashed and faynte at the
heartes, and in all gates to make some
of them fall. I haue geuen that feare-
full sweard. O how bryght and sharpe
is it, howe well dyght and mete for the
slaughter? Get thee some place alone, ey-
ther vppon the right hand or on the left
whythersoeuer thy face turneth. I wyll
smyte my handes together also, and sa-
tisfy my wrathfull indignation: euen I y
Lord haue sayd it. The worde of the lord
came yet vnto me egayn, saying: thou
sonne of manne, make thee two stretes
that the sweard of the kyng of Babylon
may come, both these stretes shall go out
of one kinges land. And choose the a place E
at the head of the strete choose out a cor-
ner. Make thee a strete, that the sweard
may come toward Rabath of the Ammo-
nites, and to the strong citie of Jerusa-
lem.

For the kyng of Babilon shal stand in
the turning of the way, at the head of the Leui.i.
two stretes: to aske counsel at the sothsay- and.xx.a
ers, castyng the lottes with his arrowes, be ydols
to aske counsell at the ydol, and to looke
in the liuer. But the sothsaying shal point
to the ryght side vpon Jerusalem, that he
may set menne of warre to smite it with a
great noyse, to cry out alarum, to set bat-
telrammes agaynste the gates to graue
vp ditches, and to make bulwarkes. Ne-
uerthelesse, as for the sothsaying, thei shal
hold it but for vanitie. And esteme them
as those to whom they haue often sworn,
notwithstanding he shal remember their
wickednesse, so that by right they must be
taken and wonne. Therefore sayeth the
Lord God. Forsomuche as ye your selues
shew your offence, and haue opened your
wickednes, so that in all your workes mē
may see your synnes: therfore are ye com
to remembraunce, and ye shalbe taken by
violence. O thou shamefull wicked guyde F
of Israell, whose daye is come: euen the
tyme that wickednesse shall haue an end.
Thus sayeth the Lord God, take away
the garland, and put of the crowne, and
so is it away: the humble is exalted, and
the proude brought low. Punish, punish
yea, punish them wyll I, and destroy thē,
and that shal not be fulfilled vntil he com
to whome iudgement belongeth, and
to whom I haue geuen it. And thou (O Je.xlix.
sonne of man) prophecy, and speake: thus Eze.xxv.
sayth the lord God to the chyldren of Am- Amos.i.
mon, and to their blasphemy, speak thou: G
the sweard, the sweard is drawen foorth
already to the slaughter, and scoured to
consume, that it glistereth (bycause thou
hast looked thee out vanities, and pro-
phecied lyes) that it may come vppon thy
necke, like as vppon the other vngodlye
whiche be slayne, whose daye came when
theyr

their wickednesse was full. Should I put it vp againe? Nay I wyl punish thee in the land where thou wast norished & borne, & poure mine indignation vpon thee, & wyl blow vpon thee in the fire of my wrath, & delyuer thee vnto cruel people, which are learned to destroy. Thou shalt fede ŷ fyre, and thy bloud shall be shed in the lande, ŷ thou mayst be put out of remembraunce. Euen I the lord haue spoken it.

The.xxii. Chapter.

The word of the lord against Jerusalem for manslaughter, for denying due honor vnto their fathers and mothers, and other wickednesses. Of the wicked doctrine of the false prophetes and priestes, and of their vnsatiable couetousnesse. The tyrannye of rulers. The wickednesse of the people.

A Moreouer the worde of ŷ lorde came vnto me, and sayd: thou sonn of mā, wilt thou not reproue this bloudthirsty citye? Shew thē their abhominations, & tel thē: thus saith the Lord god: O thou citie, that sheddest bloud in the middest of thee, that thy tyme may com also: & makest thee ydols to defile thee withall. Thou hast made thy self gilty in the bloud that thou hast shed: and defiled thee in ydols, which thou hast made. Thou haste caused thy dayes to draw nie, & made the
B time of thy yeares to come. Therfore will I make thee to bee confounded among ŷ heathen, and to be despysed in al ŷ landes whether they be nie or farre from thee: thei shal laugh thee to scorne, thou that haste gotten thee so foule a name, and art ful of mischief. Beholde, ŷ rulers of Israell haue brought euery man his power, to shedde
Deut.v.c bloud in thee. In thee haue they despysed
Leui.xx.c father & mother in thee haue they oppressed ŷ straunger in thee haue they vexed ŷ widow, & the fatherlesse. Thou hast despised my sanctuary, & vnhalowed my Sabboth. Murtherers are there in thee, ŷ shed bloude, and eate vpon the hylles, and in thee they vse abhomination. In thee haue
Le.xviii.a thei discouered their fathers shame in thee
C haue they vexed women in theyr sicknes. Euery man hath dealt shamefullye wyth his neyghbours wyfe, and abhominably defiled his daughter in law. In thee hath euery man forced his owne syster, euē his
Le.xviii.c fathers daughter: yea, giftes haue ben re-
Ex.xxiii.b ceyued in thee, to shedde bloud. Thou hast
Ex.xxii.c taken vsury and encrease, thou haste oppressed thy neighbores by extortion, and forgotten me, saith the lord God. Beholde,

I haue smitten my handes vpon thy couetousnesse, that thou hast vsed, and vpon the bloude which hath ben shed in thee. Is thy hart able to endure it, or may thy handes defende themselues, in the tyme that I shall bryng vpon thee? Euen I ŷ lorde D
that speake it, wyll bryng it also to passe. Eze.xii.c
I wyll scatter thee among the heathen, & and.xx.b.
straw thee about in the landes, and wyll cause thy filthinesse to cease out of thee. Yea, and thou shalt be thyne owne inheritaunce and not mine, in the sight of the heathen: that thou mayst knowe that I am the Lord. And the word of the Lord came vnto me saying: thou sonne of manne, the
house of Israel is turned to drosse. Al they Esay.i.c.
that should be brasse, tin, yron, and leade,
are in the fier becom drosse. Therfore thus E
sayth the lord god. Forsomuch as ye al are turned into drosse: Beholde, I wyll bryng you together vnto Jerusalem, lyke as syluer, brasse, yron, tin and leade, are put together in the fornace, and the fyer blowe there vnder to melt them. Euen so wyl I gather you, put you in together, and melt you in my wrath and indignation. I wil bryng you together, and kyndle the fier of my cruel displesure vnder you, that you may be melted therin. Lyke as the sylner is melted in the fier, so shal ye also be melted therin, that ye may know how that I the Lorde haue poured my wrath vppon you. And the worde of the lorde came vn-
to me, saying: thou sonne of man, tell her, F
Thou art an vncleane land, which is not Mic.iii.c.
rained vpon in the day of thy cruel wrath thy prophetes that are in thee, are sworn together to deuoure soules, lyke as a roaryng lion, that liueth by his praye. They receiue riches and good, and make many widdowes in thee. Thy Priestes breake my law, and defile my sanctuary. They
put no difference betwene the holye and Leui.x.c.
vnholy, neyther discerne they betwene the cleane and vncleane: they turne their eyes from my Sabbothes, & I am vnhalowed among them. Thy rulers in thee are lyke rauishyng wolues to shed bloud
and to destroy soules for theyr own coue- Mic.iii.c.
tous lucre. As for thy Prophetes, they Sop.iii.b
daube with vntempered claye, they see Ez.xiii.b.
vanityes, and prophecye lyes vnto them, G
saying: the Lorde God sayeth so, where as the Lord hath not spoken. The people
in the lande vseth wycked extortion and Exo.xx.a
robbery. They vexe the poore and nedye, and oppresse the straunger agaynste ryghte. And I soughte in the lande for a man,

man, that would make up the hedge, and
set himselff in the gap before me in ÿ lādes
behalfe, that it shoulde not be destroyed:
but I could fynde none. Therfore wyll I
poure out my cruell displeasure vpon the,
and burne them in the fyre of my wrath:
their owne wayes wyll I recompence vp
pon their heads saith the lord god.

The .xxiii. Chapter.

Of the fornication, that is to say, of the idolatry of Samaria and Jerusalem, vnder the names of Oholah and Oholibah. In comparison of Samaria he sheweth that the fornication of Jerusalem is the filthier. The destruction of Jerusalem is prophecied. The aduoutry of both the whores is found out. Their destruction.

A The word of the Lorde
came vnto me, saying:
thou sonne of mā, ther
wer two women, that
had one mother: these
(when they wer yōg)
began to play the har-
Eze. xx, a lots in Egipte. There
wer their brestes brused, and the paps of
theyr maydēhead did ÿ Egiptiās destroy.
The eldest of them was called Oholah, &
her yongest sister Oholibah. These two
wer my wiues, and bare sonnes & daugh-
ters. Theyr names wer Samaria, and ÿ
was Oholah: and Jerusalē that was O-
holibah. As for Oholah she began to goe
a whoring when I had taken her to me.
She was set on fier vppon her louers the
iiii. Ki. xvii. d Assirians as her neighbors which had to
doe with her, euen the princes and lordes
that wer deckt in costly aray, faire yong mē
lusty ryders of horses. Thus through her
B whordome she cleaued vnto all the yong
men of Assiria. yea, she was madde vpon
them, & defiled her self with al theyr idols.
Neyther ceassed she from the fornica-
tyon that she vsed with the Egyptians:
for in her youth they laye with her, they
broosed the brestes of her maydenheade,
and poured theyr whoredome vppon her.
Wherefore I delyuered her into the han-
des of her louers: euen the Assirians,
iiii. king. whom she so loued. These discouered her
xvii. a. shame, toke her sonnes and daughters,
and slue her with ÿ swearde: an euill name
gat she of all ÿ people: and they punished
her. Her syster Oholibah sawe thys, and
Jer. iii. b destroyed her self in inordinate loue more
than she, & exceded her sister in whordom:

she loued the Assirians (whiche also laye iiii. K. xvi.
with her) namely the Princes and great b
lordes, that wer clothed with all maner of Ez. xvi. c
gorgeous apparell, al lusty horsemen and
fayre yong persones. Then I sawe that
they both were defiled alyke. But she in-
creased styll in whoredome, for when she
sawe men paynted vpon the wal, the yma-
ges of the Chaldees set forth with freshe C
colours, with fayre girdels about thē, and
goodly bonettes vpon theyr heades, loo-
king all lyke Princes (after the maner of
the Babilonians, and Chaldees in her
owne land where they wer borne) imme-
diately assone as she saw them, she brent
in loue vpon them, and sente messengers
for thē into the land of ÿ Chaldees. Now
when the Babilonians came to her, they
laye with her, and defyled her with theyr
whordome, and so was she polluted with
thē. And when her lust was abated from Ez. xvi.
thē, her whordome & shame was discoue-
red and sene: then my harte forsoke her,
like as my hart was gone from her sister
also. Neuertheles, she vsed her whoredom
euer the lōger the more, and remembred
the dayes of her youth, wherin she hadde
playd the harlot in the land of Egipte: she Ez. xvi.
brent in lust vpon them, whose flesh was
lyke the fleshe of Asses, and theyr sede like
ÿ sede of horses. Thus thou hast renued ÿ
filthinesse of thy youth, when thy louers
brosed thy paps, and marred thy brestes D
in Egipt. Therefore (O Oholibah) thus
sayth the Lord god: I wil raise vp thy lo-
uers (wt whō thou hast satisfied thy luste)
agaynst thee, and gather them together
round about thee: namely ÿ Babilonians
and al the Chaldees, rulers, mighty men,
and tirauntes, with al ÿ Assirians: al yong
& fayre louers, princes & lordes, knyghtes
& gentle men, which be all good horsemē.
These shall com vpon thee wt horses, cha-
rets, & a great multitude of people: which
shalbe harnessed about thee on euery side
with brestplates, shieldes, and helmettes.
I will punishe thee before them; yea, they
themselues shall punishe thee accordyng
to their owne iudgemēt. I wil put my ge-
lousy vpon thee, so ÿ they shal deale cruel-
ly with thee. They shal cut of thy nose and
thine eares, & the remnaunt shall fall tho-
rowe the swearde. They shall cary awaye
thy sonnes and daughters, and the rest E
due shalbe brent in ÿ fier. They shal strip
the out of thy clothes, & cary thy costly Ie-
wels awaye wt thē. Thus wil I make an
end of thy filthines and whordom, which
thou

thou hast brought out of ỹ land of Egipt: so that thou shalt tourne thyne eyes nomore after thẽ, and cast thy mind nomore vpon Egipt. For thus saith the Lord: Beholde, I wyll delyuer thee into the handes of thẽ whom thou hatest: yea, euen into ỹ handes of thẽ whõ thou hast fulfilled thi lust which shal deale cruelly with thee. Al thy labor shal they take with thẽ, & leaue thee naked & bare: & thus ỹ shame of thy filthy whoredome shall com to lyght. All these thynges shall happen vnto thee bycause of thy whoredõ which thou haste vsed amõg ỹ gẽtiles, with whose idols thou hast defiled thy self. Thou hast walked in the way of thy sister, therefore wil I geue thee her cup in thy hand. Thus sayth the lord god: thou shalt drink of thy sisters cup how depe and farre soeuer it be to the botome. Thou shalt be laughed to scorn, and had as greatly in derision, as is possible. Thou shalt be ful of dronkennesse and sorow, for the cup of thy syster Samaria, is a cup of destruction and wastyng: ỹ same shalt thou drynke, and suppe it out to the dregges: yea, thou shalt eate vp the broken peces of it, & so teare thine owne brestes. For euen I haue spoken it, sayth the lord
F god. Therfore thus sayth the Lorde God. Forsomuch as thou haste forgotten me & cast me aside behind thee, so beare nowe thine own filthynesse & whoredome. The lord said moreouer vnto me: thou sõne of man, wilt thou not repreue Oholah & Oholibah? Shew them their abhominations, namely, that they haue broken theyr wedlock and stayned theyr handes with bloud: yea, euẽ with theyr idols haue they committed aduoutry and offred them by
iii, b, xvi, b, Eze, xvi, c the fire their owne children, to be deuoured whom they had borne vnto me. Yea, & this haue they done vnto me also: they haue defyled my sanctuarye in that same day, and haue vnhallowed my Sabboth. For when they had slayne theyr children for theyr ydols, they came the same day in to my sanctuary to defile it. Lo, thys haue they done in my house: beside al this thou hast sent thy messengers for mẽ out of far countries: & whẽ they came thou hast bathed & painted thine eyes with colours, trimmed and set forth thy self of ỹ best fashion: thou sattest vpon a goodly bed and a table spred before thee wherupon thou hast set mine incence and mine oyle. Thẽ
Eze, xxv, b. was there great chere with her to obtain
G peace, & though with those men many mẽ came, yet were there also brought men of Saba from ỹ wildernes, which gaue thẽ braceletes vpon their handes, and set glorious crownes vpon their heades: & I sayde vnto her: that seing she was strikẽ in age in her whoredoms, now shall her fornications com to an ende with her. And they went into her as vnto a common harlot. Euen so went they (I say) to Oholah and Oholibah those filthy women. O all ye ỹ loue vertue & righteousnesse, iudge them, punish thẽ, as aduouterers & murtherers, Leu, xx, b
ought to be iudged & punished. For they Eze, xvi, b
are breakers of wedlock, and the bloud is in their handes. Wherfore thus saieth the lord god: I will bring a multitude of people vpon them, and make them to be scattered and spoyled: these shall stone them & gore them with their sweards. They shal sley their sonnes and daughters & burne vp their houses with fier. Thus wil I destroy al such filthines out of the land: that al women may learn, not to do after your vnclennes. And so they shall lay your fylthinesse vpon your owne selues, & ye shall be punished for the sinnes ỹ ye haue committed with your idols: and ye shal know that I am the lord god.

The .xxiiii. Chapter.

He proueth the fyring of Ierusalem, by a parable of a sething pot. The parable of Ezechiels wyfe being dead, which he after expoundeth.

IN the ninth yere, in the tẽth moneth, the .x. day of the moneth, came the worde of the Lord, vnto me, saying: O thou sonne of manne, write vp the name of this daye: yea, euen the houre of this present daie, when the king of Babilon set himself against Ierusalem. Shew A
that obstinate housholde a Parable, and Ez, xvii, a
speake vnto them. Thus sayeth the Lord Ez, xi, b
God: get thee a pot, sette it on, and poure water into it: putte all the peces together in it, all the good peces: the loyne and the shoulder, and fill it with the beste bones. Take one of the best shepe, and an heape of bones withall: let it boyle well, and let B
the bones seethe well therein. With that Nau, iii, b
sayd the lord God on this maner. Wo be Abac, ii, b
vnto the bloudy city of the pot, wherupon the rustines hangeth, and is not yet scoured away. Take out the peces that are in it one after another: there nede not lottes be cast therefore, for the bloud is yet in it. Vppon a plaine drie stone, hath she poured

red it, and not vppon the grounde, that it
might be couered with dust. And therfore
haue I letten her poure her bloude vpon
a plaine dry stony rocke, bicause it should
not be hyd, and that I myght bryng my
wrathfull indignation and vengeaunce
vpon her. Wherfore thus sayeth the lorde
C God: O woe be vnto the bloudthirstye ci-
tie, for whom euen I my selfe wyll make
a great fier, and set much wood, and kin-
dle the fyer, and seeth the flesh, and spyce
the pot, so that the very bones shalbe brẽt
Moreouer, I will set the pot empty vpon
the coles, so that his metall shall be brent
and molten also for heate, and the filthy-
nes of it shalbe moltẽ in it, and the drosse
of it shalbe consumed. Thou tokest great
payne thus to defyle thy selfe. And it wyll
D not be purged from the exceding drosse in
it: but through fier shall the drosse of it be
purifyed. In thy filthinesse euen in thy
mischeuous dedes thou doest continue, &
bycause thy filthynes is abhominable, for
I haue clensed thee, but thou art not clẽ-
sed: thou shalt not be purged frõ thine vn-
clennesse, tyl I haue poured my wrathful
indignation vpon thee. Euen I the lorde
haue so deuised. Yea, it is come therto al-
ready that I will dooe it: I wyll not gooe
backe, I wyll not spare, I wil not be en-
treated: but according to thy wayes and
E imaginations thou shalt be punished, sai-
eth the lord god. And the word of the lord
came vnto me, saying: thou sonne of man
beholde, I wyll take away the pleasure of
thine eyes with a plage: yet shalt thou ne-
ther mourne nor wepe, nor water thy
chekes therefore: thou mayest mourne by
thy selfe alone, but vse a deadly lamenta-
tion. Holde on thy bonet and put on thy
shooes vppon thy fete, couer not thy face,
F and eat no mourners bread. So I spake
vnto yͤ people betymes in the mornyng, &
at euen my wyfe died: therupon the nexte
morow, I did as I was commaunded, &
the people sayd vnto me: wilt thou not tel
vs what this signifieth towardes vs? for
this thou doest for our sake. I aunswered
them, the word of the lord came vnto me,
saying: tell the house of Israell, thus sai-
eth the lord god: beholde, I wyll suspend
my sanctuary, euen the glory of youre po-
wer, the pleasure of your eyes, and the
thyng that ye loue: your sonnes & daugh-
ters whom ye haue left shall fall through
the sweard. Lyke as I haue done, so shall
ye doe also: ye shall not hyde your faces,
ye shall eate no mourners bread: youre
bonets shall ye haue vpõ your heads, and
shooes vppon your fete. Ye shall neyther
mourne nor wepe, but in your synnes ye G
shalbe sorowful and one repẽt with ano-
ther. Thus Ezechiel is your shewe token.
For looke as he hath done, so (when this
commeth) ye shall do also: yͭ ye may learne
to know that I am the lord god. But be-
hold. O thou sonne of man: in yͤ day when
I take from them their power, their ioy, &
honor, the lust of their eyes, the burthẽ of
their liues, namely their sonnes & daugh
ters, shal not this be knowen? Then shall
there one escape, & come vnto thee, for to
shew thee. In that day shal thy mouth be
opened to him which is escaped, that thou
mayst speake, and be no more dum. Yea, &
thou shalt be their shew token yͭ they may
know how that I am the lord.

The.xxv.Chapter.

The word of the lord vpon the sonnes of Ammõ which reioyced at the fal of Jerusalẽ. Against Moab & Seir, against Idumea, against the Philistines.

THe word of the lord came vn- A
to me, saying: thou sonne of
man, set thy face against the
Ammonites, prophecy vpon
them, & say vnto the Ammo-
nites: heare the woord of the Lorde God.
Thus saith yͤ lord god: forsomuch as thou
speakest ouer my sanctuary: A ha, I trow
it be now supended: and ouer the land of
Israel: I trow it be now desolate: yea, and
ouer yͤ house of Juda, I trow they be now
led away prisoners: behold, I wil deliuer
thee to the people of the East, yͭ they may
haue thee in possession: these shal set theyr
castels & houses in thee. They shal eat thy
fruit, & drinke vp thy milk. As for Rabath
I wil make of it a stal for Camels, and of
Ammon a shepefold, and ye shall know yͭ
I am the lord. For thus saieth yͤ lord god: B
insomuch as thou hast clapped with thine
hands, & stamped with thy fete: yea, reioy-
ced in thine hart ouer the land of Israell
w despite: behold, I wil stretch out mine
hand ouer thee also, and deliuer the to be
spoiled of yͤ heathen, & roote thee out from
among the people, & cause thee to bee de-
stroyed out of all landes: yea, I wyl make
thee to be layd waste, yͭ thou mayst know
that I am the Lorde. Thus sayeth the
Lord god: forsomuche as Moab and Se-
ir doe saye: as for the house of Juda, it is
but lyke as all other Gentyles be. Ther-
fore behold, I wyll open the syde of Mo-
ab

th, and take away theyr strength, their
cities, and chiefe coastes of their lande,
whiche are the pleasures of the countrye.
As namely, Bethiesimoth, Baalmon,
and Cariathaim, these wyll I open vnto
them of the East, that they maye fall vpon
the Ammonites, and will geue them in
possession, so that the Ammonites shal no
more be hadde in remembraunce among
the heathen. Euen thus wyll I punyshe
C Moab also, that they may knowe howe
that I am the lorde. Moreouer thus say-
eth the lord god. Bicause that Edom hath
auenged and eased hymselfe vppon the
house of Iuda, and hath done greate of-
fence and auenged hymself vppon them,
therefore thus saith the lorde: I wil reach
out my hande vpon Edom, and take a-
way man and beast out of it. From The-
man vnto Dedan wyll I make it desolate
they shall be slayne with the swearde: tho-
row my people of Israell wyll I auenge
me agayn vppon Edom: they shal handle
him according to my wrath and indigna-
tion, so that they shall knowe my venge-
aunce sayth the Lorde God. Thus sayth
D the Lord god: forsomuch as the Philysty-
nes haue done this: namely taken venge-
ance with despitefull stomackes, and of
an olde euil wil set themselues to destroy,
therfore thus sayeth the lord god: behold,
I wil stretch out my hande ouer the Phi-
listines, and destroy the destroyer, & cause
al the remnaunt of the sea coast to perish.
A great vengeaunce wyll I take vppon
them, and punish them cruelly: that they
may know how that I am the lord which
haue auenged me of them.

The .xxvi. Chapter.

He prophecieth that Tirus shalbe ouerthrowen
bicause it reioyced at the destruction of Ierusalem
The wondring and astonishmēt of the marchaūts
for the desolation of Tirus.

A IT happened that in the .xi.
yeare, the first daye of the
moneth, the worde of the
Lorde came vnto me, say-
ing: thou sonne of manne,
bicause that Tire hathe
spoken vpon Ierusalem:
Aha, nowe I trow the portes of the peo-
ple be broken, and she tourned vnto me:
for now that she is destroyed, I shall be
fylled. Yea, therefore sayeth the Lorde
God: Beholde, O Tyre, I wyll vppon
thee, I wyll bryng a greate multytude
of people agaynst thee, lyke as when the
sea aryseth with his waues: These shall
breake the walles of Tyre: and cast down
her towres. I wil scrape the ground from
her, and make her a bare stone: yea, as
the drying place where the fyshers hang
vp theyr nettes by the sea syde. Euen I
haue spoken it, sayth the lorde God. The
Gentiles shall spoile her: her daughters
vppon the field shal perish with ẏ swearde,
that they may know howe that I am the
lord.
For thus saith the lord god: Beholde, B
I wyll bryng hither Nabuchodonozor,
(which is the king of Babilō, and a king
of kinges) from the North, vppon Tyre:
with horses, charrettes, horsemen, and
with a greate multitude of people. Thy
daughters that are in the lande shall he
sley with the swearde, but agaynst thee
he shall make bulwarkes, and graue vp
ditches about thee, and lift vp his shielde
against thee. His slynges and Battel-
rammes shall he prepare for thy walles,
and with his weapons breake down thy
towers.
The duste of his horses shall couer
thee, they shal be so many, thy walles shal C
shake at the noyse of the horsemen, char-
rettes and wheles, when he commeth to
thy portes, as men doe into an open citie.
With the houes of his horse fete shall he
treade downe al thy stretes. He shall sley
thy people with the swearde, and breake
downe the pillers of thy strength.
They shal waste away thy riches, and
spoyle thy marchaundyse. Thy walles
shall they breake downe, and destroye thy
houses of pleasure, Thy stones, thy tym-
ber and foundations shall they cast in the
water. Thus will I bryng the melodye Ie. vii.b.
of thy songes, and the voyce of thy myn-
strelsye to an ende, so that they shall no-
more be heard. I will make a bare stone
of thee: yea, a drying place for nettes, and
thou shalt neuer be builded agayne: for e-
uen I the lorde haue spoken it, saieth the
lord God. Thus hath the Lorde god spo-
ken concerning Tyre. The yles shall be
moued at the noyse of thy fall, and at the
crye of the slaine that shall be murthered
in thee. All kynges of the sea shall come
downe from their seates regall: they shal
lay away their robes, and put of their cost-
ly clothing. Yea, with trembling shal thei
be clothed, they shall sit vpon the ground,
they shalbe afraid at thy sodain fall, and
be abashed at thee.
They shall mourne for thee, & say vnto D
thee:

thee: O thou noble citie, that haste bene
so greatly occupied of olde, thou that haste
Thre.i.a. Ap.xviii.c ben the strongest upon the sea, with thine
inhabitors, of whome all menne stoode in
feare: howe art thou nowe so utterlye de-
stroyed? Now at the time of thy fall, ÿ in-
habitors of the yles, yea, and the yles
themselues, shall stande in feare at thy
ende. For thus sayeth the lord God, when
I make thee a desolate citye (as other ci-
ties be, that no manne dwell in) and whē
I bryng the depe uppon thee, that greate
waters maye couer thee, then wyll I cast
thee downe unto them that discende into
the pit, unto a people that hath bene long
dead, and set thee in a lād that is beneth,
like the olde wildernesse, with thē whiche
go downe to their graues, so that no man
shall dwell more in thee. And I will make
thee to be no more in honoure in the land
of the liuing. I will make an ende of thee
and thou shalt be gone. Though thou he
sought for, yet shalt thou not be found for
euermore: saith the lord god.

The.xxvii.Chapter.

The prophete is moued to bewaile the desolaciō of Tirus. He setteth out the prayse of Tirus, for the haunting of marchauntes therto.

A The worde of the Lord
came unto me saying:
O thou sonne of man
Eze.xxi.a c.xxviii.c make a lamentable cō
plaint upon Tire, and
saye uppon Tire: thou
which art a port of the
sea, that occupieth so
much people, and ma-
ny yles: thus speaketh the Lorde God. O
Tire, thou haste sayde: what, I am a no-
ble citie: thy borders are in the middest of
the sea, and thy builders haue made thee
maruellous goodlye. All thy tables haue
they made of Cipers trees of the mounte
Sanir. From Libanus haue they taken
Ceder trees, to make the mastes, and the
Okes of Basan to make the rowers. Thy
B bordes haue they made of yuory, and of
costly wood out of the yle of Cethim. Thy
saile was of diuers colours: small nedle
worke out of the lande of Egipt, to hang
uppon thy maste, and thy hangynges of
yelowe silke, purple, oute of the yles of
Elisah. They of Sydon and Arnad were
thy Marryners, and the wysest in Tyre
were thy shippemaysters. The eldest and
wysest at Geball were they that amen-
ded and stopped thy shippes. All shippes
of the Sea with theyr shipmen occupied
theyr marchaundies in thee. The Perses
Lideans and Phutens, were in thyne
hoste, and helped thee to fyght, these han- C
ged up their shieldes and helmettes with
thee, these set foorth thy beautye. They of
Arnad were with thine host round about
thy walles: and the Pigmenians wer thy
watchemen upon thy towers: these han-
ged up their quiuers, rounde about thy
walles, and made thee maruellous good-
ly. Tharsis occupied with thee in all ma-
ner of wares, in siluer, yron, tin and lead,
and made thy market great. Iauan, Tu-
ball, and Mesech were thy marchauntes,
whiche brought the men and ornaments
of metall for thy occupying. They of the
house of Thogarma, brought unto the at
the tyme of thy Marte, horse, horsemen,
and Mules. They of Dedan were thy
marchauntes: and many other yles that
occupyed with the, brought the wethers,
Elephant bones and Pecockes, for a pre-
sent.
The Sitians occupyed wyth thee, by-
cause of thy diuerse workes, and increa-
sed thy marchaundise, with Smaragdes,
with scarlet, with nedle worke, with white
linnen cloth, with silke, and with christall.
Iuda and the lande of Israell occupyed D
with thee and brought unto thy markets
wheat of Minnith, and Paneg, balme,
hony, oyle and triacle. Damascus also u-
sed marchaundise with thee, in the beste
wyne of Helbon, and with wolle, bicause
thy occupying was so great, & thy wares
so many.
Dan, Iauan, and Meusall, haue
brought unto thy markettes, yron ready
made, with Cassia and Calamus, accor-
dyng to thyne occupying. Dedan occupy-
ed with thee in fayre tapestry worke, and
Cushins. Arabia, and all the Prynces of
Cedar haue occupyed with thee, in shepe, C
wethers, and goates. The marchauntes
of Seba and Rema, haue occupyed also
with thee, in all costly spices, in all precy-
ous Stones, and golde, whiche they
brought unto thy markettes. Haram,
Chene, and Eden, the marchauntes of
Saba, Assiria, and Chelmad were all
doers with thee, and occupyed wyth thee
in costly rayment of yelowe sylke, and ne-
dle worke (verye precious, and therefore
packt and bounde together with ropes.)
Yea, and in Cedar wood, at the tyme of
thy

thy markettes. The shippes of Tharsis
were the chefe of thy occupying. Thus
F thou art full, and in great worship, euẽ in
the middest of the Sea. Thy robbers shal
bring the into great waters, ÿ east wind
shal ouerbeare the into the middest of the
sea, so that thy wares, thy marchaundise,
thy riches, thy mariners, thy shipmasters
thy builders of thy brokẽ places, thy occu
pyers (that brought the thinges necessa=
ry) the mẽ of warr ÿ are in the, yea and all
thy commens shal perish in ÿ middest of ÿ
Sea, in ÿ day of thy fal: the suburbes shal
shake at ÿ loude cry of thy shipmẽ. All whi
rymen: and all mariners vpon the Sea,
shal leape out of their boates, and set thẽ=
selues vpon the land. They shall lift vp
their voice bicause of the, and make a la=
mẽtable cry. They shal cast dust vpõ their
heades, and ly down in the asshes. They
shal shaue themselues, and put sackcloth
vpon thẽ for thy sake. They shall mourne
for the with hearteful sorow, and heauy
lamẽtation: yea, they also shall wepe for
the. Alas, what city hath so ben destroyed
G in the Sea, as Tire is? Whẽ thy wares &
marchaundise came from ÿ Seas: thou
gauest all people ynough. The kynges of
the earth hast thou made rich, thorow the
multitude of thy wares and occupying.
But thou art now cast down into ÿ depe
of the Sea, al thy resort of people is peri=
shed with thẽ. All they that dwell in the
yles are abasshed at the, & al their kinges
are afrayd: yea, their faces haue chaũged
colour. The marchauntes of the nations
wonder at thee: in that thou art so cleane
brought to nought, and cõmest no more
vp.

The. xxviii. Chapter.

The worde of God against the king of Tyrus, for hys pryde. Daniel the Prophet is moued to bewaile the king of Tyrus. The woorde of God against Sidon. The Lord promyseth that he wyll gather together the children of Israell.

A The word of ÿ Lord came
Ez. xxvi. c, t, xvii. a. Esa. xxiii. c. vnto me saying: thou son
of man, tell the Prince of
Tire. Thus sayth ÿ Lord
God: bicause thou hast a
proude heart, & hast sayd
I am a God, I haue my
seate in ÿ middest of ÿ sea like a god, wher
as thou art but a man and not God, and
yet standest in thyne own conceit, ÿ thou
Dan. ii. b art God: behold, thou thinkest thy self wi=
ser than Daniel, that there is no secretes
hid from the. With thy wisdom and thy
vnderstanding thou hast gottẽ the great
welthynesse, and gathered treasure of sil=
uer and gold. With thy great wisdom and
occupying hast thou increased thy power
& bicause of thy great richesse thine heart
is proude. Therfore thus sayth the Lord
God: for somuch as thou hast lift vp thine B
heart as though thou wer God: behold, I
will bring enemies vpon the, euen the ti=
rauntes of the heathen: these shal drawe
out their sweardes vpon thy beautie and
wisdom, and shall defile thy glory. They
shal cast the down to the pit, so that thou
shalt dye in the middest of ÿ Sea, as they
that be slain. Let se, if thou wilt say then,
(before them ÿ slay thee) I am god, wher=
as thou art but a man and not God, in ÿ
hands of them ÿ slay the. Dye shalt thou,
euen as the vncircumcised in the handes
of the enemies, for I my selfe haue spoken
it, sayth the Lord God.
Moreouer the word of the Lord came C
vnto me, saying: thou sonn of man, make
a lamẽtable complaint ouer the kyng of
Tyre, and tell hym: thus sayth the Lord
God: thou art a seale of a likenesse, full of
wisdom and excellent beautie. Thou hast
ben in the pleasaunt garden of God: thou
art deckt with all maner of precious stones
with Ruby, Topas, Cristall, Jacint, O=
nix, Jaspis, Saphir, Smaradge, Carbũ=
cle, and gold. The beauty and ÿ holes that
be in the, wer set forth in ÿ day of thy crea=
tion. Thou art a faire Cherub, exalted by
the annointing, stretched wyde out for to
couer. I haue set the in thys dignity vpon
the holy mount of God, ther hast thou ben
and walked among ÿ faire glistering sto=
nes. From ÿ tyme of thy creatiõ thou hast
ben right excellẽt, till wickednesse was
founde in the. Bicause of thy great mar= D
chaũdise, thine heart is ful of wickednesse
and thou hast offẽded. Therefore wyll I
cast the from ÿ mount of God (O thou co=
uering Cherub) and destroy thee among
ÿ glistring stones. Thy heart was proude
in thy faire beautye, & through thy beau=
ty thou hast destroyed thy wisdom: I will Esa. ii. b.
cast the down to ÿ ground, and that in the
sight of kynges. Thou hast defyled thy
Sanctuary with ÿ great wickednesse of
thy vnrighteous occupying. I will bring
a fier from ÿ middest of thee, to consume
thee: and will make thee to asshes, in the
sight of all them that loke vpon thee. All E
they that haue ben acquainted with thee
among the heathen shalbe abashed at the

seing þ art so cleane brought to nought, & commest no more vp. And the word of the
F Lord came vnto me, saying: thou sonne of
Iere.lii.a. Zac.ix.a. man set thy face against Sidon: prophe-
cy vpon it, and speake. Thus sayth þ Lord God. Beholde, O Sidon, I will vpon thee, and get me honor in thee: that it may be knowen, how that I am the Lord: when I punish her, and get me honor in her. For I will sende pestilence and bloudsheding into her stretes so that those whiche be slaine with the sweard, shall lye round about in the myddest of her: and they shal know that I am the Lord. She shall no more be a prycking thorne, and an hurting bryer vnto the house of Israell, nor vnto them that lye rounde about her, and hate her: and they shall know that I am þ
G Lord.
Thus sayth the Lord God: when I gather þ houshold of Israell together again from the nations, among whom they be scattered, then shall I be sanctified in thẽ in the sight of the Gentiles: and they shall dwell in the lande, that I gaue to my seruaũt Iacob. They shal dwell safely therin, builde houses, and plant vyneyardes: yea, safely shall they dwell therin, when I haue punished all those that despyse them rounde about, and then shall they knowe that I am the Lord their God. (Deute. xxviii.c. Esa.lxv.d.)

The.xxix. Chapter.

He prophecieth against Pharao. He prophecieth the desolation of Egipt, and the sparkeling abrode of the Egiptians. The Lord promyseth that he wil restore Egipt againe after.xl. yeares. Egipt is the rewarde of king Nabuchodonozor for the laboure which he toke against Tirus.

A IN the tenth yeare vppon the twelueth day of the tenth moneth, the word of þ lord came vnto me, saying: O thou sonn of man (set now thy face against Pharao the kyng of Egipt: Prophecy against him and against the whole land of Egipt. Speake and tel hym: thus sayth the Lord God: behold, O Pharao þ kyng of Egipt, I wyll vppon thee, thou great Dragon that lyest in the waters, þ that sayest: the water is myne, I haue made it my self, I wil put an hooke in thy chawes, and hang all the fish in thy waters vpon the scales: after þ, I will drawe thee out of thy waters, yea, and al the fish of thy waters that hang vpon thy scales. (Esa.xix. and.xx.a. Ie.xlvi.a. Eze.xxx. xxxi. and xxxii.a.)

I will cast thee out vppon the dry lande, with the fish of thy waters, so that thou shalt lye vpon the fielde. Thou shalt not B
be gathered nor taken vp, but shalt be meate for the beastes of the field, and for the foules of the ayre, that all they which dwell in Egipt, may know that I am the Lorde: bicause thou haste bene a staffe of reede to the house of Israell. When they toke holde of thee with their hande, thou brakest and prickedst them on euery syde and if they leaned vpon thee, thou brakest and hurtedst the reynes of their backes. (iiii.Reg. xviii.c. Esa.xxxvi.a.) Therfore thus sayth the lord god: beholde, I wil bryng a sweard vpon thee, and rote out of thee both man and beast: yea, the lande of Egipt shalbe desolate and wast, and they shal know, that I am the Lord. Bicause he sayd: the water is myne, I my selfe haue made it. Beholde therfore I wil vpon thee, and vppon thy waters, I wyll make the lande of Egipt wast and desolate, and in abashment, from the towre of Syenes, vnto the borders of the Morians C
lande: so that in forty yeares there shal no fote of man walke there, neyther foote of cattell go there, neyther shall it be inhabited. I wil make the lande of Egipt to bee desolate among other wast countreyes, & her cities to lye voyde fourty yeres amõg other voyde cities. And I wil scatter the Egiptians among the heathen and nations, and strow them in the lands about. Againe, thus sayth the Lord God: when the fourty yeres are expired: I wil gather (Ie.xlvi.) the Egiptians together againe, out of the nations among whom they were scattered, and wyll bryng the prysoners of Egipt againe into the lande of Pathures, their own natiue country, that they may be there a lowly small kyngdome: yea, they shalbe þ smallest among other kingdomes, least they exalt themselues aboue the heathen, for I wyll so minishe them that they shall no more rule the heathen. They shall no more be an hope vnto the house of Israell, neyther prouoke them any more to wickednesse, to cause them to turne backe, and to folowe them, and they shall knowe that I am the Lorde God.

In the seuen and twenty yeare, þ firste D
daye of the first moneth, came the word of the LORD vnto me, saying: thou sonn of mã. Nabuchodonozor the king of Babilon, hath made hys hoste, with great trauaill and labour to come before Tyre, that euery head may be balde, and euery shoulder

shoulder bare, yet hath Tyre geuen ney-
ther hym nor hys host any rewarde, for ẏ
great trauaill that he hath taken there.
Therfore thus sayth the lord god: behold,
I wyll geue the lande of Egipt vnto Na-
buchodonosor the kyng of Babilon, that
he may take away all her substaunce, rob
her robbryes, & spoile her spoiles, to pay
hys host their wages with al. I wil geue
hym the lande of Egipt, for hys laboure ẏ
he toke for me before Tire. At ẏ same time
wyll I cause the horne of the house of Is-
raell to grow forth and open thy mouth
againe among them: that they may know
how that I am the Lord.

The. xxx. Chapter.

The destruction of Egipt and of hys cities, is bewayled.

1 The word of ẏ Lord came
moreouer vnto me, say-
ing: thou sonn of mā, pro-
phecy and speake: thus
sayth the LORD God.
Mourne, wo worth thys
day, for the day is here, ẏ
day of the Lord is come, the dark day of ẏ
heathen: the houre is at hand, the sweard
commeth vpon Egipt. When ẏ wounded
men fall down in Egipt, when her peo-
ple are taken away, and when her foun-
dations are destroyed, ẏ Morians lande
shalbe afrayd: yea, the Morians lande,
Libia and Lidia, al their common people
and Chub, and all ẏ be confederate vnto
them, shall fal wt them through ẏ sweard.
B Thus sayth the Lord: the maynteyners
of the land of Egipt shall fal, the pryde of
her power shal come down, euen vnto the
towre of Syens shal they be slain down
with ẏ sweard, sayth ẏ Lord God: among
other desolate cōtries they shalbe made
desolate, and among other waste cities
they shalbe wasted. And they shall know
that I am ẏ Lord, whē I kyndle a fire in
Egipt, & whē all her helpers are destroy-
ed. At ẏ tyme shall her messēgers go forth
C from me in shippes, to make the carelesse
Morians afrayd, and sorow shall come v-
pon them, according to ẏ day of Egipt, for
doutlesse it shall come: thus sayth ẏ Lord
God: I wyl make an ende of the people of
Egipt through ẏ hand of Nabuchodono-
sor ẏ kyng of Babylon. He and his people
with hym, yea, and ẏ cruell tirauntes of ẏ
heathen, shalbe broughte to destroye the
land. They shal draw out their sweardes
vpon Egipt, and fyll the land full of slayn
men. I wyl dry vp their floudes of water
and sell ẏ lande into ẏ handes of wicked
people. The lande and all ẏ is therin, wil
I destroy through ẏ enemies. Euen I the
Lord haue sayd it. And thus sayth ẏ Lord D
God: I wyll destroy the ydols, and bryng Zac. xiii. a.
the ymages of Noph to an ende. There
shall no more be a Prynce of Egipt, and a
fearefulnesse wyll I sende into the Egip-
tians lande. As for Pathures, I wyll
make it desolate, and kyndle a fyre in Zo-
an the city, No, I wyll punish and powre
my wrathfull indignation vppon Syn,
which is the strēgth of Egipt. Al the sub-
staunce of Alexandria wyl I destroy, and
kyndle a fyer in Egipt. Sin shal be in
great heauinesse. Alexādria shalbe roted
out, and Noph shall haue dayly sorowe.
The best men of Heliopolis and Bubasto
shalbe slaine with the sweard, and caryed
away captiue. At Taphnis the day shall
be dark, when I breake there the scepter
of the lande of Egipt, and when the pōpe E
of her power shal haue an ende. A cloude
shall couer her, and her daughters shalbe
led away into captiuity. Thus wyll I pu-
nish Egipt, that they may know howthat
I am the Lord. It happened in ẏ eleuēth
yere vpon ẏ seuenth day of ẏ first moneth,
that the Lordes worde came vnto me, say-
ing: behold, thou sōn of man, I wil break
the arme of Pharao kyng of Egipt: and
and lo, it shal not be bounde vp to be hea-
led: neyther shall any playster be laid vpō
it, for to ease it, or to make it so strong, as
to holde a sweard. Therfore thus sayth
the Lord God, behold, I wyll vpon Pha-
rao the king of Egipt, and bruse his strōg
arme (yet is it but a broken one) and wyl
smyte the sweard out of hys handes.
As for the Egiptians, I wyll scatter F
them among the heathen, and strow thē
in the landes about. Again, I wyl strēgth
the arme of the kyng of Babilō, and geue
hym a sweard in hys hande, but I wyll
breake Pharaos arme, so ẏ he shall holde
it before hym pyteously, lyke a wounded
man: yea, I will stablish the king of Ba-
bilons arme, and the armes of Pharao
shall fall down, that it may be knowen ẏ
I am the Lord, which geue the kyng of
Babilon my sweard in hys hande, that he
may draw it out vpon the lande of Egipt:
and that when I scatter the Egiptians a- G
mong the Gentiles, and strow them in
the landes about, they may know, that I

 am

am the Lord.

The.xxxi.Chapter.

A comparison of the prosperitie of Pharao with the prosperitie of the Assirians. He prophecyeth a lyke destruction vnto them both.

A Moreouer it happened in the
eleuenth yere, ye first day of the
third moneth, that the word
of ye Lord came vnto me, say-
ing: thou sonn of man, speake
vnto Pharao ye kyng of Egipt, and to all
his people. Whom art thou lyke in thy great-
nesse? Beholde, Assur was lyke a Cedre
tre vpon ye mount of Libanus, with fayre
braunches so thick, yt he gaue shadowes, &
shotte out very hye. Hys top reached vnto
the cloudes. The waters made him great
and ye depe set hym vp on hye. Rounde a-
bout ye rotes of hym, rann their floudes of
water: he sent out hys litle riuers vnto al
B the trees of ye field. Therfore was he hyer
thā all the trees of ye field, and thorow the
multitude of waters that he sent frō hym,
he obteyned many long braunches. Al
foules of the ayre made their nestes in his
braūches: vnder hys boughes gēdred all
the beastes of the field, and vnder hys sha
dow dwelt al people. Fayre and beautiful
was he in hys greatnesse and in ye length
of hys braūches, for hys rote stode beside
great waters, no Cedre tree might hyde
C hym. In ye pleasaunt gardē of God, ther
was no Fyrre tree lyke hys braunches, ye
playn trees were not lyke the boughes of
hym, All ye trees in ye gardē of God, might
not be compared vnto hym in hys beauty
so fayre and goodly had I made him with
the multitude of hys braunches. In so
much that all ye trees in ye pleasaunt gar-
dē of god, had enuy at him. Therfore thus
sayth ye Lord God: forsomuch as he hath
lift vp hymself so hye, & stretched hys topp
into the cloudes, and seing hys heart is
proude in hys hyghnesse, I will deliuer
D him into ye hands of the mightiest among
the heathē, which shall rote hym out. Ac-
cording to hys wyckednesse wyll I cast,
hym away, the enemy shall destroy hym,
and the mightie men of the heathen shall
so scatter hym, that hys braūches shal lye
vpon all mountaynes, and in all valleys:
hys boughes shalbe broken down to the
E grounde, throughout the lande. Then all
the people of the lande shall go from hys
shadow, and forsake hym. When he is fal-
len, all the foules of the ayre shall sit vpon
hym, and all the wylde beastes of the field
shal go about among hys braunches, so
that from hence forth, no tree in the wa-
ter shall attayne to hys highnesse, nor
reach his top vnto the cloudes, neyther
shall any tree of the water stande so hye,
as he hath done. For vnto death shal they
all be deliuered vnder the earth, and goe
down to the graue lyke other men.
Moreouer thus sayth the Lord God.
In the day when he goeth down to the
graue, I wyll cause a lamentation to be
made: I wyll couer the depe vpon hym, F
I wyl staunch hys floudes, and the great
waters shalbe restrained. I shal cause Li-
banus to be sorowfull for hys sake, and
all the trees of the field shalbe smitten. I
wyll make the heathen shake at ye sounde
of hys fall, when I cast hym down to hel,
with them that descende into the pit. All
the trees of Eden, with all the chosen
and best trees of Libanus: yea, and all
they that are planted vpon the waters,
shall mourne with hym also in the lower
habitations: for they shall goe down to
hell with hym, vnto them that be slayne
with the sweard, which dwelt afore vn-
der the shadowe of hys arme among the G
heathen.
To whom shalt thou be likened, that
art so gloryous and great among ye trees
of Eden? yet art thou cast down vnder the
earth (among the trees of Eden) where
thou must lie among vncircumcised, with
them that be slayn with the sweard. Euē
thus is it with Pharao and all hys peo-
ple, sayth the Lord God.

The. xxxii. Chapter.

The Prophete is cōmaunded to bewayle Pharao the kyng of Egipt. He prophecyeth that destruction shall come vnto Egipt through the kyng of Babilon.

In the eleuenth yeare, the A
first day of ye.xii.moneth, ye
worde of the Lord came
vnto me, saying: ye sonne
of man, take vp a lamen-
tation vpon Pharao the
kyng of Egipte, and say
vnto hym, thou art reputed as a Lyon of
the heathen, and as a whalefyshe in the
Sea. Thou castest thy waters about the,
thou troublest the waters with thy fete,
and stāpest in their floudes. Thus sayth
the

the Lord God: I will sprede my net ouer thee namely, a great multitude of people, these shall dryue the into my yearne. For I wyl cast thee vpon the lande and let thee lye vpon the fielde, that al the foules of the ayre may sit vpon thee. I wil geue all the beastes of the fielde ynough of thee. Thy
B flesh wil I cast vppon the hilles, and fill the valleies with thy hyghnesse. I wyll water the lande with the aboundaunce of thy bloud, euen to the mountaines, and the riuers shalbe ful of thy bloud. When thou art put out, I will couer the heathen
Esa.xiii.b and make hys starres dimme, I wil spred a cloude ouer the Sunne, and the moone shal not geue her light. All the lightes of heauen wil I put out ouer thee, & bryng darkenesse vpon thy lande, sayth the lord God. I wil trouble the heartes of many people, when I bryng thy destruction among the heathen and countries, whom thou knowest not. Yea, I wil make many people wt their kynges, so afrayd thorow thee, that their heere shal stande vp, when
C I shake my sweard at their faces. Sodainly shall they be astonyed, euery man in hymselfe, at the day of thy fall. For thus sayth the Lord God: the kyng of Babilons sweard shall come vppon thee: with the sweardes of the worthyes wyll I smyte down thy people. All they that be mighty among the gentiles shal waste the proud pompe of Egipt, and bryng down all her people. All the cattell also of Egipt wyll I destroy, y they shall come no more vpo the waters, so y neyther mannes fote, nor beastes clawe, shall stirre them any more. Then wil I make their waters depe, and cause their floudes to run lyke oyle, sayth the Lord God. Whe I make y land of Egipt desolate, and when y country wt all that is therin shalbe layd waste, and whe I smite all them which dwell in it, y they may know y I am the Lord. Thys is the mourning that y daughters of y heathen
D shal make. Yea, a sorow and lamentation shal they take vp vpon Egipt, and all her people, sayth y lord God. In y twelfth yere the fiftene day of y moneth, came y worde of y Lord vnto me, saying: thou sonne of man, take vp a lamentation vpon y people
Esa.xiiii.c of Egipt, and cast them down: yea, them I say, and the mightie people of y heathen
Eze.xxxi.c also, euen with them y dwell beneth: and with them that go down into y graue. Where is thy fayre (sorer thou be) and lye thee with y vncircumcised. Among them that be slain with y sweard, shal they lye.

To y sweard is she already delyuered: therfore pluck down to y grounde, her and all her multitude. The mightie worthies shal speake to hym out of y hell, and to his helpers y be gone down and lye vncircumcised, and wt the y be slain with y sweard. Assur is there also wt hys company, and
E their graues rounde about, which were slain and fell all with the sweard, whose graues lye beside hym in y low pyt. Hys commons are buryed rounde about hys graue, altogether wounded & slayn wyth the sweard, which me afore tyme brought feare into y land of y liuing. There is Elam Ier.xlix.f
also wt al hys people, and their graues Dan.viii.a.
round about: which al being wounded & slayn with y sweard, are gone down vncircumcised vnder y earth, which neuerthelesse somtyme brought feare into y lad of y liuing. For y which they beare their shame, with the other y be gone down to the graue. Their buriall is geue them, & F
all their people, among the that be slaine. Their graues are rounde about all them which be vncircumcised, and wt them y be slayne thorow y sweard: for seying that in tymes past, they made y lande of y liuing afrayd, they must now beare their owne shame, with them that go down to the pit and lye among them, that be slayne.

There is Mesech also and Tuball, and their people, and their graues rounde about. These al are among y vncircumcised, and the y be slayn with y sweard, bicause afore tyme they made y land of y liuing afrayd. Should not they the lye also amog the worthies and vncircumcised giauntes which wt their weapons are gone downe to hell, whose sweardes are layd vnder their heades, whose wickednesse is vppon their bones: bicause y as worthies they haue brought feare into y land of y liuing. yea, among y vncircumcised shalt thou be destroyed, and slepe wt them that perished through y sweard. There is y land of Edom wt her kynges and Prynces also, G Ier.xlix.b
which wt their stregth are layd by them y Ez.xxv.b
were slayne wt the sweard, yea, amog the c.xxxv.a.
vncircumcised, and them which are gone down into y pit. Moreouer, there be all the Prynces of y north, wt all y Sydonians, which are gone down to be slayne: which their feare & stregth they are come to confusion, and lye there vncircumcised among those y be slayne wt the sweard, and beare their own shame, wt the y be gone down to y pit. Now whe Pharao seeth thes, he shalbe comforted ouer all hys people that

is slaine with ẏ sweard, both Pharao and
al hys host, sayth ẏ Lord God. For I haue
geuē my feare into ẏ land of ẏ liuing. But
Pharao and al hys people shall lye amōg
the vncircumcised, and among them that
be slain wt the sweard, sayth ẏ Lord God.

The. xxxiii. Chapter.

He setteth out the office of a curate ẏ preacheth the gospell. He strengtheneth them that dispayre, & boldneth them with the promise of mercye. The worde of the Lorde againste the remnaunte of the people. Against the mockers of the wordes of the Prophete.

A Againe ẏ word of ẏ lord came
vnto me, saying: thou sonne
of man. Speake to ẏ childrē
of thy people, & tel thē: When
I sende a sweard vpon a lād
iii. King. ix. d. if ẏ people of ẏ lande take a man of their
countrey and set hym to be their *watch-
man, ẏ same man (whē he seeth ẏ sweard
come vpon ẏ land) shal blow ẏ trompet, &
warne ẏ people. If a man now heare the
noyse of ẏ trompet and wyll not be war-
ned, and ẏ sweard come and take hym a-
way, hys bloud shalbe vpō hys own head
for he heard ẏ sounde of ẏ trōpet, & would
not take hede, therfore hys bloud be vpon
B hym. But if he wil receiue warning, he
shal saue hys lyfe. Againe, if ẏ watchman
see ẏ sweard come, and shew it not wt the
trompet, so that ẏ people is not warned: if
the sweard come then, and take any man
from among thē, the same shalbe takē a-
way in hys own synne, but hys bloud wil
I require of ẏ watchmannes hād. *And
Eze. iii. c. now (O ẏ sonne of man) I haue made the
a watchman vnto ẏ house of Israell, that
wheras ẏ hearest any thyng out of my
mouth, ẏ mayest warne them on my be-
halfe. If I say vnto the wicked: ẏ wicked,
thou shalt surely dye, and ẏ geuest hym
not warning, ẏ he may beware of his vn-
godly way: then shall ẏ wicked dye in hys
own synne, but hys bloud will I require
C of thy hand. Neuerthelesse, if ẏ warne the
wicked of hys way, to turne from it, wher
as he yet wil not be turned from it, then
shal he dye bicause of hys synne, but thou
hast deliuered thy soule. Therfore (O thou
Ezechiel. xviii. c. sonn of man) speake vnto ẏ house of Isra-
ell. Yea, say thus: Our offences and synnes
lye vpon us, and we be corrupt in them,
how should we then be restored vnto lyfe?
Tell them: as truly as I lyue sayth ẏ lord
God, I haue no pleasure in ẏ death of the
wycked, but much rather that the wicked
turnē from hys way, and liue. Turne you
turne you, from your vngodly wayes, O
ye of ẏ house of Israell. Oh, wherfore will
ye dye? Thou sonn of man, tell ẏ children
of thy people. The righteousnesse of the
righteous shal not saue hym, whensoeuer Ezechi. xviii. a.
he turneth away vnfaythfully. Againe, ẏ
wickednesse of ẏ wicked shal not hurt him
whensoeuer he converteth from hys vn-
godlinesse. And ẏ righteousnesse of ẏ righ
teous shall not saue hys lyfe, whensoeuer
he sinneth. If I say vnto ẏ righteous ẏ he
shal surely liue, and so he trust to his own
righteousnesse, and do synn, thē shall hys
righteousnesse be no more thought vpon,
but in ẏ wickednesse ẏ he hath done, he
shal dye. Againe if I say vnto ẏ wicked: ẏ D
shalt surely dy & so he turne frō his sinnes, Esa. lv.
and do ẏ thing ẏ is lawfull and ryght: in- Je. xviii.
somuch ẏ the same wicked man geueth ẏ a.
pledge againe, restoreth ẏ he had takē a-
way by robbery, walketh in ẏ commaun-
dementes of lyfe, and doth no wrong: thē
shal he surely lyue, and not dye. Yea, the
synnes that he hath done, shall neuer be
thought vpon. For insomuch as he doth
now ẏ thing ẏ is lawful and right, he shal
liue. And yet ẏ children of thy people say:
tush ẏ way of ẏ Lord is not right, but they
lye, wheras their own way is rather vn-
right. When ẏ righteous turneth frō hys
righteousnesse and doth ẏ thing ẏ is wic-
ked, he shal dye therfore. But if ẏ wycked
turne frō hys wickednesse, doing ẏ thing Ezechi. xviii.
that is lawful and right, he shal liue ther-
fore. Yet ye say: the way of the Lord is not
equall: O ye house of Israell, I wyl iudge Ro. ii. b.
euery one of you after hys wayes. In the E
twelft yeare, ẏ fift day of ẏ tenth moneth
of our captiuity, it happened ẏ one which
was fled out of Jerusalem, came vnto me
and sayd: the city is destroyed. Nowe the
hande of the Lord had ben vppon me, the
euening afore thys mā (which was esca-
ped) came vnto me, and had opened my
mouth, vntill ẏ morning ẏ he came to me:
yea, he opened my mouth, so ẏ I was no
more dumm. Then came ẏ worde of the
Lord vnto me, and sayd. Thou sonne of
man, these ẏ dwel in ẏ wasted land of Is-
rael, say: Abraham was but one man, and
he had ẏ lande in possession: now are we
many, and ẏ land is geuē vs to possesse al
so. And therfore tel them: thus sayth the
Lord God. In ẏ bloud haue ye eatē, your
eyes haue ye lift vp to ydols, and haue
shed

F shed bloud, shall ye thē haue the lande in
Deu.xviii. b. possession? Ye leane vpon your sweardes,
ye worke abhominations, euery one de-
Deu.iii.c fileth hys neighbours wyfe: and shall ye
then possesse the land? Say ŷ these wordes
vnto them. Thus sayth the Lord God. As
truly as I lyue, al ye ŷ dwell in thys wyl-
dernesse, shalbe slain wt the sweard: what-
soeuer is vpon the field, wyl I geue vnto
the beastes to be deuoured: those ŷ be in
strong holdes and dennes, shal dye of the
pestilence. For I wyl make the land so de
solate & wast, and ŷ pompe of her strēgth
shal come to an end. The mountaines of
Israel shal be so wast, ŷ no man shall tra-
uayll thereby. Then shall they learne to
G know, ŷ I am the lord, when I make the
Ez.xxv.c land wast and desolate, bicause of al their
abhominatiōs, that they haue wrought.
And thou sonne of man, the childrē of the
people that talke of thee by ŷ walles, and
in the dores of their houses, saying one to
another. Come, let vs heare what worde
is gone forth from ŷ lord. These come vn-
to thee, after the maner of a great people:
yea, as who sayth they were my people:
they sit down before thee, and heare thy
Esay. wordes, but they do not thereafter*for in
xxix.c. their mouthes they make a iest of them, &
Mat.xv. their heart goeth after their own coue-
b. tous lucre: and as a balet ŷ hath a swete
tune, and is pleasaunt to syng so shalt ŷ
be vnto them: thy wordes shall they heare
but they will not do therafter. When this
cōmeth to passe (for loe, it cōmeth in dede)
then shall they know that there hath ben
a Prophet among them.

The. xxxiiii. Chapter.

Against Bishops and Curates that despise the flocke of Christ, and seke their own. The Lorde sayth that he will visit his dispersed flocke, and gather them together. He reproueth the malice of certaine of the flocke. He promiseth ŷ true shepeheard Christ, and with hym peace.

A And ŷ word of ŷ Lord came
vnto me, saying: ŷ sonne of
man, prophecy against the
shepeheardes of Israel, pro
phecy and speake vnto thē.
Ez.xiii.a Thus sayth the Lord God.
Je.xxiii.b Woe be vnto ŷ shepeheardes of Israell, ŷ
i xxiii.a. fede themselues. Should not the shepe-
heardes fede ŷ flockes? ye haue eaten vp
the fat, ye haue clothed you wt the wol: the
best fed haue ye slain, but ŷ flocke haue ye
Za.iiii,b not nourished. The weake haue ye not
holdē vp, ŷ sicke haue ye not healed: ŷ bro-
kē haue ye not bounde together, ŷ outca-
stes haue ye not brought againe: the lost
haue ye not sought but churlishly and cru
elly haue ye ruled thē. Thus at they scat-
tered here and there wtout a shepeheard, i.Pe.v.a
yea al ŷ beastes of ŷ field deuoure them, &
they go astray. My shepe goe wandring B
vpon all mountaines, and vpon euery hie
hill: yea they be scattered abroade in all
fieldes, and there is no man ŷ careth for
thē, or seketh after them. Therefore O ye
shepeheardes, heare ŷ worde of the Lord.
Thus sayth ŷ Lord God. As truely as I
lyue, forsomuch as my shepe are robbed &
deuoured, of al ŷ wilde beastes of ŷ field,
hauing no shepeheard: and seing that my
shepeheardes take no regard of my shepe
but fede thēselues only, and not my shepe
therfore heare ŷ word of the Lorde (O ye
shepeheardes.) Thus sayth ŷ Lorde God:
behold, I my selfe will vpō ŷ shepeheards
and require my shepe frō their hands, and C
make them cease frō feding of my sheepe:
yea ŷ shepeheardes shal fede thēselues no
more. For I will deliuer my shepe out of
their mouthes, so ŷ they shall not deuoure
thē after thys: for thus sayth the lord god:
behold, I wil loke to my shepe my self and
seke thē. Lyke as a shepeheard amōg the Iohn.x.a
flocke, seketh after ŷ shepe ŷ are scattered Heb.xiii.
abroade, euē so wil I seke after my shepe, d.
and gather thē together out of all places, i Pet.ii.e
where they haue ben scattered in ŷ clou- b.a.
dy and darke day. I wyl bryng them out
from al people, and gather them together
out of all lādes. I wil bring thē into their
own land, and fede thē vpon ŷ mountay- D
nes of Israel, by ŷ riuers, and in al places
of ŷ countrey, I wil fede thē in right good
pastures, and vpon ŷ hye mountaines of
Israell shal their foldes be. There shall
they lye in a good fielde, and in a fat pas-
ture shall they fede, euē vpon ŷ mountay-
nes of Israell. I wyll fede my shepe my
selfe, and bryng thē to their rest, sayth the
Lord god. Such as be lost, wil I seke: such Lu.xiiii,d
as go astray, wil I bryng againe: such as Iohn,x,a
be wounded, wil I bynde vp: suche as be
weake, wyl I make strong: such as be fat
and strong, those wil I rote out, and fede
them wt the thyng ŷ is lawful. And as for E
you (O my shepe) sayth ŷ Lord God, I wil Mat.xxv.
put a differēce among ŷ shepe, among the c.
wethers and ŷ goates. Was it notinough
for you to eate vp the good pasture, but ye
must treade down ŷ residue of youre pas-
ture wt your fete also? Was it not ynough

for you to drynk cleare water, but ye must
trouble ỹ residue also wͭ your fete: Thus
my shepe must be faine to eate the thing,
that ye haue trodē down wͭ your fete, and
to drinke it, ỹ ye wͭ your fete haue defiled.
Therfore, thus sayth the Lord God vnto
them: behold, I wyll seuer ỹ fat shepe frō
the leane: forsomuch as ye haue shot the
weake shepe vpon ỹ sydes and shoulders
and runn vppon them wͭ your hornes, so
long tyl ye haue vtterly scattered them a-
broade. I wil helpe my shepe, so that they
shal no more be spoiled: yea, I wyl discern
one shepe from another. I will rayse vp
vnto them one only shepeheard, euen my
Je.xxx.b. seruaunt * Dauid, he shal fede them, & he
Acte.ii.c. shalbe their shepeheard. I the lord wil be
Mic. v.a. their God, and my seruaunt Dauid shall
be their Prince. Euen I the Lord haue
F spokē it. Moreouer, I will make a coue-
nāt of peace with thē, and driue all euill
beastes out of ỹ land: so ỹ they may dwell
safely in ỹ wildernesse, and sleape in the
woodes. Good fortune and prosperity wil
I geue them, and vnto all that be rounde
about my hill. * A prosperous showre and
De.xi.b. rayne, wyll I sende thē in due season, that
& .xxviii, b the trees in ỹ wood may bring forth their
fruites, and the grounde her encrease.
They shalbe safe in their land, and shall
know, that I am ỹ Lord, which haue bro
ken their yoke and deliuered thē out of ỹ
hands of those ỹ held them in subiection.
They shall no more be spoyled of the hea-
G thē, nor deuoured wͭ the beastes of ỹ lāde,
but safely shall they dwel, and no mā shal
fray them. I will set vp an excellēt plant
for thē, so ỹ they shall suffer no more hun-
ger in ỹ land, neyther beare ỹ reprofe of ỹ
heathē any more. Thus shal they vnder-
stand, ỹ I ỹ Lord their God am with thē,
Ps. xcv.b and ỹ they (euē ỹ house of Israell) are my
& .xcix.d. people, sayth ỹ Lord God. Ye mē are my
flocke, ye are ỹ shepe of my pasture: and I
am your God, sayth the Lord God.

The.xxxv.Chapter.

The destruction that shal come on the hyl Seyr
that is on the Idumeans, bicause they troubled the
people of the Lord.

A
Esay. MOreouer ỹ word of the Lord
xxxiiii.a. came vnto me, saying: thou
Jer.xlix b sonn of man, turne thy face to
Ez.xxxv, b ward ỹ mount Seir, prophe-
& ,xxxii, f. cy vpon it, & say vnto it. Thus
xxv. a &. sayth ỹ Lord God: beholde (O thou mount
xxxvi. a,
Seir) I will vpon thee. I will reache out
my hand ouer the, yea, waste and desolate
wil I make thee. Thy cities wil I breake
down, and ỹ shalt lye voide: ỹ thou mayst Ge.xx.a
know how ỹ I am ỹ Lord. Forsomuch as De.ii.c
thou bearest an olde enemity against the
childrē of Israell, and hast drawen ỹ chil-
dren of Israell vpon ỹ sweard, what tyme
as they were troubled and punished for
their synne. Therefore as truly as I lyue
sayth ỹ Lord God: I wil prepare thee vn-
to bloud, yea, bloud shal folow vpō thee: *
seing ỹ layest wayt for bloud, therfore shal B
bloud persecute thee. Thus wyll I make i.Mat.
the mount Seir desolate and waste, and
bryng to passe, ỹ ther shal no man go thy-
ther, nor come frō thēce. Hys mountaines
wil I fil wͭ hys slain mē: thy hils, valleies
and riuers shal lye full of thē ỹ are slaine
with ỹ sweard. I wil make the a perpetu-
all wildernesse so ỹ thy cities shal not re-
turne to their former estate, that ye may
know how ỹ I am ỹ Lord. And bicause
thou hast sayd: what, both these nations C
and both these landes, must be myne, and Ez.xx.
I wil haue thē in possession, whereas the
Lord was ther: therfore, thus sayth the
Lord God: as truly as I lyue, I wil hādle
the according to thy wrath & gelousy, like
as ỹ hast dealt cruelly wͭ thē, that I may
be knowen among them, howe I haue
punished thee. Yea, and ỹ thou also mayst
be sure, ỹ I ỹ Lord haue heard al thy dys-
piteful words, which ỹ hast spokē against
the moūtaines of Israel, saying: Lo, they
are made wast, and geuen vs to deuoure. D
Thus wyth your mouthes ye haue made
your boast against me: yea, and multiply-
ed your proude words against me, which
I haue heard altogether. Wherunto thus
sayth ỹ Lord god: to ỹ ioy of al ỹ world wil Ez.xxx
I make the waste. And lyke as ỹ (O moūt & .xxxi.
Seir) wast glad, bicause ỹ heritage of the
house of Israel was destroyed: euē so will
I do vnto thee also, ỹ thou & whole Edom
shalbe destroyed, & know ỹ I am ỹ Lord.

The.xxxvi.Chapter. E

He promyseth deliueraunce from the Gentiles
vnto Israell. The benefites done vnto the Jewes
are to be ascribed to the mercy of God, not vnto
their deseruinges. God reneweth oure heartes that
we may walke in his commaundementes.

THou sonn of man, prophecy vpō A
the mountaines of Israell, and Ez.xix
speake: heare ỹ worde of ỹ lord:
O ye mountaines of Israell.
Thus

Thus sayth ẏ lord God: bicause your ene-
my hath sayd vpon you: Aha, the hie euer-
lasting places are now become ours: pro-
phecy therfore, and speake: thus sayth the
lord God. Seing ye be wasted and trodē
down on euery syde, and become a posses-
sion vnto ẏ residue of the Gentiles: which
haue brought you into mennes mouthes
and vnto an euil name amōg the people:
therfore heare ẏ worde of the lord God, O
ye mountaines of Israel. Thus sayth the
lord God vnto ẏ mountaines and hilles,
valleys, and dales, to ẏ voyde wildernesse
and desolate cities, which are spoiled, and
had in derision on euery syde, among the
residue of ẏ heathē: yea euē thus sayth the
lord God. In ẏ fire of my gelousy haue I
B takē a deuise against ẏ residue of the gē-
Ezechiel. xxv.a. tiles, & against al * Edō: which haue ta-
kē in my land vnto themselues for a pos-
session: which also reioyced frō their whole
heart w a despitefull stomack, to waste it,
and to spoyle it. Prophecy therfore vppon
the land of Israell, speake vnto the moū-
taines and hilles, to valleis and dales,
thus sayth the lord god: behold, thys haue
I deuised in my gelousye and terrible
wrath. Forsomuch as ye haue suffered re
profe of ẏ heathē, therfore thus sayth the
lord God: I haue sworne ẏ the Gentiles
which lye about you, shal beare their con-
fusion thēselues. And as for you (O moun
taynes of Israell) ye shall shote out youre
braunches, and bring forth your fruite to
my people of Israell, for it is hard by ẏ it
wyll come. Behold, I come vnto you, and
vnto you wyll I turne me, that ye may be
C tylled and sowē. I wyll sende you muche
people which shalbe al of ẏ house of Isra-
el, ẏ cities shalbe inhabited, and ẏ decay-
ed places shalbe repaired againe: I wyll
prouide you with much people and cattel
which shal encrease and bryng fruite: I
wil restore you also to your old estate, and
shew you more kindnesse thā euer ye had
before, wherby ye shall know ẏ I am the
Lord: yea, people wil I send vnto you (O
my folke of Israel) which shall haue thee
in possession, and ẏ shalt be their inheri-
taūce, so ẏ thou shalt no more be without
them. Againe, thus sayth the Lorde God:
forsomuch as they say vnto you: thou art
an eater vp of mē, & a waster of thy peo-
ple: therfore thou shalt eate no mo mē, ney
ther destroy thy people any more, sayth
D the LORDE God. And I wyll not
suffer thee for to heare thyne own confu-
sion, among ẏ Gentiles from henceforth.

Thou shalt not beare ẏ reprofe of ẏ nati-
ons, nor cast out thyne owne people any
more, sayth ẏ Lord God. Moreouer, the
worde of ẏ Lord came vnto me, saying: O
thou sonn of man, whē the house of Isra-
ell dwelt vpon their own grounde, they
defiled themselues with their own wayes
and ymaginations: so ẏ in my sight their
way was lyke the vnclennesse of a men-
strous woman. Wherfore I poured my
wrathful displeasure vpon them, bicause
of the bloud that they had shed in ẏ lande
and bicause of their ydols, wherwyth they
had defyled themselues.

I scattered them also among the hea-
then, so that they were strowed about in
the landes. According to their waies and E
after their own inuentions, so dyd I pu- Esa. lii.b
nish them. Now whē they were gone vn- Rom. ii.e
to the heathē, and come in among them,
they dishonoured my holy name: so that it
was sayd of them: are these the people of
God, and must go out of their own lande?
Then spared I my holy name which the
house of Israel had dishonoured among
the Gentiles, to whom they came. There-
fore tell the house of Israell.

Thus sayth ẏ Lord God: I do not this
for your sakes (O house of Israell) but for
my holy names sake, which ye dishonou-
red among ẏ heathē, whē ye came to thē.
Therfore, I wil halow my great name a-
gaine, which among ẏ Gētiles is euilspo-
kē of: for ye your selues haue dishonoured
it among thē. And the Gētiles shal know
that I am the Lord, whē I am honoured
in you before their eyes, sayth ẏ lord god.
As for you, I wyll take you from among
the heathē, and gather you together oute
of all countries, and bryng you againe in
to your own land. * Then wyll I poure F
cleane water vpō you, & ye shalbe cleane: Esa. xliiii
yea, from al your vnclennesse, and from al &
your ydols shal I clense you. A new heart Je. xvii.c
also wyl I geue you, & a newe spirite will
I put into you. As for that stony heart, I
wil take it out of your body, and geue you
a fleshly heart. I wyl geue my spirite a-
mong you and cause you to walke in my
commaundementes, to kepe my lawes, &
to fulfyll them. And so ye shall dwel in the De. viii.d
land that I gaue to your forefathers, and
ye shalbe my people, and I wyll be youre
God, I will helpe you out of all youre vn-
clennesse. I will call for the corne, and wil
encrease it, and let you haue no hunger. I
wyll multiplie the fruites of the trees,
and the increase of the fielde for you, so

that ye shal beare no more reprofe of hun-
ger among the heathen. Then shal ye re-
member your own wycked wayes & your
ymaginations, which were not good: so
that ye shall thynke that ye were worthy
to be destroied, for your sinnes and abho-
minations.
G But I wyll not do this for your sakes
(sayth ẏ Lord God) ye be sure of it. Ther-
fore, O ye house of Israell, be ashamed of
your synnes. Moreouer thus sayth ẏ lord
God: what tyme as I shall cleanse you frõ
all your offẽces, thẽ wyll I make ẏ cities,
to be occupyed againe, and wyll repayre
F the places that be decayed. The desolate
land shalbe builded againe, whiche afore
tyme lay waste in ẏ sight of all them that
went by. Then shal it be sayd: thys waste
land is become lyke a garden of pleasure
and ẏ voyde, desolate, and brokẽ down ci-
ties, are now strong and defẽced agayne.
Thẽ the residue of ẏ heathẽ ẏ lye rounde
about you, shall know ẏ I am the Lorde,
which repaire that ẏ was brokẽ down, &
plant againe ẏ that was made wast. Euẽ
I ẏ Lord haue spokẽ it, and wyll do it in
dede. Thus sayth ẏ Lord God: I wyll yet
once be founde agayn of ẏ house of Isra-
Jere.l,a. ell, and do thys for thẽ: I shal encrease thẽ
as a flock of mẽ: lyke as ẏ holy flocke and
the flocke of Jerusalem are in the hye so-
lemne feastes: so shal also ẏ wylde wasted
cities be filled with flockes of men: and
they shall know that I am the Lord.

The. xxxvii. Chapter.

He prophecieth the bryngyng againe of the people being in captiuitie. He sheweth the vnion of ẏ ten tribes with the two.

A The hande of the Lord
came vpon me, and ca-
ryed me out in ẏ spirit
of ẏ Lord, and lett me
down in a plain fielde
that lay full of bones,
and he led me rounde
about by thẽ: & behold
the bones ẏ lay vpon the field were very
many and maruelous dry also. Thẽ sayd
he vnto me. Thou sonne of man: thinkest
thou these bones may liue againe? I an-
swered: O Lord God, ẏ knowest. And he
sayd vnto me. Prophecy ẏ vpon these bo-
nes, and speake vnto them. Ye dry bones
heare ẏ word of ẏ Lord. Thus sayth the
Lord God vnto these bones: behold, I wil
put breath into you, ẏ ye may lyue: I wyl B
geue you sinowes and make fleshe grow Gen.ij.
vpon you, and couer you ouer wt skin: and
so geue you breath, that ye may lyue, and
know ẏ I am ẏ Lord. So I prophecied,
as he had cõmaunded me. And as I was
prophecying, ther came a noyse & a great
motion, so ẏ the bones rann euery one to
another. Now whẽ I had loked, beholde,
they had sinewes, and flesh grew vppon
thẽ: and aboue they were couered wt skin,
but there was no breath in thẽ. Thẽ sayd
he vnto me. Thou sonne of man prophecy
thou towarde ẏ wynde: prophecy & speake
to ẏ wynde. Thus sayth ẏ lord god. Come C
(O ẏ ayre) from ẏ foure wyndes, & blowe
vpon these slayne, ẏ they may be restored
to lyfe. So I prophecied as he had com-
maunded me: thẽ came ẏ breath into thẽ,
and they receiued lyfe, and stode vp vpon
their fete, a maruellous great sort. More
ouer, he sayd vnto me: thou sonne of man,
these bones are the whole house of Isra-
ell. Behold, they say: Our bones are dry-
ed vp, our hope is gone, we are cleane cut D
of. Therfore prophecy ẏ, and speake vnto
thẽ thus sayth ẏ Lord God. Behold, I wil
opẽ your graues (O my people) and take
you out of your sepulchres, & bryng you
into ẏ land of Israell againe. So shall ye
know ẏ I am ẏ lord, whẽ I opẽ your gra-
ues and bryng you out of thẽ. My spirite
also wil I put in you, and ye shall lyue: I
wil set you againe in your own land, and
ye shall know that I am the Lord whych
haue sayd it, and fulfilled it in dede.
The word of ẏ Lord came vnto me, say-
ing: thou sonne of man, take a sticke, and
wryte vpon it: vnto Juda and to ẏ childre
of Israel hys companions. Thẽ take ano
ther sticke and wryte vpõ it: vnto Joseph
the stocke of Ephraim, and to al the hous-
hold of Israell hys companions. And thẽ
take both these together in thyne hande, E
so shall there be one sticke therof. Now if
the children of the people say vnto thee:
wylt thou not shewe vs what thou mea-
nest by these? Then geue them thys an-
swere: thus sayth the Lord: behold, I wyll
take the stocke of Joseph, which is in the
hand of Ephraim, and of ẏ tribes of Isra-
ell hys fellowes, and wyll put them to the Osee.i,b.
stocke of Juda, and make them one stocke
and they shall be one in my hande. And ẏ
two stickes wherupon thou wrytest, shalt
thou haue in thyne hande, that they may
see, and shalt say vnto them.
Thus sayth the Lorde God: beholde,
I wil

F I wil take awaye ŷ childrẽ of Israell from
among ŷ heathen, unto whõ they be gone
and will gather them together on euery
syde and bring thẽ againe into their own
lande: yea, I wyl make one people of them
in ŷ lande, vpon ŷ mountaines of Israell,
and they al shal haue but one king. They
shal no more be two people from hence-
forth, neyther be deuided into two king-
domes, they shall also defile themselues
no more wt their abhominations, Idols,
and all their wicked doinges. I wil helpe
thẽ out of al their dwelling places, wher-
in they haue synned: and wil so clense thẽ,
that they shall be my people, and I their
God.
G Dauid my seruaunt shalbe their kyng,
and they all shal haue one shepeheard on-
ly. They shal walke in my lawes, and my
commaundementes shall they both kepe
and fulfill. They shal dwel in ŷ land that
I gaue unto Iacob my seruaunt, wheras
your fathers also haue dwelt: yea, euen in
the same lande shal they, their children, &
their childres childrẽ dwel for euermore,
and my seruaũt Dauid shalbe their euer-
lasting Prince. Moreouer, I wyl make a
bonde of peace wt them, which shalbe vnto
them an euerlasting couenaunt. I wyll
settle them also and multiplye them, my
Sanctuary wil I set among thẽ for euer
more. My dwelling shalbe wt them: yea, I
wil be their god, and they shalbe my peo-
ple. Thus ŷ heathen also shal knowe, ŷ I
the Lord am ŷ holy maker of Israell, whẽ
my Sanctuary shalbe among them for
euermore.

The .xxxviii. Chapter.

He prophecieth that Gog and Magog shall come with an appointed hoste into the land of promyse. Their entent. He rehearseth that the commyng of Gog was before prophecied of the Prophetes. The destruction of him.

A AND the worde of ŷ Lorde
came unto me, saying: ŷ
sonne of man, turne thy
face towarde Gog ŷ lande
of Magog, which is the
chiefe prince at Mesech &
Tubal, prophecy against
hym, and say: thus sayth ŷ Lord God: O
Gog thou chiefe Prince of Mesech and
Tubal, beholde, I wyll vpõ thee, & wyll
turne thee about and put a bit in thy cha-
wes. I wil bring thee forth wt all thy hoost,
both horse & horsemẽ, which be al weapẽ-
ned of ŷ best fashion: a great people, ŷ ha-
dle altogether speares, shildes, & sweardes
the Perses, Morians, and wt them ŷ Liby-
ans, which al beare shildes and helmets:
Gomer and al hys hostes: ŷ house of Tho-
gorma out of ŷ northquarters, and all hys
hostes: yea, & much people wt thee. Ther- B
fore prepare thee, set thy selfe in aray wt al
thy people, ŷ are come unto thee by heapes,
and be ŷ their defence. After many dayes
thou shalt be visited, and in ŷ latter yeres
thou shalt come into ŷ land ŷ hath ben de-
stroied wt the sweard, and now is repleni-
shed again wt diuerse people vpon ŷ moũ-
taines of Israell, which haue long lyen
waste: yea, they be brought out of ŷ naty-
ons, and dwel al safe. Thou shalt come vp
lyke a stormy wethr, to couer ŷ land, and
as it were a darke cloude, thou wt al thine
hostes, and a great multitude of people wt
thee. Moreouer, thus sayth ŷ Lorde God: C
at the same tyme shal many things come
into thy minde, so ŷ thou shalt ymagyne
mischiefe, and say: I wyll vp to yonder
plaine lande, seing they sit at ease, & dwel
so safely (for they dwel al without any wals
they haue neither barres nor dores) to
spoyle them, to robb them, to lay hand vpõ
their so well inhabited wildernesses: a-
gainst ŷ people, ŷ is gathered together
from among ŷ heathẽ, which haue gottẽ
cattel and good and dwel in ŷ middest of
the land. Thẽ shal Saba, and Dedã, and D
the marchauntes of Tharsis wt all their
worthies, say vnto thee: art ŷ come to robbe?
Hast ŷ gathered thy people together, bi-
cause ŷ wilt spoile, to take siluer and gold
to cary awaye catel and good, and to haue
a great pray? Therfore, O ŷ sonne of mã,
thou shalt prophecy, and saye vnto Gog:
Thus sayth the Lord God: in that day ŷ
shalte knowe that my people of Israell E
dwelleth safe: and shalt come from thy
place out of the north partes: thou and
much people with thee, which ride vppon
horses, wherof there is a great multitude
and an innumerable sort. Yea, thou shalt
come vpõ my people of Israel, as a cloude
to couer the lande. Thys shall come to
passe in the latter dayes: I wyl bryng the
vp into my lande, that the heathen maye
knowe me, when I get me honoure vpon
thee (O Gog) before their eyes. Thus F
sayth the Lorde GOD: thou art he of
whom I haue spoken afore tyme by my
seruauntes the Prophetes of Israel
which prophecied in those dayes and
yeres.

yeres, that I should brynge thee vpon thē. At ẏ same tyme, whē Gog commeth vp in to ẏ land of Israell (sayth the Lord God) shal my indignatiō go forth in my wrath For in my gelousy and hote displeasure, I haue deuised that there shalbe a great trouble in ẏ lande of Israel at that tyme.
Os. rii. a Mathew. rriiii. b. Lu. rri. c. The very fishes in ẏ sea, ẏ foules of ẏ ayre, the beastes of ẏ field, and all ẏ mē that are vppon ẏ earth, shal trēble for feare of me.
G The hylles also shall be turned vpsyde down, ẏ staires of stone shall fall, and all walles shall synke to ẏ grounde. I wil cal for a sweard vpō thē in al my moūtaines sayth the lord God: so that euery mannes sweard shalbe vpon another. With pestylēce and bloud wyll I punish hym: for my rayne, and hayle stones, fyer and brymstone wyll I cause to rayne vpō hym, and al his heape: yea, and vpon all that great people that is wyth hym. Thus wyll I be magnified, honored, and knowen among the heathen: that they may be sure how that I am the Lord.

The. rrrir. Chapter.

He sheweth the destructiō of Gog and Magog. The graue of Gog and of hys hoste. He prophecyeth that Gog and hys company shalbe deuoured of birdes and beastes: wherfore the house of Israell is wasted: Their bringing agayne from captiuitie, is promysed.

A Therfore, O thou sonne of man, prophecy againste Gog, and speake. Thus sayth the Lord God: beholde, O Gog, thou chiefe Prince at Mesech & Tubal, I wil vpon thee, and
Ezechiel. rrrviii. c. punish thee with. vi. plagues, and leade thee from ẏ north partes, and bryng thee vp to ẏ mountaines of Israell. As for thy bow I wil smite it out of thy left hād, and cast thyne arowes out of thy right hand. Thou wt all thyne heape, and all ẏ people that is wt thee, must fal vpon ẏ mountaynes of Israell. Thē wyll I geue thee vnto foules and wilde beastes of ẏ field, to be deuoured: there must ẏ lye vpon the field, for euē I ẏ Lord haue spokē it, sayth the Lord God. In to Magog, and among those ẏ dwel so carelesse in ẏ yles, wil I send
B a fier and they shal knowe, ẏ I am ẏ lord. I wil make also the name of my holynes to be knowen among my people of Israell: and I wyll not let my holy name be euil spokē of any more: but the very heathē also shal know, ẏ I am the Lorde the holy one of Israell. Beholde, it commeth, & shalbe fulfilled in dede, sayth ẏ Lord God. This is ẏ day wherof I haue spokē. They that dwell in ẏ cities of Israell, shall go forth and set fier vppon ẏ weapons, and burne thē: shieldes and speares bowes, & arowes, billes and clubbes: vii. yeres shal they be burning therof so ẏ they shall els bryng no styckes frō ẏ field, neyther haue nede to hew down any out of the wood.
For they shal haue weapons inoughe to C burne. They shal robb those ẏ robbed thē, and spoyle those ẏ spoyled them, sayth the Lord God. At ẏ same tyme wyll I geue vnto Gog, a place to be buryed in Israel, euen ẏ valley, wher thorow men go from the East to the Sea warde. Those ẏ trauaile therby, shall stopp their noses for stench. There shal Gog and al hys people be buryed: and it shalbe called ẏ valley of the people of Gog. vii. monethes long shal the house of Israell be burying of them, that they may cleanse ẏ land: yea, all the people of ẏ land shal bury them. O it shall D be a glorious day whē I get me that honoure, sayth ẏ Lord God. They shall ordeine men also to be dead buriers, euer going thorow ẏ land: and appoint them certaine places to bury those in, which remaine vppon the field, that the land may be cleansed. From ende to ende shall they seke, and that. vii. monethes long. Now those that go thorow the lāde, where they see a mannes bone, they shall set vp a token by it, til the dead buriers haue buried it also in the valley of the people of Gog. And the name of ẏ city shalbe called Hamonah (that is, a multitude.) Thus shall they make the lande cleane.

And thou sonn of man, thus sayth the E Lord God. Speake vnto all the foules and euery birde, yea and to al the wylde beastes of the field: heape you together & come gather you rounde about vpon my slaughter, that I haue slayne for you, euē a great slaughter vpon the mountaines of Israell: eate flesh and drinke bloud. ye shal eate ẏ flesh of the worthies, and drink the bloud of the Princes of ẏ lande: of the wethers, of the lambes, of the goates, and of oxen that be all slain at Basan. Eate Apo. rir. the fat till ye be full, and drinke bloud, till ye be dronken, of the slaughter which I haue slayne vnto you. Fyl you at my table with horses and strong horsemenne, with captaynes, and menne of warre,

sayth

F sayth the Lord God. I wil bryng my glo-
ry also among the Gentiles; that all the
heathē may se my iudgemēt,that I haue
kept,and my hande which I haue layed
vpon them:that ẏ house of Israell maye
know,how that I am the Lord their god
from that day forth. And the heathē shall
know,that wheras ẏ house of Israel wer
led into captiuitye:it was for their wicked-
nesse sake,bicause they offended me. For
the which cause I hyd my face from them
and delyuered them into ẏ hands of their
enemies,that they might all be slaine wt
the sweard. According to their vnclēnesse
and vnfaythfull dealinges, so haue I en-
treated them,and hid my face from them.
Therfore thus sayth ẏ lord God: now wil
I bring againe ẏ captiues of Jacob and
G haue mercy vpon ẏ whole house of Israel
and be gelous for mi holy names sake. Al
their cōfusiō and offēce ẏ they haue done
against me,shalbē takē away and so safe
ly shal they dwel in their land that no mā
shal make thē afrayd. And when I haue
brought them agayne from among the
people,whē I haue gathered them toge-
ther out of their enemies landes and am
praised in them before many heathen:thē
shal they know,that I am the Lord their
God, which suffred thē to be led into cap-
tiuity among the heathē. But now haue
I brought them agayne into their owne
land,and haue not left one of thē yonder.
After that, will I hyde my face no more
Ezech.xxxvi. b. from them, but wyll poure out my spirite
vpon ẏ house of Israell,sayth ẏ Lord god.

The.xl.Chapter.

The restoring of the cities and of the tēple that was to come,is shewed vnto the Prophet.

I IN the.xxv.yeare of our capti-
uity,in ẏ beginning of ẏ yere
the tenth day of the moneth:
that is,the.xiiii yeare after ẏ
the citie was smittē down, ẏ
same day came ẏ hande of ẏ lord vpon me
and caryed me forth:euen into ẏ lande of
Israell brought he me in the visions of
God: and set me down vpō a merueilous
hye mountayne,whereupon there was a
building(as it had ben of a citie)towarde
the north. Thyther he caryed me,and be-
hold,there was a man,whose similitude,
was like brasse,which had a threde of flax
in hys hand and a meterod also. He stode
in the dore,and sayd vnto me: thou sonne
of man,mark wel with thine eyes,hearke
to with thyne eares, and fastē it in thyne
heart,whatsoeuer I shall shew the:for to
that intēt that they might be shewed the,
therfore art thou brought hyther. And
whatsoeuer thou seest, thou shalt certifie
the house of Israell therof. B
Behold,there was a wall on the out-
syde rounde about ẏ house,ẏ meterodde ẏ
he had in hys hande,was.vi.cubites long
and a span. So he measured the breadth
of ẏ building, which was a meterod, and
the heygth also a meterod. Then came he
vnto ẏ East dore, and wēt vp the stayres,
and measured ẏ postes of ẏ dore, wherof
euery one was a meterod thick. Euery
chaumber was a meterod long & broade:
betwene ẏ chaūbers were.v.cubites. The
post of ẏ dore wtin ẏ porch,was one mete-
rod. He measured also ẏ porch of ẏ inner-
mer dore,which contayned a meterodde.
Thē measured he ẏ entry of the dore,that
contayned.viii.cubites, and hys pyllers
two cubites,and this entry stode inward
The chambers of the dore eastward, wer
three on euery syde: a like broade and
long.
The pyllers also that stode of bothe
the sydes,were of one measure. After, thys
he measured the wydenesse of the doore,
which was.x.cubites, and the heyght of
the doore thirtene cubites. The edge be-
fore ẏ chaumbers was one cubite broade
vpon both the sydes, and the chaumbers
vi.cubites wyde of eyther syde. He measu-
red the dore from the ridge of one chaum
ber to another,whose widenesse,was.xxv
cubites, and one dore stode against ano-
ther. He made pillers also.lx.cubites hye,
rounde about the court dore. Before the
inward part vnto the fore entrey of the in
nermer dore,wer.l.cubites. C
The chaumbers and their pillers with-
in rounde about vnto the doore had syde
wyndowes. So had the fore entryes also
whose wyndowes went rounde about wt
in. And vpon the pyllers there stode date
trees. Then brought he me into the fore
courte, whereas were chaumbers and
paued workes, made in the fore courte
rounde aboute.xxx.chaumbers vpon one
paued work. Now the paued work was
along besyde the dores and that was the
lower paued worke. After thys he measu-
red the bredth from the lower dore,vnto ẏ
innermer court of the outsyde, which had
an hundreth cubites vpon ẏ east and the
north

northpart. And the dore in the vttermost court towarde ŷ north, measured he after the length and bredth: hys thre chaumbers also on eyther syde wt his pillers and fore entries, which had euen the measure of ŷ first dore. Hys heigth was .l. cubites, the bredth .xxv. cubites, hys wyndowes & porches wt hys date trees, had euen lyke measure as ŷ dore towarde ŷ easte: there were .vii. steppes to go vp vpon, and their porch before them. Now ŷ dore of ŷ innermer court stode straight ouer against the dore, ŷ was towarde ŷ northeast. Frō one dore to another he measured an .C. cubites.

D After ŷ, he brought me to ŷ south syde where there stode a dore towarde ŷ south whose pillers and porches he measured: these had ŷ first measure: and wt their porches they had wyndowes rounde about, lyke ŷ first wyndowes. The height was .l cubites, ŷ breadth .xxv. wt steps to goe vp vpon: hys porch stode before wt his pillers and date trees on eyther syde. And ŷ dore of ŷ innermer court stode toward ŷ south and he measured frō one dore to another, an .C. cubites. So he brought me into the innermer court, thorowe the dore of the south syde which he measured: and it had the measure aforesaid. In like maner his chaumbers, pillers, and fore entries, had euē the forsayd measure also. And he had with hys porches roūd about wyndowes of .l. cubites heigth, and .xxv. cubites brod. The porches rounde about were .xxv. cubites long, and .v. cubites brode: and hys porche reached vnto ŷ vttermost court: vpon hys pillers, there wer date trees, and viii. steps to go vp vpon.

E He brought me also into ŷ inmost court vpon ŷ east syde, and measured ŷ dore according to ŷ measure afore sayd, hys chābers, pillers and porches had euen ŷ same measure, as ŷ first had: and wt his porches he had wyndowes rounde about. The heigth was .l. cubites, the bread. xxv. cubites: hys porch reached vnto ŷ vttermoste court: hys pyllers also had date trees on eyther syde and .viii. steps to go vp vpon. And he brought me to ŷ north dore, and measured it, which also had the foresayd measure. Hys chambers, pyllers, and porches had wyndowes round about: whose heygth was .l. cubites, and ŷ breadth .xxv. Hys pyllers stode toward ŷ vtmost court, and vpon them both were date trees, and viii. steps to go vp vpon.

There stode a chamber also, whose entraunce was at the dore pyllers, and ther the burnt offringes wer washed. In the dore porch, ther stode on eyther syde, two tables for ŷ slaughting, to slay ŷ burnt offringes, synnoffringes, and trespasseofferynges therupon. And on ŷ outside as mē go forth to ŷ north dore, ther stode two tables. Foure tables stode on eyther syde of the dore, ŷ is .viii. tables: wherupon they slaughted. Foure tables were of hewen stone for ŷ burnt offrings, of a cubite and a halfe long and brode, and one cubyte hye: wherupon were laied the vessels and ornamentes which wer vsed to ŷ burnt & slayn offringes, when they were slaughted. And wtin there were hokes, foure fingers brode, fastned rounde about to hang flesh vpon, and vpon the tables was layd the offring flesh. On ŷ outsyde of ŷ innermer doore, were the syngers chaumbers, in the inwarde court besyde ŷ north dore ouer against ŷ south. There stode one also besyde ŷ east dore northwarde. And he sayd vnto me: thys chaumber on ŷ southsyde belongeth to the Priestes ŷ kepe the habitation: and thys towarde the north, G is the Priestes that wayte vpon the aultare, which be the sonnes of Sadoch, that do seruice before the Lord in steade of the children of Leui. i.Pa.vi a. iii.Reg. ii.f.

So he measured the fore court, which had in length an .C. cubites, and asmuch in breadth by the foure corners. Now the aultare stode before the house. And he brought me to the fore entry of the house, and measured the walles by the entery dore, which were .v. cubites long on euery syde. The thyckenesse also of the dore on eyther syde, was thre cubites. The lēgth of the porch was .xx. cubites: the breadth .xi. cubites, and vpon steps went men vpto it: by the walles also were pyllers, on eyther syde one.

The .xli. Chapter.

The disposition and deuise of building againe ŷ temple, and of the other thinges therto belonging.

A After thys he brought me to ŷ tēple, and measured ŷ postes which wer of both sydes .vi. cubytes thycke, according to ŷ wydenesse of ŷ tabernacle. The breadth of ŷ dore was .x. cubites, & ŷ walles of ŷ dore on eyther syde .v. cubites. He measured ŷ lēgth therof, which conteined .xl. cubites, & the breadth .xx. Thē wēt he in and measured ŷ dore postes, which wer .ii. cubites thick: but ŷ dore it self was vi. cubites, and the breadth of the doore was .vii. cubites. He measured the length and

and bredth therof, which were euery one
xx. cubites, before the temple. And he sayd
vnto me: thys is the holyest of al. He mea=
sured also ẏ wall of the house, which was
vi. cubites. The chaumbers that stode
rounde about the house, were euery one
foure cubites wide: and one stode hard v=
pon another, wherof there were. xxxiii.
There stode postes beneth by the walles
rounde about the house, to beare thē vp,
but in the wall of the house they were not
fastned. The syde chaumbers wer the hi=
er the wider, and had steppes thorow thē
rounde about the house. Thus was it
B wyder aboue, that from the lowest, men
myght go to the hyest by the myd chaum=
bers. I saw also that the house was very
hye rounde about. The foundation of the
syde chaumbers was a meterod, that is.
vi. cubites brode. The thicknesse of ẏ syde
wall without, conteyned. v. cubites, and
so did ẏ outwal of ẏ chaumbers in ẏ house.
Betwene the chaumbers was ẏ wides
nesse. xx. cubites, rounde about the house.
The chamber dores stode ouer against ẏ
outwall, the one dore was towarde the
north, the other towarde the South: and
the thicknesse of the outwall was. v. cubi=
tes rounde about. Now the building that
was separated toward the west, was. lxx.
cubites wyde: ẏ wal of the building was.
v. cubites thicke, rounde about, and the
length, foure score cubites and ten. So he
measured the house, which was an. C. cu=
bites lōg: & the separated building wt the
wal, wer an. C. cubites lōg also. The wide
nesse before ẏ house, and of it ẏ was sepa=
rated toward the east, was an. C. cubites.
C And he measured the length of ẏ buil=
ding before and behynde, with the chām=
bers vpon both the sydes, and it contey=
ned an. C. cubites. The innermer temple
the porch of the fore court, the syde postes,
these three had syde wyndowes, and pyl=
lers rounde about ouer against ẏ postes,
from the grounde vp to the wyndowes.
The wyndowes themselues wer syled o=
uer with bordes: and thus was it aboue
the dore vnto the inmost house, and with=
out also. Yea, the whole wal on euery side
both wtin and without, was syled ouer wt
great bordes: There wer Cherubins and
date trees made also, so ẏ one date tree
stode ouer betwixt two Cherubins. One
D Cherub had two faces the face of a man
loking aside towarde the date tree, and a
Lyons face on ẏ other syde. Thus was it
made rounde about in al ẏ house. Yea the
Cherubins & date trees were made from
the grounde vp aboue ẏ dore, and so stode
they also vpon the wal of the temple. The Ezech. i. e
byg postes of the temple wer. iiii. squared, Ex. xxv. b
and the fashion of ẏ Sanctuary was euē
as it appeared vnto me afore in the visiō.
The table was of wood, iii. cubites hye, &
ii. cubites long: hys corners, the length, &
the walles were of wood. And he sayd vn=
to me: Thys is the table that shall stande
before the Lord. The temple, and the ho=
lyest of all had eyther of them two dores,
and euery dore had two litle wickettes
which were folden in, one vpon another,
on euery syde two. And vpon the dores of
the temple, there were made Cherubins
and date trees, like as vpon the walles: &
a great thicke balke of wood was before
on the outsyde of the porch. Vpon both ẏ
sydes of the walles of the porch, ther wer
made depe wyndowes and date trees, ha
uig beames & balkes lyke as ẏ house had.

The. xlii. Chapter.

Of the chambers of the temple for the Priestes
and the holy thinges.

THē caryed he me out into ẏ fore A
court towarde the north, and
brought me into the chamber ẏ
stode ouer against ẏ backebuil=
ding northwarde, which had ẏ length of
an hundred cubites, whose doore turned
toward ẏ north. The widenesse cōteined.
l. cubites ouer against ẏ. xx. cubites of ẏ in
nermer court & against the paued work ẏ
was in the court, beside all these thre, ther
stode pillers, one ouer against another.
And before thys chaumber there was a
walking place of. x. cubites wyde, and wt=
in was a way of one cubite wyde, & their
dores towarde the north. Thus the hiest
chaumbers wer alway narrower thā the
lowest and middlemost of the buildyng,
for they bare chaumber vpon chaumber,
and stode thre together one vpō another,
not hauing pillers lyke ẏ fore court ther= B
fore were they smaller than those beneth,
and in the middest to reken frō the groūd
vpwarde. The wall wtout ẏ stoode by the
chaumbers towarde the vttermost courte
vpō the foresyde of the chaumbers was. l.
cubites lōg, for the length of the vttermost
chaumbers in ẏ fore court was. l. cubites
also: but ẏ length therof before the temple,
was an. c. cubites. The chaūbers had vn=
der them an entraūce of ẏ eastside, where
by a man myght goe into them out of the
fore court thorowe the thicke wall of the
courte towarde the East, ryghte ouer a=
gainst

gainst the separated buyldinge. Before the
same buylding vpon thys syde, ther wer
C chambers also, which had a way vnto the
like as the chamber on the north syde, of
the same legth and widenesse. Their en-
traunce, fashion, and dores, wer also of the
same maner. Yea, euen like as the other
chamber dores wer, so wer those also of ye
southsyde. And before the way towarde ye
way toward the singers steppes on the
eastsyde, ther stode a dore to go in at. The
sayd he vnto me: the chambers towarde
the north and the south which stande be-
fore the backe buylding: those be holy ha-
bitations, wherin the Priests that do ser-
uice before the Lord, must eate the most
holy offeringes: and ther must they lay ye
most holy offringes: meate offringes, sin-
offeringes, and trespasse offeringes, for it
is an holy place. When the Priestes come
therin, they shall not go out into the fore-
court: but (seing they be holy) they shall
leaue the clothes of their ministratiō, and
put on other garmentes when they haue
any thing to do with the people.
D Now when he had measured all the
innermer house, he brought me forth tho-
row the east port, and measured the same
rounde about. He measured the east syde
with the meterod, which round about cō-
tained .v.c. meterroddes: and the northside
measured he, which conteined rounde a-
bout euen so much. The other two sydes
also toward the south and ye west, which
he measured, conteined either of them .v.
hundred meterroddes. So he measured al
the .iiii. sydes, where there went a wall
round about .v. hūdred meterroddes long,
and as broade also, which seperated the
holy from the vnholy.

The .xliii. Chapter.

He seeth the glory of God going into the Temple from whence it had before departed. He mencioneth the ydolatry of the children of Israell, for the which they wer consumed and brought to nought. He is commaunded to call them againe to repentaunce.

A SO he brought me to ye dore that
turneth toward ye East. Behold
thē came the glory of ye God of
Israell, frō out of ye East, whose
voyce was lyke a great noyse of waters, &
Eze.x.b. and.xi. the earth was lightned with hys glory
Hys sight to loke vpon was lyke ye first ye
I saw, whē I went in, what tyme as the
Ezec.i.a, x.c.&.xi.d citie should haue ben destroyed: and lyke
the vision ye I saw by the water of Cobar.
Thē fel I vpon my face: but ye glory of the
Lord came into ye house, through the east B
dore. So a winde toke me vp, & brought
me into the innermer court: & behold, the
house was ful of ye glory of ye Lord. I heard
one speaking vnto me out of ye house, and
ther stode one by me, ye sayd vnto me: O
sonn of man, thys roume is my seate, and
the place of my fote steps wheras I will
dwel among ye childrē of Israel for euer-
more: so ye the house of Israel shal nomore
defyle my holy name: neither they, nor
their kynges through their whoredome,
through their hye places, & through the
dead bodyes of their kynges: which haue
builded their threscholdes in maner hard
vpō my threscholdes, & their postes almost
at my postes, & a wal betwixt me & them.
Thus haue they defiled my holy name w
their abhominations, ye they haue cōmit-
ted. Wherfore I haue destroyed thē in my
wrath. But now they shal put away their
whoredom, & the dead bodyes of their kin-
ges out of my sight, ye I may dwell amōg
thē for euermore. Therfore O thou sōn of C
mā, shew ye the houshold of Israell a tem-
ple ye they may be ashamed of their wic-
kednesse, & measure thēselues an exāple
therat. And whē they be ashamed of all
their workes, thē shew them ye fourme &
fashion of ye temple, ye comming in, the go-
ing out, all ye maner and descriptiō therof,
yea al the vses and ordinaunces of it, ye
they may kepe and fulfil al ye fashions and
customes therof. Thys is the description
of ye house. Aboue vpon ye mount round a-
bout al ye corners, it shalbe ye holyest of al.
Behold, ye is ye description & fashion of the
house. Thys is ye measure of ye alter, after ye
true cubite, which is a span longer thā an
other cubite his bottom in ye middest was
a cubite lōg & wide, & the ledge that went
roūd about it, was a span broade. This is
the heyght of ye altare. From ye groūd to ye
lower steps, ye legth is two cubites, and ye
bredth one cubite: and from ye lower steps
to ye higher, are .iiii. cubites, and ye bredth
but on cubite. The alter was .iiii. cubites
hye, & frō the alter vpwarde stode .iiii. hor-
nes & it was .xii. cubites long, & .xii. cubits
brode vpon ye .iiii. corners: ye couering of ye
alter was .xiiii. cubites long, & brode vpon
the .iiii. corners, and ye ledge ye went roūd
about, had halfe a cubite, and the bottom
therof roūd about one cubite: hys steppes
stode toward ye east. And he sayd vnto me: E
thou sonn of man, thus sayth ye Lord god
these are ye ordinaunces & lawes of ye al-
tar in ye day whē it is made to offer burnt
offrin-

offerynges, and to sprynckle bloud therupon. To the Priestes, to the Leuites that be of the sede of Sadoch, and tread before me to do me seruice, sayth the Lorde God: Unto these geue thou a yong bullock for a sin offring: & take the bloud of hym: and sprinckle his foure hornes withall, and y^e foure corners of the altare couering, with the ledge y^t goeth round about, therwyth shalt thou clense it, and reconcile it. Thou shalt take the bullock also of y^e sin offring,
F
& burne hym in a seueral place without y^e sanctuary. The next day, take a goat buck without blemish, for a sin offeryng, to reconcyle the altare withall, lyke as it was reconciled with the bullock. Now when thou haste made it cleane, then offer a
G
yong bullocke without blemysh, & a ramme out of the flocke without blemish also. Offer them before the lord, and let the priest cast salt therupon, and geue them so vnto the lord for a burnt offryng. Seuē dayes shalt thou bryng euery day a goate buck, for synne. A yong bullocke and a ramme of the flocke, both without blemishe shall they offer. Seuen dayes shall they reconcyle and clense the altare, and offer vpon it. When these dayes are expyred, then vpon the eyght day and so forth, the priests shall offer theyr burnte offerynges, and helthoffrynges vpon the altare, so I wyll be merciful vnto you, saith the lorde god.

The.xliiii. Chapter.

He sheweth what dore of the temple is shut. He is commaunded to vpbraide the people with theyr offence. The vncircumcised in hart, and in the flesh. Who are to bee admitted to the seruice of the teple and who be to be refused. He sheweth what priests he would haue to be admitted into the holye place, and also their offices.

A
After this he brought me agayn to y^e outward dore of the sanctuary on y^e east side & that was shut. Thē said y^e lord vnto me: thys dore shalbe styl shut, and not opened for any man to go through it, but only for the lord God of Israel: yea, he shal go thorow it, els shal it be shut styl. The prince himself shal com through it, y^t he may eate bread before the lord. At the porche shall he com in, & there shal he go out agayn. Thē brought he me to the dore vpon the north syde of y^e house. And as I loked about me, behold, y^e glory of y^e lord filled y^e house, & I fel downe vpon my face. So y^e lord spake vnto me: O thou sonne of mā, fasten this to thine harte, behold, & take dyligent heede to al y^t I wyll say vnto the cōcernyng al the ordinances of y^e lord: & all his lawes: ponder well with thine hart y^e commyng in of the house, & B
the going forth of the sanctuary, and tel y^e obstinate houshold of Israel. Thus sayth y^e lord god: O house of Israel, ye haue now done ynough with al your abhominatiōs seyng that ye haue brought into my sanctuary straungers, hauyng vncircumcised hartes & flesh, where through my sanctuary is defyled when ye offer me bread, fat and bloud. Thus with al your abhomynations ye haue broken my couenaunt & not kept the holy ordinaunces of my sāctuary: but set kepers of my sanctuary, euē after your own minde. Therfore thus saieth the Lorde God: of all the straungers y^t dwel among the childrē of Israel no strāger whose hart & flesh is not circumcised, C
shal com within my sanctuary: No, nor y^e Leuites, y^t be gone back fro me, & haue deceiued the people of Israel with al errors goyng after theyr ydols: therfore shal thei beare theyr own wickednes. Shuld they be set and ordained to minister vnder the dores of y^e house of my sanctuary: And to do seruice in the house, to slay burnt offerynges & sacrifices for the people, to stand before thē, & to serue thē, seing y^e seruyce y^t they do them, is before theyr idols, & cause the house of Israel to stūble thorow theyr wyckednes: for the whych cause I haue pluckt out mine own hand ouer thē, saith D
y^e lord god, so y^t now they must beare their own iniquity, & not to com nie me to serue me with theyr priesthode in my sanctuary, & most holiest of al: that thei may beare theyr own shame & abhominatiōs, which they haue done. Should I vse them to be porters of y^e house, & to all y^e seruice that is done therin. But y^e Priestes, y^e Leuites, y^e sonne of Sadoch, y^t kept the holy ordinaūces of my sāctuary, when y^e children of Israel wer gone frō me, shal com to me to do E
me seruice, to stād before me, & to offer me y^e fat & the bloud, saith the lord god. They shal go into my sāctuary and tread before my table: to do me seruice, & to wayt vpon mine ordinances. Now when they go in at y^e dores of the innermer court: they shal put on linnen clothes so y^t no wollen com vpō the while they doe seruice vnder the dores of y^e innermer court, & within. Thei shal haue faire linnē bonets vpon theyr heades, & linnē breches vpō theyr loynes,

Ex.xxviii.b and xl.c, Num.xx.c iiii.king, viii.b ii.pa vii.a.

iii.kin.ii.e

Ex.xliii.b e.xlviii.b

which in theyr labor they shall not put a-
bout them. And when they go forth to the
people into the outward court, they shall
put of the clothes, wherin they haue my-
nistred, and lay them in the habitation
F of the sanctuary, & put on other apparell,
Le xix c, lest they vnhalowe the people with theyr
and .xxi.a clothes. They shall not shaue theyr heads
Leui. x.c, nor norish ẏ bush of theyr heare, but roũd
theyr heads onely. All the priestes ẏ goe
into the inmost court, shall drink no wine.
They shall marry no wydow, neither one
Le.xxi.b, that is put from her husband: but a maid
Os.i. a, iii of the sede of the house of Israel, or a wy-
a dow that hath had a priest before. They
shall shewe my people the difference be-
De xvii c twene the holy & vnholy, betwixt ẏ cleane
G & vncleane. Yf any discord aryse, they shal
discerne it: & geue sentence after my iudg-
ments. My solemne feastes, my lawes &
ordinances shal they kepe, and halow my
Le, xxi, a, Sabbothes: They shall come at no dead
Nu, vi, d, person to defile theselues, except it bee fa-
ther or mother, sõne or daughter, brother
or sister, that hath had yet no husband, in
such may they be defyled. And when he is
clensed, there shalbe reckened vnto hym
vii. daies, & if he go into the sanctuary a-
gain to do seruice, he shal bring a sin offe-
ryng, sayth ẏ lord god. They shal haue an
De.xviii.a heritage: yea, I my self wilbe theyr heri-
Nu, xviii c, tage, els shall ye geue thẽ no possession in
Jos.xiii.b Israel, for I am their possessiõ. The meat
offringes, sin offryng, and trespas offring
shal thei eate, and euery dedicate thing in
Israell shall be theyrs. The fyrstlinges of
al the first fruites, and al frewil offringes
shalbe ẏ priests. Ye shal geue vnto ẏ priest
also al ẏ first fruit of your first borne, all I
say, & al ẏ is seperated vnto God, all youre
heueofferynges (I say) shalbe the priests,
& also the firstlinges of your dough, ẏ god
Ex, xxi, b may prosper the residue: But no dead ca-
Le, xxii, c rion shal the priest eate, nor such as is de-
uoured of wilde beastes, foules or cattell.

The xlv, Chapter.

Out of all the land of promise are there seperate iiii portions. of which the first is geuen to ẏ priests and to the temple, the second to the Leuites, ẏ third to the citie, the fourth to the prince. An exhortation vnto the heads of Israell: Of iust weightes & measures. Of fruites. &c.

A
Ez xlviii When ye deuide the lande by ẏ
lot ye shal put a syde one part
for the lord, to be holy from o-
ther landes, namely .xxv. M.
meterodes long, & .x. thousãd
brode. This shall be holy, as wyde as it is
round about. Of this parte there shall be-
long vnto the sanctuary .v. C. meterodes,
in all the .iiii. corners, and .l. cubites wyde
rounde about to the suburbes. And from
this measure, namelye of .xxv. M. mete-
rodes long, & .x. M. brode, thou shalt mea-
sure, wherin the sanctuary and the holiest
of all may stand. The residue of that holy
ground shalbe the priestes which doe ser-
uice in ẏ sanctuary of the lord, and goe in
before the Lorde to serue hym, that they B
maye haue rowme to dwell in. As for the
sanctuarye, it shall stande for it selfe:
and to the Leuites that serue in ẏ house
there shall bee geuen twentye habytati-
ons, of the fiue and twentye thousande
length, and ten thousande bredth: ye shal
geue also vnto the citie a possession of fiue
thousand merodes brode, & fiue & twenty
thousãd long, beside ẏ part of ẏ sanctuary:
ẏ shalbe for ẏ whole house of Israel. Upõ
both ẏ sides of the sanctuaryes part, & by C
the city: there shalbe geuen vnto ẏ prynce Ez. xlviii
whatsoeuer lieth ouer agaist ẏ city: as far b,
as reacheth Westward & Eastward, which
shalbe as long as one part, from the West
to the East. This shalbe his own lande in
Israel, ẏ my princes be nomore chargea-
ble vnto my people. And such as remai-
neth yet ouer in ẏ land, shalbe geuen to ẏ
house of Israel, according to their tribes.
Thus saith the lord god: O ye prynces ye
haue now oppressed & destroyed ynough:
now leaue of, handle now accordyng to ẏ
thyng ẏ is equal and lawfull: and thruste
out my people nomore saith the lord god.
Ye shal haue a true weyght, a true Ephah Le, xix, g.
and a true bath. The Ephah and the bath De. xxv c
shalbe alyke. One bath shall contayn the Pro. xi. a
tenth parte of an homer, and so shall one D
Ephah doe: their measure shalbe after the
homer. One sicle maketh .xx. geras. So Ex. xxx. b
.xx. sicles, & .xxv. & .xv. sicles, make a pound. Le. xxvii. d.
This is the heueoffring that ye shal geue Nu. iii. g,
to be heaued: namely the .xvi. parte of an
Ephah, out of an homer of wheate, and ẏ
.xvi. part of an Ephah, oute of an homer of
barly. The oyle shalbe measured with the
bath: euen the tenth parte of one bath
out of a Cor. Ten bathes make one ho-
mer: for one homer filleth .x. bathes. And
one lambe from two .C. shepe oute of the E
pasture of Israel, for a meatoffring: burnt
offryng, and helthoffring, to reconcile thẽ
sayth the Lord God: All the people of the
land shall geue this heueofferyng with a
freewyl, for the people of Israell. Agayn,
it shalbe the princes parte to offer burnte
offerynges,

ofrynges, meateoffrynges, & drinke offe-
ryngs vnto the lord, in ẏ holy dayes, new
moones, Sabbothes, and in all the hye
feastes of the house of Israel. The sinoffe-
ring, meatoffring, burnt offring, & helth-
F offring, shal he geue to recocile the house
of Israel. Thus saith the lord God. The
first day of ẏ firste moneth, thou shalt take
a yong bullocke without blemish, & clense
the sanctuary. So the priest shall take of
the bloud of the synoffryng, and sprynkle
it vnto the postes of the house, & vpon the
foure corners of ẏ altare, with ẏ dore po-
stes of the innermer court. And thus shalt
thou do also the vii. day of the moneth (for
Leui.iiii.c. such as haue synned of ignoraunce, or be-
ing deceyued) to reconcile the house with
Exo.xii.a all. Upon the .xiiii. day of the first moneth
Le.xxiii.a ye shall kepe Easter. Seuen dayes shal ẏ
Nu.xxviii.a feast continue wherin there shall no sow-
G er nor leauened bread bee eaten. Uppon
thesame day, shall the prince geue for him
self & all the people of the lãd, a bullock for
a sinoffryng. And in the feast of the seuen
daies, he shall offer euery day a bullocke &
a ramme that are without blemishe, for a
burnt offring vnto the lord: & an hee goat
daily for a sin offring. For the meate offe-
ringes he shall geue euer an Ephah to a
bullocke, an Ephah to a ramme, and an
hin of oyle to an Ephah. Upon the .xv. day
of the seuenth moneth, he shall kepe ẏ .vii.
dayes holy, one after another, euen as the
other seuen dayes, with the sinneoffring,
burntoffring, meatoffring, and with oile.

The .xlvi. Chapter.

The sacrifices of the Sabboth and of the newe moones. Through whiche doores they must go in, or come out of the temple. &c.

A Thus saith the lorde God: the
doore of the innermer courte
toward the East, shalbe shut,
the .vi. working dayes: but in
the Sabboth, and in the day
of the new moone, it shalbe opened. Then
shal the prince com vnder the dore porch,
and stand stil without the doore cheeke.
So the priest shall offer vp his burnt and
helthofferyngs. And he shall woorshyppe
at the doore post, and go his waye foorth
again. but the doore shal no more be shut,
til the euening. On the same maner shall
the people of the lande also do their woor-
ship before the Lorde without this doore,
B vpon the Sabbothes and newe moones.
This is now the burnt offeryng that the
prynce shall bryng vnto the Lord vpon ẏ
Sabboth: sixe lambes without blemyshe,
and a ramme without blemish, and an E-
phah for a meateoffring with the ramme.
As for the lambes he may geue as many
meate offeryngẽs to them as he wyll: and
an hyn of oyle to an Ephah. In the daye
of the newe moneth, it shall bee a yong
bullocke without blemish: sixe lambes, &
a ramme also without blemishe. With the
bullock he shal geue an Ephah, and with
the ramme an Ephah also for a meate of-
fring, but to the lambs what he may com
by. And euer an hyn of oyle to an Ephah.
When the prince commeth, he shall go vn- C
der the doore portche, and euen there de-
part forth again. But when ẏ people of ẏ
lãd com before ẏ lord in ẏ hie solẽne feast,
as many as come in by the north dore to
do worship, shal go out again at ẏ southe
dore. And they ẏ com in at ẏ south doore,
shal go forth again at ẏ north dore. Ther
shal none go out at ẏ dore, where he came
in, but shal go right forth ouer on ẏ other
syde, & the prince shall go in & out among
them. Upon ẏ solemne and hie feast daies
this shalbe the meatoffring. An Ephah to D
a bullock, and an Ephah to a ramme, & to
the lambes as many as he will: but euer
an hin of oyle to an Ephah. Now when ẏ
prince bringeth a burnt offrĩg, or an helth
offring with a frewil vnto the lord, ẏ East
dore shalbe opened vnto him, ẏ he may do
with his burnt & helth offrĩgs, as he doth
vpon ẏ Sabboth: & whẽ he goeth forth ẏ
dore shalbe shut after him agayn. He shal
daily bring vnto the lord a lamb of a yere
olde without blemish for a burnt offryng:
this shal he do euery mornyng. And for a
meatoffring, he shal geue ẏ .vi. parte of an E
Ephah, & the third part of an hin of oyle,
to mingle with ẏ cakes euery morning.
yea, this shalbe a daily meatoffring vnto
ẏ lord, for an euerlasting ordinãce: & thus
shal ẏ lambe, ẏ meatoffring, & oyle be geuẽ
euery morning, for a daily burnt offryng.
Moreouer thus saith ẏ lord god, yf ẏ prince
geue a gift vnto anye of his sonnes, then
shal it be his sõnes heritage perpetuall, ẏ
he may possesse it. But if he will geue one
of his seruants som of his heritage, it shal Le.xxv.a
be his to ẏ fre yere, & thẽ to returne again nu.xxxvi.
vnto ẏ prince: for his heritage shal be hys c.
sõnes only. The prince also shal take none F
of ẏ peoples inheritãce, nor put them from iii.Re.xxi.
their possessiõ: but to his owne sõnes, shal a.
he geue his possession, ẏ my people be not ii.Re.v.b
scattered abrode, but ẏ euerye man maye
haue his own. And he brought me thorow
ẏ entrance at ẏ side of ẏ dore, to the haby-

 tation

tation of the sanctuary that belongeth to
the priestes and stode toward the north:
and behold, ther was a place vpon ẏ west
side, then said he vnto me. This is ẏ place
where ẏ priestes shal dight ẏ trespas & sin
offringes, & bake the meat offringes, that
they nede not beare them into ẏ outward
court, & so to vnhalowe the people. So he
brought me into the vtmost court rounde
about al ẏ foure corners. Beholde, in euery
corner of the court, ther was a litle court.
yea, in al ẏ foure corners of ẏ court, there
was made a litle court of.xl.cubites long,
& xxx.cubits brode: these foure litle courts
wer of one like measure, & there wente a
ridge wal round about them al.iiii.vnder
ẏ which there wer harthes made rounde
about. Then said he vnto me. This is the
kitchen where ẏ ministers of ẏ house shal
dight ẏ slain offringes of the people.

The.xlvii.Chapter.

The visions of the waters that came out of the temple. The coastes of the lande of promysse, and the deuision thereof by tribes.

A After this he broughte me a-
gain before ẏ dore of ẏ house:
& behold, ther gushed out wa
ters from vnder the postes of
ẏ house eastward, for ẏ house
stode toward the East, ẏ ran downe vpon
the ryght syde of the house, which lieth to
the altare southward. Then caried he me
out to ẏ north dore, & broughte me forth
ther round about by ẏ vtmost dore ẏ tur-
Za,xiiii.a neth Eastward. Beholde, there came forth
e,xiiii.b ẏ water vpon ẏ right syde. Now when the
man ẏ had the meterod in his hande wẽt
vnto ẏ East dore, he measured a thousand
cubites, & then he brought me throughe ẏ
water, euẽ to ẏ ancles: so he measured yet
but a thousand and brought me through
B the water agayne vnto ẏ knees: yet mea-
sured he a thousãd, & brought me through
the water vnto ẏ loins. After this he mea-
sured a thousand again, then was it such
a riuer, ẏ I mighte not wade throughe it.
The water was so depe, ẏ it was nedeful
to haue swimmed, for it might not be wa-
ded ouer. And he said vnto me: haste thou
sene this, O thou sonne of mã & with ẏ he
brought me to ẏ riuer bank again. Now
when I came ther, ther stode many trees
vpon eyther side of ẏ riuer bank. Thẽ said
he vnto me. This water ẏ floweth out to-
ward the East, and runneth downe into ẏ
plain field, commeth into the sea: and from
the sea runneth out, and maketh the wa-
ters whole. yea all ẏ liue & moue, where-
vnto this riuer cõmeth, shal recouer. And
where this water commeth there shall be Mat.iii.c
much fish. For al ẏ commeth to this water am.vii.f
shal be lusty and whole. By this riuer shal Joh.vii.d
the fishers stand from Engaddi vnto En- am.vii.a
Eglaim, and there sprede out theyr nets:
for there shalbe great heapes of fishe, like
as in the mayne sea. As for his claye and
pyttes they shall not be whole: for why it
shalbe occupied for salt.

By this ryuer vpon both the sides of the C
shore, there shal grow al maner of fruitful
trees, whose leaues shal not fall of, nether
shall theyr fruit perish, but euer be rype at
theyr monethes, for theyr water runneth
out of theyr sanctuary. His fruite is good
to eate, and his leafe profit able for medy-
cine. Thus sayth the Lord God. Let thys
be the border wherein ye shall deuide the
lande vnto the twelue trybes of Israel w
the line. Part it indifferently vnto one as
vnto another: of the whiche land I sware Ge.xvii.c
vnto youre fathers, that it shoulde fall to
your inheritaunce. Thys is the border of
the lande vpon the north syde, from the
mayn sea, as men go to Zadada: namely,
Hemath, Berotha, Sabarim, from ẏ bor-
ders of Damascus & Hemath, vnto Ha-
zar, Tichon, and that lyeth vpon the coa-
stes of Haueran. Thus the borders from
the sea forth, shall be Hazar, Euan, ẏ bor- D
der of Damascus, the north: and the bor-
ders of Hemath, that is the North parte.
The East syde shall ye measure from Ha-
ueran and Damascus, from Galead and
the land of Israel by Jordan, and so forth
from the sea coast that lyeth Eastwarde:
& this is ẏ East part. The south syde is frõ
Thamar forth to the waters of strife vn- Nu.xx.b,
to Cades, the ryuer to the mayne sea: and Ex.xvii.b
that is the south parte. The Weste parte,
namelye the greate sea from the borders
therof, tyl a man come vnto Hemath, this
is the west part. This lande shall ye parte Numeri
among you, accordyng to the trybes of xxxiiii.f
Israell, and deuyde it to be an herytage
for you and for the straungers that dwell Leu.xix.g
among you, and begette chyldren. For ye Deu.x.d
shal take them among the chyldren of Is- e,xxii.c.
rael, like as though they wer of your own
housholde and countrye: and they shall
haue an heritage with you among ẏ chil-
drẽ of Israel. Loke in what trybe ẏ stran-
ger dwelleth, in the same trybe shall ye
geue him his heritage, sayth the lord god.

The

The.xlviii.Chapter.

The lottes of the.xii.tribes. The partes of the possession of the priestes, and of the temple, of the Leuites, of the citie, of the prince, are rehearsed. The lottes of the other tribes. The gates of the citie.

A These are ÿ names of ÿ tribes
ÿ lye vpō ÿ north syde, by the
way of Hetlon, till thou com-
mest vnto Hemath & Hazar, E-
nam, ÿ borders of Damascus
towarde the north: besyde Hemath: Dan
shal haue his porcion frō the East quarter
vnto the West. Upon the borders of Dan
from the East syde vnto the west, shall As-
ser haue his porcion. Upon the borders of
Asser from the East part vnto the Weste,
shall Nepthaly haue his porcion. Uppon
the borders of Nepthaly from the Easte
quarter vnto the West, shall Manasses
haue his porcion. Upō ÿ borders of Ma-
nasses from the East syde vnto the West,
shall Ephraim haue his porcion. Upon ÿ
borders of Ephraim, from the East parte
vnto the West, shall Ruben haue his por-
cion. Upon the borders of Ruben, from
the East quarter vnto the West, shall Ju-
da haue his porcion. Upon the borders of
Juda from the East part vnto the Weste,
ye shall set asyde one portion of.xxv.M.
meterodes long and brode, like as ano-
ther porcion from the Easte syde vnto the
West wherin ÿ sāctuary shal stand. As for
Ge.xlv.a the portion that ye shall seperate out for ÿ
lord, it shalbe.xxv.M.long, and.M.brode
which seperated holy porcion shal belong
vnto these, namely to the priestes toward
the North.xxv.M.and toward the West.x
M.brode, toward the East.x.M.brode al-
so, and towarde the southe.xxv.M.long,
wherin the sanctuary of ÿ lord shal stand:
Ezechi.xliiii.c Yea, this same place shalbe the priestes ÿ
xliii.b are of the chyldren of Sadoch, and haue
B kept my holy ordinance: which went not
astray in the errour of the chyldren of Is-
rael, lyke as the Leuites are gone astray:
and this seperated pece that they haue of
lande, shalbe the most holy, harde vppon
the borders of the Leuites. And nexte vn-
to the Priestes shal the Leuites haue.xxv
M.long, and.x.M.brode. This shalbe on
euery syde.xxv.M.long, and.x.M.brode.
Of this porciō they shall sel nothyng, nor
make any permutation thereof, least the
chief of the lande fall vnto other. for it is
halowed vnto the lorde. The other.v.M.
after the bredth that lyeth by the.xxv.M
shall be common, it shall belong to the ci-
tie and the suburbes for habitations, and
the city shall stand in the middest thereof.
Let this be the measure, toward ÿ north
part fyue hundred and foure thousande,
towarde the south part fyue hundred and
foure thousande, towarde the East parte
fyue hundred and foure thousand, toward
the West part, fyue hundred & foure thou-
sande. The suburbes harde vpon the city,
shall haue towarde the north fifty & two
hundred toward the south.l.and.CC.to-
ward the East.l.and.CC, toward ÿ West
also.l.and.CC. As for the residue of the
length, that lyeth harde vpon the sepera-
ted holy grounde: namely.x.M.towarde
the East, &.x.M.toward the west, next vn-
to the holy porcion, it & the encrease ther-
of shal serue for their meate: ÿ labor in the
city. They ÿ labor for the wealth of the ci-
ty, shall maintayn this also, oute of what
tribe so euer they be in Israell. All that is C
seperated of the.xxv.M.long, and.xxv.M
brode on the foure partes, ÿ shal ye put a-
syde for the seperated portion of the sanc-
tuary, and for the possession of the citye.
The residue vppon bothe the sydes of the
sanctuary and possession of the citie, shal
belong to the prince, before the place of ÿ
xxv.M.vnto the Easte ende and before ÿ
place of the.xxv.M. westwarde vnto the
borders of the citye, this shalbe the Prin-
ces porcion. This shalbe the holy place, &
the house of the sanctuary shal stand in ÿ
middest. Moreouer from the Leuites and
the cities possessiō, that lye in the middest
of the princes part: loke what remayneth
betwixt the border of Juda, and the bor-
der of Beniamin, it shall be the Princes.
Now of the other tribes. From the Easte
part vnto the West, shall Beniamin haue
his porcion. Uppon the borders of Ben-
iamin, from the East syde vnto the Weste,
shal Simeon haue his porcion. Upon the
borders of Simeon frō ÿ East parte vnto
the West, shall Isakar haue his porcion. D
Upon the borders of Isakar, from ÿ East
side vnto the West, shal Zabulon haue his
porcion. Upō ÿ borders of Zabulon from
the East part vnto ÿ West, shall Gad haue
his porcion. Upō ÿ borders of Gad south-
ward, ÿ coastes shall reach from Thamar
forth vnto the waters of stryfe to Cades,
and to the floude euen to the mayne sea. Nu.xxxi.
This is the land with his porciōs, which Deut.xxxii.
ye shall distribute vnto the trybes of Is- and.xxxiii.
raell, sayth the Lorde God. Thus wyde
shall the citie reache vpon the north parte
fyue hundred and foure thousande mea-

sures. The portes of the citie, shall haue ỳ
names of ỳ trybes of Israel. Thre portes
of the north syde, one Ruben, another Iu
da, the third Leui. Upon the East syde, v.
C and foure thousande measures, w thre
portes: the one Ioseph, another Beiamin
the third Dan. Upon the south syde, fyue
hundred and foure thousande measures,
with thre portes: ỳ one Simeon, another
Izakar, the thyrd Zabulon. And vpon the
West syde, v. C. and .iiii. M. measures, w
thre portes also: the one Gad, another As-
ser, the third Nepthaly. Thus shal it haue
xviii. M. measures round about. And frõ
that tyme forth the name of the citie shall
be: the lorde is there.

¶ The ende of the Pro-
phecye of Ezechiel.

The Boke of the Pro-
phete Daniel.

The first Chapter.

The prophet sheweth the captiuitie of Iehoakim
king of Iuda. Of the sonnes that wer in captiuitie:
the king commaundeth to choose whiche of them
should be taught the learning and language of the
Chaldees. They ar allowed the kinges feding. Da-
niel absteineth frõ the meat of the king of Babilõ.

A IN the thirde yeare of the
raygne of Iehoakim kig
of Iuda came Nabucho-
donozor king of Babilon
vnto Ierusalem, & besye-
ged it: & the lord deliuered
iiii. king. xxiiii. a. Iehoakim ỳ kyng of Iu-
2 pa. 36. c da into his hand, with certain ornamẽts
e xxiiii. a. of ỳ house of god, whiche he caryed awaye
vnto the lande of Sennar to the house of
his God, and there he brought them into
hys gods treasurye. And the kyng spake
vnto Asphanaz the chief chamberlayne ỳ
he should bryng hym certayn of the chyl-
dren of Israel, that wer com of the kings
sede, and of Prynces, yong spryngaldes
without any blemishe, but faire and well
fauored, instruct in al wisedome, cunning
and vnderstandyng, whiche were able to
stand in the kings palace, to reade and to
learne for to speake Chaldish.
Unto these the kyng appointed a cer- B
tain porcion of his owne meat, and of the
wine which he dranke himself, so to nou-
rysh thẽ thre yere: ỳ afterward thei might
stand before the kyng. Among these now
wer certain of ỳ childrẽ of Iuda: namely,
Danyel, Ananias, Misael, and Azarias.
Unto these the chief chamberlayne gaue
other names, & called Daniel, Balthasar,
Ananias Sidrach: Misael, Misach: and
Azarias, Abednago. But Daniel was at Ge. xxxix
a poynt with hymselfe, that he would not Tobi, i
be defyled thorow the kynges meate, nor Jud, xii
the wine which he dronk. and this he de- C
syred of the chief chamberlayne, least he
should defyle hymself. So god gaue Da-
niel fauor and grace before the chief chã-
berlain that he said vnto him: I am afraid
of my lord the kyng, whiche hath appoin-
ted you your meate and drink, least he spy
youre faces to be worse lykyng than the
other spryngaldes of youre age, and so ye
shall make me lose my head vnto ỳ kyng.
Then Daniel answered Melasser, whom
the chief chamberlain had set ouer Dani-
el, Ananias, Misael, and Azarias, & sayd:
O proue but ten daies with thy seruãtes,
and let vs haue pottage to eate, and wa-
ter to drinke, then loke vpon oure faces, &
theirs that eate of the kings meate. And
as ỳ seest so deale with vs thy seruauntes.
So he consented to them in this matter,
and proued them ten dayes. And after ỳ
ten dayes, their faces were better lykyng
and fatter, than all the yong spryngaldes
which dyd eate of the kings meate. Thus D
Melassar toke away theyr meat & wine,
and gaue thẽ pottage therfore. God gaue
nowe these foure spryngaldes cunning &
learnyng in all scripture and wisdom: but
vnto Daniel specially, he gaue vnderstã-
ding of al visions and dreams. Now whẽ
the tyme was expyred that the kyng had
appoynted to bring in these yong spring-
aldes vnto hym, the chiefe chamberlayne
brought them before Nabuchodonozor, &
the king comoned with them. But amõg
them

them all were none such as Daniel, Ana-
nias, Misael, and Azarias. Therfore stode
they before the king, whiche in al wisdom
and maters of vnderstanding, that he in-
quired of them, found them ten times bet-
ter, than all the sothsayers and charmers
y^t wer in all his realm. And Daniel abode
styll, vnto the fyrst yere of kyng Cirus.

The .ii. Chapter.

The dreame of Nabuchodonosor. He calleth vn-
to him sothsayers, and requireth of them bothe the
dreame and the interpretacion thereof. They aun-
swere that they cannot shewe it. The kyng comaū-
deth all the wise men of Babilon to be slaine. Da-
niel requireth time to solute the question. The lord
openeth y^e mistery vnto Daniel. Daniel is brought
vnto the king, and sheweth him his dreame, & the
interpretation thereof. Of the euerlasting kingdō
of Christ.

A In the second yere of y^e reigne
Ioh.viii.b of Nabuchodonosor, had Na
Da.iiii.a buchodonosor a dream, wher
[illegible] through his spirit was vexed
and his slepe brake from him
Then the king commaunded to call toge-
ther al the sothsayers, charmers, witches,
& Chaldees, for to shew y^e kīg his dreame.
So thei came & stode before the king. And
y^e king sayd vnto them: I haue dreamed a
dreame, & my spirit was so troubled ther-
with, that I haue cleane forgottē what I
dreamed. Vpō this y^e Chaldees answered
y^e king in y^e Sirians speche: O kyng, God
saue thy lyfe for euer. Shew thy seruants
y^e dreame, & we shal shew the what it mea
neth. The kyng gaue the Chaldees their
aunswer, and sayd: It is gone fro me. If
ye wil not make me vnderstand y^e dreame
with the interpretation thereof, ye shal die
& your houses shalbee prised. But if ye tell
me the dreame & the meaning thereof, ye
shal haue of me giftes, rewardes, & greate
honor, onely shewe me the dreame and y^e
B signification of it. They answered again
and sayd: y^e king must shew his seruauntes
the dreame: and so shall we declare what
it meaneth. Then the kyng aunswered,
saying: I perceiue of a truthe, that ye doe
but prolong the time, forsomuch as ye see
that y^e thing is gone fro me. Therefore yf
ye wyll not tell me the dreame, ye shall al
haue one iudgement. But ye fayne and
dissemble with vaine wordes, whiche ye
speak before me to put of y^e time. Therfore
tel me the dreame, and so shall I know yf
ye cā shew me what it meaneth. Vpō this
y^e Chaldees gaue answer before the king,
and said there is no man vpon earth, that
can tel the thing, which the king speaketh
of: yea, there is neyther kyng, prynce, nor
Lorde, that euer asked such thynges at a
sothsayer, charmer, or Chaldee: for it is a
very hard matter that the king requireth.
Neyther is there any that can certify the
kyng therof, except y^e Gods, whose dwel-
lyng is not among the creatures. For the
C whiche cause the kyng was wrothe wyth
great indignation, and commaunded to
destroy all the wise men at Babilon: and
the proclamation went forth, & the wyse
men were slayn. They sought also to slay
Daniell w^t his cōpanions. Then Danyell
enquired of Arioch the kings stewarde of
the iudgement and sentence, y^t was gone
forth already to kyl suche as were wise at
Babilon. He answered and sayde vnto A-
rioch being then the kinges deputy. Why
hath y^e king proclamed so cruel a sētence?
So Arioch tolde Daniel y^e matter. Vpon
this wēt Daniel vp, and desired the kyng
y^t he myght haue leysure to shew the king
the interpretation: and thē came he home
again & shewed the thing vnto Ananias
Misael, and Azarias his companions: y^t
thei should beseche the God of heauen for
grace in this secrete, that Daniel and his
felowes with other suche as were wise in
Babilon perished not. Then was the my-
sterye shewed vnto Daniell in a vision by
night.

And Daniell praysed the God of hea-
uen. Daniell also cryed loude, and sayde:
D O that the name of God might be praysed
Da.vii.b for euer and euer, for wisdome & strength
Luke.i.c are his own, he chaungeth the times and
Iob.34.c ages, he putteth downe kinges, he setteth
Ie.xxv.i.a vp kinges, he geueth wisedome vnto the
Da.iiii.c wise, and vnderstādyng to those that vn-
Iob.32.b derstande, he openeth the depe secrets: he
i.Ti.vi.c knoweth the thyng that lyeth in darke-
i.Ioh.i.b nesse, for the light dwelleth with hym. I
thanke thee, and prayse thee (O thou god
of my fathers) that thou hast lent me wis-
dome and strength, and hast shewed me y^e
thyng, that we desired of the, for thou hast
opened the kings matter vnto me. Vpon
this went Da[illegible] vnto Arioch, whome
the king ha[illegible]ed to destroy the wise
at Babilo[illegible] went vnto hym, and sayd:
destroy n[illegible]uche as be wyse in Babilon,
but bryng me in vnto the king, and I shal
shewe the king the interpretation. Then
Arioch brought Daniell into the king in
all the haste, and sayde vnto him: I haue
found a man among the prisoners of Iu-
da, that shal shewe the kyng the interpre-
tation. Then answered the king, and sayd

 vnto

vnto Daniell, whose name was Balthazar, Art thou he that canste shewe me the
dreame which I haue sene, and the interpretation therof: Daniell answered the
kyng to his face, and sayde: As for this secrete, for the whiche the king maketh inquisition: it is neyther the wyse, the sor-
Mat.xi.c. cerer, the charmer, nor the deuil coniurer
that can certify the kyng of it. Onely god
in heauen can open secretes, and he it is
that sheweth the kyng Nabuchodonosor
what is for to come in the latter dayes.
Thy dreame and that whiche thou haste
sene in thine head vpon thy bed is this: O
kyng thou diddest cast in thy mynd, what
should come hereafter. So he that is the
opener of mysteries telleth thee, what is
for to come. As for me, this secrete is not
shewed me, for any wisdome that I haue
more than any other liuing: but only that
I might shew the king the interpretatiō,
and that he might know the thoughtes of
his owne heart. Thou kyng sawest, and
beholde there stode before thee a great ymage, whose figure was maruellous
great, and his visage grymme. The images head was of fine golde, his brest and
armes of siluer, his body and loynes wer
of copper, hys legges were of yron, hys
fete were part of yron, and part of earth.
Thys thou sawest tyll the tyme that
without any handes, there was hewen
Lu.xx.b. mat.xxi.e of a stone, whiche smote the ymage vpon
the fete, that wer both of yron and earth,
and brake them to pouder: then was the
yron the earth, the copper, the syluer and
gold broken altogether in peces: and became lyke the chaffe of corne, that ỹ wind
bloweth away from the sommer floures,
that they can no more be founde. But the
stone ỹ smote the image, became a greate
moūtayn which fulfilleth ỹ whole earth:
This is the dreame. And nowe wyll we
shew before the king what it meaneth. O
F king, thou art a king of kinges: For the
Dan.v.d God of heauen hath geuen thee a kingdō
riches, strēgth, and maiestye: and hath deliuered thee al thinges that are among ỹ
children of men: the beastes of the fielde,
and the foules vnder the heauen, and geuen thee dominion ouer them all: Thou
art that golden head. After thee ther shal
arise another kingdom which shalbe lesse
than thine. The thyrd kingdom shall bee
lyke copper, and haue domination in all
lands. The fourth kingdō shalbe as strōg
as yrō. For like as yrō bruseth & breaketh
all things: yea euē as yrō beateth euerye
thing down: so shall it beate downe & destroy. Whereas thou sawest ỹ feete & toes,
part of earth, & part of iron, ỹ is a deuided
kingdō, which neuertheles shal haue som
of ỹ yron ground mixt with it, forsomuch
as thou hast sene the yron mixt wyth the
clay. The toes of the fete that wer part of
yron & part of clay: signifieth that it shall
be a kingdom, partly strong, and partlye
weak. And wheras thou sawest yrō mixt
with clay, they shall mingle thēselues w
the seede of the simple people, and yet not
continue one with another, lyke as yron
wyll not be souldered with a potsherde.
In the dayes of these kings, shall ỹ God
of heauen set vp an euerlasting kingdom G
which shal not perish, and hys kingdome Esa.ii.a
shal not be geuen ouer to another people
yea, ỹ same shal breake & destroy all these
kingdomes, but it shall endure for euer.
And wheras thou sawest, that wout any
handes there was cut out of the mountaine a Dei.xi. mat.xii
stone, which brake ỹ yrō, ỹ copper, ỹ earth
ỹ syluer & gold in peces: by that hathe the
great god shewed ỹ king, what wyll come
after this. This is a true dreame, & the interpretation of it is sure. Then the kyng
Nabuchodonosor fell down vpō his face, Act.xiiii
& bowed himself vnto Daniell, and commāded that they should offer meatofferings & swete odours vnto him. The kig
answered Daniel, & saide: yea, of a truthe
your god is a god aboue all Gods, a lorde
aboue al kinges, & an opener of secretes,
seing thou cāst discouer this mystery. So
the kyng made Daniel a great man, and Gene.xli
gaue him many & great giftes. He made
him ruler of al the countries of Babilon,
& lord of al the nobles, that wer at Babylon. Now Daniell entreated the kyng for
Sidrach, Misach, and Abednago. So that
he made them rulers ouer al ỹ offices in
the land of Babilon: but Daniel himselfe
remayned styll in the court by the kyng.

The .iii. Chapter.

The king setteth vp a golden Image, whiche he commaundeth to be worshipped. Sidrach, Misach, & Abednago are accused bicause they despised the kinges commaundement. They are brought vnto the kyng, and commaunded to worship the image, they refuse to doe it, and are put into a burning ouen. By belief in God they are deliuered from the fier. Nabuchodonosor confesseth the power of god after the sight of the miracle.

Nabuchodonosor the kyng caused a golde image to bee made, A
which was .lx. cubites hye, and
sixe cubytes thycke. Thys he
made

made to be set vp in the fielde of Dura, in
the lande of Babilon, & sent out to gather
together the Dukes, Lordes and nobles
the iudges and officers, the debities and
shreues with al the rulers of the lande: y
they might come to the dedication of the
ymage which Nabuchodonozor the kyng
had set vp. so the Dukes, Lordes and no-
bles, the iudges and officers, debities and
shreues with al the rulers of the lãd, ga-
thered them together, and came vnto the
dedicating of the ymage, that Nabucho-
donozor the kyng had set vp. Nowe when
B they stode before the ymage, which Nabu
chodonozor set vp, the bedell cryed out w
all hys myght: O ye people, kynreds and
tonges, to you be it sayd: y when ye heare
the noyse of the trompets, which shall be
blowen w the harpes, shawmes, Psalte-
ries, Simphonies and all maner of mu-
sicke, ye fal down and worship the golden
ymage, that Nabuchodonozor the kynge
hath set vp. Whoso then falleth not down
and boweth hymselfe, shal euen the same
houre be cast into an hote burning ouen.
Therfore when al the folke heard y noyse
of the trompets that were blowen, wyth
the harpes, shawmes, Psalteries, Sim-
phonies, and all kynde of melody, then al
the people, kinreds and nations, fel down
and bowed themselues vnto the golden
ymage that Nabuchodonozor the kyng
C had set vp, Now were there certaine men
of the Chaldees, that went euẽ then and
accused the Iewes, and sayd vnto y king
Nabuchodonozor: O king, God saue thy
lyfe for euer. Thou being kyng hast geuẽ
a commaundement, that all men when
they heare the noyse of the trompets, har-
pes, shawmes, Psalteries, Simphonies,
and al the other melodies, shal fal downe
and bow themselues towarde the golden
ymage: whoso thẽ fel not down and wor-
shipped not, that he should be cast into an
hote burning ouen. Now are there cer-
taine Iewes whom thou hast set ouer the
officers of the lande of Babilon namely,
Sidrach, Misach, and Abednago. These
men (O kyng) regard not y commaunde-
ment yea they wyl not serue thy Goddes,
nor bow themselues to the goldẽ ymage,
that thou hast set vp. Then Nabuchodo-
nozor in a cruell wrath and displeasure,
commaunded y Sidrach, Misach, and A-
D bednago, shoulde be brought vnto hym.
So these mẽ were brought before y king
Thẽ Nabuchodonozor spake vnto them,
and sayd: what O Sidrach, Misach, and
Abednago, will not you serue my Gods?
nor bow your selues to the golden ymage
that I haue set vp? Well be ready hereaf-
ter. When ye heare the noyse of the trom-
pets blowe, with the harpes, shawmes,
Psalteries, Simphonies, and al the other
melodies: that ye fall down and worshyp
the ymage which I haue made. But if ye
worship it no, ye shalbe cast immediatlye
into an hote burning ouen. Let see, what
God is there, that may deliuer you out of
my handes. Sidrach, Misach, and Abed-
nago answered the kyng and sayd. O
Nabuchodonozor, we ought not to consẽt
vnto thee in thys matter: for why our god
whom we serue is able to kepe vs frõ the Da.xvi.g
E hote burning ouen, (O kyng) & can righte
well deliuer vs out of thy handes. And
though he wyl not, yet shalt thou knowe
(O kyng) that we wyll not serue thy gods
nor do reuerence to the Image, whiche
thou hast set vp. Then was Nabuchodo-
nozor ful of indignation, so that the coun-
tenaunce of hys face chaunged vpon Si-
drach, Misach, and Abednago. Therefore
he charged and commaunded that y ouẽ
shoulde be made .vii. tymes hotter than it
was wont to be: and spake vnto the strõ-
gest worthies that were in hys hoste, for
to bynde Sidrach, Misach, and Abedna-
go, and to cast them into the hote burning
ouen. So these men wer bounde in their
coates, hosen, shoes, with their other gar-
mentes, & cast into the hote burning ouẽ,
for the kynges commaundement was so
straight, and the ouen was exceadyng F
hote. As for the men that put in Sidrach,
Misach, and Abednago, the flame of the
fier destroyed them. And these three men,
Sidrach, Misach, & Abednago fel downe
in the hote burning ouen, being fast boũd
Then Nabuchodonozor the kyng mar-
uelled and stode vp in all haste: he spake
vnto hys counsayle, and sayd: dyd you not
cast these three men bounde into the fier?
They answered, and sayd vnto the kyng:
yea, O kyng. He answered and said: lo, for
al that, yet do I see foure men going loose
in the midds of the fire, and nothing cor-
rupt, and the fourth is lyke the sonne of
God to loke vpon. Vpon thys went Na-
buchodonozor vnto the mouth of the hote
burning ouen he spake also and sayd: O
Sidrach, Misach, and Abednago, ye ser-
uauntes of the hye God, go forth, & come Ec.xliiii.b
hyther. And so Sidrach, Misach & Abed-
nago wẽt out of y fier. The dukes, lordes
and nobles, and y kynges counsayle came

together to se these men, vpon whom the fyer had no maner of power in their bo-
dies. Insomuch that ẏ very heere of their
head was not burnt, and their clothes
vnchaunged: yea, there was no smell of
G fier felt vpon them. Then spake Nabucho-
donosor, and sayd: blessed be the God of
Sidrach, Misach and Abednago: whiche
hath sent hys Angell, and defended hys
seruauntes, that put their trust in hym: ẏ
haue altered the kinges commaundemēt
and ieoparde their bodyes thereupon ra-
ther thā they would serue or worship any
other God, except their owne God onely.
Therfore I wil and commaunde, that al
people, kinreds, and tōges, which speake
any blasphemy against ẏ god of Sidrach
Misach, and Abednago, shal dye, & theyr
houses shalbe pylsed: bicause there is no
God that may saue, as thys. So the kyng
promoted Sidrach, Misach and Abedna
go in the lande of Babilon.

Psalme. xxxiiii,a, Da,v,d, Act.xii,c.

Esay. liii.e. Ose.xiii. b,

The.iiii. Chapter.

Nabuchodonosor dreameth againe. Daniel interpreteth it. Nabuchodonosor is put out of his realme, and eateth with beastes. He confesseth the power of God, and is restored vnto his kingdome.

A NAbuchodonosor king vn
to al people, kinreds, and
tonges that dwell vppon
the whole earth: peace be
multiplied amōg you. I
thought it good to shewe
the tokens & maruelous
workes, that the hye God hath wrought
vpon me. O how great are hys tokens, &
how mightie are hys wonders? Hys
kingdom is an euerlasting kingdom, and
hys power lasteth for euer, and euer. I
Nabuchodonosor beyng at rest in myne
own house, and florishing in my palace,
saw a dreame, which made me afraid: and
the thoughtes that I had vpon my bedd,
with the visions of myne head, troubled
me. Then sent I out a commission, that al
they which were of wisdome at Babilon,
should be brought before me to tel me the
interpretation of the dreame. So there
came the sothsayers, charmers, Chaldes,
and coniurers of deuils: to whom I tolde
the dreame, but what it betokened, they
could not shewe me: tyll at the last, there
came one Daniell (otherwise called Bal-
thazar, according to the name of my god)
which hath the spirite of the holy Goddes
in hym, to whom I tolde the dreame, say-
ing: O Balthazar thou prynce of soth-
sayers: forsomuch as I know, that thou
hast the spirit of the holy Goddes, and no B
secrete is hyd from thee, tell me therfore
what the visiō of my dreame (that I haue
sene) may signifie. I sawe a vision in my
head vpon my bed: and beholde there stode
a tree vpon the grounde which was very
hye, great and mighty: the height reached
vnto the heauen, and the bredth extended
to all the endes of the earth: hys leaues
were fayre, he had very much fruite, so that
euery man had ynough to eate therein.
The beastes of the fielde had shadowes
vnder it, and the foules of the ayre dwelte
in the boughes therof. Shortly, all crea-
tures fedd of it. I saw in my head a vision
vpon my bed: and behold a watcher and a
holy one came down from heauen, and
cryed mightely, saying: hew down ẏ tree,
breake of hys braunches, shake of hys
leaues, and scater hys fruite abrode: that
all ẏ beastes may get them away frō vn-
der hym, and ẏ foules from hys braūches
Neuerthelesse, leaue the grounde of hys
roote styll in the earth, and bynde hym v-
pon the playne fielde, with cheynes of yrō
and stele. With the dew of heauen shal he
be wet, and he shall haue hys part in the
herbes of ẏ grounde with other wild bea-
stes. That mannes hart of hys shalbe ta- C
ken from hym and a beastes heart shalbe
geuen hym, tyll. vii. yeares be come and
gone vpon hym. Thys errande of ẏ wat-
cher, is a commaundement groūded and
sought out in the councell of hym, that is
most holy to learne men for to vnderstād,
that the hyest hath power ouer the kyng-
domes of men, and geueth them to whom
it lyketh him, and bringeth the very out-
castes of men ouer them. Thys is the
dreame, that I kyng Nabuchodonosor
haue seen. Therfore O Balthazar, tel thou
me what it signifieth, forsomuch as al the
wyse men of my kyngdom are not able to
shew me what it meaneth. But thou canst
do it, for the spirit of the holy Goddes is in
thee. Thē Daniel (whose name was Bal-
thazar) helde hys peace by the space of an
houre, and hys thoughtes troubled hym.
So the kyng spake and sayd: O Baltha-
zar, let neyther the dreame nor the inter-
pretation therof feare thee. Balthazar an-
swered, saying: O my Lord, thys dreame
happen to thyne enemies, and the inter-
pretation to thyne aduersaries. As for the
tree that ẏ sawest which was so great and
mighty, whose heygth reached vnto ẏ hea- D
uē & hys bredth into all the world, whose
leaues

Da.vi.e.

Ps.cxlv.b. Da.vii.b Luk.i,c,

Da,ii,a.

leaues were fayre, and the frute much,
vnder the which the beastes of the fielde
had their habitation, and vppon whose
braunches the foules of the ayre dyd syt:
euen thou (O kyng) art the tree, great and
strong. Thy greatnesse encreaseth, & rea-
cheth vnto the heauen, so doth thy power
to the endes of the earth. But wheras the
kyng saw a watcher, euē an holy Angell,
that came down from heauen, and sayd:
hew down the tree, & destroy it: yet leaue
the grounde of the roote in ẏ earth, and
bynde hym vppon the playne fielde wyth
cheines of yron & stele: he shal be wet with
the dew of heauen and hys part shall be
with the beastes of the field, till. vii. yeres
E be come and gone vpō hym: this (O king)
is the interpretation, yea, it is the very
deuice of him that is hiest of all, & it tou-
cheth my Lord the kyng. Thou shalte be
cast out from men, and thy dwelling shal-
be with the beastes of the fielde, wyth
grasse shalt thou be fed lyke an oxe. Thou
must be wet with ẏ dew of the heauē: yea
Da. iii. a vii. yeres shall come and go vpon thee, tyl
Ze. xxvii. b. thou know that the hyest hath power vpō
the kingdomes of men, and geueth them
to whom he list. Moreouer wheras it was
sayd, that the roote of the tree should be left
still in the grounde: it betokeneth that thy
kingdome shall remaine whole vnto the,
after thou hast learned to know, that the
power commeth from heauen. Wherfore
Ec. xx. b O king, be content wyth my counsell, that
F thou mayest redeme thy sinnes with al-
mes, and thine offences with mercye to
poore people: for this shalbe an healing of
thine error. Al these thinges touch ẏ kyng
Nabuchodonosor. So after. xii. monethes
the king walked vp and down in the pa-
lace of the kingdom of Babilon, and said:
thys is the great city of Babilon, whiche
I my selfe (with my power and strength)
haue made a kynges court, for the honor
of my maiesty. While these wordes were
yet in the kynges mouth, there fel a voice
from heauē, saying: O king Nabuchodo-
nosor, to thee be it spoken: thy kyngdome
shal depart from thee, thou shalt be caste
out of mennes cōpany: thy dwelling shal-
G be with the beastes of the fielde, so ẏ thou
shalt eate grasse as an oxe, till. vii. yeres
be come and gone ouer thee: euen vntyll
thou knowest, that the hyest hath power
vpon the kingdomes of men, and that he
may geue them, vnto whom it pleaseth
him. The very same houre was this mat-
ter fullfilled vpon Nabuchodonosor: so ẏ
he was cast out of mennes company, and
dyd eate grasse lyke an oxe. His body was
wet with the dew of heauē, til his heares
wer as great as Egles fethers, and hys
nayles like birdes clawes. When thys
time was past, I Nabuchodonosor lyfte
vp mine eyes vnto heauen, and mine vn-
derstāding was restored vnto me again.
Then gaue I thankes vnto the hiest: I Da. iii. f.
magnified and praysed hym that lyueth
for euermore whose power endureth al-
way, and hys kyngdome from one gene-
ration to another: in comparison of whom
all they that dwell vpon the earth, are to
be reputed as nothing. He hādleth accor- Psalme.
ding to his wil, amōg the powers of hea- xxxv. a.
uen, and among the inhabiteurs of the
earth: and there is none that may resyst
hys hande or say: what doest thou? At the Job. xlii.
same tyme was mine vnderstāding geuē b.
me again, and I was restored to the ho-
nor of my kingdom, to my dignitie, and to
mine own shape again. My great estates
and Princes sought vnto me, and I was
set in my kingdome againe, so that I had
yet greater worship. Then did I Nabu-
chodonosor, loue, magnifie and praise the
kyng of heauē: for al hys workes are true
and hys wayes right. As for those ẏ goe
on proudly, he is able to bryng thē down.

The. v. Chapter.

Balthazar king of Babilon, abusing the vessels of the temple, seeth an hande writing in the wall. The sothsayers called of the king, cannot expound the writing. Daniell is called, which readeth it and interpreteth it also. Balthazar being slain. Darius succedeth in his roume.

KYng Balthazar made a gret A
banket to his. M. Lordes w
all these. M. he made great
chere, and whē he was drō-
ken with wine, he commaun- i. Paral.
ded to bryng hym ẏ goldē & siluer vessels, xxxvi. b.
which hys father Nabuchodonosor had
takē out of ẏ temple at Ierusalem: ẏ the
king & hys Lordes, w his Quene and cō-
cubines might drink therout. So they
brought ẏ goldē vessell, ẏ was taken out
of ẏ temple of ẏ Lordes house at Ierusalē
Then ẏ kyng & hys lordes w hys Quene
and concubines, dronk out of them. They
dronk wine & praised their Idols of gold,
siluer, copper yron, wood & stone. In ẏ ve- B
ry same houre there appeared fingers, as
it had ben of a mānes hād writing, right
ouer agaīst ẏ cādlestick vpō ẏ plaistr wall in
the

the kynges palace: and the king saw the
palme of the hande ỷ wrote. Then chaũ-
Iere. l.a. ged the king hys countenaunce, and hys
thoughtes troubled him, so that the ioin-
tes of hys body shoke, & hys knees smote
one against the other. Wherfore the kyng
Dan,ii,a cryed mightely, that they shuld bring him
the Charmers, Chaldees, and coniurers
of deuils.

The king spake also to the wise men
of Babilon, and sayd: whoso cã reade this
writing, and shew me the plain meaning
therof, shalbe clothed with purple, haue a
cheyne of golde about his necke, and rule
the third part of my kyngdom. Upon, this
came all the kynges wyse men: but they
could neither reade the writing, nor shew
the king what it signified. Then was the
kyng sore afrayd, in somuch, that hys co-
loure chaunged, and his Lordes wer sore
vexed. So by reason of thys matter, that
C had happened to the king and his lordes,
the Quene went vp her self into the ban-
ket house, and spake vnto the king, saying
O king God saue thy life for euer. Let not
Da,ii,a. thy thoughtes trouble thee, and let not
thy countenaunce be chaunged. For why
there is a man in thy kingdom, that hath
the spirit of the holy Goddes within hym
as it was sene in thy fathers dayes. He
hath vnderstanding and wisdom like the
Goddes. Yea the king Nabuchodonozor
thy father, made this man chiefe of the
sothsayers, Charmers, Chaldes, and rea-
ders of destenies: bicause that such an a-
boundaunt spirit, knowlege and wisdom
(to expounde dreames, to open secretes, &
to declare hard doutes) was foũde in him:
yea, euen in Daniell, whom the kyng na-
med Balthazar. Let this same Daniel be
sent for, and he shall tel what it meaneth.
Then was Daniell broughte before the
king. So the king spake vnto Daniell,
and sayd: art thou that Daniell, one of the
prisoners of Iuda whom my father the
king brought out of Iewry? I haue heard
D speake of thee, that thou hast the spirite of
the holy Goddes, experience and vnder-
standing and that there hath ben greate
wisdom founde in thee. Now haue there
ben brought me wyse and conning char-
mers, to reade thys wryting and to shew
me the meaning therof. But they could
not tell me, what thys matter signifyed.
Then heard I say, ỷ thou canst expounde
darke thinges, and declare hard doubtes
Well then, if thou canst reade thys wry-
ting, and shew me the meaning therof,

thou shalt be clothed with purple, haue a
cheine of golde about thy necke, and rule
the third part of my kingdome. Danyell E
aunswered, and sayd before the kyng: as iiii.king. b.b.
for thy rewardes, kepe them to thy selfe, Dan,i,a
or geue thy rich giftes to another: yet not
the lesse, I wil reade ỷ writing vnto the
kyng and shew hym ỷ interpretatiõ ther
of. O kyng heare. God ỷ hiest gaue vnto
Nabuchodonozor thy father, the dignitie Da,ii,b
of a king with worship & honour: so that
all people, kinreds and tonges stoode in
awe and feare of hym, by reason of the hie
estate, that he had lent hym. For why, he Da,iii,a
slew whom he would: he smote whom it
pleased hym. Againe, whom he would he
set vp: and whom he list he put down. But
bicause hys hart was so proude, and hys
stomacke set so fast vnto wilfulnesse: he
was deposed from hys kingly trone, and
hys maiestie was taken from hym. He F
was shut out from among mẽ, hys heart
was lyke a beastes heart, and hys dwel-
linges was with the wilde asses: he was
fayne to eate grasse lyke an oxe, and hys
body was wet with ỷ dew of the heauen,
till he knew, that the hiest had power vpõ
the kyngdomes of men, and setteth ouer
them, whom he list.

And thou hys sonn (O Balthazar) for
all thys, hast not submitted thine hearte,
though thou knewest al these things: but
hast magnified thy selfe aboue the Lorde
of heauẽ, so that ỷ vessels of his house wer
brought before thee: that thou and thy
Lordes, with thy Quene and concu-
bins, might drinke wyne therout. And
hast praysed the Idols of siluer and gold,
copper and yrõ, of wood and stone: which
neither see, heare, nor vnderstand. As for
the God in whose hande consisteth thy Ie,x,iiii
breath, and all thy wayes: thou hast not
loued hym. Therfore is the palme of thys
hande sent hither from hym, to token vp
this writing. And thys is the Scripture,
that is writtẽ vp: Mane, Thetell, Phares G
Now ỷ interpretation of ỷ thing is thys.
Mane, God hath numbred ỷ kingdome,
and brought it to an end. Thetel, thou art
wayed in the balaunce, and are founde to
lyght: Phares, thy kingdom is dealte in
partes, and geuen to ỷ Medes & Perses.
Then commaunded Balthazar to clothe
Daniell with purple, to hang a chaine of Esa,xlv,b.
gold about hys necke, and to make a pro-
clamation concerning hym: that he shuld
be the ruler of the third part of hys kyng-
dom. The very same night was Baltha-
zar

zar the king of the Chaldees slaine, and
Darius out of Media toke in the kyngdō
Dan. v. a being. lxii. yeres of age.

The. vi. Chapter.

Daniell is made ruler ouer the Lordes. The
ymagination of an acte against Daniel. The pro-
clamation of the acte, wherof Daniell is accused
vnto the king as a transgressoure: he is put into a
denne of Lions by the commaūdement of ẏ king.
He is deliuered by fayth in God. Daniels accusers
are put vnto the Lions to be torne in sunder. Da-
rius by the proclamation of a decree magnifieth ẏ
god of Daniell.

A It pleased Darius to set ouer
hys kingdome an. C. and. xx.
Lordes, which should be in al
hys kingdom about. Aboue
these he set thre Prynces (of
whom Daniell was one) ẏ the Lordes
might geue accomptes vnto them, and
the kyng to be vndiseased. But Danyell
exceaded al these Princes & Lordes, for ẏ
spirit of god was plēteous in hym, so ẏ the
kyng was minded to set hym ouer the
whole realme. Wherefore ẏ Princes and
lordes sought, to pick out in Daniel some
quarel against ẏ kingdom, yet could they
fynde none occasion nor fault vpon hym:
for why: he was so faythful, ẏ there was
no blame nor dishonesty founde in hym.
Thē sayd these mē, we cā get no quarell
against thys Daniel, except it be in ẏ law
of hys God. Upon thys, went the Princes
B and Lordes together vnto ẏ kyng, & sayd
thus vnto him: king Darius god saue thy
lyfe for euer. Al ẏ great estates of ẏ realme
as ẏ princes, Dukes, Senatours, & Jud-
ges, are determined to put out a cōmaun-
dement of ẏ kyng, & to make a sure statutē
namely: ẏ whoso desireth any petition, el-
ther of any God or mā (within these. xxx.
dayes) except it be only of thee, O kyng: ẏ
same person may be cast into the Lyons
denne. Wherfore, O kyng, confirme thou
thys statute, and make a writing: that the
thing which the Medes and Perses haue
C ordained, be not altered nor broken. So
Darius made ẏ writing, & confirmed it.
Now whē Daniel vnderstode ẏ the wry-
ting was made, he went into hys house: &
the wyndowes of hys wall towarde Je-
rusalem stode opē. There kneled he down
vpon hys knees, thre tymes a day there
he made hys petition, & praysed hys God,
lyke as hys maner was to do afore tyme.
Then these men made search, and founde
Daniel makyng hys petitiō, and praying
vnto hys God. So they came to the kyng,
and spake before hym concerning hys
commaundement, saying: O kyng, haste
thou not subscribed the statute, ẏ within
xxx. dayes whoso requireth hys petition
of any God or man but only of thy self, O
kyng: he shalbe cast into ẏ denne of ẏ Ly-
ons: The kyng aunswered and sayd: yea,
it is true. It must be as a law of the Me-
des and Perses, ẏ may not be brokē. Thē
aunswered they, and sayd vnto ẏ kyng:
Daniell one of the prisoners of Juda, O
kyng, regardeth neyther thee, nor thy sta-
tute ẏ thou hast made: but maketh hys pe-
tition thre tymes a day. When the kyng
heard these wordes he was sore greued,
and would haue excused Daniell, to deli-
uer hym, and put of ẏ matter vntill ẏ sun
went down, to ẏ intent that he might saue
hym. These men perceiuing the kynges
mynd, sayd vnto him: know this (O king)
that ẏ law of the Medes and Perses is, ẏ
the commaundement and statute whiche
the kyng maketh, may not be altered.
D Then the kyng bad them bryng Danyel, Bel. c.
and they cast hym into the Lyons denne.
The kyng also spake vnto Daniell, and
sayd: thy God, whom thou alway seruest,
euen he shall defende thee. And ther was
brought a stone, and layed vpon the hole
of the denne: thys ẏ kyng sealed with hys
own ryng, and wt the signet of hys Pryn-
ces: ẏ the kynges cōmaundement concer-
ning Daniel should not be broken. So ẏ E
kyng went vnto hys palace, and eate no
meate that night, neyther was there any
minstrelsye brought in before hym ney-
ther could he take any slepe. But betimes
in ẏ morning at ẏ breke of ẏ day, the king
arose, and went in all hast vnto the denn
of the Lyons. Now as he came nye vnto ẏ
denne, he cryed with a piteous voice vnto
Daniel: yea, the kyng spake and sayd vn-
to Daniell: O Daniell, ẏ seruaunte of the
liuing God, is not thy god (whom thou al F
way seruest) able to deliuer thee from the Da. iii. e.
Lyons: Danyell sayd vnto the kyng: O Act. xii. c.
kyng God saue thy lyfe for euer. My God Jud. xiiii, c.
hath sent hys Angell which hath shut the iii. king. xvii. c.
lyons mouthes so ẏ they myght not hurte Heb. xi. f
me. For why myne vngiltinesse is founde
out before hym. And as for thee, O kyng,
I neuer offended thee. Thē was the king
exceading glad, & commaunded to take
Daniel out of ẏ denne. So Danyell was
brought out of ẏ den, & no maner of hurt
was founde vpon hym. For he put hys
trust

trust in hys God. And as for those men which had accused Daniell, ẏ king commaunded to bryng thẽ, and to cast thẽ in the Lyons denne: them, their childrẽ and
Da. xiiii. g. their wiues. So ẏ Lyons had ẏ mastery
Da. iii. f. of them, and brake al their bones asũder or euer they came at ẏ ground. After this, wrote king Darius vnto al people, kynreds, and tonges, ẏ dwelt in all landes: peace be multiplied wᵗ you. My commaũ-
G demẽt is, in all my dominion and kingdõ that mẽ feare and stand in awe of Danyels God. For he is the liuing God, which
De. xiiii. f abydeth euer: hys kyngdom shal not faile
Esa. xiiii. b. and hys power is euerlasting. It is he ẏ
Ose. xiii. a. delivereth and saueth: he doth wonders &
marvellous works in heauẽ and in earth
Dan. iii. f he hath preserued Daniell from ẏ power of ẏ Lyons. Thys Daniell prospered in ẏ reigne of Darius and Cirus of Persia.

The. vii. Chapter.

A vision of foure beastes is shewed vnto Daniell. The vision is interpreted of foure kingdomes of the world. Of the power and encrease of Antychrist. Of the euerlasting kingdom of Christ.

A IN ẏ first yere of Balthazar king of Babilõ, saw Daniel a dreame and a vision was in hys head vpon hys bedd. Which dreame he wrote, and the summe of ẏ matter is thys. Daniell spake and said: I saw in my vision by nighte, and beholde: the foure wyndes of the heauẽ stroue vpon the sea, and foure great beastes came vp from the Sea, one vnlyke another. The first was
Je. iiii. a. b. as a Lyõ, and yet had he Eagles winges.
Ezec. i. b. x. a. I saw, ẏ hys wynges were pluckt from hym, and he taken away from the earthe:
Eze. xvii. a. that he stode vpon hys fete as a man, and that ther was geuẽ hym a mannes heart Beholde, ẏ second beast, was lyke a Beare
B and stode vpon the one syde. Among hys
Pr. xxviii b. teeth in hys mouth he had thre great lõg teeth, and it was sayd vnto hym: aryse, eate vp much flesh. Then I loked, and behold, there was another lyke vnto a Leoparde, thys had wynges as a foule, euen
Dan. viii b. and. xi. a. i. Mac. i. a. foure vpon ẏ backe. Thys beast had foure heades, and there was power geuen him After thys I saw in a vision bynight: and behold, the fourth beast was grimme and horrible, and maruellous strong. It had
C great yron teeth, it deuoured and destroi-
Ap. xiii. c, & xvii. a, ed, and stãped the residue vnder hys fete. It was farre vnlyke ẏ other beastes that were before it: for it had ten hornes, whẽ of I toke good hede. And beholde, there came vp among them another litle horne before whom there were thre of the first hornes pluckt away. Beholde, thys horne had eyes lyke a man: and a mouth speaking presumptuous thinges. I loked till Apo. i. c. iiii. a.
the seates were prepared, and til the olde aged sat hym down. His clothing was as Dan. ii.
white as snow, and the heres of hys head lyke the pure woll. Hys throne was lyke ẏ firie flame, and hys wheles as ẏ burning fier. There drew forth a firie streame, and went out from hym. A thousande tymes a Apo. v.
thousande serued hym. x. M. tymes tenn thousande stode before hym. The iudgement was set, and bokes opened.

Then toke I hede therunto, bicause of the voyce of the proude words, which the horne spake. I beheld till the beast was Apo. xix.
slain, and hys body destroyed, geuen ouer Ap. xx.
to be brent in the fier. As for the power of the other beastes also it was taken away but their liues were prolonged for a time and season. I saw in a visiõ by night, and beholde, there came one in the cloudes of D
heauen lyke ẏ sonne of a mã, which went vnto the olde aged, before whom they brought hym. Then gaue he hym power and dignitie regall, that all people, tribes and tonges should serue hym. Hys power is an euerlasting power which shal neuer be put down: & hys kyngdome endureth vncorrupt. My heart was vexed, and I Daniell had a troubled spirite within me and the visions of my head made me afrayd, tyl I gate me vnto one of them that stode by, to know the truth, concerning al these thinges. So he tolde me, and made me vnderstande the interpretation of the thinges. These foure great beastes, are iiii. kinges which shal arise out of ẏ earth These shal take in ẏ kingdom of ẏ Saintes of the most hiest, and possesse it styll E
more and more for a long season. After thys I required diligently to knowe the truth, concerning the fourth beast, which was so farre vnlike the other beastes, and so horrible, whose teeth were of yron, and hys nayles of brasse: which deuoured and destroyed and stamped the residue vnder hys fete: I desired also to know the truth, as touching the ten hornes that he had vpon hys head, and thys other which came vp afterwarde before whose face ther fell down thre, which horne had eyes and a mouth ẏ spake presumptuous thinges, & loked with a grimmer visage than his felowes.

Apo,xiii,a. lowes. I beheld, and the same horne made
batail against ẏ Saintes: yea, and gat the
Da,viii,c, victory of them vntil ẏ tyme that the olde
F aged came, that the iudgement was geuē
to the chefest Saintes: and tyll the tyme
that the Saintes had the kyngdome in
possession.

He gaue me this answer. That fourth
beast shalbe ẏ fourth kingdom vpō earth:
it shalbe more than al other kyngdomes,
it shal deuoure, treade down, and destroy
al other landes. The.x. hornes are.x. kyn-
Da,ii,c, ges, that shal ryse out of the kyngdome, af
ter whom there shall stande vp another,
Dan,ii,e which shalbe greater thā ẏ first. He shall
subdue three kynges, and shall speake
wordes against the hyest of all: he shal de-
stroy the Saintes of ẏ most hiest, & think
that he may chaunge tymes and lawes.
They shalbe geuē vnder hys power, vntil
Apo,xii,d a tyme, two tymes and halfe a tyme. But
G the iudgemēt shalbe kept, so that hys po-
wer shalbe takē from hym, for he shall be
destroyed, and perish at ẏ last. As for the
kyngdome, power and al myght that is
vnder ẏ heauen: it shalbe geuē to the holy
Luk,i,c, people of the most hiest, whose kyngdome
Da,viii, is euerlastyng: yea, al powers shall serue
and obey hym. Thus farre extende the
wordes. Neuerthelesse, I Daniell was so
vexed in my thoughtes, that my counte-
Luk,ii,c, naunce chaunged, but the wordes I kept
styll in my heart.

The.viii. Chapter.

A vision of a strife betwene a Ramme and an he goate. The vnderstanding of the vision is of the battaile betwene the king of Persia, and the kyng of the Grecians. Of the shamelesse kyng Antychriste.

A In ẏ third yeare of the reigne
of kyng Balthazar, there ap-
peared a visiō vnto me Dani-
ell, after that I had sene thee
Da,vii,a first. I saw in a vision (and
when I sawe it, I was at Susis in the
chiefe citie, which lyeth in the land of Elā
and in the vision, me thought I was by ẏ
riuer of Vlai. Then I loked vp, and saw,
Ie,xlix,d and behold there stode before the riuer a
Eh,xxxii, ramme, which had two hornes: and these
two hornes were hye, but one was hyer
than another, and ẏ hyest came vp behind
I saw that thys ramme pusshed with his
hornes, against the west, against ẏ north
and against the south, so that no beastes
might stande before hym, nor defende thē
from hys power: but he dyd as hym lusted
and waxed greatly. I toke hede vnto this B
and then came there an he goate from the
west ouer ẏ whole earth, and touched not
the ground. This goate had a meruelous
wrethē horne betwixt hys eyes, and came
vnto the ramme that had ẏ two hornes
(whom I had sene afore by ẏ riuer side)
and ran fearcely vpon hym wt hys might.
I saw hym draw nye, vnto ẏ ramme, be-
ing very fearce vpō hym: yea, he gaue him
such a stroke, ẏ he brake hys two hornes.
Neyther had ẏ ramme so much strēgth as
to stand before him but he cast him down
trode hym vnder hys fete, & no man was
able to deliuer the ramme out of hys po- Da,vii,a
wer. The goate waxed exceading great, and,xi,a,
and whē he was at ẏ strongest, hys great i,Mac,i,c
horne was brokē also. Thē grewe there
other foure such lyke in the steade, toward
the foure windes of ẏ heauen. Yea, out of C
one of the least of these hornes, ther came
yet vp another horne, which waxed mar-
uellous great toward ẏ south, toward the
east, and toward ẏ fayre pleasaunt land.
It grew vp to the host of heauē, whereof
it did cast some down to the grounde, and
of the starres also, and trode them vnder
fete. Yea, it grew vp vnto ẏ Prynce of the
host from whom the dayly offring was ta-
ken, and the place of hys Sanctuary cast
down. And a certaine season was geuen
vnto it, against the dayly offring (bicause
of wickednesse) that it might cast down ẏ
verity to the grounde, and so to prosper in
all things, that it went about. Vpon this D
I heard one of the Saintes speaking,
which Saint sayd vnto one that asked
thys question. How long shal thys vision
of the dayly Sacrifice, and of the wasting
abhomination endure, that the Sanctu-
ary and the power shal so be trodē vnder
fote? And he aunswered hym: vnto the
euening and the morning, euē two thou-
sande and thre hundreth dayes then shal
the Sanctuary be cleansed againe. Now
when I Daniell had sene thys visiō and
sought for ẏ vnderstanding of it: behold,
ther stode before me a thing lyke vnto a
man. And I heard a mannes voyce in the
riuer of Vlay which cryed, & sayd: O Ga-
briell, make thys man to vnderstande the
vision. So he came and stode by me. But
I was afrayd at hys comming, and fell
down vpon my face.

Thē sayd he vnto me: O thou sonne E
of man marke well, for in the last tyme

shall

shal thys vision be fulfilled. Now as he was speaking vnto me, I waxed faynt, so that I sanke down to the grounde. But he toke holde vpon me, & set me vp again, saying: behold, I wil shew thee what shal happẽ in the last wrath: for in the time appointed it shalbe fulfilled. The Ramme which ẏ sawest with the two hornes, is ẏ kyng of ẏ Medes and Perses: but ẏ goate is ẏ kyng of Greke land: the greate horne that stode betwixt hys eyes, that is ẏ principal kyng. But wheras it brake, & foure other rose vp in ẏ steade: it signifieth, ẏ out of thys people shal stande vp foure kyngdomes but not so mighty as it. After these kyngdoms (while vngodlinesse is a growing) there shall aryse a kyng of an vnshamefast face, which shalbe wise in dark speakinges. He shalbe mighty and strong but not in hys own strength.

, Mac, i, a.

F

He shall destroy aboue measure, and al that he goeth about shal prosper: he shall slay ẏ strõg and holy people. And thorowe hys craftinesse, falshod shal prosper in his hand: hys heart shalbe proude, and many one shall he put to death in hys welthinesse. He shal stande vp against ẏ Prince of Prynces, but he shalbe destroyed without hande. And thys visiõ that is shewed vnto thee, is as sure as the euening and the morning. Therfore write thou vp this sight, for it wil be long or it come to passe. Upõ this was I Daniell very faynt, so ẏ I lay sicke certaine dayes: but whẽ I rose vp, I went about ẏ kynges businesse, and marueiled at the vision, neuerthelesse no man knew of it.

ii, Mac, ix e.
ii, Th. ii. b,
Esa, viii, d.

The. ix. Chapter.

Daniel desireth to haue that perfourmed of god which he hath promised concerning the returne of the people from their banishment in Babilon. A true confession. Daniels prayer is heard. Gabriell the Aungell expoundeth vnto him the vision of the lxx. wekes. The annointing of Christ. The building againe of Jerusalem vnder Nehemiah. The death of Christ.

I
Dan, v. e

IN ẏ first yere of Darius the sonne of Ahasuerus, whiche was of the sede of ẏ Medes, and was made kyng ouer ẏ realme of the Chaldees: yea euen in ẏ first yeare of hys reigne I Daniell desired to knowe the yearly number out of the bokes, wherof the Lord spake vnto Jeremy ẏ Prophet: that Jerusalẽ should lye waste. lxx. yeres: and I turned me vnto God the Lord for to pray and make myne intercession, with fasting, sackecloth and asshes: I prayed before the Lord my God and knowleged saying. O Lord, thou great and fearefull God, thou that kepest couenaũt and mercy with them, which loue thee, and do thy commaundementes, we haue sinned, we haue offended, we haue ben disobediente and gone back: yea, we haue departed frõ all thy preceptes and iudgementes. We would neuer folowe thy seruauntes the Prophetes that spake in thy name to our kynges and Princes, to our forefathers, and to all the people of the lande. O Lord righteousnesse belongeth vnto thee, vnto vs perteineth nothing but opẽ shame: as it is come to passe thys day vnto euery man of Juda, and to them that dwell at Jerusalem. Yea, vnto al Israell, whether they be farre or nye, thorowout al ẏ lãdes wherin thou hast strowed them, bicause of the offences, that they had done agaynste thee.

Jer, xxv, b.
e, xxix, b,

B

Yea, O Lord, vnto vs, to our kinges, and Princes, to our forefathers, euen to vs all, that haue offended thee, belongeth open shame. But vnto thee, O Lord our God, perteineth mercy and forgeuenesse. As for vs, we are gone backe from hym, & haue not obeyed the voyce of the lord our God, to walke in hys lawes, which he laid before vs by hys seruauntes the Prophetes: yea, al Israell haue transgressed, and gone backe frõ thy law, so that they haue not hearkened vnto thy voyce. Wherfore, the curse and oth that is wrytten in the law of Moses ẏ seruaunt of God (against whom we haue offended) is poured vpõ vs. And he hath perfourmed hys wordes, which he spake against vs, and againste our iudges that iudged vs: to bring vpon vs such a great plague, as neuer was vnder heauẽ, lyke as it is now come to passe in Jerusalem. Yea, al thys plague, as it is wrytten in the law of Moses, is come vpõ vs. Yet made we not our prayer before the Lord our God, that we mighte turne againe from our wickednesse, and to be learned in thy veritie. Therfore hath the Lord made hast to bryng thys plague vpon vs, for the Lord our god is righteous in all hys workes which he doth: for why? we woulde not hearken vnto hys voyce. And nowe, O Lorde oure God thou that with a mightie hande haste brought thy people oute of Egipte, to get thy selfe a name which remaineth this day, we haue sinned

C

synned O lord, and done wickedly against
al thy righteousnesse: yet let thy wrathful
displeasure be turned away (I beseche the)
from thy citie Jerusalem thy holy hil. And
why? for our synnes sake, and for the wyc-
kednesse of our forefathers, is Jerusalem
and thy people abhorred, of all them that
are about us. Now therefore, O our God,
heare the praier of thy seruāt, and his in-
tercessiō: O let thy face shine ouer thy sāc-
tuary, that lyeth waste: for ye Lordes sake.
E O my god encline thine eare, and herken
(at the least for thine own sake) opē thine
eyes, behold how we be desolate: yea, and
ye city also which is called after thy name:
for we do not cast our praiers before thein
our own righteousnes: no, but only in thy
great mercies: O Lorde heare: O forgeue
lord, O Lord consider, tary not ouer long:
but for thine own sake do it. O my god, for
thy city and thy people, is called after thy
name. As I was yet speaking at my prai-
ers, knowleging mine owne sinnes, and
the synnes of my people, making so myne
intercession before the lord my God, for ye
holye hilles sake of my God: yea, whyle I
was yet speaking in my prayer, behold, ye
man Gabriel, (whom I had sene afore in
ye vision) came flying to me, & touched me
about the offryng tyme in ye euenyng. He
informed me, and spake unto me: O Da-
niel said he, I am now come to make thee
understand it. For as soone as thou begā-
nest to make thy praier, it was so deuised,
and therfore am I com to shew thee. And
F why: for thou art a man greatly beloued
Wherfore pōder the matter wel, that thou
mayst learne to understand the vision. lxx
wekes are determined ouer thy people &
ouer the holy city: that ye wickednes maye
be consumed, that the sinne may haue an
end, that the offence may be reconciled, &
to bryng in euerlastyng ryghteousnes, to
fulfyll the visions and the prophetes, & to
anoint the most holy one. Understād this
then, and marke it wel, ye from the tyme it
shalbe concluded to go & repaire Jerusa-
i.par.xxxvi b. lem again, unto Christ (or the annointed
prince) there shalbe. vii. wekes. Thē shall
Esdr.i.a the stretes & walles be builded again. lxii
G wekes: but with hard troublous time. Af-
ter the. lxii. wekes, shal Christ be slayne, &
they shall haue no pleasure in him. Then
shal there com a people with the prince, &
destroy ye city & the sanctuarye: & hys ende
shal come as the water floud. But the de-
solation shal continue tyll the ende of the
battel. He shal make a strong bond wyth
many for the space of a weke: & when the
weke is half gone, he shal put downe the
slayne & meatoffering. And in the temple mat.xxiiii b.
ther shalbe an abhominable desolatiō, tyl
it haue destroyed al. And it is concluded, ye mar.xiii b
this wasting shall continue unto the end.

The. x. Chapter.

There appeareth unto Daniel a man clothed in linnen, which sheweth him wherfore he is sent.

IN the thyrd yere of kyng Ci- A
rus of Persia, there was she-
wed unto Daniell (otherwyse
called Balthazar) a matter,
yea a true matter, but it is yet
a long tyme unto it. He understoode the
matter well, and perceiued, what the visiō
was. At the same time I Daniel mourned
for the space of thre wekes, so that I had
no lust to eate bread: as for flesh and wine
there came none within my mouth: No,
I did not once annoint my self, til ye whole
thre wekes wer out. Upon the. xxiiii. daye
of the first moneth, I was by ye great floud Da.vii.b
called Tigris, I lift up mine eyes, & looked: Apoca.i.c
and behold, a mā clothed in linnen whose
loynes wer gyrded up with fyne golde of
Arabie, his body was lyke the Chrisolyte
stone, his face (to loke upō) was like ligh-
tenyng, his eyes as the flame of fyer, hys
armes and fete were like fayre glistering
metall, but the voyce of his wordes was B
lyke the voyce of a multitude. I Danyell Da.iii.c,
alone sawe this vision, the men that wer Acte.ix.a
with me, saw it not, but a greate fearful-
nesse fel upō them, so that they fled away
and hyd themselues. I was left there my
self alone, & saw this great vision, so long
til there remained no more strength with
in me. yea, I lost my colour cleane, I wa-
sted away, and my stregth was gone. yet
heard I the voice of his wordes: and as
soone as I heard it, faintnesse came upon
me, and I fell downe flat to the grounde
upō my face. And beholde an hād touched
me, which set me upon my knees, and upō
ye palmes of my hands, saying unto me: O
Daniel, ye welbeloued mā, take good hede
of the wordes that I shal say unto thee, & Dan.ix.b
stand ryght up, for unto thee am I nowe
sent. And when he had sayd these wordes
I stode up treblyng. Thē said he unto me:
feare not Daniel: for why? since ye first day
ye thou diddest set thine hart to understād,
& diddest chasten thy self before thy God:
thy wordes haue bene heard. And I had

 come

com vnto the, whẽ thou begãnest to speak
had not ye prince ouer the kingdome of ye
Perses withstand me.xxi.dayes. But loe,
Josu.v,d Michael one of the chief princes came to
Dan.xii.a help me, & I was left to cõtinue ther with
ye king of Persia, & am come to shew thee
what shall happẽ vnto thy people in ye lat-
ter dayes. For it wilbe long yet or ye vision
be fulfilled. Now whẽ he had spokẽ these
wordes vnto me, I cast down my head to
ye ground, & held my tong. Beholde, there
touched my lips one very lyke vnto a mã.
D Then opened I my mouth, & sayde vnto
him, that stode before me: O my lorde, my
ioyntes are loosed in the vision and there
is no more strength within me. How may
my lordes seruant thẽ talk with my lord:
seyng there is no strength in me, so yt I cã
not take my breath? Vpõ this there tou-
ched me again, one much like a mã & com-
Dan.ix.d forted me, saying: O thou mã so well belo-
ued, feare not: be cõtent, take a good hart
vnto the, & be strõg. So when he had spo-
ken vnto me. I recouered, & sayd: Speake
on my lord, for yu haste refreshed me. Then
said he: knowest thou wherfore I am com
vnto the? now wyl I go again to fyght wt
the Prince of the Perses. Assone as I
go forth, loe, the prince of Grekeland shal
com. Neuertheles I wil shew the ye thing
that is fast noted in the scripture of truth.
And as for al yõder matters, ther is none
yt helpeth me in them, but Michaell youre
prince.

The.xi. Chapter.

A prophecy of the kings of Persia. Of the kingdom of Grece. Of the kingdom of Egipt, & of the bonde therof, and of the battel with the kingdome of Siria. Of the Jewes that flye vnto the kyng of Egipt, whom Antiochus the king of Siria persecuteth, which figureth vnto vs Antichristes. The pride of Antiochus.

A AND in the first yere of Da-
rius of Media, I stode by
him, to comfort hym, & to
strength hym, & now wyll
I shew thee ye truthe. Be-
hold, there shal stãd vp yet
thre kinges in Persia, but
ye fourth shalbe farre rycher than they all.
And when he is in ye chiefest power of his
ryches, he shal prouoke euery mã against
Da.vii,a the realme of Grekeland. Then shal there
arise yet a mighty king, yt shal rule wt gret
i.Mac.i,a dominion, & do what him lust. And assone
as his kingdom cõmeth vp, it shall be de-
stroyed, & deuided toward ye foure wyndes
of ye heauẽ. They yt com after hym, shal not
haue such power & dominiõ as he: but his
kingdom shalbe scatterd: yea, euẽ among
other than those. And ye kyng of the south
shalbe mightier than his other princes.
And one shalbe stronger thã he, and shall
rule his dominion with great power. And
in the ende of yeres, they shalbe ioined to-
gether, & the kyngs daughter of the south
shall come to the king of the north, for to B
make frendship, but she shall not obtayne
the power of ye arme, neyther shall she bee
able to endure through his might: but she
& such as brought her (yea, & he yt begatte
her, & cõforted her for his tyme) shalbe de-
liuered vp. Out of the brãches of her rote,
there shal one stand vp in his stede, which
with power of armes shal go through the
kinges land of the north, and handle him
accordyng to hys strength. As for theyr
ydols & princes, with theyr costly Jewels
of gold and siluer, he shal cary them away
captiues into Egipt, & he shal reign more
yeares than the kyng of the Northe. And
when he is come into the kynges realme
of the southe, he shall be fayne to turne a-
gayn into hys owne lande. Wherfore hys
sonnes shalbe displeased, and shal gather
together a mightye great hoste of people:
& one of them shal come, and goe through
like a water floude: then shall he returne
and go forth defying and boasting, vnto
his own land. Thẽ the king of the southe C
shalbe angry, and shal com forth to fyght
against the king of the north: yea, he shal
bryng a great multitude of people toge-
ther, and a great heape shall be geuen in-
to his hand: these shal he cary away with
great pryde, forsomuche as he hath caste
downe so many thousandes: neuertheles,
he shall not preuayle. For the kyng of the
northe shall gather (of the new) a greater
heape of people than afore, and com forth
(after a certain time & yeres) wt a mighty
host, & exceedyng great good. At the same
tyme ther shal many stand vp against the
kyng of the south, so that the wicked chyl-
dren of thy people also, shal exalt themsel-
ues (to fulfyll the vision) and then fal. So
the king of the north shal com to lay siege
and to take the strong fenced cities. And
the power of thẽ of the south shall not be
able to abide him, & the best mẽ of the peo-
ple shal not be so strong, as to resiste hym.
Shortly, when he commeth, he shall han-
dle hym as he lyst, and no man shall be so
hardye as to stand agaynst hym. He shall
stande

stand in the pleasaunte countrey, which tho-
rowe him shalbe destroyed. He shall sette
his face with all his power to obtayn hys
kyngdome, & to be lyke it. Yea, that shal he
do, & geue him vnto the daughters amõg
women, to destroy him. But he shal fayle,
neyther shal he obtain his purpose. After
this shal he set his face vnto the yles, and
take many of them. A prince shal stop him
to do him a shame, besyde the confusion ẏ
els shal com vnto him. Thus shal he turn
D agayn to his owne land, stumble and fall,
and be no more found: so he ẏ came vpon
him, and did him violence, shall stande in
his place, and haue a pleasant kyngdom:
and after fewe daies he shalbe destroyed,
& that neyther in wrath, nor in battell. In
his stede there shall aryse a vyle persone,
not holden worthy of a kynges dignitye:
this shal com in peaceably, and obtayne ẏ
kyngdome with fayre woordes: he shall
fyght agaynst the armes of the myghtye,
(and destroy them) yea, and agaynst the
Prynce of the couenaunte. So after that
he hath taken truce wt him, he shal worke
deceytfully that he maye get vp and ouer
come him with a small flocke, and so with
craftines to gette hym to the fattest place
of the lande, and to deale otherwyse, than
eyther his fathers or graundfathers did.
E For he shall destroy the thyng that they
had robbed and spoyled: yea, and all their
substance, ymagining thoughtes agaynst
the strong holdes, and that for a time. His
power and heart shal be stirred vp with a
great army, against the king of the south,
where through the kyng of the south shall
be moued then vnto battell, with a great
& a mighty host also. Neuertheles, he shal
not be able to stand, for they shal conspyre
against him. Yea, they ẏ eate of his meate
shal hurt him: so that his host shal fal, and
many be slaine downe. These two kings
shalbe mynded to do mischief, and talk of
deceyte at one table, but they shall not
prosper: for why? the end shal not com yet,
[illegible] vnto the tyme appoynted. Thẽ shal he go
home again into his owne lãd with great
good, and sette his harte against the holy
couenaunt: he shalbe busy agaynst it, and
then returne home. At the tyme appoyn-
ted, he shall come againe and go towarde
the southe. So shall it happen otherwise
thã at the first, yet once again. And why?
Nu. xxiiii. b the shippes with Italians shal com vpon
hym, that he may bee smitten, and turne
againe: that he may take indignation a-
gainst the couenaunt of holines, to medle
against it. Yea, he shal turne hym, & draw
such vnto him, as leaue the holy couenãt. F
He shal set myghty men to vnhalowe the
sanctuarye of strength, to put downe the
daily offring, and to sette vp the abhomy-
nable desolation. And such as breake the
couenaunt, shal he flatter with faire wor-
des. But the people that will know theyr
god, shal haue the ouerhand and prosper.
These also that haue vnderstandyng a-
mong the people, shall enfourme the mul-
titude: and for a long season they shalbee
persecuted with sweard, with fyer, with
captiuity, & with ẏ taking awaye of their
goodes. Nowe when they fall, they shall
be set vp with a litle helpe: but many shall
cleaue vnto them faynedly. Yea, some of
those that haue vnderstandyng shall bee
persecuted also, that thei may be tried, pu-
rified and clensed, till the tyme be out: for
there is yet another time appoynted. The ii. Tes. ii. a
kyng shal do what him lyst, he shal exalte
and magnify himselfe agaynst al that is
God. Yea, he shal speake maruelous thin- Apo, xv, a
ges against the God of all gods, wherein
he shal prosper, so long till the wrathe bee
fulfylled, for the conclusion is deuised al-
ready. He shal not regard the God of hys
fathers, but his lust shall be vpon women.
Yea, he shal not care for any God, for he
shal magnifye hymselfe aboue all. In hys
place shal he worshyp the mightye stoute
God: & the God whom his fathers knewe
not, shal he honor with golde and syluer,
with precious stones and pleasãt Jewels G
Thus shal he do through his strong fẽced
places, setting vp his straunge god whom
he cõfesseth, & encreasing his glory. Such
as wil receiue him, & take hym for God, he
shall geue them greate worshyppe and
power: yea, and make them Lordes of the
multitude, and geue them the lande with
rewardes. In the latter tyme shal ẏ kyng
of the south striue with him, and the king
of ẏ north in like maner shal com agaynst
him with charrettes, horsemen and wyth
a great nauy of shippes. He shal com into
the lands, destroy and go thorow: he shall
enter also into the faire pleasante lande, Apo, xii, c
Many cities and countries shall decaye,
excepte Edom, Moab, and the beste of the
chyldren of Ammon, whiche shall escape
from his hande. He shall stretch forth hys
handes vpon the countries, and the land
of Egipt shal not escape hym. For thorow
his going in, he shal haue dominion ouer
ẏ treasures of silver & golde, and ouer all Apo, xi, c,
ẏ precious Jewels of Egipt, Libia, and

 Ethiopia.

Ethiopia. Neverthelesse, the tidinges out
of the East and the north shal trouble him
for the which cause he shal go forth to de-
stroy and roote out a great multitude.
The tentes of his palace shall bee pitched
betwixt the two seas, vpon the hyll of the
noble sanctuary: for he shall come to hys
Apoc.xix.c and.xx.d death, & and then shal no man helpe him.

The.xii.Chapter.

He prophecieth the resurrection of the dead. The darkenesse of the Prophecy of Daniell.

A Apo.xix,e The time wyll com also, that ŷ
great Prince Michael, which
standeth on thy peoples syde,
mat.xxiiii c. shall aryse vp: for there shall
com a time of trouble, such as
neuer was, since there beganne to be any
people vnto that same tyme. Thē shal thy
people be deliuered: yea, al those ŷ be foūd
Job.xv,c written in the booke. Many of them that
i.cor.xv e slepe in the dust of the earth shal awake,
some to euerlastyng lyfe, some to perpetu-
mat.xiii c all shame & reproofe. The wyse (suche as
Sa.xi i,e
B haue taught other) shal glister as the shi-
ning of heauen: & those ŷ haue instructe ŷ
multitude vnto godlines, shall bee as the
starres, world without ende. And thou, O
Daniell, shut vp these wordes, and seale ŷ
boke til the last time. Many shall goe a-
bout here and there, and then shal know-
ledge encrease. So I Daniel looked, and
C behold, there stode (as it were) other two,
one vpō this shore of the water, the other
vpon yonder syde. And one of them sayde
vnto hym, which was clothed in linnen, &
stode aboue vpon the waters of the floud:
How long shall it bee to the ende of these
Apoc,x.a wonderous workes? Then heard I ŷ mā
with the lynnen clothes, whiche stoode a-
boue vpon the waters of the floude, when
he helde vp his right and left hande vnto
heauen, and sware by hym whiche lyueth
Ap.xi.xiie for euer, that it shall tarye for a tyme, two
tymes and halfe a time: and when the po-
wer of the holy people is cleane scattered
abrode, then shall al these thynges be ful-
filled. I heard it well, but I vnderstode it
not. Then sayde I: O my Lord, what shal
happen after that? He answered: Goe thy
way Daniel, for these wordes shal be clo-
D sed vp, and sealed tyll the last tyme, & ma-
ny shalbe purified, clensed and tryed (as it
wvere vvyth fyre:) But the vngodlye shall
liue wickedly, & those wicked) as many of
mat.xv,b thē as they be, shal haue no vnderstāding
as for suche as haue vnderstanding, they
shall regarde it. And from the tyme forth,
that the dayly offryng shalbe put downe,
and the abhominable desolation setle vp,
there shalbe a M.CCXC. dayes. O well
is hym that wayteth and commeth to the
M.iii.C.and.xxxv.dayes. Goe thou thy
way nowe tyl it bee ended: and take thy
rest and abyde thy lot, tyl the dayes haue
an ende.

¶ The ende of the Prophecye of Danyell.

The Booke of the Prophete Oseas.

The first Chapter.

The time wherein Oseas prophecied. Oseas by taking an harlot to his wife, signifieth the idolatry of the people. The destruction of the ofspring of Jehu, and of the Israelites, is prophecied.

This is the woorde of the A
Lord that came vnto O-
seas the sonne of Beery,
in the dayes of Ozias,
Joathan, Achas, and Je-
zekias kyngs of Juda, &
in the tyme of Jeroboam
the sonne of Joas kyng of Israel.
Fyrste when the Lorde spake vnto O-
seas, he sayde vnto hym: Goe thy waye,
take an harlot to thy wyfe, and get chyl-
dren by her: for the land hath commytted
great whoredome against the Lord. So he
wente and tooke Gomer, the daughter of
Deblaim, whiche conceiued and brought
forth

B hath a sonne. And the lord said vnto him:
call his name Jezraell, for I wyl shortlye
auenge the bloud of Jezraell, vpon the
house of Jehu, and will bring the kyngdō
of the house of Israell to an ende. Then
wyll I breake the bow of Israel, in ÿ val-
ley of Jezrael. She conceiued yet againe,
and bare a daughter. And he sayde vnto
hym: Call her name Loruhamah (that is
not obteyning mercy:) for I wyll haue no
C pitie vpon the house of Israell, but forget
them, and put them cleane out of remem-
braunce. Neuerthelesse, I will haue mer-
cy vpon the house of Juda, and wyll saue
them euen through the Lord theyr God.
But I will not deliuer them through any
bowe, sweard, bataile, horses, or horsemē.
Now when she had wayned Loruhamah
she conceyued againe and bare a sonne.
Then sayd he: call his name Loamy. For
D why ye are not my people: therefore wyll
I not be your God. And though the num-
ber of the children of Israel be as ÿ sande
of the sea, which can neyther be measured
nor tolde, yet in the place where it is sayd
vnto them: ye be not my people: euen ther
shall it be thus reported of them: they bee
the chyldren of the liuing god. Then shal
the chyldren of Juda, and the chyldren of
Israell, be gathered together agayne, &
chose themselues one head, and then de-
part out of the lande: for great shal be the
day of Israel.

The.ii.Chapter.

The people is called vnto repentaunce.

I Tell your brethren that they are my people: & your sisters, that they haue obtained mercy. As for your mother ye shal chyde with her, and reproue her, for she is not my wyfe, neyther am I her husbande: vnlesse she put awaye her whoredome out of my sight, and her aduoutry from her brestes. Yf no, I shal strip her naked, and set her euen as she came in to the world: yea, I shal lay her waste, and make her lyke a wildernesse, and slay her for thirst. I shall haue no pitie also vpon her children: for they be the chyldrē of fornication.

Theyr mother hath broken her wedlocke, and she that bare them is come to confusion. For she sayde: I wyll goe after my louers that geue me my water and my bread, my wolle and flaxe, mine oyle,

and my drinke. But I wil hedge her way B
with thornes and stop it, that she shal not
finde her footesteppes: & though she runne
after her louers, yet shal she not get them:
she shal seke them, but not find thē. Then Leu.xv,c
shal she say: wel, I wil go turne agayn to
my first husbande: for at that time was I
better at ease than nowe. But this would
she not know, wheras I yet gaue her corn Ez.xvi.b,
wine, oile, siluer, and gold, which she hath
hanged vpon Baal. Wherefore now will
I go take my corne and wine agayne in
their season, and set agayne my woll and
my flaxe whiche I gaue her to couer her
shame. And nowe wyl I discouer her foo- Je,xiii,e,
lishnesse euen in the syght of her louers,
and no man shall deliuer her out of myne
handes. Moreouer I wyll take away all C
her mirth, her holy daies, her new mones De,xvi,c
her Sabbothes, and all her solemne fea-
stes: I wyll destroye her vineyardes and
figtrees, though she sayth: loe, here are my
rewardes that my louers haue geuē me.
I wyl make it a wood, and wylde beastes
shall eate it vp: I wyll punishe her also for Judi.ii.b.
the daies of Baal, wherin she censed him, and x.b,
deckyng hym with her earynges & chains,
when she folowed her louers, and forgatt
me sayeth the Lorde. Wherfore beholde,
I will call her againe, bryng her into ÿ
wildernesse, and speake frendly vnto her:
ther wil I geue her her vineyards again:
yea, and the valley of Achor also, to shewe
her hope and comfort. Then shall she sing D
there as in the tyme of her youth, and like Jos.vii,d
as in the day when she came out of ÿ land
of Egipt. Then (sayeth the Lorde) she shal Juda,b,a
say vnto me: O my husbande, and shal cal Eze.xb,a
me nomore Baal: for I will take awaye
those names of Baal from her mouth: yea
she shall neuer remember their names a-
ny more. Then wyll I make a couenaūt Le.xxvi,a
with them, with the wilde beastes, with
the foules of the ayre, & with euery thyng
that crepeth vpon the earth. As for bowe,
sweard and battaile, I wyll destroy suche Esa.ii,a,
out of the lande, and wyll make them to
slepe safely. Thus wyll I marry thee vn- Eze.xvi b
to mine owne self for euermore: yea, euen
to my selfe wyll I marrye thee in righte-
ousnesse, in equitie, in louing kindenesse
and mercy. In fayth also wyll I marrye
thee vnto my selfe, and thou shalte knowe
the lord.

At the same tyme wyll I shewe my self
frendly and gratious vnto the heauens,
sayeth the Lorde: and the heauens shall
helpe the earth, and the earth shall helpe

 the

i. Petar. ii. b the corne, wyne and oyle, and they shall
help Jezrael. I will sow them vpon earth,
Rom. ix. e for a sede to myne owne selfe: I wyll haue
mercy vpon her, that was without mercy
And to them whiche were not my people,
I wyll say, thou art my people: & he shall
say: thou art my God.

The .iii. Chapter.

Of the loue of God towarde the people.

A Then sayd the lord to me. Go
yet thy way and wowe an
aduouterous womā: whō
Ez. xliii. d. thy neyghbor loueth, as ẏ
Lorde doth the chyldren of
Israel: howbeit they haue
respect to straunge Gods, and loue the
es. xxviii. a wyne cannes. So I gat her for fiftene sil-
Amo. vi. a uerlynges, and for an homer and an half
of barly, and sayde vnto her: Thou shalte
abide with me a long season, but see that
thou playest not the harlot, and loke thou
medle with none other man, and then wil
ii. Parba I kepe my self for thee. Thus the chyldren
of Israel shall sitte a great whyle without
kyng and prince without offryng and al-
tare, without priest and reuelation. But
afterwarde shall the chyldren of Israell
conuert, and seke the Lorde theyr God, &
ez. xxxiiii. b. * Dauid theyr kyng: & in the latter dayes
they shal worship the lord and his louing
kyndenesse.

The .iiii. Chapter.

A complaynt agaynst the people, and the priestes of Israel.

A Heare the worde of ẏ lord
O ye chyldren of Israel.
For the lord must punish
them ẏ dwell in the land.
And whither is no truth
there is no mercy, ther is
no knowledge of god in
ẏ lande: but swearyng, lying manslaugh-
ter: theft and aduoutrye haue gotten the
ouer hande, and one bloudgiltinesse folo-
weth another. Therfore shal the land bee
in miserable case, & all they ẏ dwel there-
in shalbe rooted out. The beasts in ẏ field
ẏ foules in the ayre, & the fishes in the sea,
shal die: yet is there none ẏ wil chaste nor
reproue another. For thy people rebuketh
the priestes, which should reforme other
Mala. i. b men. Therfore stumblest thou in the daye
time, & the prophet with the in the night.
I wil bryng thy mother to silence: & why? B
* my people perishe, bicause they haue no Esa. iii. b.
knowledge. Seing then ẏ thou hast refu- Ezek. ...
sed vnderstandyng, therefore wyll I re-
fuse thee also: so ẏ thou shalt no more bee
my priest: And forsomuch as ẏ hast forgot
ten ẏ law of thy god, I wil also forget thy
childrē. The more thei increased in ẏ mul
titude, the more they sinned against me:
therfore will I change their honour into
shame. They eate vp ẏ sinnes of my peo- Leui. vi. b.
people, & courage them in theyr wicked- Ez. xiii. d.
nesse. Thus the priest is become lyke the
people. Wherfore I will punishe them for Es. xxiv.
theyr wycked wayes, & reward them ac- a
cordyng to theyr own imaginatiōs. They
shal eate & not haue inoughe. They haue C
vsed whordō, therefore shal they not pros- Le. xxvi.
per: & why? they haue forsaken the lorde & Mic. vi. c.
not regarded hym. Whordom, wine, and Aggeus. i. a.
dronkennesse, taketh the hart away. My
people aske counsel at theyr stockes, their iiii. b. i.
staffe must tel thē. For an whorish mynde
hath deceyued thē, so ẏ they commit forni-
cation against theyr god. They make sa- iiii. b.
crifices vpon the hie moūtains, and burn b.
theyr incēse vpon the hilles: yea, amōg the
okes, groues, & busshes, for there are good
shadowes. Therfore your daughters are
becom harlots, & your spouses haue brokē D
their wedlocke. I wyll not punishe youre
daughters for being defiled, and youre
brides ẏ became whores: * seyng the fa-
thers thēselues haue medled wt harlots, Nu. xxv.
& offred wt bawdes: but the people that
wil not vnderstande, muste be punyshed.
Though thou Israel art disposed to play
the harlot, yet shouldest not thou haue of-
fended, O Juda: thou shouldest not haue
run vp vnto Gilgal, nor haue gone to Be- iii. Re. xii.
thauen, nor haue sworn ẏ lord liueth. For Deut. x.
Israel is gone backe lyke a wantō cowe,
The lord therfore shal make her fede as ẏ
lamb ẏ goeth astray. And wheras Ephra-
im is becom partaker of idols, wel, let him
go: their dronkennesse hath put thē back,
& brought thē to whordom. Their rulers
loue rewardes, bryng (saye they) to theyr
own shame. A wind shal take hold of their
fethers: and they shall bee confounded in
their offringes.

The .v. Chapter.

Against the priestes and rulers of Israel.

O Ye Priestes, heare this, take A
hede, O thou houshold of Is-
rael: geue eare, O thou king-
ly house: for it were your parte
to se iudgemēt done: but you
are

are become a snare vnto Mizphah, and a
spred nette vnto the mount of Thabor.
They kil sacrifices by heapes, & turne far
from the lord, and I haue bene a rebuker
of them al. I know Ephraim wel inough
and Israel is not hid fro me: for Ephraim
is become an harlot, and Israel is defiled.
They are not minded to turne vnto their
god, for thei haue an whorish hart, so that
B they cannot know the lord. But the pride
of Israel wil be rewarded him in his face
yea, both Israel and Ephraim shal fal for
theyr wyckednesse, & Iuda with the also.
They shal com with theyr shepe and bul-
lockes to seke the lord, but they shall not
fynd hym, for he is gone from the. As for ye
lord they haue refused hym, and brought
vp bastard childre: a moneth therfore shal
C deuoure them with theyr porcions. Blow
with the shawmes at Gibea, and with the
trompet in Ramah: cry out at Bethauen,
vpon the yondsyde of Beniamin. In the
tyme of ye plage shall Ephraim bee layde
waste, therfore did I faythfully warne ye
trybes of Israel. Yet ar the princes of Iu-
da becom lyke them * that remoue ye land
markes: Therefore wyll I poure oute my
wrath vpon them like water. Ephraim is
oppressed, & can haue no right of the law:
for why they folowe the doctrynes of vn-
godly men. Therfore wyll I bee vnto E-
phraim as a mothe, & to the house of Iuda
D as a caterpyller. When Ephraim saw his
sicknesse and Iuda his disease, Ephraim
went vnto Assur, and sent vnto king Ia-
reb: yet coulde not he helpe you, nor ease
you of your payne. I am vnto Ephraim
as a Lion, and as a Lions whelpe to the
house of Iuda. Euen I wyll spoyle them,
and go my way. I wil take them with me
and no man shal rescue them. I wyll go, &
returne to my place, tyl they knowledge ye
they haue sinned, and seke me.

The.vi.Chapter.

Affliction causeth a man to tourne to god. The wickednesse of the priestes.

A
IN theyr aduersity they shall
early seke me, & say: come, let
Iob, v, b, vs turne again to the lord for
he hath smitten vs & he shall
heale vs. He hath wounded
vs, & he shal binde vs vp again: after two
dayes shall he quicke vs, in the third daye
he shal rayse vs vp, so ye we shal liue in his
syght. The shal we haue vnderstandyng,
& endeuor our selues to know the lord. He
shal go forth as the spring of the day, and
come vnto vs as the euening & mornyng
rayn vpon ye earth. O Ephraim, what shal B
I do vnto thee? O Iuda, how shall I en- Pro.,xvi.a
treate thee? seyng your loue is like a mor-
ning cloude, and like a dew ye goeth early
away. Therfore haue I cut downe ye pro-
phets & let them be slayne for my wordes
sake, so that thy punishment shal come to Mat.,ix,b.
light. For I haue pleasure in louing kind and.xii. a
nes, & not in offring: yea, in the knowlege Ier., vii,c
of god, more than in burnt sacrifice. But
euen lyke as Adam did, so haue they bro-
ken my couenaunt, & set me at nought. Gen.iii,b
Gilead is a citie of wicked doers, of mali- C
tious people and bloudsheders. And as
theues armed wayt for hym that passeth
by ye way, such is the counsel of ye priestes,
which with one agreed counsayle, mur-
ther cruelly such as kepe ye way: yea, they
dare do al vnspeakeable mischief. Horry-
ble things haue I sene in the house of Is-
rael: there plaieth Ephraim ye harlot, and Ier.viii b
Israell is defiled: yea, and thou Iuda ke-
pest an haruest for thy self, when I return
the captiuity of my people.

The.vii.Chapter.

Of the vices and wantonnesse of the people.

WHe I vndertake to make Is- A
rael whole, then the vngracy-
ousnesse of Ephraim, and the
wickednesse of Samaria, co-
meth to lyght: then goe they
about with lies: therfore the thefe robbeth
within, and withoute the spoyler destroy-
eth. They consider not in theyr harts, ye I
remember al their wyckednes. Now their
own inuentions haue beset the, which I
see wel ynough. Thei make the king and
the Prynces, to haue pleasure in theyr Rom.i.d
wyckednesse and lyes. All these burne in B
aduoutry, as it were an ouen that the ba-
ker heateth when he hath lefte knedyng,
tyl the dow be leauened. Euen so goeth it
this day with our kinges and princes: for
they begin to bee wood dronken thorowe
wine, they vse familiaritie with suche as
deceiue them. They with the imaginatio
of their hart are like an ouen, theyr sleepe
is all the nyght lyke the slepe of a baker,
in the morning is he as hote as the flame
of fier: thei ar altogether as hote as an o-
ue. They haue deuoured their owne iud- C
ges, all their kings are fallen: yet is there

 none

none of them that calleth vpon me. Ther-
fore must Ephraim be mirt among ẏ hea-
then, Ephraim is becom lyke a cake ẏ no
man turneth: straungers haue deuoured
Osee, v. a his strength, yet he regardeth it not. He
wareth ful of grey heares, yet will he not
know it: & the pride of Israel is cast down
before theyr face, yet wil they not turn to
ẏ lord theyr god, nor seke hym for all this.
Ephraim is like a doue that is begiled, &
iiii.ki. xvi, hath no hart. Now call they vpon the E-
b, giptians, now go they to ẏ Assirians: but
while they be going here and there, I shal
spreade my net ouer them, & drawe them
down as the foules of the ayre: and accor
ding as they haue ben warned, so wyll I
Esai, i, a, punish thē. Wo be vnto thē, for they haue
D forsaken me. They must be destroyed, for
ii. Pe. ii. a they haue set me at naught: I am he that
Mat. x v. a
Esa. xx, c haue redemed them, & yet they dissemble
ez. xxxiii. f with me. They call not vpon me wͭ theyr
hartes, but lye houling vpon theyr beds.
Wheras they com together, it is but for
meat & drink, & me they wyl not obey. I
haue taught thē & defēded their arme: yet
do they imagine mischiefe against me.
They turne thēselues but not to the most
hiest, & are becom as a broken bow. Their
princes shalbe slain with ẏ sweard, for the
malice of their tonges, such scorners shall
they haue in the land of Egipt.

The. viii. Chapter.

The destruction of Juda and Israel, bycause of their ydolatrie.

A SEt the horne to thy mouthe, &
blowe: swiftly (as an Eagle)
shal the enemy come agaynst
the house of the lord: for they
haue broken my couenant, &
De. xxxi d transgressed my law. Israell should haue
sayd vnto me: thou art my god, we knowe
thee, but he hath refused the thing that is
good, therfore shal the enemy folow vpon
iii. ki. xii c. hym. They haue ordeyned kings, but not
thorow me: they haue made Princes, and
[illegible], b, I muste not knowe of it. Of theyr syluer
and golde haue they made them images,
to bring themselues to destruction. Thy
iii, ki, xii a calfe, (O Samaria,) shall be taken a-
waye, for my wrathfull indignation is
gone forth agaynst thee. Howe long wyll
it be, or they can be clēsed? For ẏ calf came
B frō Israel, ẏ workman made it, therfore cā
it be no god, but euen in peces shal ẏ calfe
of Samaria bee brokē. They haue sowen
wind, therfore shal they reape a storme.
Their sede shal beare no corne, there shal
no meale be made of their increse: though
they reape, yet shall strangers deuoure it
vp. Israel shal perish, the Gētiles shal en-
treate hym as a foule vessell. Synce they
went vp to the Assirians, they are becom
lyke a wilde Asse in ẏ desert. Ephraim ge-
neth rewards to get louers, & though thei C
hire thē among ẏ heathen: yet now wil I
gather thē vp. They shal begin to be we-
ried with ẏ burthen of kinges & Princes.
Ephraim hath made many altars to doe iiii. king. xvii. c
wickednesse, his altars (I saye) he had to
sin. Though I shew thē my law neuer so Ez. xviii
much, they count it but strange doctryne.
Wheras they do sacrifice, offring ẏ flesh, & D
eating it, ẏ lord wil haue no pleasure ther
in: but will remēber their wickednes, and
punish their sinnes. Israel turneth again De, xviii
into Egipt, they haue forgotten hym that iii, king,
made them, they build fayre palaces, and xvii, a,
Juda maketh many strōg cities: therefore iiii, king,
wyl I send a fier into theyr cities, & it shal xviii, b
consume theyr palaces.

The. ix. Chapter.

Of the hunger and captiuitie of Israel.

DO not thou triumph, O Isra- A
ell, make no boasting ouer
ioyous things as do the He-
thē, for thou haste committed
aduoutry againste thy God:
whorysh rewardes hast thou loued, more
than al ẏ corne floures. Therfore shal thei Agge. i. c
no more enioy ẏ corn floures & wine pres-
ses, & theyr swete wine shal faile thē. They
wilnot dwel in the lordes lād: but Ephra-
im turneth again into Egipt, & eateth vn- Ez. iiii, c
cleane thinges among the Assiriās. They
poure out no wine for a drink offring vn-
to the lorde, neyther geue they hym theyr
slayn offeryngs: but they be vnto them as
mourners meates, wherin, all they ẏ eate
thē are defiled. For the bread ẏ they haue
such lust vnto, shal not com into the house
of ẏ lord. What will ye do then in ẏ solēne B
dayes, and in the feast of the Lorde? Loe,
they shall get them away for the destruc-
tion. Egipt shall receiue thē, and Noph,
shall burye them. The nettels shall ouer-
growe theyr pleasaunt goodes, and bur-
res shall be in theyr tabernacles. Be ye
sure (O Israell) the tyme of visitation is
come, the dayes of recompencyng are at
hande: and then shall Israell knowe, that
they

they were deceiued by a prophete, folysh, mad, and in a frensy: for the multitude of thyne iniquitie, God shall multiply enemies agaist the. Ephraim hath made him self a watchman of my God, a prophete y is become a snare to do hurt in euery strete & abhominacion in the house of his God. They be gone to farre, and haue destroyd themselues, like as they dyd afore time at Gabaa: therfore theyr wickednesse shalbe remembred, and theyr synnes punished. I found Israell lyke grapes in y wildernesse, and saw theyr fathers as the fyrste
C figges in the toppe of the figge tree. But thei are gone to Baal Peor, and rū away fro me to that shamefull ydol, and are become as abhominable as their louers. Ephraim flyeth like a bird, so shal their glory also: Insomuch that they shall neyther beget, conceiue nor beare children. And though thei bring vp any, yet will I make them childlesse among men. Yea, wo shal come to them, when I depart from them. Ephraim (as me think) is planted in welthinesse, like as Tirus: but now muste she bring her owne children forth to the mā-
D slear. O Lord thou shalt geue them: what shalt thou geue thē: geue thē an vnfruitful wombe, and dry breastes. All their wickednesse is done at Gilgal, there do I abhorre thē. For the vngratiousnes of their owne inuentions, I wil driue thē out of my house. I wil loue thē no more, for all their princes are vnfaithfull. Ephraim is hewen downe, theyr roote is dryed vp, so y they shall bring no more fruit: yea, and though they bryng forth any, yet wyll I slay euē the best beloued fruit of their body. My god shal cast them away, for they haue not ben obedient vnto him: therfore shall they go astray among the heathen.

The .x. Chapter.

A Against Israel and his ydols.

ISraell was a goodly vyne, but he hathe broughte foorth vnprofitable fruit: yea, the more fruite he had, the moe altars he made: y more good I did to their lande, the more frendshippe shewed they to theyr images. Their hart is deuided, therfore wyl they be destroyed. The Lorde shall breake downe theyr images, he shal destroy theyr altars. Thē shall they saye: we haue no king, for why: we haue not feared y lord. And what shal then the kyng do to vs: They common together, and sweare vayne othes: they bee confederate together, therfore groweth their punishmēt as the wedes in the furrowes of the land. Thei that dwel in Samaria haue worshipped the calfe of Bethauen, therfore shall the people mourne ouer them.

Yea, and the priestes also that in their B
welthinesse reioyced with them, & why? it shall passe awaye from them. It shall bee brought to the Assirian for a presente vnto kyng Jareb. Ephraim shal receiue full punishmente, Israell shal be confounded for his owne ymaginations. Samaria with his Kyng shall vanishe awaye, as the scumme in y water. The hye palaces of Auen, where Israel do synne, shall bee cast down: thystle and thornes shal grew
vpon theyr altars. Then shall they say to Lu. xxiii. c
the mountaines: couer vs, and to the hyl- Apo. vi. c
les, fall vppon vs. O Israell thou haste C
sinned as Gabaa dyd afore tyme where Ju. xix. a.
they remayned: shoulde not the battayle then come vpon the wicked chyldren, as well as vpon the Gabaonites? I wyl chasten them, euen after mine owne desyre: y people shall bee gathered together ouer them, when I punishe thē for theyr great wyckednesse. Ephraim was vnto me, as a cow that is vsed to go to plow, therfore I loued him, and fel vpon his faire necke: I droue Ephraim, Juda plowed, and Jacob played the husbande manne. Sowe vnto righteousnesse, and reape the fruites of weldoing: plowe vp your freshe lande, for it is time to seke the Lord, till he come and rayne ryghteousnesse vpon you. But
you haue plowed vngodlinesse, ye haue D
reaped iniquitie, you haue eaten the fruite of lyes. Seing thou puttest thy cōfidence in thine own wayes, and leanest to the multitude of thy worthies: ther shal grow a sedition among thy people. All thy strong cities shalbee layde waste, euen as Salmana was destroyed with his famyliars, through hym that was auenged of Arbell, in the day of battayle, where the mother perished with her children: Euen so shall it go with you (O Bethell) bicause of your malicious wickednesse. Lyke as the mornyng goeth away, so shall y king of Israell passe.

The .xi. Chapter.

Against the vnkindnesse of Israel.

A W Hen Israell was yong I lo=
Exo. iiii.b ued hym, and called my sonne
and.vi.b. out of the land of Egipt. But
math. ii.c the more they wer called, the
Ec. xxxii. more they went back, offring
b.
iii.ki xii.e vnto ydols of Baal, and censing ymages.
iiii ki,xvij.c I learned Ephraim to go, and bare them
in mine armes, but they regarded not me
ỹ would haue helped them. I ledde them
with cordes of frendship, and with bands
of loue. I was euen he that layd ỹ yoke v=
Exo.xvi.c pon their neckes. I gaue them fodder my
self, that they should not go again into E=
gipt. And now is Assur their king, For
they would not turne vnto me. Therfore
shall the sweard begin in their cities, the
store ỹ they haue layd vp, shalbe destroied
& eaten: and ỹ bicause of their owne ima=
ginations: and my people shal stande in a
B dout whither to turne thẽ, for whẽ ỹ pro=
phets called them to ỹ most hiest, not one
yet would geue him his glory. What gret
thinges haue I geuen thee, O Ephraim?
Ge. xix.d how faithfully haue I defended thee, O
De.xxix.a Israel? haue I dealt with the as with A=
dama? Or haue I entreated thee like Se=
boim? No, my hart is otherwyse mynded.
Yea, my mercy is to feruent: therfore haue
I not turned me to destroye Ephraim in
my wrathful displeasure. For I am God &
no man, I am euen ỹ holy one in ỹ myd=
Apoc. v.a dest of thee thoughe I came not within ỹ
city. The Lorde roreth lyke a Lion, ỹ they
may folow him: yea, as a Lion roreth he,
ỹ they may be afraid like the children of ỹ
sea, ỹ thei may be scattered away from E=
gipt, as men scarre birdes: & frayd awaye
(as doues vse to be) from ỹ Assirians lãde:
and ỹ bicause I would haue them tary at
home, saith the lord. But Ephraim goeth
about me with lies, & the house of Israell
dissembleth: Only Juda holdeth him with
God, and with the true holy thynges.

The.xii.Chapter.

Against the vaine trust of the people.

A E Phraim is fed with ayre, & fo=
loweth after the east wind: he
is euer increasing lies and de
struction. They be cõfederate
with the Assiriãs. Their oyle
is caryed into Egypte. The lorde hath a
iiii.ki. xvi court to holde with Juda, and wyl punish
d. Jacob. After theyr owne wayes, and ac=
Esa.lviii.b cordyng to theyr owne inuentions, shall
he recõpence them. He toke his brother by Ge.
the hele, when he was yet in his mothers
wombe: and in his strengthe he wrestled Ge.
with God. He stroue with the Angell, and
gat the victory: so that he prayd & desyred Ge.
him. He found hym at Bethel, and ther he B
talketh with vs: Yea, ỹ lord god of hostes,
euen the lord himself remembred hym.
Then turne to thy god, kepe mercy and e=
quity, & hope stil in thy god. But thou art
like ỹ marchant, ỹ hath a false wayght in
hys hand, he hath a pleasure to occupy ex=
tortion. Ephraim thinketh thus: Tush, Apoc.
I am rych, I haue good ynough: in al my
workes shall not one fault be founde ỹ I
haue offended. Yet am I ỹ Lord thy god, C
euen as when I brought thee out of the
land of Egipt, and set thee in thy tentes, &
as in the hyest feast dayes. I haue spoken
through the prophetes, and shewed dy=
uerse visions, & declared my self by the mi=
nistration of the prophets. But at Galead
is the abhomination, they ar fallen to va=
nity. At Gilgal they haue slain oxẽ: as ma
ny heapes of stones as they had in theyr
landfurrowes, so many altars haue they
made. Jacob fled into ỹ lãd of Siria, and Ge.xxviii
Israell serued for a wyfe, & for a wyfe he b.
kept shepe. By a prophet the lord brought
thẽ out of Egipt, & by a prophet he preser=
ued thẽ. But Ephraim hath prouoked him
to displeasure thorow his abhominatiõs,
therfore shal his bloude be poured vppon
hym self, & the lorde his god shal rewarde
him hys blasphemies.

The.xiii.Chapter.

Of the abhomination of Israel.

W Hen Ephraim spake, the A
heathẽ trẽbled: & he was
exalted amõg ỹ Israelites
but he is gone backe to
Baall: therefore muste he
dye. And nowe they synne
more & more: of their syl=
uer they make thẽ moltẽ images, after ỹ
imaginations of their own braines, ỹ is
very ydols, & yet al is nothing, but ỹ work
of the craftesman. Notwithstãding, they
preach of the same to suche as there sacry=
ficeth: whoso wyl kisse the calues, offereth
perfectly. Therfore they shalbe as ỹ mor=
ning cloud, & as ỹ dew that early passeth
awaye: and lyke as dust that the whyrle=
wind taketh away from the flore, and as
smoke that goeth out of the chimney.

B I am ẏ lord God, which brought thee out
Ex.xx.a of ẏ land of Egipt:ẏ thou shouldest know
no god but me only,& that thou shouldest
haue no sauior but only me. I tooke dyly-
gēt hede of thee in ẏ wildernesse, that drie
land. But whē they wer wel fed,& had y-
nough, they waxed proud, and forgat me:
therfore wil I be vnto thē as a lyon,& as
a Leopard in ẏ wayes to the Assirians. I
wyl come vpon them, as a she beare that
is robbed of her whelps,& I wyll break ẏ
stubborne hart of theyrs. There wil I de-
uoure thē as a Lion: yea, the wild beastes
shal teare them. O Israell, thine iniquitye
hath destroyed thee, but in me only is thy
help. Where are thy kinges now, ẏ should
help the in al thy cities? yea,& thy iudges
of whom thou saidest: geue me a king and
C Princes?(well) I gaue thee a king in my
wrath,& in my displeasure wil I take him
frō thee again. The wickednes of Ephra-
im is bound together,& his sin lieth hyd.
Therfore shal sorowes com vpon hym, as
vpon a woman that trauelleth. An vndis-
crete sonne is he, for he cōsidereth not ẏ he
should not haue bene able to haue endu-
red in ẏ tyme of his birth, had not I defē-
ded him frō ẏ graue,& delivered him frō
death. O death, I wyl be thy death: O hel,
D I wyl be thy styng: yet can I se no cōfort,
for when he is now the goodliest among
ẏ brethrē, the East wynde(euen the wynd
of ẏ lord) shal com down from ẏ wildernes
& drye vp his conduits, and drynke vp his
welles: he shall spoyle the treasure of all
pleasaunt vessels. As for Samaria, they
shalbe made waste, and why? they are dis-
obedient vnto their god. They shal perish
with the sweard: theyr children shall bee
slain, and their women great with chylde
shalbe ript vp.

The.xiiii.Chapter.

The destruction of Samaria.

A O Israel, turne the now vnto ẏ
lord thy god; for thou hast ta-
ken a great fal, through thy
wickednes. Take these wor-
des with you, whē ye turn to
ẏ lord, and say vnto him: O forgeue vs all
our sinnes, receiue vs graciouslye,& then
wil we offer ẏ bullocks of our lippes vnto
thee. Assur shalbe no more our helper, nei-
ther wyl we ride vpō horses any more. As
for ẏ works of our hands, we wil nomore
call vpon them. For it is thou that art our
god: thou shewest euer mercy vnto the fa- B
therlesse. O if they would do this, I should
heale theyr sores: yea, with all my harte
would I loue them: so ẏ my wrath should
cleane be turned away from them. yea, I
would be vnto Israel as the dew, and he
should grow as the Lily,& his rote should
breake out as Libanus. His braunches
should spread out abrode,& be as faire as C
the Oliue tree,& smell as Libanus. They
ẏ dwel vnder his shadow should come a-
gain,& grow vp as the corne:& florishe as
the vyne. He should haue as good a name
as ẏ wyne of Libanus. O Ephraim, what
haue I to do with ydols any more? I will
gratiously heare him, and lead him forth.
I wyll be vnto thee as a grene firre tree: D
vpon me shalt thou finde thy fruite. Who-
so is wyse shall vnderstande this: and he Iere.ix.b
that is ryght instruct, wyl regarde it. For
the wayes of the Lorde are ryghteous, Ps.xviii.c
such as bee godly wyll walke in them. As
for the wycked, they wyll stumble therein.

¶ The ende of the Pro-
phecye of Oseas.

The Boke of the Pro-
phete Ioell.

The first Chapter.

A prophecy against the Iewes. He exhorteth the
priestes to praier and fasting, for the miserye that
was commyng at hand.

This is the worde of ẏ lord A
that came vnto Ioell the
sonne of Phatuell. Heare
O ye elders: ponder thys
well, all ye that dwell in
the lande: yf euer there
happened such a thing in
youre dayes, or in the dayes of youre fa-
thers. Tel your children of it, and let them
shew it vnto their children, and so they to
certifye theyr posteritye thereof. Looke
what the caterpiller hath left, that hath ẏ
grashopper eaten vp: what ẏ grashopper
left, that hath the locust eaten vp:& what
the locust hath left, that hath the blasting
consumed. Wake vp ye dronkardes, and B
wepe, mourne all ye wine suppers, by-
cause of your swete wine: for it shalbe ta-
kē away frō your mouth. Yea, a mighty &
an

an innumerable people shal come vp into
my land: these haue teeth like the teeth of
lions, and chawbones like the lionesses.
De.xxxii,d They shall make my vineyarde wast,
they shall pill of the barke of my figtrees,
strip them bare, cast them awaie, ⁊ make
the braunches white. Make thy mone as
a virgin dothe that girdeth her self wyth
sacke, bicause of her bridegrome. For the
meate and drinke offryng shall be takẽ a-
way from the house of the Lorde, and the
priestes, y lordes ministers shall mourne.
The field shalbe wasted, the lande shal be
in a miserable case: for the corn shalbe de-
stroyed, the swete wine shall come to con-
fusion, and the oyle vtterly desolate. The
C husband men ⁊ the wine gardeners shall
loke piteously, and make lamẽtation for
the wheate, wine and barley, and bicause
the haruest vpõ y field is so clene destroy-
ed. The grape gatherers shal make great
mone, when y vineyard and figtrees bee
so vtterly wasted. Yea, al the pomegrana-
tes, palmetrees, appletrees, and the other
trees of the field shal wither away. Thus
the mery chere of the chyldren of menne
shall come to confusion. Girde you, and
make youre mone, O ye priestes, mourne
ye ministers of the altare: go your way in,
D and slepe in sackcloth, O ye officers of my
god: for the meat and drink offring shalbe
taken away from the house of youre god.
Proclaime a fasting, call the congregati-
Joel. ii,d on, gather the elders, and all the inhaby-
tors of the lande together into the house
of the lord your God, and crye vnto y lord:
alas, alas, for this day. And why? the day
of the lord is at hande, and commeth as
a destroyer from the almighty. Shal not
the meats be takẽ away before our eyes,
the mirth also and ioye from the house of
our god? The sede shal perysh in y ground
the garners shal lye waste, y floures shall
be broken downe, for the corne shalbe de-
stroyed. O what a sighing make the kine?
the bullockes are in very euyll likyng, bi-
cause they haue no pasture: and the shepe
are famished away. O Lord, to thee will I
cry: for the fire hath consumed the goodly
pastures of the wildernesse, and y flame
hath burnt vp al the trees of the field. Yea
the wilde beastes cry also vnto thee, for y
water riuers are dried vp, ⁊ the fier hath
consumed the pastures of the wildernesse.

The.ii Chapter.

He prophecieth the comming ⁊ crueltie of their e-
nemies. An exhortation to moue them to conuert.

Blow out the trompet in Si- A
on, and cry vpon my holy hil,
that all suche as dwel in the
lande, may tremble at it: for y
day of the lord commeth, and Soph.i, Am.v,
is harde at hand: a darke day, a glomming
day, a cloudy day: yea, and a stormy daye,
lyke as the morning spreadeth out vpon
the hilles. Namely, a great and mightye
people: suche as haue not bene since y be-
ginning, neither shalbe after them for e-
uermore. Before him shalbe a consuming
fier, ⁊ behinde him a burnyng flame. The
lande shalbee as a garden of pleasure be-
fore hym: but behynde hym shall it bee a
verye waste wyldernesse, and there is no
mã that shal escape him: They are to loke
vpon like barbed horses, and runne lyke
horsemen. Thei skip vp vpon the hilles as
it wer the sound of charrets: as the flame
of fier that consumeth the strawe, and as
a mighty people ready to the bataile. The
folke shalbe afrayd of hym, al faces shalbe B
as blacke as a pot. These shall runne like
Giaunts, and leape ouer the walles lyke
men of warre. Euerye man in his goyng
shall kepe his array, and not go out of his
pathe. There shall not one driue another,
but eche shal kepe his own way. Thei shal
breake in at the windowes, ⁊ not be hurt.
They shall come into the citie, and runne
vpõ the walles. They shall clunbe vp vpõ
the houses, and slip in at the windowes
like a thefe. The earth shall quake before C
him: yea, the heauens shalbe moued. The Joel.iii,
sunne and the moone shalbe darkened, ⁊
the starres shall withdraw theyr shyne.
The Lord shall shew his voyce before his
hoste, for his host is great, strong ⁊ migh-
ty, to fulfyll his commaundement. This
is that greate and maruellous fearefull
daye of the Lorde. And who is able to a-
byde it? Nowe therefore sayeth the Lord: Apo.vi,
Turne you vnto me with all your hartes,
with fasting, weping, and mournyng: De.iiii,
rent youre heartes and not your clothes,
Turne you vnto the Lorde your God, for
he is gratious and mercifull, long suffe-
ryng, and of great compassion and ready
to pardon wickednesse. Then (no doute)
he shal turne and forgeue, ⁊ after his cha-
stening he shall let your encrease remayn
for meate and drynke offrynges vnto the
lord your god.
Blowe out with the trompet in Sion, Joel.i,
proclame a fastyng, call the congregatiõ, D
⁊ gather the people together: warne y cõ-
gregation, gather the elders, bryng the
chyldren

chyldren and sucklinges together. Lette the bridegrome go forth of his chamber, & the bride out of her closet. Let the priestes serue the Lorde betwixt the porche and ŷ altare, weping and saying: be fauourable O Lorde, be fauourable vnto thy people, let not thyne heritage be brought to such confusion, least ŷ heathen be lordes ther-
C of. Wherfore should thei say among ŷ heathen: where is now theyr god? Then shall the lord be gelous ouer his lande & spare his people, yea the lord shall aunswer and say vnto his people: Beholde, I wyll send you corne, wyne, and oyle, so that ye shall haue plenty of them: and I wyll nomore geue you ouer to be a reproofe among the heathen. Again, as for him of the North, I shall driue him farre from you: and shut hym out into a dry and waste lande, hys face toward the East sea, and his hynder partes towarde the vttermost sea. The styncke of hym shall go vp, and his filthye corruption shall fal vpon hymself, bicause he hath dealt sō proudly. Fear not (O lād) but be glad and reioyce: for the lord wyll do great thynges. Be not ye afrayde neyther (O ye beastes of the fielde) for the pastures shall be grene, and the trees shall beare their fruit: the figgetrees and vine-
F yardes shall geue theyr encrease. Be glad
Leui.xxvi.a then (O ye children of Sion) and reioyce
De.xi.b, in the Lorde your god, for he hath geuen
xxviii.a you a teacher of ryghteousnesse: and he it is that shall sende you downe showers of rayn, early and late in the first moneth: so that the garners shall be full of corne, and the presses plentuous in wyne and oyle. And as for ŷ eares that the greshopper, locust, blastyng and caterpyller, (my great host which I sent among you) haue eaten vp, I shall restore thē to you again, so that ye shall haue ynough to eate, and be satisfyed: and praise the name of ŷ lord your god, that so maruellously hath dealt with you. And my people shal neuer be cōfounded any more. Ye shal wel know that I am in the middest of Israell, and that I am the Lorde your God, yea, and that
G there is none other: and my people shall
Esa.xl.f, nomore be brought to cōfusion. After this
Esa.xliiii.a wyl I poure out my spirit vpon all fleshe:
Eze.xxxvi and your sōnes and your daughters shal
Actes.ii.d prophecy: your olde mē shal dreame dreames and youre yong men shall se visions: yea, in those dayes I wyll poure oute my spirit vpon seruauntes and maydens.

I wyll shewe wonders in heauen aboue, & tokens in the earth beneth: bloud and fyre and the vapour of smoke. The sunne shall be turned into darknesse and Rom.x.b
the moone into bloud, before ŷ great and notable day of the Lord cum. And ŷ tyme shall come, that whosoeuer calleth on the name of the lord, shall be saued. For vpon the mount Sion, and at Jerusalem, ther shal be a saluation, like as the lorde hath promised: yea, and among the other remnaunt, whom the Lorde shall call.

The.iii.Chapter.

Of the iudgement of God against the enemyes of his people.

For take heede: in those A
daies and at ŷ same time, when I turne again the captiuity of Juda & Jerusalem: I shall gather all people together, & bryng them in the valley of Josaphat: and there wyll I reason with thē bicause of my people and heritage of Israell, whom they haue scattered about in the nations, and parted my land: yea, they haue cast lottes for my people, the yong men haue they set in the bordell house, & solde the damosels for wyne, that they Ez.xxvi.a
might haue to drynke. Thou Tirus and xxvii.and
Sidon, and all ye borders of the Phily- xxviii,
stines: what haue ye to doe with me? Wyll Amos.i.b
ye defye me? wel, if ye wyll nedes defy me, B
I wil recompence you euen vppon youre head, and that ryght worthily: for ye haue taken away my siluer and golde, my faire & goodly iewels, & brought thē into youre goddes houses. The chyldren also of Juda and Jerusalem, haue ye solde vnto the Grekes, that ye myght bryng them farre from the borders of their own countries. Jere.l.c,
Behold therefore, I wyll rayse them oute Abdi.i.c,
of the place where ye haue sold them, and will rewarde you euen vpon youre head. Your sonnes and youre daughters wyll I sell through the handes of the chyldren of Juda, and so they shall geue them forth to sell vnto them of Saba, a people of a farre countrye, for the lorde himselfe hath sayde it.

Cry out these thynges among the Gentiles, proclaime warre, wake vp the giantes, let them drawe nye, let them come vp all the lusty warryours of them. Make Esai.ii.a
you swerdes of your plowshares, & speares of your syckles and sythes: Lette the C
weake man saye: I am strong. Muster you and com, al ye heathen rounde about

gather you together: there shall the Lord
lay all thy giauntes to the grounde. Let ẏ
people arise, and get them to the valley of
Ap. xiiii. b Josaphat, for there wil I sit, and iudge al
heathen round about. Lay to your sythes.
for the haruest is rype: com get you down,
the wine presse is full: yea, ẏ wynepresses
run ouer, for their wickednesse is waxen
great. In the valley appoynted there shal
be many people: for the day of the lorde is
nye, in the valley appointed. The sunne &
Joel. ii. b moone shalbe darkened, and the starres
Es. xiii, b shal withdraw their light. The lorde shal
Je. xxv. b rore out of Sion, and cry out of Jerusalē,
D that the heauēs and the earth shal quake
withal. But the Lorde shall bee a defence
vnto his owne people, and a refuge for ẏ
chyldren of Israell. Thus shal ye knowe
that I the lorde your God dwell vpon my
Am, ix, c, holy mount of Sion. Then shall Jerusa-
lem be holy, and there shal no straungers
go through her any more. Then shall the
mountains drop swete wyne, and ẏ hilles
shal flow with milke. Al the riuers of Ju-
da shall haue water ynough, and out of ẏ
Lordes house there shall flow a spring, to
water the broke of Sitim: but Egypt shal
Je, xlvi, a be layd waste, and Edom shalbe desolate:
Je, xlix, b bicause they haue dealt so cruelly with ẏ
chyldren of Juda, and shed innocēt bloud
in their land. Again, Juda shalbe inhabi-
ted for euermore, and Jerusalem from ge-
neration to generatiō: for I wil not leaue
theyr bloud vnauenged. And the lord shal
dwell in Sion.

¶ The ende of the Prophe-
cye of Joell.

The Boke of the Pro-
phete Amos.

The first Chapter.

The time of the Prophecy of Amos. The word of the Lorde against Azah, against Tire, against Edom, and against the sonnes of Ammon.

These are the sermons I
that wer shewed vnto
Amos (which was one
of the shepeheardes at
Thecua) vpon Israel,
in the time of Osiah,
kyng of Juda, and in ẏ
time of Jeroboam the
sonne of Joah kyng of Israell, two yeare
before the earthquake. And he sayde: The
Lorde shall rore out of Sion, and shewe
his voyce from Jerusalem, so that the pa-
stures of the shepeheardes shalbe in a mi-
serable case, and the top of Carmell dryed
vp. Thus sayth the Lorde: for three and
foure wyckednesses of Damascus, I wyl
not spare her: bicause they haue threshed B
Gallaad with yron flales. But I wil send
a fyer in the house of Hazaell, the same
shall consume the palaces of Benadab.
Thus wyll I break the barres of Damas-
cus, and roote out the inhabitor from the
fielde of Auen, and hym that holdeth the
scepter out of the pleasaunt house: so that
the people shall bee driuen oute of fayre
Siria, sayeth the Lorde. Thus sayeth the
Lorde: For three and foure wickednesses
of Gaza, I wyll not spare her: bicause they
make the prisoners yet more captiue, and
haue driuen them into the land of Edom.
Therfore will I send a fier into the walls
of Gaza, which shall deuoure her houses.
I wil roote out them that dwel at Asdod,
and hym that holdeth the scepter of Asca-
lon, and stretch out mine hand ouer Acca-
ron, that the remnant of the Philistynes
shal perish, saith the lord. Thus sayeth the
lord. For three and foure wickednesses of C
the city of Tire, I wyl not spare her: by-
cause they haue encreased the captiuity of
the Edomites, and haue not remembred
the brotherly couenant. Therefore wyl I
send a fyre into the walles of Tire, ẏ shall
consume her palaces. Thus sayth ẏ lorde:
For three and foure wickednesses of Edō,
I wyll not spare hym, bicause he persecu-
ted his brother with the sweard, destroied
his

his mothers womb, bare hatred very lõg, & so kept indignatiõ alway by him. Therfore wyl I send a fier into Themã, which shal deuoure the palaces of Bozra. Thus
D saith ÿ lord, for .iii. & .iiii. wickednesses of ÿ childrẽ of Ammõ, I wyl not spare thẽ: bycause they ript vp ÿ women great wt child in Galaad, to make ÿ border of their lãds ÿ wyder. Therfore I wyll kindle a fyer in the walles of Rabbath, ÿ shall cõsume her palaces with a great cry, in ÿ day of battel in tempest and in the day of storme: so ÿ their king shal go into captiuity, he & hys prynces together, saith the lord.

The .ii, Chapter.

Against Moab, Juda, and Israell.

A Thus saith ÿ lord: For thre and foure wyckednesses of Moab I will not spare hym: bycause he brẽt the bones of the king of Edom to ashes: Therefore wyl I send a fyre into Moab, which shall consume the palaces of Carioth: so ÿ Moab shal perish with noise, and the sound of a shawme. I wil roote out the iudge from among them, and slay all his prynces wt hym, sayeth the Lorde. Thus sayeth the Lorde: for thre and foure wyckednesses of Juda, I wil not spare him: bicause he hath
B cast asyde the lawe of the lord, & not kept his commaundementes: for why? * they would nedes be deceyued with the lyes that theyr forefathers folowed. Therfore wyl I sende a fyre into Juda, which shall consume the palaces of Jerusalem. Thus sayeth the Lorde: For thre and foure wic-
C kednesses of Israel, I wyll not spare him, bicause he hath sold the righteous for money, and the poore for shooes. They tread vpon poore mens heads, in the dust of the earth, and crooke the wayes of the meke. The sonne and the father goe to the harlot, to dishonoure thy holy name: they lye besyde euery altare, vpon clothes taken to pledge, and in the house of theyr gods they drinke ÿ wine of the oppressed. Yet destroyed I ÿ Amorite before thẽ, ÿ was as hie as the Cedre trees, & as strong as the Okes: notwithstanding I destroyed hys fruite from aboue, & his roote from vnder. Again, I brought you out of the lande of Egipt, and led you fortye yeres throughe ÿ wildernesse, ÿ ye might haue ÿ Amorytes land in possession. I raysed vp prophetes among your childrẽ, & absteiners among your yong men. Is it not so, O ye children of Israel, saith the lord? But ye gaue ÿ ab- D
steyners wyne to drinke: yea, ye commaun- Nu. vi. a, Ier. xi. b.
ded the prophetes, saying: Prophecy not. Beholde, I wyll crashe you in sunder, like as a wayne crasheth that is full of sheaues, so ÿ the swift shal not escape, neyther the strong be able to do any thing: no, the Giant shal not saue his own lyfe. The archer shal not abide, & the swift of fote shal not escape. The horsemã shal not saue his lyfe, and he that is as manly of stomacke as a Giaunt, shall in that day be fayne to runne his way naked, saith the lord.

The .iii. Chapter.

He reprouceth the house of Israell of wickednes.

Heare what the lord speaketh vnto you (O ye chyldren of Israell,) namelye vnto all the tribes, whom I brought out of Egipt, and sayd: you onely haue I excepted from all the generations of the earthe: therfore wyl I visit you in al your wyckednesses. A

De. iiii. c, xxxii. b

May twain walke together, excepte they be agreed among themselues? Doth a Lion rore in ÿ wood, except he haue a praye? Job. v. a

Or cryeth a Lions whelp oute of his den, except he haue gotten something? Doth a bird fall in a snare vpon the earth where no fouler is? Taketh a man his snare vp B
from the groũd, afore he catch somwhat? Cry they out Alarum with the trompette in ÿ city, and the people not afrayd? Commeth there any plage in a city, without it be the lordes doyng? Now doth the lorde God no maner of thing, but he telleth his secrete before vnto his seruauntes the prophetes. When a Lion roreth who wyl not be afrayd? Seing then that the Lord god hymself speaketh, who wyll not prophecy? Preach in the palaces at Asdod, and in ÿ palaces of the land of Egipt, and saye: gather you together vpon ÿ mountaynes of Samaria, so shall ye see great murther & C
violent oppression among them: for why? they regarde not the thyng that is ryght, sayeth the Lorde: they gather together euyll gotten goodes, and laye vp robbery in theyr houses. Therefore thus saieth the Lorde God. This lande shall bee troubled and besieged round about, thy strength shalbe pluckt from thee, and thy palaces robbed. Thus sayeth the Lorde, like

D like as an heardman taketh twoo legs or
a pece of an eare out of ẏ Liōs mouth. Euē
so the childrē of Israel (that dwel in Sa-
maria) hauing their couches in ẏ corner,
iiii, ki. xvi their beds at Damascus, shalbe pluckt a-
and. xvii. way. Heare & beare record in the house of
Jacob, (saith the lord god of hostes) that
when I begin to visit the wickednesse of
Israel. I wil visit ẏ altars at Bethel also:
so that the hornes of the altare shalbe bro
ken of, and fal to the groūd. As for ẏ win-
ter house and sommer house, I will smyte
them down: and the houses of ẏ yuory, yea,
and many other houses shall peryshe, and
be destroyed, saith the lord.

The. iiii. Chapter.

Against the gouernours of Samaria.

A O Heare this word ye fat kine,
ẏ be vpō the hil of Samaria:
ye that do poore men wrong
& oppresse the nedy, ye ẏ saye
to your lordes: bryng hyther,
let vs drink. Therfore ẏ lord hath sworne
by his holinesse: The dayes shall come v-
pon you, that the enemyes shall cary you
away in ships, and your posterity shall be
caryed away vpon fishers hookes. Ye shal
get you out at the gappes one after ano-
ther, euen ẏ kinges palace shall ye ouer-
throwe, to make away to escape, sayeth
Jos. xvi. a the Lord. Ye came to Bethel for to worke
iii, ki. xiii Vngraciousnesse and haue encreased your
Ose. iiii, c sinnes at Gilgall: ye broughte your sacry-
Ose, ix, c. fices in the mornyng, and your tythes
and, xii. b vnto the third day. Ye made a thankoffe-
ryng of leuen, ye promysed frewyll offe-
rynges and proclaymed them. Such lust
B had ye, O ye chyldren of Israel sayeth the
Lord God. Therfore haue I geuen you y-
dle teeth in all your cities, and scarcenes
of bread in al your palaces, yet wil ye not
turne vnto me, sayeth the lord. Whē there
Deu, xi b wer but thre monethes vnto the haruest,
& xxviii, b I withheld the rain from you: yea, I ray-
Je. xiiii. a ned vpon one citie, and not vpon another
Joel. iii. c one pece of grounde was moistured wyth
rain, & the ground ẏ I rained not vpō was
dry. Wherefore two, yea, three cities came
vnto one, to drink water, but thei wer not
satisfied: yet wil ye not turn vnto me, sai-
eth the lord. I haue smiten you wt drouth,
& blasting: and loke how many orchyards
C vineyardes, figgetrees and Olyue trees
ye had: the catterpiller hath eatē them vp.
But yet will ye not turne vnto me, saith ẏ
lord. Pestilence haue I sente among you,
as I did in Egipt: your yong men haue I
slayn with the sweard, and caused youre
horses to be taken captiue: I made ẏ stin-
king sauor of your tents, to come vp into
your nostrels. Yet wil ye not tourne vnto
me saith the lord. Some of you haue I o-
uerthrowen as I ouerthrewe Sodome
and Gomorra: so that ye were as a brand
plucte out of the fier. Yet will ye not turne D
vnto me, saith the lord. Therfore thus wil
I hādle the again, O Israel: yea euē thus
wil I hādle the. Make thee ready then to
mete thy God, O Israel. For lo, he maketh
the mountains, he ordeineth the wind, he
sheweth man what he is about to doe: he
maketh the morning and the darkenesse,
he treadeth vpon ẏ hie places of the earth
the Lord God of hostes is his name.

The. v, Chapter.

A complaint of the captiuitie of Israel.

HEare this woorde, O ye A
house of Israel: & why? I
must make this mone for
you. The virgine Israell
shal fall, & neuer rise vp a-
gain: she shalbe cast down
vpon her owne ground, &
no man shal help her vp. For thus sayth ẏ
lord god: Where as there dwelt a thousād
in one citie, there shalbe left scarce an hū-
dred therin, & wher ther dwelt an. C. ther
shal scarce ten be left, in the house of Isra-
el. Neuerthelesse thus saith the lord vnto
the house of Israel: Seke after me, and ye
shall lyue, but seke not after Bethell.

Com not at Gilgal, and go not to Ber- B
saba: for Gilgall shalbe caryed away cap-
tiue, and Bethell shall come to naughte,
Seke the Lorde that ye may liue: least ẏ
house of Joseph be brent with fier & con-
sumed, & least there be none to quēch Be-
thel. Ye turne the law to wormwood, and
cast down righteousnesse vnto ẏ ground.
Ye forsake the lorde that maketh the. vii.
starres, and the Orions, that turneth the C
night into day, and of the day he maketh
darkenesse. He calleth the waters of ẏ sea,
and poureth them oute vppon the playne
ground: the Lord is his name. He raiseth
destruction vpon the mighty people, and
bringeth down the strong hold. But they
owe hym euil wil, that reproueth them o-
penly: and whoso telleth them the playne
truthe, they abhorre hym.

Forsomuch then as ye oppresse ẏ poore
and

and robb him of his best sustenaunce:ther
fore whereas ye haue builded houses of
square stone, ye shall not dwell in them.
Maruellous pleasaunt vineyardes shall
you plant, but the wyne of them shall ye
not drinke:and why?as for the multitude
of your wickednesses, and your stout sin=
D nes, I know them right wel. Enemies at
ye of the righteous, ye take rewardes, ye
oppresse ẏ poore in iudgement. Therfore
the wise must nowe be faine to holde hys
tong, so wicked a tyme is it. Seke after ẏ
thing that is good, and not euil, so shal ye
liue:yea, the Lord God of hostes shalbe w
you, according to your own desire. Hate ẏ
euill, and loue ẏ good:set vp right againe
in the port:and (no doubt) the Lorde God
E of hostes shalbe mercifull vnto ẏ rēnaunt
of Joseph. If no (sayth ẏ Lord God, ẏ god
of hostes) there shall be mourning in all
stretes:yea, they shal say in euery strete:a=
las, alas. They shall cal the husbandman
to lamētatiō, and such as can mourne to
mourning. In all vineyardes ther shalbe
heauinesse, for I will come among you
sayth the Lord. Wo be vnto them that de=
sire the day of the Lord. Wherfore would
ye haue it? As for the day of the Lord, it
shalbe darke and not cleare. Yea, lyke as
when a man runneth from a Lyon and a
beare meteth with hym: or when he cō=
meth into the house, and leaneth his hād
F vpon the wal, a serpent byteth him. Shal
Joel.ii.a. not the day of the Lord be darke and not
Sop.i.c. cleare?shall it not be cloudy, and no shine
Esa.i.b. in it? I hate and abhorre your holy dayes
and whereas ye cense me when ye come
together, I wil not accept it. And though
ye offer me burnt offringes and meate of=
fringes, yet haue I no pleasure therin. As
for your fat thanke offringes, I wyll not
loke vpon them. Away with that noyse of
thy songes. I will not heare thy playes of
musike: but see that equitie flowe as the
water, and righteousnesse, as a mightie
G streame. O ye house of Israel, gaue ye me
Jer.vii.e. offringes and Sacrifices those.xl.yeares
Act.vii.e. lōg in the wildernesse? yet haue ye set vp
tabernacles to your Moloch, and yma=
ges of your ydols:yea and ẏ starre of your
God Rempha, figures which ye made to
worship thē. Therfore will I cause you to
be caryed away beyōde Damascus, sayth
the Lord, whose name is ẏ god of hostes.

The.vi.Chapter.

Against the Princes of Israell lyuyng in pleasures.

Wo be to ẏ proude wel= A
thy in Siō, to suche as
thinke them so sure vpō
the mount of Samaria:
which hold themselues
for the best of the world
and rule the house of
Israel, euē as they list.
Go vnto Calne, and see, and frō thēce get
you to Hemath the great citie, and so goe
down to Gath of the Philistines: be they
better at ease thā these kyngdomes, or the B
border of their land wider thā yours? ye
are taken out for ẏ euil day:euē ye that sit
in ẏ stole of wilfulnesse. Ye that lye vppon
beddes of yuery, & vse your wantonnesse,
vpō your couches:ye that eate ẏ best lam=
bes of ẏ flock, and the fattest calues of the
droue:ye that syng to ẏ lute: & in playing
of instrumētes cōpare your selues vnto
Dauid:ye that drink wyne out of goblets
and annoint your selues with ẏ best oyle
but no man is sory for Josephes hurt. Job.xxi.b.
Therfore now shal ye be ẏ first of them, ẏ Esa.v.b.
shalbe led away captiue, and ẏ lusty chere
of ẏ wilfull shall come to an end. The lord C
God hath sworne euē by hymselfe (sayth ẏ
Lord God of hostes) I hate ẏ pride of Ja=
cob, and I abhorre hys palaces: & I wyll
geue ouer the citie, with all that is therin
so that though there remayne.x.men in
one house, they shall dye. So their next
kinsfolkes and ẏ dead buryars shall take
them, and cary away their bones, and say
vnto hym, that is in ẏ innermer house: is
there yet any moe by the? And he shal an= De.viii.
swere: they are all gone, holde thy tong
(shal he say) for thei would not remember
the name of ẏ lord. Behold, ẏ lord is min=
ded to smite the great houses, so that they D
shall decay:and ẏ litle houses, that they
shal cleaue asunder. Who can runne with
horses, or plow with oxē vpō the hard roc=
kes of stone? For why, ye haue turned true
iudgemēt vnto bitternesse, & ẏ fruite of ẏ
righteousnesse into wormwood. Yea, euē
ye that reioyce in vayne thynges, ye that
say:haue not we obteined hornes in oure
own strength? Well take hede, O ye house
of Israell, sayth the Lord God of hostes: I
wyll bryng a people vpon you, which shal
trouble you from the way that goeth to=
warde Hemath vnto ẏ brooke in the me=
dow.

The.vii.Chapter.

Of the captiuitie of Israel and Juda.

 The

A The Lord God shewed me such a vision: behold, ther stode one that made Greshoppers, euen when the corne was shoting forth, after the kyng had clypte hys shepe. Now whe͂ they vndertoke to eate vp all the grene things in the land, I said: O Lord God, be merciful, I besech thee, who should els helpe vp Jacob that is brought so low? So the lord was gratious therin, and the Lord sayde: well, it shall not be. Againe, the Lord shewed me thys vision: behold, the Lord god called the fyre to punish withal, and it deuoured the great depe: yea, it consumed a
B part already. Then sayd I: O Lord God, holde thyne hande: for who shuld els help vp Jacob that is brought so low? So the Lord was merciful therin, and the Lord God sayd: well, it shal not be. Moreouer he shewed me thys vision: behold, ye Lord stode vpon a plastered wall, and a maso͂s trowell in hys hande. And the Lord sayd vnto me: Amos, what seest thou? I answe
C red a masons trowell. Then sayd the lord
iii.King. xvii.a. beholde, I will lay the trowell among my people of Israell, and wyll no more ouersee them, but the hye hylchapels of Isaac must be layd waste, & the churches of Israell made desolate: and as for the house of Jeroboam, I wyll stande vp against it with the sweard. Vpon thys sent Amasiah the Priest to Bethell vnto Jeroboam
iii.King. xviii.b. the kyng of Israell, saying: Amos maketh the house of Israell to rebell against thee, the lande can not away wyth his words. For Amos sayth: Jeroboam shall dye with the sweard, and Israell shalbe led a
Esa.xxx. b. way captiue out of their own land. And Amasiah sayd vnto Amos. Get thee he͂ce (thou that canst see so well) and flye into the lande of Juda, get thee there thy lyuing and prophecy there: and prophecy no more at Bethell, for it is the kynges chapell, and the kynges court. Amos an
D
Za.xiii.a swered, and sayd to Amasiah: As for me I am neyther Prophet, nor Prophetes son, but a keper of cattel. Now as I was breakyng down molberies, and going after ye cattell, the Lord toke me, & sayd vnto me: go thy way, and prophecy vnto my people of Israell. And therfore heare thou nowe the word of the Lord. Thou sayest: prophecy not against Israell, and speake nothyng against the house of Isaac. Wherfore thus sayth the Lord: thy wyfe shall be defiled in ye citie, thy so͂nes and daughters shalbe slayne with ye sweard, and thy iiii.Kin. xvii.c. land shalbe measured out with the lyne. Thou thy selfe shalt dye in an vncleane land, and Israel shalbe driuen out of hys own countrey.

The.viii.Chapter.

Against ye rulers of Israell. The Lord sweareth that he wyl fulfill the thinges which he hath determined against Israell.

The Lord God shewed me thys vision: and beholde, A there was a mau͂de with summer fruit. And he said Amos what seest thou? I aunswered: a maunde wt summer fruit. Then sayd the Lord vnto me: the ende commeth vpo͂ my people of Israell, I wyl nomore ouersee them. In that day shal the songes of ye temple be turned into sorow, sayth ye lord God: many dead bodyes shall lye in euery place, & be cast forth secretly. Heare thys, B
O ye that oppresse the poore, and destroy Eccl.xi. the nedy in the lande, saying: when wyll the new moneth be gone, ye we maye sell vittaile, and the Sabboth, that we may haue scarcenesse of corne to make the bushel lesse, and the sicle greater. We shal set vp false weyghtes, that we may get the poore vnder vs with their mony, and the nedy also for shoes: yea, let vs sel the chaff for corne. The Lord hath sworne against Am.vi.b. the pryde of Jacob: these workes of theirs C
wyl I neuer forget. Shall not the lande tremble, and all they that dwell therein, mourne for thys? Shal not their destruction come vpon the͂ lyke a water streame, and flow ouer them as the floud of Egipt. At the same tyme (sayth the Lord God) I Iere.xv.i. shall cause the sunn to go down at noone, and the lande to be darke in ye cleare day. Your hye feastes wyl I turne to sorowe, & your songes to mourning: I wyll bryng Tob.ii. sackecloth vpon all backes, and baldnesse vpon euery head: yea, such a mourning wyl I send them, as is made vpon an only begotte͂ sonn, and they shal haue a miserable ende. Jer.vi.a. Behold, the tyme commeth (sayth the Lord God) that I shall send an hunger into the earth, not the hunger of bread, nor the thurst of water, but an hunger to heare the word of the Lord: so that D
they shall go from the one Sea to ye other: yea, from ye north vnto the East, runnyng about to seke ye worde of the Lorde, and shal

shall not fynd it. In that tyme shall the
fayre virgins and the young men perysshe
for thyrst: yea, euē they that sweare in the
execrable calfe of Samaria and say: as
truly as thy God lyueth at Dan, and as
truly as thy god liueth at Bersaba. These
shal fall and neuer ryse vp againe.

The .ix. Chapter.

Threatninges against Israell. No man can escape the hande of God.

I Saw the Lord standing
vpon ẏ aulter, & he sayd:
smite the dore cheke, that
the posts may shake with
al. For thy couetousnesse
shal fal vpon al their hea-
des, & their posterity shal-
Psal.cxxxix. a. be slain with ẏ sweard. They shal not flye
away, ther shall not one of thē escape nor
Abdi.i.a. be deliuered. Though they wer buryed in
the hyll, my hande shall fetch them from
thence: though they clime vp to heauē, yet
shal I cast them down: though they hyde
themselues vpon the top of Carmell, yet
shall I seke them out, and bryng them
from thēce: though they crepe down from
my sight into ẏ depe of ẏ Sea, I shal com
maunde ẏ Serpēt, euē ther to byte them.
If they goe away before their enemyes
into captiuity, thē shal I commaunde the
sweard, ther to slay thē. Thus wyll I sett
B mine eyes vpon thē, for their harme and
not for their wealth. For whē ẏ Lord god
of hostes toucheth a land, it consumeth a-
way, and all they that dwell therin must
nedes mourne. And why: their destructiō
iii.Reg. shall aryse as euery streame and runne
viii.g. ouer them, as the floud in Egipt. He that
hath hys dwelling in heauē, and groun-
Amo.v.b. deth hys tabernacle in ẏ earth. He ẏ cal-
leth ẏ waters as ẏ Sea, and poureth thē
out vpon ẏ plaine grounde: hys name is ẏ
Lord. O ye childrē of Israel, ar ye not vn-
to me euē as ẏ Morians, sayth the Lord:
haue not I brought Israell out of ẏ land
Ge.x.b. of Egipt. The Philistines frō Capthor, &
C the Sirians from Cir. Beholde, ẏ eyes of ẏ
Lord are vpon ẏ realme that synneth, to
roote it cleane out of ẏ earth: Neuerthe-
Je.xxx.b. lesse, I wil not vtterly destroy the house of
Za.viii.b Iacob, sayth ẏ lord. For lo, thys I promise
Rom.ix.e though I sift ẏ house of Israell among al
nations (lyke as they vse to sift in a syue)
yet shal not ẏ smallest grauel stone fall v-
pon ẏ earth: but al ẏ wicked doers of my
people, that say: Tush ẏ plague is not so Act.xv.c.
nye, to come so hastely vpon vs: those shall Mic.iii.b
perish with ẏ sweard. At that tyme will I D
build again ẏ tabernacle of Dauid, that
is fallē down, and hedge vp hys gappes,
and loke what is brokē, I shal repayre it:
yea, I shal build it again, as it was afore
tyme, that they may possesse ẏ remnaunt of
Edom: yea, and all such people as cal vpō
my name, with them sayth the lord which
doth these things. Behold, ẏ tyme cometh
(sayth ẏ Lord) that ẏ plowmā shal ouer-
take ẏ mower, and ẏ treader of grapes
hym that soweth sede. The mountaynes
shal drop swete wyne, and ẏ hylles shalbe Joe.iii.c.
fruitfull, and I wil turn ẏ captiuity of my
people of Israel: they shall repaire ẏ wast
cities and haue thē in possession, they shal
plant vineyardes, and drynke the wyne
therof, they shal make gardēs, and enioy
the fruites of them. And I will plant thē
vpon their own grounde, so that I wyll
neuer rote them out again from their lād
which I haue geuē them, sayth the Lord
thy God.

¶ The ende of the Prophecy of Amos.

The booke of the Prophet Abdy.

The first Chapter.

Against Edom and the trust that they had in richesse.

A THys is the vision that Ezechiel.
was shewed vnto Ab- xxviii.b.
di. Thus hath the lord & xxxv.a.
god spokē vpon Edom Amo.i.c.
We haue heard of the
Lord that there is an
embassage sent amōg
the heathen: vp, let vs Jer.xlix.c
arise, and fight against thē. Behold, I wil
make thee smal among ẏ heathē, so ẏ thou
shalt be vtterly despised. The prid of thine
heart hath lift thee vp, thou that dwellest
in ẏ strong holdes of stone, and hast made
thee an hye seate. Thou sayest in thyne
heart, who shal cast me down to ẏ groūd: Amo.ix.a
But though thou wentest vp as hye as ẏ Aba.ii.b.

 Eagle,

B Eagle, & madest thy nest aboue among ẏ
starres : yet would I plucke thee downe
from thence, sayth the Lord. If the theues
and robbers came to thee by nyght, thou
takyng thy rest: should they not steale, tyll
they had inough? If the grape gatherers
came vpon thee, would they not leaue the
some grapes? But how shall they reape
Esau, and seke out hys treasures? yea the
men ẏ were sworne vnto thee, shall driue
thee out of the borders of thine own lãd.
They ẏ be now at one with thee, shall de-
ceiue thee: and ouercome thee: euen they
that eate thy bread, shall betray thee, or e-
uer thou perceiue it. Shal not I at the-
Esei.xl.c i.Cor.i.e. same tyme destroy the wyse men of Edõ,
and those ẏ haue vnderstanding from the
C mount of Esau? Thy giauntes (O The-
man) shalbe afrayd, for through ẏ slaugh-
ter, they shalbe al ouerthrowen vpon the
mount of Esau. Shame shal come vppon
thee for the malice that thou shewedst to
thy brother Jacob: yea, for euermore shalt
Ge.xxvii. f. thou perish, and that bicause of the tyme,
D when thou diddest set thy selfe againste
hym, euen when the enemies caryed a-
way hys hoste, and when the aleauntes
came in at hys portes, and cast lottes vpõ
Jerusalem, and thou thy self wast as one
of them. Thou shalt no more see the daye
of thy brother, thou shalt no more beholde
the tyme of hys captiuitie : thou shalt no
more reioyce ouer the children of Juda, in
the day of their destruction, thou shalt tri-
umphe no more in the tyme of their trou-
ble. Thou shalt no more come in at the ga
tes of my people, in the tyme of their de-
cay: thou shalt not see their misery in the
day of their fall. Thou shalt sende out no
E man against their host, in the day of their
aduersitie: neyther shalt thou stande wai
ting any more at the corners of ẏ stretes,
to murther such as are fled, or to take thẽ
prysoners, that remaine in ẏ day of their
Jere.l.c. trouble. For the day of the Lord is hard
Joel.iii.b by vpon all the heathẽ. Lyke as thou hast
done, so shalt thou be dealt withall : yea,
thou shalt be rewarded euen vpon thyne
head. For likewise as ye haue dronken v-
pon myne holy hyll, so shall all heathen
drinke continually: yea, drinke shall they
and swalow vp, so ẏ ye shalbe as thoughe
ye had neuer ben. But vpon the mounte
F Sion shal the saluatiõ be, and holinesse,
these shalbe holy, and the house of Jacob
shall possesse euen those, that had them-
a selues afore in possession. Moreouer, the
house of Jacob shalbe a fire, the house of
Joseph a flame, and the house of Esau Zach.xii.
shalbe the strawe which they shall kyndle
and consume, so ẏ nothing shalbe left of ẏ
house of Esau: ẏ Lord himselfe hath sayd
it. They of the South shal haue ẏ mount Jere.li.c.
of Esau in possession: and loke what lyeth
vpon the grounde, that shall the Philisti-
nes haue: the plaine fieldes shall Ephra-
im and Samaria possesse: and the moun-
taines of Galaad shall BenJamin haue. G
And thys host shalbe the childrens of Is-
raels prisoners. Now what so lyeth from
Canaan vnto Zareptah, & in Sepharad,
that shalbe vnder the subiection of Jeru-
salem, and the cities of ẏ south shall inhe-
rite it. Thus they that escape vpon the hil
of Sion, shal go vp to punish the mounte Zach.xi.
of Esau, and the kyngdome shalbe the b.
Lordes.

The ende of the boke of the prophecy of Abdy.

The boke of the Prophet Jonas.

The first Chapter.

Of the flight of Jonas when he was sente to preache. A tempest ariseth and casteth hym in the Sea for his disobedience.

THe word of ẏ Lord came A
vnto Jonas the sonne of iiii. king xiiii.c
Amithai, saying: arise and Jon.iii.
get thee to Niniue, that Ec.xl.
great citie: & preach vnto
them, how ẏ their wicked
nesse is come vp before Ge.xviii.
me. And Jonas made hym ready to flye b.
vnto Tharsis from ẏ presence of the lord,
and gat hym down to Joppa, where he
founde a ship ready for to go vnto Thar-
sis. So he payd hys fare, & went aboorde:
that he might go w them vnto Tharsis,
from ẏ presence of ẏ Lord. But the Lord
hurled a great wynde into ẏ Sea, & there
was a mightie tempest in ẏ Sea, so ẏ the
ship was in ieopardy of going in peces.
Thẽ ẏ mariners wer afrayd, & cryed eue-
ry mã vnto hys god: & the goods that wer
in the ship they cast into ẏ sea, to lightẽ it
of them. But Jonas gat hym vnder the
hatches, where he layd him down & slum-
bred.

B bord. So ẏ master of ẏ ship came to hym,
and sayd vnto hym: why slumbrest thou?
vp call vpon thy God: if God (happyly)
will thinke vpon vs, ẏ we perish not. And
they sayd one to another: come let vs caste
lottes, ẏ we may know, for whose cause
Josu.vii.c. we are thus troubled. And so they cast
lottes, and the lot fell vpon Jonas. Then
sayd they vnto hym: tel vs, for whose cause
at we thus troubled? what is thyne occu-
pation? whence commest ye? (and whyther
goest thou?) what countrey man art thou?
and of what nation? He answered them:
I am an Ebrue, and I feare ẏ Lord God
C of heauen, which made both the Sea and
the drye lande. Then were ẏ men excea-
dingly afrayd, and sayd vnto hym: why
diddest ẏ so? (for they knew, ẏ he was fled
from ẏ presence of ẏ Lord, bicause he had
tolde them) and sayd moreouer vnto him,
what shal we do vnto thee, ẏ the sea may
ceasse from troubling vs? (for the Sea
wrought, and was troublous:) he answe-
red them: take me, and cast me in the sea,
so shall it let you be in rest, for I wote it is
D for my sake ẏ thys great tempest is come
i,b vpon you. Neuerthelesse, the men assayed
with rowing to bryng ẏ ship to lande: but
it would not be, bicause ẏ sea wrought so,
and was so troublous against thē. Wher-
fore they cryed vnto thē Lord, and said: O
Lord let vs not perishe for thys mannes
death, neyther lay ẏ innocent bloud vnto
our charge: for thou O lord hast done, euē
as thy plesure was. So they toke Jonas
and cast hym into the Sea, and the Sea
left raging. And the men feared the Lord
exceadingly, doing Sacrifice & making
vowes vnto the Lord.

The.ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas.

A Mat.xii.a. But the Lord prepared
a great fish to swalow
vp Jonas. So was Jo-
nas in ẏ belly of ẏ fishe
three dayes and three
nightes. And Jonas
Psal.cxx.c. prayed vnto ẏ Lord his
God, out of ẏ fishes belly, and sayd: in my
trouble I called vnto ẏ lord and he heard
me: out of ẏ belly of hell, I cryed and thou
heardest my voyce. Thou haddest cast me
down depe in ẏ middest of ẏ Sea, and the
floud compassed me about: yea, al thy wa-
ues and roules of water went ouer me. B
I thought ẏ I had bene cast away out of Psa.xlii.b.
thy sight: but I wil yet again loke toward
thy holy temple. The waters compassed
me, euen to ẏ very soule: ẏ depe lay aboute
me, and ẏ wedes were wrapt about mine
head, I went down to ẏ bottom of ẏ hils,
and was barred in wt earth for euer. But
thou, O Lord my God hast brought vp my C
lyfe againe out of corruption. When my
soule fainted within me, I thought vpon the
Lord and my prayer came in vnto thee,
euen into thy holy temple. They ẏ hold of
vaine vanities, will forsake hys mercye.
But I wil do thee Sacrifice wt ẏ voyce of
thankes geuing, and wyl pay ẏ, ẏ I haue
vowed: for why saluation commeth of the
Lord. And the Lord spake vnto the fishe, D
and it cast out Jonas againe vpō the drye
lande.

The.iii. Chapter.

Jonas is sent again to Niniue. The repentaūce of the king of Niniue.

Then came ẏ word of the A Jon
Lord vnto Jonas again
saying: vp and get thee to
Niniue ẏ great citie, and
preach vnto them ẏ prea-
ching which I bad thee.
So Jonas arose & went
to Niniue at ẏ Lords commaundement.
Niniue was a great city vnto god, name-
ly of thre dayes iourney. And Jonas wēt B
to and entred into the citie, euen a dayes
iourney, and cryed, saying: there are yet
fourty dayes, and then shall Niniue be o-
uerthrowē. And ẏ people of Niniue bele- Esay.xxxvii.a.
ued God, & proclaimed fasting, & arayed
thēselues in sackcloth, as wel ẏ great as ẏ
small of them. And ẏ tidinges came vnto
the kyng of Niniue, which rose out of hys
seate, & did his apparel of, and put on sack
cloth, and sat hym down in asshes. And it
was cryed & commaunded in Niniue, by
the authoritie of ẏ kyng & hys Lordes,
saying: se ẏ neyther man nor beast, oxe, or
shepe, tast ought at al: & ẏ they neyther C
fede nor drīk water, but put on sackecloth Mat.xii.d. Luk.xi.e. Jo...
both mā & beast: & cry mightely vnto god.
Yea, se ẏ euery man turne from hys euill
way, & from ẏ wickednesse that he hath in
hand. Who can tel? god may turne and re-
pent, & cease from hys fearce wrath, that
we perish not. And when God sawe their Esdras.xxxviii.b.
workes how they turned from their wyc-

ked wayes he repented on the euil, which
he sayd he would do vnto them, and did it
not.

The.iiii. Chapter.

Jonas is reproued of God.

A Therfore Jonas was sore dis-
contēt & angry. And he pray-
ed vnto ẏ Lord, and sayd: O
lord was not thys my saying
(I pray thee) whē I was yet
in my coūtrey? Therfore I hasted rather
to flie vnto Tharsis. For I know wel yn-
Ps. lxxxvi. a, ough that thou art a merciful God, full of
Joel. ii. c. compassion, long suffring, and of great
kindenesse, and repētest whē thou shoul-
dest take punishment. And now O Lorde
iii. Kin. xix. a take my lyfe from me (I besech thee) for I
had rather dye thā lyue. Then sayd the
Lord: art thou so angry? And Jonas gat
hym out of ẏ citi, and sat down on ẏ East
syde therof: and there made hym a booth,
B and sat vnder it in ẏ shadow, til he might
see what should chaunce vnto the citie.
And the Lord God prepared a wylde
vyne, which sprange vp ouer Jonas, that
he might haue shadow aboue hys heade,
to deliuer him out of his pain. And Jonas
was exceading glad of ẏ wilde vine. But
vpō ẏ next morow against ẏ spring of the
day, the Lord ordayned a worme: which
smote ẏ wild vine, so ẏ it wythered away.
And when ẏ sunne was vp, god prepared
a feruēt East wind: and ẏ sunn bet ouer ẏ
C head of Jonas, that he faynted agayne, &
wyshed vnto his soule that he might dye,
and sayd: it is better for me to dye than to
lyue. And God sayd vnto Jonas: art thou
so angry for ẏ wild vine? And he sayd: yea
very angry am I, euen vnto the death.
And the Lord sayd: thou hast compassion
vpon a wild vine, wheron ẏ bestowedst no
D labour, nor madest it to growe, whiche
sprange vp in one night, and perished in
another. And shuld I not then haue com-
passion vpon Niniue ẏ great city, wherin
there are aboue an hūdred and .xx. thou-
sande persons, that know not their right
hande from ẏ left, besides much cattell.

The ende of the boke of the
prophecy of Jonas.

The booke of the Pro-phet Micheas.

The first Chapter.

Of the destruction of Samaria bicause of their
ydolatrye.

This is ẏ word of ẏ Lorde A
that came vnto Micheas
the Morastite in ẏ dayes
of Jothan Ahas and Je-
hezekiah kynges of Ju-
da: which was shewed
him vpon Samaria and
Jerusalem. Heare al ye people, mark this
well, O earth, and al ẏ therin is. yea, the
Lord God himselfe be witnesse among
you, euen the Lord from his holy temple.
For why? behold ẏ Lord shal go out of his
place, and come down and treade vpō the
hye thynges of ẏ earth. The mountaines
shal consume vnder hym, and ẏ valleyes
shal cleaue a sunder, like as waxe consu-
meth at ẏ fier, and as ẏ waters run down
warde. And all thys shalbe for ẏ wicked-
nesse of Jacob, and ẏ sinnes of ẏ house of
Israell. But what is ẏ wickednesse of Ja-
cob? Is not Samaria? Which are the hye
places of Juda? Is not Jerusalem? Ther B
fore I shal make Samaria an heape of
stones in ẏ field, to lay about ẏ vineyarde:
her stones shall I cast into ẏ valley, and
discouer her foundations. All her ymages
shalbe brokē down, and all her garmētes
shalbe brēt in ẏ fire, yea, all her ydols will
I destroy: for why? they are gathered out
of ẏ hyre of an whore, and into an who-
res hyre shal they be turned again: wher-
fore I wil mourne and make lamentati-
on, bare and naked will I goe, I muste
mourne lyke ẏ dragons, and take sorow,
as ẏ Estriches, for their wounde is paste
remedy. And why? It is come into Juda,
and hath touched ẏ porte of my people at
Jerusalem already. Wepe not least they
at Geth perceiue it. Thou at Bataphra, C
welter thy self in ẏ dust and asshes. Thou
that dwellest at Sephir, get thee hence w
shame. The proude shall bost no more for
very sorow: and why: her neighbour shall
take from her what she hath. The rebelli-
ous city hopeth ẏ it shal not be so euil, but
for al ẏ ẏ plague shall come from ẏ Lord,
euen into ẏ port of Jerusalem. The great
noyse of the charets shall feare them that
dwell

iiii. king. xiiii. c. dwell at Lachis, whiche is an occasion
of ẏ synne of ẏ daughter of Siō, for in thee
D came vp the wickednesses of Israel. yea,
she sent her coursers into ẏ lande of Geth.
The houses of lyes will disceiue ẏ kinges
of Israell. And as for thee (O thou that
dwellest at Moraſa) I shall brynge a pos-
sessioner vpon thee, & the plague of Isra-
ell shall reache vnto Odolla. Make thee
balde, & shaue thee bicause of thy tender
children. Make thee cleane balde as an
Eagle, for they shalbe caryed awaye cap-
tiue from thee.

The .ii. Chapter.

Threatninges against the sinnfull people.

A Woe vnto thē ẏ ymagine
to do harme, & deuise vn-
gratiousnesse vpon their
beds, to performe it in the
clere day, for their power
is against god. Whē they
iii. king. xxi. a. couet to haue lande, they
take it by violēce, they rob mē of their hou
ses. Thus they oppresse a mā for his house
and euery mā for hys heritage. Therfore,
Amo. v. b. thus sayth ẏ Lord: beholde, agaynst thys
householde haue I deuised a plage, wher
out ye shal not pluck your neckes, ye shal
no more go so proudly, for it wil be a peri-
lous tyme. In ẏ day shal thys terme be v-
sed, and a murmuring shalbe made ouer
you on this maner. We be vtterly desolate
the porcion of mi people is trāslated. Whē
B wil he part vnto vs ẏ lande, ẏ he hath ta-
Number. xxxiii. c. kē frō vs? Neuerthelesse, there shalbe no
mā to deuide thee thy porcion in ẏ cōgre-
gation of ẏ Lord. Tushe, holde your tong
(say they) it shall not fall vpō thys people:
we shal not come so to confusion, sayth the
house of Jacob. Is ẏ spirit of the Lord so
clene awaye? or is he so minded? Truth it
is my wordes are frendly vnto thē ẏ lyue
right: but my people doth ẏ contrary, ther
fore must I take part against thē, for they
take away both cote & cloke frō ẏ simple.
C Ye haue turned your selues to flight, ẏ wo
men of my people haue ye shut out from
theyr good houses, & takē away myne ex-
cellent giftes frō their childrē. Up get you
hēce for here shall ye haue no rest. Bicause
of their ydolatry, they ar corrupt, & shal mi
serably perish. If I wer a fleshly felow, &
a preacher of lyes, & told thē ẏ they might
D vt bibbing & bolling, & be dronke. O that
I wer a Prophet for thys people. But I wil
gather thee in dede, O Jacob, & dryue the
remnaunt of Israel altogether. I shal cary
thē one wt another, as a flocke in ẏ folde,
and as ẏ cattel in their stalles, ẏ they may
be disquieted of other men. Whoso brea-
keth ẏ gap, he shal go before. They shall
breake vp ẏ port, & go in & out at it. The
kyng shal go before them, and the Lord
shalbe vpon the head of them.

The .iii. Chapter.

Against the tiranny of Princes, and false Pro-
phetes.

And I sayd: heare O ye A
heades of ẏ house of Ja- De. xvii. b.
cob: and ye leaders of the Iere. v. a.
house of Israel: shuld not Psalme.
ye know, what wer law- lxxxii. a.
ful & right? But ye hate ẏ Esa. v. c.
good & loue the euill: ye
plucke of mennes skinnes, & the flesh frō
their bones: ye eate ẏ flesh of my people, &
flay of their skin: ye breake their bones,
ye chop thē in peces as it wer into a caul-
dron, & as flesh into a pot. Now the tyme Esa. i. b.
shall come, ẏ when they call vnto the lord Ez. viii. c.
he shal not heare them, but hyde hys face i. ii. et. iii. b.
from them, bicause ẏ through their own
imaginatiōs, they haue dealt so wicked-
ly. And as concerning ẏ Prophetes ẏ de- B
ceiue my people, thus ẏ lord sayth against
them. When they haue any thyng to byte Ez. xiii. d.
vpon, thē they preach ẏ all shal be wel: but
if a man put not some thing into their
mouthes, they preache of warre against
hym. Therfore your vision shalbe turned Deuter. xxviii. e.
to night, & your prophecying to darknesse.
The sunn shal go down ouer those Pro- C
phetes, and ẏ day shalbe darke vnto thē.
Thē shal ẏ vision seers be ashamed, and ẏ
sothsayers confounded: yea, they shall be
fayne al ẏ packe of thē, to stop their mou- Iere. i. e.
thes, for they haue not Gods word. As for Ez. iii. a.
me I am ful of strēgth, and of ẏ spirit of ẏ D
Lord, ful of iudgemēt & boldnesse: to shew
the house of Jacob their wickednesse, and
the house of Israell their sinne. O heare
thys ye rulers of ẏ house of Jacob, and ye
iudges of ẏ house of Israel, ye ẏ abhorre ẏ
thing that is lawfull, and wrest asyde the
thyng ẏ is streight. Ye ẏ builde vp Sion
with blood, & Jerusalē wt doing wrong. Abac. ii. b.
O ye iudges, ye geue sētēce for giftes. O Ez. xxii. b.
ye Priestes ye teach for lucre. O ye Pro- Jer. vi. b.
phetes, ye prophecy for mony, yet wil they
be takē as those ẏ hold vpō god, & say: Is

not

Je.xxvi.d not the Lord among vs? Tush, there can
Je.ix,b. no missfortune happen vs. Therfore shall
iii. King. Sion (for your sakes) be plowed lyke a
ix.b. and.xxi.a field. Jerusalem shal become an heape of
Lu.xvi. stones, and the hill of the temple shalbe
turned to an hye wood.

The.iiii.Chapter.

Of the calling of the Gentiles, and conuersion of the Jewes.

A BUt in ẏ latter daies it wil cõe
Ie,xvi, to passe, ẏ the hil of ẏ Lordes
c. house shalbe set vp hyer thã,
Esa,ii,a, any moũtaines or hilles, yea
the people shal preace vnto it
and ẏ multitude of ẏ Gẽtiles shal hast thẽ
thither, saying: Come, let vs go vp to ẏ hil
of ẏ Lord, & to ẏ house of ẏ God of Jacob:
Esa.ii,a, ẏ he may teach vs his way, and ẏ we may
Ps. cxxii. walk in hys pathes. For ẏ law shal come
a, out of Siõ & ẏ word of god frõ Jerusalem
and shall geue sentẽce among the multi-
tude of ẏ heathen, and refourme ẏ people
of farre countryes: so ẏ of their sweardes
Psa. xlix. they shall make ploughshares & sithes of
c. their speares. One people shal not lift vp
Esa.ii,a, a sweard against another: yea, they shall
Lu.xviii. no more learne to fight, but euery mã shal
b, sit vnder hys vineyarde, & vnder hys figg
Esa.xl. b. tree, and no mã to fray hym away: for the
and xlv.b mouth of ẏ Lord of hostes hath spoken it.
B Therfore wheras al ẏ people haue wal-
ked euery mã in ẏ name of hys own God,
we wil walke in ẏ name of our God for e-
Sop,iii,c uer & euer. At ẏ same tyme sayth ẏ Lorde,
wil J gather vp ẏ lame and ẏ outcastes
and such as J haue chastned, & will geue
Luk.i.e, issue vnto the lame, & make of ẏ outcastes
C a great people: & the Lord himselfe shalbe
Ge.xxxv. their kyng vpon ẏ mount Sion, frõ thys
b. tyme forth for euermore. And vnto thee
(O ẏ towre of Eder, ẏ strong holde of the
daughter Sion) vnto thee shall it come,
euẽ ẏ Lordship & kingdom of ẏ daughter
Jerusalem. Why thẽ art ẏ now so heauy?
is there no kyng in thee? are thy counsel-
lers away, ẏ thou art so payned, as a wo-
mã in her trauaill? And now (O ẏ daugh-
Mic. i. b. ter Siõ) be sory, let it greue the as a wife
D labouring wt childe: for now must ẏ get
thee out of ẏ citie, & dwel vpõ ẏ plain field,
yea, vnto Babilon shalt ẏ goe, there shalte
thou be deliuered, and there ẏ Lord shall
loose thee from ẏ hande of thine enemies.
Now also are ther many people gathered
together against thee, saying: what Siõ
Esa,xiiii, is cursed, we shall see our luste vppon her.
a. But they know not the thoughtes of the
Lord, they vnderstande not hys counsell
that shal gather them together as ẏ shea-
nes in the barne. Therfore get thee vp, O
thou daughter Sion, and thresh oute the
corne. For J wyll make thy horne yron, &
thy clawes brasse, that thou maiest grind
many people: their goods shalt thou ap-
propriate vnto the Lorde, and their sub-
stance vnto the ruler of the whole world.

The.v.Chapter.

Of the destruction of Jerusalem.

AFter that shalt thou be A
robbed thy selfe, O ẏ rob-
bers daughter: they shall
lay siege against vs, and
smyte the iudge of Israel
with a rodd vpon ẏ cheke
And ẏ Bethleem Ephra- Math.ii.a
ta, art litle among the thousandes of Ju- Joh.vii,
da. Out of thee shall come vnto me, which e.
shalbe ẏ gouernour in Israel: whose out-
going hath ben from the beginning and
from euerlasting. In the meane whyle he
plageth them for a season vntyll ẏ tyme
that she (which shal beare) haue borne: the
shal the remnaunt of hys brethren be cõ-
uerted vnto the childrẽ of Israell. He shal
stande fast and geue fode in the strength Ezechiel.
of the Lord, and in the victory of the name xxxiiii,d.
of the Lord hys God: and when they be cõ- John.x.a
uerted, he shalbe magnified vnto the fur- Rom.xi.
thermost partes of the world. Then shall B
there be peace, so that the Assirian maye
come into your lande, and treade in your
houses. We shal bring vp.vii. shepheardes
and.viii. Prynces vpon them: these shall
subdue the lande of Assur, with ẏ sweard,
and the lande of Nimrodd with their na-
ked weapons. Thus shal he deliuer vs frõ Gen.x.
the Assirian, whẽ he commeth within our Sophon.iii.
land, and setteth hys fote within our bor-
ders. And the remnaunt of Jacob shalbe
among the multitude of people, as ẏ dew
of the Lord, and as the droppes vpon the
grasse, that taryeth for no man, and way-
teth for no body. Yea, the residue of Jacob C
shalbe among the Gentiles, and the mul- psal.cx.a
titude of people as the Lyon among the
beastes of the wood and as the Lyons
whelpe among a flocke of shepe: whyche
(when he goeth through) treadeth down
teareth in pieces and there is no mã that
can help. Thyne hande shalbe lift vp vpõ
thyne enemies, and al thyne aduersaries D
shal perish. The time shal come also, sayth
the Lord, that J wil take thy horses from
thee, and destroy thy charettes. J wyll De.xvii.
breake down the cities of thy lande, and b,
ouer-

ouerthrow al thy strōg holdes. All witchcraftes wil I rote out of thyne hand, ther shal no moe sothsayinges be within thee. Thine ydols and thine ymages wil I destroy out of thee: so yͭ thou shalt no more bow thy selfe vnto the workes of thyne own handes. Thy groues wyll I plucke vp by the rotes, and breake down the cities. Thus wil I be auenged also, vpon all the heathen that will not heare.

The.vi. Chapter.

An exhortation to heare the iudgement against Israell being vnkind. What maner of Sacrifices do please God.

A Hearken now what the Lord sayth: vp reproue yͤ mountaines, and let the hilles heare thy voyce. O heare yͤ punishment of the Lorde, ye mountaynes, and ye mightie foundations of yͤ earth: for the Lord wyll reproue hys people, and reason with Israell. O my people, what haue I done vnto thee: or wherin haue I hurt thee: geue me aunswere.

B Bicause I brought thee from the land of Egipt, and deliuered thee out of the house of bondage. Bicause I made Moses, Aaron, and Miriam to leade thee: Remember (O my people) what Balach the kyng of Moab had ymagined against the, and what aunswere that Balaam the sonne of Beor gaue hym, frō Sethim vnto Galgall, that ye may know the louing kindnesses of the Lord. What acceptable thing shall I offer vnto the Lord: shall I bowe my knee to the hye God: Shall I come before hym wyth burnt offeringes, and with calues of a yere olde: Hath the Lord a pleasure in many thousande rammes,

C or innumerable streames of oyle: Or shal I geue my first borne for myne offences, and the fruite of my body for the synne of my soule: I wil shew thee, O mā, what is good, and what the lord requireth of thee namely to do right, to haue pleasure in louing kindnesse, to be lowly, and to walke with thy God. The Lordes voyce cryeth vnto the citie, and the man that shalbe saued cōsidereth thy name (O Lord.) Hearken what is your rodd, and heare hym yͭ warneth you. Should I not be displeased for the vnrighteous good in the houses of the wicked, and bicause the measure is minished: Or should I iustifie the false balances, and the bagge of deceitfull weightes among those that be full of ryches vnrighteously gotten: where the cytizens deale with falsehead, speake lyes, and haue disceitfull tonges in their mouthes:

D Therfore I wil take in hand to punish thee and to make thee desolate, bicause of thy synnes. Thou shalt eate, and not haue ynough: yea, thou shalt bryng thy self down. Thou shalt flee, but not escape: and those that thou wouldest saue, will I deliuer to the sweard. Thou shalt sow, but not reape, thou shalt presse out oliues, but oyle shalt thou not haue to anoint thy selfe withall: thou shalte treade out swete must, but shalt drinke no wine. Ye kepe the ordinaunces of Amri, and all the customes of the house of Ahab: ye folow their pleasures, therfore will I make thee wast, and cause thy inhabiters to bee abhorred, O my people: & thus shalt thou beare thyne own shame.

(Margin: Ela.i.b. Le.xix.g. Deuter.xxv.b. Pro.xx.b Eze.xlv.b — Luc.xxvi b. Ose.iiii b Agge.i.a De.xxviii.c. iiii.Reg.xvi.c.)

The.vii.Chapter.

A complaint of the litle nūber of the righteous. Against the truth ought we not to holde with oure greatest frendes.

A Woe is me: I am become as one that goeth a gleaning in yͤ haruest. There are no more grapes to eate yet woulde I fayne (with all my heart) haue of the best fruite. Ther is not a Godly man vpon earth, there is not one righteous among men, They labour all to shed bloud and euery man hunteth hys brother to death yet they say they doe well, when they do euill. As the Prynce will, so sayth the iudge, that he may dooe hym a pleasure againe. The great man speaketh what hys heart desireth: and the hearers alow hym. The best of them is but as a thistle, and the most righteous of them, is but as a bryer in the hedge. But when the day of thy preachers commeth, that thou shalt be visited, then shal they be wasted away. Let no man beleue his frēd nor put hys confidence in hys brother.

B Kepe the port of thy mouth from her that lyeth in thy bosome, for the sonne shall put hys father to dishonoure, the daughter shall ryse against her mother, the daughter in lawe againste her mother in lawe: and a mannes foes shalbe euen they of hys owne household. Neuerthelesse I wyll loke vp vnto the LORD, I

(Margin: Ro.iii.b. Iere.ix.b. Mat.x.c De.xiii.b. i.Reg.iii b Ps.xxxvii c.liiii.b.)

wyl paciētly abyde God my Sauiour:my
God shal heare me : O ỹ enemy of myne
Pr.xvii.a reioyce not at my fall,for I shall get vp a-
gayn:and though I sit in darkenesse, yet
the Lord is my lyght. I wyl beare ỹ pu-
nyshmēt of ỹ Lord(for why, I haue offē-
ded hym)tyll he syt in iudgemēt vpon my
cause,and se that I haue ryght. He wyll
C bryng me forth to the light, and I shall
iiii.King see hys righteousnesse.She that is mine
xix.a. enemy shal loke vpon it and be confoun-
ded,which now sayth : where is thy Lord
God?Myne eyes shall beholde her when
she shall be troden down as the clay in ỹ
Amo,ix,c stretes.The tyme wyl come,ỹ thy grapes
shall be made vp,and the law shall go a-
broade?and at that tyme shall they come
vnto thee from Assur vnto ỹ strong cities,
and from ỹ strong cities vnto the ryuer:
from the one Sea to the other,from ỹ one
mountayne to ỹ other.Notwithstanding,
the lande must be wasted bicause of them
that dwel therin,and for ỹ fruites of their
own imaginatiōs.Therfore fede thy peo-
ple with thy rodd,the flocke of thyne heri
tage which dwell desolate in the wood:ỹ
they may be fedd vpon the mount of Car-
mell.Basan,and Galaad, as afore tyme.
Meruelous thinges wyll I shewe them,
Ex.xiiii,a lyke as when they came out of Egipt.
D Thys shal the heathen see, & be ashamed
Iob, for all their power,so that they shall laye
xxxix,d, their hande vpon their mouth, and stopp
their eares.They shal licke the duste lyke
a serpent,and as the wormes of ỹ earth,
that tremble in their holes. They shalbe
Ge,iii,c, afrayd of the Lord our God,and they shal
feare thee. Where is there such a God as
thou?that pardonest wickednesse, and for
geuest the offences of the remnaunte of
thyne herytage?He kepeth not hys wrath
for euer: and why? hys delyte is to haue
compassion:he shal turne againe, and be
mercifull to vs:he shal put down our wic-
kednesses and cast al our sinnes into the
Ier.ix.d. bottome of the Sea.Thou shalt kepe thy
truth with Iacob, & thy mercy for Abra-
ham,lyke as thou hast sworne vnto oure
fathers long ago.

The ende of the prophecy
of Micheas.

The boke of the Prophet Nahum.

The first Chapter.

Of the destruction of Niniue and of the deliueraunce of Israell.

This is the heauy bur-
then of Niniue which
Nahum of Elchos did
wryte as he sawe it.
The Lord is a gelous
god,and a taker of vē
geaunce is the Lord,
and wrothfull. The
Lord taketh vengeaunce of hys enemies
and reserueth displeasure for hys aduer-
saries.The Lorde suffereth long, he is of
great power,and so innocent,ỹ he leaueth
no man faultlesse before hym.The Lorde
goeth forth in tempest and stormy wether
the cloudes are the dust of hys fete. Whē
he reproueth the Sea,he drieth it vp,and
turneth the floudes to dry lande. Basan
is desolate,Charmell and the pleasure of
Libanus wasteth away. The moūtaines
tremble for hym,ỹ hilles consume. At the
syght of him,ỹ earth quaketh:yea ỹ whole
world,and al that dwell therin.Who may B
endure before hys wrath?Or who is able
to abide hys grimme displeasure?Hys an
ger taketh on lyke fier:and the hard roc-
kes are clouen in sonder before hym. Full
gratious is the Lord, and a strong holde
in the tyme of trouble,he knoweth them
that put their trust in hym : when ỹ floud
runneth ouer,and destroyeth the place,&
when the darkenesse followeth styll vpon
hys enemies.What doe ye ymagine then
against the Lord on thys maner?(Tush,
when he hath once made an ende , there C
shall come no more trouble.)For lyke as
the thornes that sticke together,and as ỹ
dry straw:so shal the dronkardes be con-
sumed together, euen when they be full.
There come out of thee, such as imagyne
mischiefe:and geue vngratious counsell
against ỹ Lord.Therfore thus sayth the
Lord:let thē be as wel prepared,yea,& as
many as they can,yet shal they be hewen
down,& passe a way.And as for thee,I wil
vexe thee,but not vtterly destroy the.And
now wil I breake his rodd frō thy backe, D
and burst thy bondes in sunder. But the
Lord hath geuen a cōmaundemēt concer-
ning

ning thee, that there shall come no more
sede of thy name. The carued and casten
ymages will I roote out of the house of
Esa.lii.c. thy God. Thy graue shall I prepare for
thee, and thou shalt be confounded.

The.ii Chapter.

He describeth the victory of ẏ Chaldees against
the Niniuites.

I
Esa.lii.a Beholde, vpon ẏ mountaines
Rom.x.c. come the fete of hym, ẏ brin-
geth good tidinges & prea-
cheth peace. O Juda, kepe
thy holy dayes, perfourme
thy promises: for Beliall shall come no
more in thee, he is vtterly roted out. The
scaterer shal come vp against thee, & lay
siege to the castell. Loke thou well to the
stretes, make thy loynes strong, arme thy
selfe with all thy might: for ẏ lord shal re-
store again ẏ glory of Jacob, like as ẏ glo
ry of Israell. The destroyers haue broké
them down, and marred ẏ vinebraúches.
The shield of hys giaunts glistreth, hys
men of warre are clothed in purple. Hys
charets are as fier when he maketh hym
forwarde: and hys speare shaftes are so-
ked in venome. The charets rolle vpon ẏ
stretes, and welter in the hye waies. They
B are to loke vpon like cressets of fyer, and
go swiftly as ẏ lightning. When he doth
but warne hys giauntes, they fal in their
aray, and hastyly they clime vp ẏ walles:
yea, ẏ engines of ẏ warr are prepared al-
ready. The water portes shalbe opened,
and ẏ kynges palace shal fal. The Quene
her selfe shalbe led away captiue, and her
gentle wemen shal mourne as the doues
and grone within their heartes.
Tob.xiiii
b. Niniue is like a poole full of water;
Sop.ii.a but thé shal they be fayne to flee. Stande
stande, (shal they cry) and there shall not
one turne back. Away with ẏ siluer away
with ẏ gold, for here is no end of treasure.
Ther shalbe a multitude of all maner of
costly ornamentes. Thus must she be
spoiled, emptied, and cleane stripped out:
that their heartes may be melted away,
their knees tremble, all their loynes bé
weake and their faces blacke as a pot.
Where is now ẏ dwelling of ẏ Lions, and
the pasture of ẏ Lyons whelpes: wher the
Lió and ẏ Lionesse went with ẏ whelpes,
C and no man frayd them awaye: But the
Lyós spoyled ynough for hys yoúg ones,
and deuoured for his Lionesse: he fylled
his dennes with his pray, and his dwel-
ling place with that he had rauished. Be-
hold, I will vpon thee, sayth the Lorde of
hostes, and wil set fier vpon thy charrets
that they shal smoke withal, and ẏ sweard
shall deuoure the young Lions. I wyll
make an end of thy spoyling from out of ẏ
earth, and the voyce of thy messágers shal
no more be heard.

The.iii.Chapter.

Of the fall of Niniue.

Wo to ẏ bloudthirstye I
city, which is all full Ez.xxiiii.c
of lyes and robbery, & Aba.ii.b.
wil not leaue of from
rauishing. There a
mä may heare scour-
ging, rushing, ẏ noise
of ẏ wheles, ẏ crying
of ẏ horses, and ẏ rolling of the charrets.
There the horsemen get vp with naked
swerdes, and glistring speares: there ly-
eth a multitude slain, & a great heape of
dead bodies: ther is no end of dead corses
yea, men fall vpon their bodies. And that
for ẏ great and manifold whoredom, of the
fayre & beautifull harlot, which is a mai-
stres of witchcraft: yea, and selleth the peo
ple thorow her whoredom, & ẏ nations tho
row her witchcraft. Beholde, I will vppon B
thee (sayth ẏ Lord of hostes) & wyl pul thy Es.xlvii.
a.
clothes ouer thy head, that I may shewe Ez.xvi.d.
thy nakednesse among the heathen, and
thy shame among ẏ kingdomes. I wyll
cast durt vpon thee, to make the be abhor-
red, & a gasing stocke: yea, al they ẏ looke
vpon thee, shal start backe, & say: Niniue
is destroyed. Who wil haue pity vpó thee?
where shal I seke one to cóforte thee? Art
thou better than ẏ great city of Alexádria Ez.xxx.c.
that lay in ẏ waters, & had ẏ waters roúd
about it? which was strongly fenced and
walled with ẏ Sea? Ethiopia and Egipt
were her strength and ẏ exceading great
aboue measure. Aphrica & Libia wer her
helpers, yet was she driuen away, and
brought into captiuity: her young childré
were smitten down at the head of euerye
strete, ẏ lottes were cast for the most aun-
cient men in her, and al her mightye men
were bounde in chaines.
Euen so shalt thou also be dronken, &
hyde thy selfe, and seke some help against C
thine enemy. All thy strong cities shalbe
like figtrees with ripe figges: which whé
a man

a man shaketh, they shal fal into the mouth of the eater. Behold, thy people win thee, are but wemen, ẏ portes of thy land shal be opened vnto thine enemies, & the fier shall deuoure thy bars. Draw water now
Esa, x, a, against ẏ be besieged, make vp thy strong
xxxi. and holdes, go into the clay, temper ẏ morter,
xxxi, b, make strong brycke: yet the fire shall con-
Zac. x. b, sume thee, the sweard shall destroy thee:
yea, as the locustes doth, so shal it eate the vp. It shall fall heauyly vpon thee as the locustes: yea right heauyly shall it fall vpon thee, euen as the grashoppers. Thy marchaūtes haue ben numbred with the starres of heauen, but nowe shall they sprede abrode as the locustes, and flye theyr way. Thy Lordes are as the grashoppers, and thy captaines as the multitude of grashoppers: which when they be colde, remaine in the hedges: but whē the Sunne is vp they flee away, and no man can tel where they are become. Thy shepheardes are a slepe (O kyng of Assur) thy worthyes are layed down, thy people is scatered abroade vppon the mountaines, and no man gathereth them together agayne. Thy wounde can not be hyd, thy plague is so sore. All they that heare thys of thee, shall clap their handes ouer thee. For what is he, to whom thou hast not alway ben doing hurt.

¶ The ende of the Prophecy of Nahum.

The booke of the Prophet Abacuc.

The first Chapter.

A complaint against Israell.

Thys is ẏ heauy burthē I
which ẏ prophet Abacuc, Psal. [illegible]
did see. O Lorde, Job. [illegible]
how long shall I crye,
and ẏ wilt not heare?
How long shal I com-
plaine vnto thee, suffe-
ring wrong, and thou Ier. [illegible]
wilt not helpe? Why lettest ẏ me see werinesse and labour? Tyranny and violence
are before me, power ouergoeth righte:
for ẏ law is torne in pieces, and there can B
not right iudgement go forth. And why?
the vngodly is more set by than ẏ righte-
ous: thys is the cause ẏ wrong iudgemēte Act. [illegible]
procedeth. Beholde among the heathen,
and loke well, wonder at it, and be aba-
shed: for I wyll do a thyng in your tyme
which though it be tolde you, ye shall not Deut.
beleue. For lo, I wil raise vp ẏ Chaldees, [illegible]
that bitter and swift people which shal go
as wyde as the land is, to take possession
of dwelling places, that be not their own.
A grimme & boysterous people is it, these
shal sit in iudgement, and punish. Their
horses are swifter than the cattes of the
mountaine, and byte sorer than ẏ wolues
in the euening. Their horsemen come by
great heapes from farr, they flie hastily to [illegible]
deuoure as the Eagle. They come all to C
spoyle, out of them commeth an eastwind
which bloweth & gathereth their captiues, like as the sande. They shal mocke ẏ
kynges, and laugh the Prynces to scorne
They shall not set by any strong holde,
for they shall lay ordinaunce agaynst it,
and take it. Then shall they take a freshe
courage

couragë vnto them, to go forth and to doe
more euill, and so ascribe the power vnto
their God. But thou, O Lorde my God:
Ch.i.c. my holy one, thou art from ẏ beginning,
therfore shall we not dye. O Lorde, thou
i. Pet. hast ordayned them for a punishmēt, and
set them to reproue the mightie. Thyne
eyes are cleane, thou mayst not see euill,
thou canst not beholde the thyng that is
D wycked. Wherfore then doest thou loke
vpon the vngodly, and holdest thy tonge
when the wycked deuoureth the mã that
is better than hymselfe? Thou makest mē
as the fish in the Sea, and lyke as ẏ cre-
pyng beastes, ẏ haue no guide: they take
vp all wt their angle, they catch it in their
net, and gather it in their yarne: whereof
they reioyce and are glad. Therfore offer
they vnto their net and do Sacrifice vnto
their yarne, bicause ẏ thorow it, their por
tion is become so fat, and their meate so
plenteous. Wherfore, they cast out their
net againe, and neuer ceasse to slaye the
people.

The.ii.Chapter.

Of the vision of the Prophet. Against pollyng, couetousnesse, and Idolatrie.

I Stode vpon my watch, and
set me vpon my bulwarke,
to loke & see what he would
say vnto me, and what aun-
swere I should geue hym ẏ
reproued me. But the Lorde
aunswered me and sayd: wryte the vision
playnly vpon thy tables, ẏ whoso com-
meth by, may reade it, for the vision is yet
farre of for a tyme, but at the last it shall
Heb.x.b. come to passe, and not fayle. And though
he tary, yet wayte thou for hym, for in ve-
ry dede he will come, and not be slacke.
Behold, the vnrighteous thynketh hym
selfe in sauegarde, as in a strong holde:
Rom.i.b. but the iuste shall lyue by hys fayth. Lyke
Gal.iii.b. as the wyne disceaueth the dronkarde,
Heb.x.b. euen so the proude shal fayle, and not en-
B dure. He openeth hys desire wyde vp as
the hell, and is as vnsaciable as death. Al
heathē gathereth he to hym, and heapeth
vnto hym all people.
But shall not all these take vp a pro-
uerbe against hym, and mocke hym wyth
a byeworde and say? Woe vnto hym that
heapeth vp other mennes goodes. Howe
long wyll he lade hymselfe wt thicke clay,
O how sodenly wyll they stande vp, that
shal bite, and awake, that shall teare thee Abdy.i.c.
in pieces? yea, thou shalt be their pray. Se-
ing thou hast spoiled many heathen: ther-
fore shal the remnaũt of the people spoile
thee: bicause of mennes bloud, and for the
wrong done in the lande, in the citie, and
vnto al them that dwell therin. Esa.v.b.
Woe vnto hym, that couetously gathe- Act.i.c.
reth euill gotten goods into hys house, ẏ C
he may set hys nest on hye, to escape from
the power of missfortune. Thou hast deui-
sed the shame of thine own house, for thou
hast slain to much people, and hast wilful- Lu.xix.d
ly offended: so that the very stones of the
wall shal cry out of it, and the timber that
lyeth betwixt the ioyntes of the building,
shall aunswere.
Woe vnto hym that buildeth the town Ezechiel,
with bloud, and maintaineth the citie wt xxiii.a.
vnrighteousnesse. Shall not the Lord of Naũ.iii.a.
hostes bring thys to passe, ẏ ẏ labourers Mic.iii.c.
of the people shalbe brent with a great fi-
er, and ẏ the thing wherupon the people
haue weried themselues, shalbe lost. For Ex.xv.c.
the earth shalbe full of knowlege of the Nu.xiiii.
Lordes honor, lyke as the waters that co e.
uer the Sea. Esa.xi.c.
Woe be vnto hym ẏ geueth hys neigh- D
bour drinke, putting in gall, and making
hym dronken, ẏ he may see hys priuities. Gen.ix.d
Therfore with shame shalt thou be filled,
in steade of honor. Drynk thou also, tyll
thou slumber withall: for the cupp of the
Lordes right hand shall compasse thee a-
bout, and shameful spuing in steade of thy
worship. For ẏ wrong ẏ thou hast done in Iere.l.e.
Libanus shal ouerwhelme thee, and the Abdi.i.c.
wylde beastes shal make thee afrayd, bi-
cause of mennes bloud, and for the wrõg
done in the land, in the citie, and vnto all
such as dwell therin.
What helpe then wyll the ymage doe,
whom the workmã hath fashioned? Or ẏ
vain cast ymage? wherin bicause ẏ craftes
mã putteth hys trust, therfore maketh he
dumme ydols. Woe vnto hym ẏ sayth to a
piece of wood, aryse: and to a dumm stone
stande vp: for what instruction may suche Psa.xl.a.
one geue? Behold, it is layed ouer wt gold
and siluer, and there is no breath in it.
But the Lorde in hys holy temple is he,
whom all the world should feare.

The.iii.Chapter.

A prayer of the Prophet Abacuc for the ignorance.

O Lord

A O Lord whē I heard speake
of the, I was afrayd. The
work that ÿ hast taken in
hād shalt thou perfourme
in hys tyme, O Lord: and
whē thy tyme commeth, ÿ
shalt declare it. In thy ve
ry wrath thou thinkest vpon mercy. God
commeth from The mā, and the holy one
from the mount of Pharan. Selah. Hys
glory couereth ÿ heauens, and ÿ earth is
full of hys prayse. Hys shine is as ÿ sunne
and beames of light go out of hys hands:
there is hys power hyd. Destructiō goeth
before him and a pestilēt sickenesse goeth
Amo. ix, a from hys fete. He stādeth and measureth
B the earth. He loketh, and ÿ people cōsume
away, ÿ mountaines of ÿ world fal down
to poulder, and ÿ hilles are faine to bow
themselues, for hys goinges are euerla-
sting and sure. I saw that ÿ pauillions of
the Morians and ÿ tētes of ÿ land of Ma
dian were vexed for werinesse. Wast thou
not angry, O Lord in ÿ waters? was not
thy wrath in ÿ floudes, & thy displeasure
in ÿ Sea? yes, whē thou sattest vppon thy
horse, and whē thy charets had ÿ victory.
Ge. xlvi, c Thou shewedst thy bow openly, lyke as ÿ
hadst promysed with an oth vnto the tri-
bes. Selah. Thou diddest deuide the wa-
ters of the earth. When the mountaines
saw thee, they wer afrayd, ÿ water streme
went away, ÿ depe made a noise at ÿ lif-
C ting vp of thine hand. The sunn & moone
Iosu. x, c. remained still in their habitation: thine
arowes wēt out glistering and thy spea-
res as ÿ shine of ÿ lightning. Thou tro-
dest down ÿ land in thyne anger, & dydst
Ios. xi. a. thresh the heathē in thy displeasure. Thou
camest forth to helpe thy people, to helpe
thyne annointed. Thou smotest down the
head of ÿ house of ÿ vngodly, and discoue
redst hys foundations, euē vnto the neck
of hym. Selah.

Thou didst strike thorow wͭ hys scepter
the heades of hys playne people, whiche
come as a stormy wynde to scater me a-
brode, and are glad whē they may eate vp
the poore secretly. Thou makest a waye
for thyne horses in ÿ sea, euē in ÿ middest
of great waters. Whē I heare this, my bo
dy is vexed, my lyppes tremble at ÿ voyce
therof, my bones corrupt, I am afrayde
where I stande. O that I might rest in ÿ
day of trouble, that I mighte go vp vnto
our people, which are already prepared.
For ÿ figg trees shall not be grene, and ÿ
vines shall beare no fruite. The labour of
the oliue shalbe but lost, and ÿ lande shall
bryng no corne ÿ shepe shalbe takē out of
the folde, and there shalbe no cattel in the
stalles. But as for me, I wyll be glad in ÿ
Lord, and wyll reioyce in God my Sau-
our. The Lord God is my strēgth, he shall
make my fete, as the fete of hartes: and he
which geueth the victory shall bryng me Psal.
to my hye places, singing vppon my b.
Psalmes.

The ende of the Prophecy of Abacuc.

The booke of the Prophet Sophony.

The first Chapter.

Threatninges against Iuda and Ierusalem, be-
cause of their ydolatry.

THys is ÿ word of ÿ Lord, A
which came vnto Sopho
ny, ÿ sonne of Chusy, the iiii. king
sonne of Gedolia: ÿ sonne xxi. a.
of Amariah, the sonne of i. xxii. a.
Hezekiah, in ÿ tyme of Io iiii. Par.
siah, the sonn of Ammon xxii. b.
kyng of Iuda. I wil gather vp al thinges
in ÿ land, (sayth the Lord) I will gather
vp man and beast: I wil gather vp ÿ fou-
les in ÿ ayre, and ÿ fish in the sea, (to the
great decay of ÿ wycked) and wyll vtterly
destroy ÿ mē out of the land, sayth ÿ Lord,
I will stretch out mine hande vpon Iu- B
da, and vpon all such as dwell at Ierusa-
lem.

Thus wil I roote out ÿ remnaunt of
Baal from thys place, and ÿ names of the iiii. king
Remurins and Priestes: yea, and such as xxi. and
vpō their house toppes worship and bow xxiii. i
themselues vnto ÿ hoste of heauē whyche De. xviii
sweare by ÿ Lord, and by their Malchom Iere. ii.
also: which start back from the Lord, and
neyther seke after ÿ lord, nor regard him.
Be still at ÿ presence of ÿ Lord God, for ÿ Zach. ii.
day of ÿ Lord is at hand: yea, ÿ Lord hath
prepared a slaine offering, and called hys
gestes therto. And thus shall it happen
in the day of the Lordes slaine offering. ii. king
I will visite the Prynces the kynges xxvii. b.
children: and all such as weare straunge Ieremy
clothing. In the same daye also wyll xxxix. b.
I vysyte all those that treade ouer the
threshold

thresholde so proudly, which fil their lords
house with robbery and falsehead. At the
same tyme (sayth the Lorde) there shalbe
heard a great cry from the fish port, and
Ezech.iii an howlyng frō yͤ other port, and a greate
a. murther from the hilles. Howle ye that
dwell in the mill, for al yͤ marchaunt peo-
ple are gone: and al they that were laden
with siluer, are roted out. At the same time
wyl I seke thorow Jerusalem with lan-
ternes, and visite thē that cōtinue in their
dregges, and say in their hearts: tush, the
Jere.v.c. Lord wil do neyther good nor euil. Their
Deuter. goods shall be spoyled, and their houses
xxviii.c. layed waste: they shall builde houses, and
Ezech.xxviii.c not dwell in them, they shal plant vine-
Amo.v.c, yardes, but not drynke the wyne therof.
For the great day of yͤ Lord is at hand, it
D is hard by and cōmeth on a pace. Horri-
Joel.ii.a. ble is the tidinges of the Lordes day, thē
shall the Gyaunt cry out: for that day is a
day of wrath, a day of trouble and heaui-
nesse, a day of vtter destructiō and misery,
a darke and gloming day, a cloudy and
stormy day, a day of the noyse of trompets
and shawmes, against the strong cities &
hye towers. I wyll bryng the people into
such vexatiō, that they shall go about like
blind mē, bicause they haue sinned agaist
the Lord. Their bloud shalbe shed as the
dust, and their bodies as yͤ mier. Neither
Ez.vii.c, their siluer nor their golde shalbe able to
deliuer them in that wrathfull day of the
Lord, but the whole land shalbe cōsumed
thorow the fyre of hys gelousy: for he shal
Sop.iii.b soone make cleane ryddaunce of al them
that dwell in the lande.

The. ii. Chapter.

He moueth to returne to god, prophecying vn-
to the one, destruction, and to the other deliue-
raunce.

A Examine your selues and
search O thou natiō, that
hast no desire to the lawe,
or yͤ thing goe forth that
god hath cōcluded, and or
yͤ tyme come wherin mā
shal passe away as yͤ dust,
or the fearefull wrath of the Lorde come
vpon you: yea, or the day of the Lords sore
displeasure come vpon you. Seke the lord
all ye meke hearted vpon earth, ye that
worke after hys iudgement: seke righte-
ousnesse, seke lowlinesse, that ye may be
defended in the wrathfull day of yͤ Lord: iiii, Re. in.
for Gaza shal be destroyed and Ascalon xx, a,
shalbe layed waste. They shall cast out John. iii,
Asdod at the none day, and Accaron shal- a,
be pluct vp by the rootes. Wo vnto you yͤ Esa.xiiii,
dwell vpon the Sea coast, ye murtherous c,
people: the word of the Lord shal come v- Je.xlvi,a
pon you. O Canaan, thou lande of yͤ Phi- Ez.xxv,c,
listines, I wyll destroy thee, so that there B
shall no man dwell in thee any more: and
as for the Sea coast, it shalbe heardmēs
cotages and shepefoldes: yea, it shall be a
portion for such as remaine of the house
of Juda, to fede therupon. In the houses
of Ascalon shall they rest towarde night:
for the Lord their God shall visit thē, and
turne away their captiuity. I haue heard
the despite of Moab, & the blasphemies Esa, xv,
of the childrē of Ammon, how they haue xvi. c,
shamefully intreated my people, & mag- Jeremy,
nified themselues win yͤ borders of their xlviii. a.
land. Therfore, as truly as I lyue (sayth yͤ Ez, xxv, b
Lord of hostes the God of Israell) Moab C
shalbe as Sodome, and Ammon as Go-
morra: euē dry thornē hedges, salt pittes,
and a perpetuall wildernesse: the residue
of my folke shal spoyle them, the remnaūt
of my people shal haue them in possession
Thys shall happen vnto them for their Zac, ii, b
pryde, bicause they haue dealt so shame-
fully with the Lord of hostes people, and
magnified themselues aboue them. The
Lord shalbe grimm vpon them, & destroy
al the goddes in the land. And al the Iles Esa, ii, c,
of the heathē shal worship hym, euery mā
in hys place.
Ye Morians also shal perish with my D
sweard: yea, he shal stretch out hys hande Tob, xiiii
ouer the north, and destroy Assur. As for c.
Niniue, he shal make it desolate, dry and
wast. The flockes and al the beasts of the
people, shal lye in the middest of it: Pelly-
canes and storkes shall abyde in yͤ vpper
postes of it, foules shal sing in the windo-
wes, and rauens shal sit vpon the balkes,
for yͤ borders of Cedre shalbe riuen down
Thys is the proude and carelesse citie, yͤ
sayd in her heart. I am, and there is els iiii, Reg,
none. O how is she made so wast, that the xix, a,
beastes lye therin: Whoso goeth by, moc- Esa, xlvii
keth her, and pointeth at her with hys b.
fynger.

The. iii. Chapter.

Against the gouernoures of Jerusalem, of the
calling of al the Gentiles. A comfort to the remnaunte
of Israell.

A Woe to that abhominable, filthy and cruel citie: which will not heare nor be refourmed. Her trust is not in the Lord, neyther wyll she holde her to her God. Her rulers within her, are as roring Lios: her iudges are as wolues in ẏ euening, which leaue nothing behinde thē til ẏ morow. Her Prophetes are light persons, and vnfaythfull mē: her Priestes vnhalow ẏ Sanctuary, and do wrōg vnder ẏ pretēce of ẏ law. But ẏ iust lord that doth no vnright: was among them euery morning, shewing them hys law clearely and ceassed not. But the vngodly wil not learne to be ashamed. Therfore wyll I rote out thys people, and destroy their towers: yea and make their streates so void that no man shall go therin. Their cities shalbe broke͂ down, so that no body shalbe left nor dwell there any more.

Ezechiel, xxii.c. Mic. iii b Aba, i, b,

B I sayd vnto them: O feare me, and be cōtent to be refourmed. That their dwelling shuld not be destroyed, and that ther shuld happē vnto thē none of these thinges wherwith I shal visit them. But neuerthelesse, they stande vp early, to folow the filthinesse of their own ymaginatiōs. Therfore ye shall wayte vpō me (saith the Lord) vntil ẏ tyme that I stande vp: for I am determined to gather ẏ people, and to bryng the kyngdomes together, ẏ I may poure out myne anger, yea al my wrathfull displeasure vpō them. For al ẏ world shalbe cōsumed wᵗ the fire of my gelousye. And then wyl I cleanse the lyppes of the people, that they may euerychone cal vpō the name of ẏ Lord, and serue hym wyth one shoulder. Such as I haue subdued & my children also whō I haue scattered abroade, shal bryng me presentes beyonde the waters of Ethiopia. In ẏ tyme shalte thou no more be confounded, bicause of al thy ymaginations, wher thorow ẏ haddest offended me: for I wyl take away the proude boasters of thyne honor frō thee, so that ẏ shalt no more triumphe, bicause of my holy hyll. In thee also wil I leaue a smal poore simple people, which shal trust in the name of ẏ Lord. The remnaunte of Israell shal do no wickednesse nor speake lyes, neyther shall ther any disceatefull tong be found in their mouthes. For they shalbe fed, and take their rest, and no man shal make them afrayd. Geue thankes, O daughter Sion, be ioyfull, O Israell: reioyce and be glad from thy whole hearte, O daughter Ierusalem, for the lord hath taken away thy punishment, and turned backe thyne enemies, the kyng of Israel, euen the Lord hymselfe is with thee: so ẏ thou nedest no more to feare any missfortune. In that time it shalbe said to Ierusalem, feare not: and to Sion, let not thine handes be slacke, for the Lord thy God is with thee. It is he ẏ hath power to saue: he hath a speciall pleasure in thee, and a marueylous loue toward thee: yea, he reioyceth ouer thee with gladnesse. Suche as haue ben in heauinesse, wyll I gather together, and take out of thy congregation: as for ẏ shame and reprofe that hath been layd vpon thee, it shalbe farre from thee. And loe, in that time wil I destroy al those that vexe thee. I wil helpe the lame and gather vp the cast away: yea, I wyll get them prayse and honor in all landes, where they haue ben put to shame. At the same tyme wyll I bryng you in, and at ẏ same tyme wyll I gather you. I wyll get you a name and a good report among all people of the earth, when I turne backe your captiuity before your eyes, sayth the Lord.

Nau. i. a. Sop. i. c.

Iere. i, b,

C

D

Mic. iiii. b.

The ende of the prophecy of Sophony.

The

The booke of the Prophete Aggeus.

The first Chapter.

The time of the prophecy of Aggeus. An exhortation to builde the temple again.

A In the second yere of kyng Darius, in the sixth moneth the first day of ỹ moneth, came the worde of ỹ lorde (by the prophet Aggeus) vnto Zorobabel the sonne of Salathiell the prince of Juda, and to Jesua the sonne of Josedech ỹ hye priest, saying: Thus speaketh the Lorde of hostes, and sayth. Thys people doth say: The tyme is not yet come to builde vp the kynges house. Thē spake the lord by the prophete Aggeus, & sayde. Ye your selues can finde tyme to dwell in siled houses, and shall this house lie wast?
B Consider now your owne wayes in your heartes (sayth the Lord of hostes.) Ye sow muche but ye bryng litle in: ye eate, but ye haue not inough: ye drinke, but ye are not filled: ye deck youre selues, but ye bee not warme: and he that earneth any wages, putteth it in a broken purse. Thus sayeth the Lorde of hostes. Consyder your owne
C wayes in your heartes, get you vp to the mountain, fetch wood, and builde vp the house, that it may be acceptable vnto me, and that I may shew myne honour, sayth the Lord. Ye looked for much, and loe, it is com to litle: and though ye bring it home, yet doe I blowe it away. And why so, sayeth the Lord of hostes? Euen bicause that my house lyeth so wast, and ye runne euery man vnto his owne house. Wherefore ỹ heauen is forbiddē to geue you any dew, and the earth is forbidden to geue you increase. I haue called for a drouth both vpon the lande and vpon the mountayns, vpon corne, vpon wyne, and vpon oyle, vpon euery thyng that the grounde bryngeth foorth, vpon men and vpon cattel: yea, and vpon al handy labour. Now whē Zorobabell the sonne of Salathiel, and Jesua the sonne of Josedech the hye Prieste with the remnaunt of the people, hearde
D the voyce of the Lorde theyr God, and the wordes of the prophete Aggeus (lyke as the Lord theyr God had sent hym) ỹ people did feare the Lord. Then Aggeus the Lordes angell sayde in the Lordes message vnto the people: I am with you saith the Lorde. So the Lorde waked vp ỹ spirite of Zorobabel the prynce of Juda, and the spirit of Jesua the sonne of Josedech the hye priest, and the spirit of ỹ remnaunte of all the people: that they came and laboured in the house of the lord of hostes their God.

The.ii.Chapter.

He sheweth that the goodlinesse of the seconde temple shall excede the first, bicause of the comyng of Christ.

Vpon the.xxiiii.daye of the sixth moneth, in ỹ second yere of kyng Darius, the xxi.day of the seuenth moneth, came the worde of ỹ lord by the prophete Aggeus, saying: speak to Zorobabell the sonne of Salathiel prince of Juda, and to Jesua the sonne of Josedech the hye priest, and to the residue of the people and say: Who is left among you, that saw this house in her first beautye? But what thinke ye nowe by it? Is it not in your eyes, euē as though it wer nothing? Neuerthelesse, be of good chere. O Zorobabell (sayeth the Lorde) be of good comfort, O Jesua thou sonne of Josedech the hye priest: take good heartes vnto you also, all the people of the lande, sayth ỹ lord of hostes, and do accordyng to the worde for (I am wyth you sayeth the Lorde of hostes) lyke as I agreed wyth you, when ye came out of the lande of Egipt: and my spirite shall bee among you, feare ye not. For thus sayeth the Lorde of hostes: yet once more wil I shake heauen and earth, the sea, and the drye land: yea, I wil moue al heathen, and the comfort of all heathen shall com, and so wil I fil this house wyth honor, sayth the lord of hostes. The siluer is mine, and the golde is mine, sayeth the lorde of hostes. Thus the glory of the last house, shalbe greater than the first, sayeth the Lorde of hostes: and in this place wyl I geue peace sayeth the Lorde of hostes. The foure and twenty day of the.ix.moneth, in the seconde yere of kyng Darius came the worde of the Lord vnto the prophete Aggeus, saying. Thus sayeth the Lord god of hostes. Aske the priestes concernyng the lawe, and saye: yf one beare holy fleshe in his cote lappe, and with hys

 lap

Zach.iii.[illegible] De vii,b. e,xxi,g. Ze.i.iiii,e Agge.ii.a i.Esd.v.a A i.Esd.iii.c De.xxxi.b Josua.i.b Agge.i.b B Heb.xii.d Esa.lx.a De.viii.b C

lappe do touch the breade, potage, wyne,
Jere. xi. c oyle, or any other meat, shal he be holy al-
so? The Priestes answered and said: no.
Thē said Aggeus: Now if one being de-
filed, with a dead carkase touche any of
Le. v. xi. d these, shal it also be vncleane? The priests
Nu. xix. b gaue aunswere, & sayd: yea, it shalbe vn-
cleane. Then Aggeus answered & said:
euen so is this people and this natiō be-
fore me, sayth the Lord: and so are all the
workes of their handes: yea, and all that
they offer is vncleane. And now (I praye
you) consider from this day forth, & howe
it hath gone with you afore or euer there
was layd one stone vpon another in the
temple of the lorde: that when ye came to
a corne heape of .xx. bushels, there were
Agge. i. a scarce ten: and that when ye came to the
wine presse for to poure out .l. pottes of
wine there wer scarce .xx. For I smot you
with heate, blasting and haylestones, in
al ẏ labors of your handes: yet was there
none of you, that would tourne vnto me,
sayth the Lord, Consider then from thys
day forth and afore: namely frō the .xxiiii.
D day of the nynth moneth, vnto the day ẏ
the foundation of the Lords temple was
layd: marke it well, is not the seede yet in
the barne? haue not ẏ vines, the figtrees,
the poumgranates, and olive trees ben yet
vnfruitfull? but frō thys day forth, I shall
Za. viii. b make thē to prosper. Moreouer the .xxiiii.
day of the moneth came the worde of the
Lorde vnto Aggeus agayne, saying:
Speake to Zorobabel the prince of Juda
and say: I wil shake both heauen & earth
and ouerthrow the seat of ẏ kingdomes,
yea and destroye the mighty kingdom of
ẏ heathē: I wil ouerthrow the charrets,
and those that sit vpon them, so that both
horse and man shal fall downe, euery mā
through hys neighbours sweard: and as
for thee, O Zorobabel (sayeth the Lord of
hostes) thou sonne of Salathiel my ser-
uaunt: I wil take thee (sayth the Lord) at
the same time, and make thee as a seale,
for I haue chosen thee, sayth the Lord of
Hostes.

The ende of the pro-
phecye of Aggeus

The booke of the Pro-
phete Zachary.

The first Chapter.

He moueth the people to retourne to the Lorde and eschue the wickednesse of their fathers. He prefigureth Christ and his Apostles.

IN the eight moneth of ẏ A
second yeare of king Da-
rius came the worde of ẏ
lord vnto Zachary ẏ sōne
of Barachias, the sonne
of Addo, the prophet, say-
ing: The lorde hath bene
sore displeased at your forefathers. And
say thou vnto thē: thus sayth the Lord of
hosts: Turne ye vnto me (sayth the lord of
hostes) & I wil turne me vnto you, sayth ẏ
lord of hostes. Be ye not lyke your forefa-
thers, vnto whō the Prophets cried afore
tyme, saying: Thus sayth the Lord god of
hostes: Tourne you from your euil waies
and from your wicked ymaginatiōs. But a
they would not heare nor regard me, say-
eth the lord. What is now become of your
forefathers, & the Prophetes? are they yet
still alyue? But did not my wordes & sta-
tutes (which I commaunded by my ser-
uauntes ẏ Prophetes) touch your forefa-
thers? Upon thys they gaue aunswear, & B
said: like as the Lord of hostes deuised to
doe vnto vs, according to our own wayes
& imaginations, euen so hath he dealt w
vs. Upon the .xxiiii. day of the .xi. moneth,
which is the moneth Sebah, in the secōd
yeare of Darius came the word of ẏ Lord
vnto Zachary the sonne of Barachias, ẏ
sonne of Addo, the Prophete, saying: I
sawe by night, & lo, there sat one vppon a
red horse, and stode stil among the mirre
trees ẏ wer beneath vpon the grounde, &
behynde

behynde hym wer ther red speckled, and
white horses. Then said I: O my Lorde,
what are these? And the Aungel ỹ talked
C with me, sayd unto me: I will shewe thee
what these be. And the mã ỹ stode among
the mirre trees answered & said: These ar
thei whõ the lord hath sent to go through
the world. And they aunswered ỹ Angell
of the lord ỹ stode among the mirre trees
& said: We haue gone thorow the worlde,
and beholde al the world dwel at ease, &
at carelesse. Thẽ the Lords Aungel gaue
answer, & sayd: O lord of hostes, how long
wilt thou be unmercifull to Jerusalem, &
to the cities of Juda? with whõ thou haste
bene displeased now these three score &
ten yeares. So ỹ Lord gaue a louing &
a comfortable aunswer unto the Aungel
that talked with me. And the Aungell ỹ
cõmoned w me, said unto me: Cry thou,
and speake: Thus sayth ỹ Lord of hostes,
I am exceadyng gelous ouer Jerusalem
D and Siõ, and sore displeased at the care-
les heathen: for wheras I was but a litle
angry, thei did their best that I might de-
stroie them. Therfore thus saith the Lord
I will turne me againe in mercy toward
Jerusalẽ, so that my house shalbe builded
in it, sayth the Lord of hostes: yea and the
plummet shalbe laid abrode in Jerusalẽ,
saith ỹ Lorde of hostes. Cry also, & speake,
thus sayth the Lord of hostes: My cityes
shalbe in good prosperity again: the Lord
shal yet comfort Siõ, & chose Jerusalem.
Then lift I up myne eies and sawe, & be-
hold, iiii. hornes. And I said unto the an-
gel ỹ talked with me: what be these? He
answered me. These are ỹ hornes whiche
haue scatred Juda, Israel, & Jerusalem
abrode. And ỹ Lord shewed me foure car-
penters. Thẽ said I: what wil these do? He
answered & sayd. Those are the hornes
which haue so strowed Juda abrode, ỹ no
man durst lift up hys head: But these are
come to fray thẽ away, & cast out ỹ hornes
of the gentiles: which lift up their horne
ouer the land of Juda, to scater it abrode.

The. ii. Chapter.

The renuing of Jerusalem & Juda.

A I Lift up mine eyes agayn, &
loked: & behold, a man with a
measure line in his hãd. Thẽ
said I: whether goest thou? &
he said unto me: To measure
Jerusalem, ỹ I may see how long & howe
brode it is. And behold, the angel ỹ talked
with me, went his way forth. Then went B
there out another Angel to mete him and
said unto hi: Runne, speake to this young
mã, and say: Jerusalem shalbe inhabited
without any wall, for the very multitude Da. iiii. b
of people & cattell that shalbe therin: yea, Zac. ix a
I my self sayth the Lord) wil be unto her
a wall of fire round about, and wilbe ho-
noured in her. O get you forth, O flie frõ
the land of the north, sayth the Lorde, ye
whõ I haue scattred into ỹ foure windes Je. xxiiii b
under heauen, sayth the Lord. Saue thy
self, O Sion, thou that dwellest with the
daughter of Babilõ, for thus sayth ỹ lord
of hosts. After that glorious power hath Je. li. a. e.
he sent me out to the heathen, which spoi- xxii b xxx
led you, for whosotoucheth you, shal touch Psa. xvii. b
ỹ apple of his own eye. Behold I wil lift Acte. xi. a
up myne hand ouer them: so ỹ thei shalbe Es. xiiii. a
spoiled of those which afore serued thẽ: &
ye shal knowe ỹ the Lorde of hostes hath
sent me. Be glad & reioyce, O daughter of
Sion: for lo, I am come to dwel in ỹ mid-
dest of thee, saith ỹ Lorde: at the same time C
there shal many heathen cleaue to ỹ lord, Ex. xxv. a
& shalbe my people. Thus wil I dwel in ỹ Mat. 23 c
middest of thee, & thou shalt knowe ỹ the
lord of hostes hath sent me unto thee. The
lord shal haue Juda in possession for hys
part in the holy grounde, and shall chose D
Jerusalem yet agayne. Let al flesh be still Soph. i. a
before the Lord. For he is risen out of his
holy place.

The. iii. Chapter.

Of the law & hye estate of Christ under ỹ figure of Jesua the Priest. A prophecye of Christ.

A And he shewed me Jesua the A
hie priest standing before the
angel of the Lord, & Satan
stode at his right hand to re-
sist him. And the lord said un
to Satan: The Lorde reproue thee (thou Psa. cix. a
Satan) yea the Lord that hath chosẽ Je- Mat. iiii a
rusalẽ, reproue thee. Is not this a brand Judi. i. b
taken out of the fyre? Nowe Jesua was
clothed in uncleane raimẽt, & stode before
the angell, which answered & sayd unto
those that stode before hym, take away ỹ
foule clothes from hym. And unto him he
said: Behold I haue takẽ away thy synne
from thee, & wil deck thee with chaũge of
rayment. He said moreouer, set a faire mi-
ter upon his head. So they set a faire mi-
ter upon his head, and put on clothes upõ
hym, and the Angell of the Lorde stode
there. Then the Angel of the Lord testify- C
ed unto Jesua, and spake: thus sayeth the
Lord of hostes. If thou wilt walke in my

waies, & keepe my watche: thou shalt rule
my house and keepe my courtes, & I wyll
geue the place amõg these that stãd here.
Heare (O Jesua) thou hie prieste, thou &
thy frendes that dwel before the, for they
are wonderous people. Beholde, I wyll
bring forth the braunches of my seruant:
D for loe, the stone that I haue layd before
Esa.iiii.a Jesua: vpon one stone shalbe seuen eyes.
Jo.xxxiii. a. Behold I wil hew him out (saith the lord
of hostes) and take away the synne of the
E. xxxiiii. c land in one day. Then shal euery mã call
Zac,vi,b Es. xxviii c. for his neighbor vnder the vine and vn-
der the figtree saith the lord of hostes.
i. Pe.ii.a.

The.iiii.Chapter.

The vision of the golden candelsticke and the exposition therof.

A AND ye angel that talked with
me, came again & waked me
vp, as a mã that is raised out
of his slepe, and said vnto me
what seest thou? And I sayd:
I haue loked, and beholde a candelsticke
al of gold wt a boule vpon it, and his seuẽ
lampes therin: and vpõ euery lamp seuẽ
Apo. xi,a. stalkes. And two oliue trees thereby, one
vpõ the right side of the boule, & the other
vpon the left syde. So I aunswered and
spake to the Angel that talked with me,
B saying: O my Lord, what are these? ye An-
gel that talked with me, answered & sayd
vnto me: knowest thou not what these be
And I sayd: No my Lord. He answered &
sayd vnto me: This is the word of ye Lord
vnto Zorobabel saying: Neither through
Esay.xi.a an hoste of mẽ, nor through strength, but
through my spirit, saith the lord of hostes.
What art thou, thou great mountain be-
fore Zorobabel? thou must be made euen,
And he shall bring vp the first stone, so ye
C men shall cry vnto him, good lucke, good
i.Es.28.c lucke. Moreouer ye word of the lord came
vnto me, saying. The hands of Zorobabel
Phili.i.a. haue layd the foundatiõ of thys house, his
handes shall also finishe it, that ye maye
De.xviii. d. know how yt the Lord of hostes hath sent
me vnto you? For he yt hath bene despysed
a little season, shal reioyce, when he seeth
the tinne weight in Zorobabells hand.
The seuen eies are the Lordes which goe
D thorow ye whole world. Thẽ answered I
and said vnto him: what are these two o-
liue trees vpon the right and left syde of
the candelsticke? I spake moreouer, and
sayd vnto him: what be these two Oliue
braunches, (which through the two gol-
dẽ pipes) empty thẽselues into ye gold? He
aunswered me, & sayd: knowest thou not
what these be? And I said: no mi lord. Thẽ
said he: These are ye two Oliue braũches,
yt stand before the ruler of ye whole earth.

The.v.Chapter.

The visiõ of the flying boke, signifying ye curse of theues, & such as abuse the name of God: by the vision of the measure is signified ye bringing of Juda to Babilon.

SO I turned me lifting vp mine A
eies & loked: & beholde a flying
booke. And he said vnto me:
what seest thou? I answered: I see
a fleyng booke of.xx.cubites long, & x. cu-
bites brode. Then sayd he vnto me: Thys
is the curse yt goeth forth ouer the whole
earth: for all theues shalbe iudged after
this booke, & all swearers shalbe iudged
according to the same: and I will bring it
forth (saith ye lord of hostes) so that it shall
come to the house of ye thefe, & to the house B
of him yt falsly sweareth by my name: and
shall remaine in his house & consume it,
wt the timber and stones therof. Thẽ the
Angel yt talked with me went forth, and
said vnto me: lift vp thine eies, & se what
is this yt goeth forth. And I said: what is
it? He answered: this is a measure goyng
out. He said moreouer: Euen thus at they C
(that dwel vpon the whole earth) to loke
vpon: And behold, there was lift vp a ta-
lent of lead: & loe, a womã sat in the mid-
dest of ye measure. And he said: this is vn-
godlinesse. So he cast her in the middest
of the measure, & threw the lump of leade
into the mouth of the measure. Then lyft
I vp mine eies, and loked: & behold, there D
came out two women, & the wind was in
their winges (for thei had wings like the
wings of a storke) & they lift vp the mea-
sure betwixt the earth & the heauen. Thẽ
spake I to the Angell yt talked with me:
whither will these beare ye measure? And Ge.xi.
he sayd vnto me: into ye land of Sinear, to
builde thẽ an house, which when it is pre-
pared, the measure shalbe set there in his
place.

The.vi.Chapter.

By the foure charrettes he discribeth the prosperity of foure kingdomes.

MOreouer I turned me lifting A
vp mine eies, & loked: and be-
hold ther came.iiii.charretes
out from betwixt two hilles,
which hils were of brasse. In Zach.i.
ye first charret wer red horses, in ye seconde Apo.vi.
charret

charet wer blacke horses, in ỷ third charet
wer white horses, in ỷ fourth charet were
B horses of diuers colours, and strōg. Thē
Ze.i.d spake I, and said vnto the angel that tal-
ked to me: O Lorde, what are these: The
angel answered, and said vnto me. These
are the.iiii. windes of ỷ heauen, whiche be
come forth to stand before ỷ ruler of all ỷ
earth. That with the black horse wēt in-
to the land of the north, and the white fo-
lowed them, and ỷ speckled horses went
forth toward ỷ south. These horses were
very strong, & went out, & sought to go &
take their iourney ouer the whole earth.
And he said: get you hence & go thorow ỷ
world. So thei went thorow out ỷ world.
C Then cried he vpon me, & spake vnto me,
saying: behold, these ỷ go toward ỷ north,
shal stil my wrath in the northe countrey.
And ỷ worde of the Lorde came vnto me,
saying: Take of the prisoners ỷ are come
frō Babilon: namely, Heldai, Tobiah, and
Idaia: & com thou the same day, & go into
the house of Josiah, ỷ sonne of Sophony.
Then take gold & siluer, & make crownes
therof, & set them vpon the head of Jesua,
the sonne of Josedech, the hie Priest, and
Za.iii.b. speake vnto him. Thus saith the Lord of
Jer.xxiii. hostes: behold, ỷ man whose name is the
Esa.iiii. braunche: & he that shall spring vp after
Jo.i.b. him, shall build vp ỷ temple of ỷ lord: yea,
D euen he shal build vp the temple of ỷ lord.
Phi.ii.b. He shal beare the praise, he shal sit vpon ỷ
Heb.v.b. lords trone, & haue ỷ dominatiō. A priest
Jo.iii.viii shal he be also vpon his trone, and a pea-
ix. ceable counsel shalbe betwixt them both.
And the crownes shalbe in the temple of ỷ
lord, for a remembraunce vnto Helem, To-
biah, Idaiah, & Hen ỷ sonne of Sophony,
and such as be far of, shal com & build the
temple of the Lord, ỷ ye may know how ỷ
the Lord of hostes hath sent me vnto you.
And this shal come to passe, if ye will her-
ken diligently vnto the voyce of the Lord
your god.

The.vii.Chapter.

The estimation of fasting without mercy, the despising of charitie, and the obstinacy of ỷ people.

A IT happened also in ỷ fourth
yeare of king Darius, that ỷ
word of ỷ lord came vnto Za-
charye in ỷ fourth day of the
B ninth moneth, whiche is cal-
led Castue what time as Sarasar & Ro-
gomelech & the men ỷ wer with thē, sente
vnto Bethel for to pray before the lorde &
that they shoulde saye vnto the Priestes,
which wer in the house of ỷ Lord of hosts,
& to the Prophets: Should I wepe in the
fifth moneth, & abstayne as I haue done
now certain yeares? Then came ỷ worde 4.Ki.xxv
of the Lorde of hostes vnto me, saying: b.
Speake vnto al the people of the land, &
to the priestes, and say: when ye fasted &
mourned in the fifth & .vii. moneth (now
this.lxx. yeares) did ye faste vnto me? whē B
ye did eate also and drinke, did ye not eat Jer.xli.b.
& drinke for your owne selues? Are not 3.Ki.xxv.
these the wordes, which the lord spake by b.
his Prophets afore time when Jerusalē
was yet inhabited & welthye, she & the ci-
ties round about her? whē thei dwelt mē,
both toward ỷ south & in the plaine coun-
treys? And ỷ worde of the lord came vnto
Zachary, saying: Thus saith ỷ lorde of ho-
stes: Execute true iudgemēt: shewe mercy
& louing kindnes, euery man to his bro- C
ther. Do ỷ widow, ỷ fatherles, the straun- Za.viii.c
ger & poore no wrong: & let no man yma- Ex.xxii.c.
gine euil against his brother in his heart Le.xxi.a.
Neuertheles, they would not take hede, Job.xxiiii
but turned their backes, & stopped theyr a.
eares, ỷ they shoulde not heare: yea, they Jer.vii.a
made their hearts as an adamant stone, Jer.viii c,
least they should heare the law & wordes
which ỷ lord of hosts sent in his spirite by
the Prophetes afore time. Wherfore the ii.Pe.i.d.
Lord of hostes was very wroth at them.
And thus is it come to passe ỷ lyke as he
spake & they would not heare euen so thei
cried, & I would not heare (saith the Lord D
of hostes:) but scattred them among all Jere.xl b.
gentiles, whom they knew not. Thus the
land was made so desolate ỷ there tra-
uailed no man in it, neither to nor fro: for
ỷ pleasaunt land was vtterly laid waste.

The.viii.Chapter.

Of the returne of ỷ people vnto Jerusalem, & of the mercy of god toward them. Of good workes. The calling of the gentiles.

SO the worde of the Lorde came
vnto me, saying: Thus saith the A
lord of hostes. I was in a great
gelousy ouer Sion: yea, I haue
bene very gelous ouer her in a great dis-
pleasure, thus saieth the Lorde of hostes
I will tourne me agayne vnto Sion, &
will dwel in the middest of Jerusalem: so
that Jerusalem shalbe called a faithfull &
true citie, the hyll of the Lorde of hostes: Esay.i.d
yea, an holy hyll. Thus sayth the Lorde
of hostes. There shal yet olde mē & wome̅

dwell agayn, in the stretes of Jerusalem:
Yea, and suche as go with staues in theyr
handes for very age. The stretes of ẏ cy-
ty also shalbe ful of yong boyes and dam-
sels, playing vpõ the stretes. Thus saith
Mat.xix.b the Lord of hostes: yf the residue of this
people thinke it to be vnpossible in these
dayes: should it therfore be vnpossible in
my sight, saith the Lord of hostes? Thus
sayth the lorde of hostes: Beholde I wyll
deliuer my people from the land of ẏ east
and west, and wil bring them agayn, that
they may dwel at Jerusalem. They shal
Iere.iii.f. be my people, and I wilbe their god, in
Apo.xxi.c truth and righteousnesse. Thus saith the
Heb.viii.f lord of hostes: let your hands be strong ye
ẏ now heare these wordes by the mouthe
of the prophets which be in these daies, ẏ
the foundation is laid vpon the Lorde of
hosts house, ẏ the temple may be builded.
For why: before these daies, neither men,
Agge.i.a. nor cattle could wyn any thing, neither
might any man com in and out in rest for
trouble: but I let euery man goe against
his neighbour. Neuerthelesse, I wil now
intreate ẏ residue of this people nomore
Agge.ii.a as afore time saith the Lord of hostes, but
they shalbe a sede of peace, the vineyarde
shal geue her fruit, the ground shall geue
her increase, & the heauẽs shall geue their
C dew: & I shal cause the remnaunt of thys
people, to haue al these in possession. And
it shall come to passe, ẏ like as ye were a
curse among the heathen: (O ye house of
Juda, & ye house of Israel) euen so will I
deliuer you, ẏ ye shalbe a blessing: feare
not but let your handes be strong. For
thus saith the lord of hostes: like as I de-
uised to punish you, what time as your fa-
ther prouoked me vnto wrath saith ẏ lord
of hostes, & spared not: Euen so am I de-
termined now in these daies, for to do wel
vnto ẏ house of Juda & Jerusalem, ther-
fore feare ye not. Now ẏ things ẏ ye shall
do, are these: Speake euery mã the truth
vnto his neighbour, execute iudgemente
truly & peaceably with your portes, none
of you ymagine euil in his heart agaynst
Ep.iiii.c. his neighbour, & loue no false othes: for al
Za.vii.b: these are the things that I hate saith the
Mala.ii.b Lord. And the word of the Lord of hostes
came vnto me, saying: thus sayth ẏ Lorde
of hosts: The fast of the fourth moneth, ẏ
fast of the fifth, the fast of the seuenth, and
the fast of the tenthe, shalbe ioy and glad-
nesse, and prosperous hye feastes vnto ẏ
house of Juda, onely loue the trueth and
peace. Thus saith the lord of hosts. There
shall yet come people, and the inhabitors
of many cities, and they ẏ dwel in one ci- Esay.ii.
tye, shal go to another, saying: Up let vs Mi.iiii.
go & pray before the Lord, let vs seke the Iere.xvi.
lord of hosts. I wil go with you, yea, much
people and mighty heathen shall come &
seke the Lord of hosts at Jerusalem, and
to pray before the Lord. Thus sayeth the
Lorde of hostes: In that time shal ten mẽ
(out of al maner of languages of the gẽ-
tiles) take one Jewe by the hemme of his
garment, and say: we wil go with you, for
we haue heard that god is among you.

The.ix.Chapter.

The conuersion of the gentiles. The commyng
of Christ, sitting on an asse.

THe word of ẏ Lord shalbe re- A
ceiued at Adrach, & Damas-
cus shalbe his offring, for the
eies of al men & of the tribes
of Israell, shal loke vp vnto ẏ Ioel iii.
Lorde. The borders of Hemah shalbe
heard therby: Tirus also & Sidõ, for they
are very wise. Tirus shall make her selfe
strong, heape vp siluer as ẏ sande, & golde
as the clay of the stretes. Beholde, ẏ Lord Ez.xxvi.
shal take her in, & haue her in possession: Ie.47.
he shal smite down her power into ẏ sea, Amos.i.
and she shalbe consumed with fire. This B
shal Ascalon see, & be afrayd. Gaza shalbe
very sory, so shal Accaron also, bicause her
hope is come to confusion. For ẏ king of
Gaza shal perishe: & at Ascalõ shall no mã
dwel. Straũgers shal dwel at Asdod, & as
for the pride of ẏ Philistines, I shal roote
it out. Their bloud wil I take away from Act.xv.
their mouth & their abhominations from i.Cor.x.
among their teeth. Thus they shalbe left and.xi.
for our God: yea, they shalbe as a prince
in Juda, and Accaron like as a Jebusite.
And so wil I compasse my house rounde
about with my men of warre, going to &
fro: ẏ no oppressor com vpõ thẽ any more.
For ẏ haue I sene now with myne eyes. Esa.62.
Reioyce thou greatly, O daughter Sion, Mat.xxi.
be glad, O daughter Jerusalẽ. For lo, thy Ioh.xii.
king commeth vnto thee, euen ẏ righteous
& sauior, lowly and simple is he, he rydeth
vpõ an asse, and vpon the foale of an asse.
I will rote out the charets frõ Ephraim,
and the horse from Jerusalem, the battel C
bowes shalbe destroyed. He shal geue the Ps.lxxii.
doctrine of peace vnto the heathen, and
his dominion shalbe from the one sea to
the other, and from the floudes to ẏ ends
of

of the worlde. Thou also thorow ỹ bloud
of thy couenaunte, shalt let thy prisoners
out of the pit wherin is no water. Turne
you now to the strong hold ye ỹ be in pri-
son, & long sore to be delivered. And thys
day I bring thee worde, ỹ I wil rewarde
thee double again. For Juda haue I bẽt
out as a bow for me, and Ephraim haue
I filled. Thy sonnes, O Sion, wil I raise
vp against the Grekes, & make thee as a
D giaunts sweard: the lord God shalbe sene
aboue them, & his dartes shal go forth as
the lightning. The Lord God shal blow ỹ
trompet, & shall com forth as a storme out
of the south. The Lorde of hostes shall de-
fend them, they shal consume & deuoure, &
subdue them with sling stones. They shal
drinke and rage as it were thorow wine.
They shalbe filled like the basens, and as
the hornes of ỹ aulter. The lord their god
shal deliuer thẽ in the day, as the flocke of
his people. For as precious stones of a di-
ademe they shalbe sette vpon his lande.
O how prosperous, and goodly a thing
shal ỹ be: The corne shal make the young
men chereful, & the new wyne ỹ maidens.

The.x.Chapter.

The people is moued to require the doctrine of truth of the Lord: the Lord promiseth to visite and comfort the house of Israell.

A Pray the lord thẽ bytymes to
geue you the latter raine: so
shall the Lorde make bryght
cloudes, and geue you raine
inough for al ỹ encrease of ỹ
field. For vaine is ỹ answere of idols. The
sothsaiers se lies, & tel but vaine dreames
ỹ comfort ỹ they geue is nothing worth.
Therefore goe they astray like a flocke of
B shepe, and are troubled, bicause they haue
no shepeheard. My wrathfull displeasure
is moued at ỹ shepeheardes & I wil visite
the goates. For the Lord of hosts wil gra-
ciously visite his flocke, ỹ house of Juda,
and hold them as a goodly faire horse in
the battaile. Out of Juda shall come the
helmet the naile, the battailbow, and al ỹ
princes together. They shalbe as the Gi-
auntes, which in ỹ bataile tread downe ỹ
mire vpõ the stretes. Thei shal fight, for ỹ
Lord shal be with thẽ, so that the horsemẽ
shalbe confounded. I wil comforte ỹ house
of Juda, & preserue the house of Joseph.
I wil turne them also for I pitye them.
C and they shalbe like as they wer, when I
had not cast them of. For I the Lorde am
their god, and wil heare them. Ephraim
shalbe as a giaunt, & their hearte shalbe
chereful as thorow wine: yea, their chil-
dren shal se it, & be glad: & their heart shal
reioyce in the Lord. I wil blow for them
& gather thẽ together: for I will redeme
thẽ. They shal increase, as they increased
afore. I will sow them among the people
that they may thinke vpon me in farre
countreis: thei shal liue with their childrẽ
& turne again. I wil bring thẽ again also
frõ the land of Egipt, & gather them oute D
of Assiria. I wil cary them into ỹ lande of
Gilead, and to Libanus, & thei shal wãte
nothing. He shal go vpõ the sea of trouble
& smite the sea waues, so that all the depe
floudes shalbe dried vp. The proude bos-
ting of Assur shalbe cast down & the scep- Esay.x.a.
ter of Egipt shalbe takẽ away. I will com Ez.xxix.c
fort thẽ in the Lord, ỹ they may walke in
his name, saith the Lord.

The.xi.Chapter.

The destruction of the temple. The care of the faithful is committed to Christ by ỹ father. A greuous vision against Jerusalem and Juda.

Open thy dores, O Liba- A
nus, that ỹ fire may con-
sume thy Cedre trees.
Houle ye firre trees, for ỹ
Cedre is fallẽ: yea all the
proude ar wasted awaye.
Houle (O ye oketrees of
Basan) for ỹ mighty strong wood is cut
down. Mẽ may heare the shepeheardes
mourne, for their glory is destroyed. Men
may heare the Lions whelpes rore, for ỹ
pride of Jordan is wasted away. Thus
saith the Lorde my God: fede the sheepe
of the slaughter, whiche shalbe slayne of
those that possesse them: yet they take it
for no sinne, but they that sel them, say: ỹ
Lorde be thanked, I am riche: yea, their
own shepeheardes spare them not. Ther-
fore wil I no more spare those that dwel B
in the land (sayeth the Lorde:) but loe, I
will deliuer the people euery mã into his
neighbours hande, and into the hand of
his king, that they may smite the lande:
and out of their hands I wyll not dely-
uer them. I my selfe fed the slaughter
shepe (a poore flocke verily) and toke vn-
to me two staues, the one is called louing
mekenes, ỹ other is called destroyer and
so kepte the shepe. Three shepeheardes
I put oute of offyce in one moneth, for C
I myghte not awaye wyth them, ney-
ther had they any delite in me. Then said
I: I wil fede you nomore, the thing that

 dieth

dieth, let it die: and that ŷ will perish, let it
perish: & let the remnaunt eate, euery one
the flesh of his neighbour. I toke also my
Ose.xi.c. louing meke staffe & brake it ŷ I might
disanul ŷ couenaunt which I made with
al people.
And so it was broken in ŷ day. Then ŷ
poore simple shepe ŷ had a respecte vnto
C me, knew therby ŷ it was the word of the
Lord. And I sayd vnto thē if ye thinke it
good, bring hither my price if no, then
leaue. So they weied down thirtie siluer
Mat. 27. c. pence, the value ŷ I was prised at. And ŷ
Lord said vnto me: cast it vnto the potter
(a goodly price for me to be valued at of
thē:) and I toke the .xxx. siluer pens and
cast them to the potter, in the house of the
Lord. Then brake I mine other staffe al-
so, (namely destroier:) ŷ I might loose the
brotherhead betwixt Iuda & Israel. And
the Lord said vnto me: take thee also the
staffe of a folishe shepeheard: for lo, I will
raise vp a shepehard in ŷ land, which shal
not seke after ŷ thinges ŷ be lost, nor care
D for such as go astray: he shal not heale the
wounded, he shal not norishe the thing ŷ
is whole: but he shal eate the fleshe of such
as be fat, & teare their clawes in peces. O
ydols shepeheard ŷ leaueth the flocke: the
sweard shal come vpon his arme, & vpon
his right eie. His arme shalbe cleane dri-
ed vp, & his right eie shalbe sore blinded.

The.xii.Chapter.

Of the destruction & buildyng againe of Ierusalē.

A Esai.xl.c. xliiii.e. and xlv.b Gen.ii.b.
The heauy burthen which the
Lord hath deuised for Israel
Thus saith ŷ Lorde whiche
spread the heauens abrode,
layd the foundaciō of ŷ earth,
and geueth man ŷ breath of life. Behold,
I wil make Ierusalem a cuppe of surfet,
vnto al the people that are round aboute
her. yea Iuda himself also shalbe in the
siege against Ierusalem. At thesame time
Za.xiiii.c wil I make Ierusalē an heauy stone for
al people, so that al such as lift it vp shalbe
torne & rent: and al the people of ŷ earthe
shalbe gathered together against it. In ŷ
B day, sayth the lord: I wil make all horses
Abdi.i.c. Amos.i.a abashed, & those ŷ ride vpon them to be
out of their wittes. I wil open myne eies
vpon ŷ house of Iuda, & smite all ŷ horses
of ŷ people with blindnes. And the prin-
ces of Iuda shall say in their heartes: the
inhabitours of Ierusalē shal geue me cō-
solation in the Lord of hostes their God.

In ŷ time wil I make ŷ princes of Iuda
like an hote burning ouen with wood, &
like a cresset of fier among the strawe, so ŷ
thei shal consume al the people rounde a-
bout thē, both vpon the right hande & the
left. Ierusalem also shalbe inhabited a-
gain: namely in thesame place wher Ie-
rusalem standeth. The lord shal preserue C
the tents of Iuda like as afore time: so ŷ
the glory of ŷ house of Dauid, and ŷ glo-
ry of ŷ citizens of Ierusalē shalbe but litle
regarded, in cōparison of the glory of Iu-
da. In ŷ day shal the Lord defende ŷ citi-
zens of Ierusalem, so ŷ the weakeste then
among thē shalbe as Dauid: & the house
of Dauid, shalbe like as Gods house, & as
the Angel of ŷ lord before thē. At thesame
time wil I goe about to destroye all suche
people as com against Ierusalē. Moreo-
uer, vpon the house of Dauid, & vpon the
citizens of Ierusalem, will I poure out ŷ
spirite of grace & compassion, so ŷ thei shal
loke vpon me, whom they haue pearsed: &
they shal bewepe hym as men mourne
for their only begotten sonne: yea, & be so-
ry for him as men are sory for their first
child. Thē shal ther be a great mourning
at Ierusalē: like as the lamentaciō at A-
dremmon in the field of Meggadon. And
ŷ land shal bewaile euery kynred by thē-
selues. The kinred of the house of Dauid
thēselues alone, & their wiues by thēsel-
ues. The kinred of ŷ house of Nathā thē-
selues alone & their wiues by thēselues.
The kinred of ŷ house of Leui thēselues
alone, and their wiues by thēselues. The
kinred of ŷ house of Semei thēselues a-
lone, & their wiues by thēselues. In like
maner al the other generatiōs euery one
by themselues alone, and their wiues by
themselues.

The.xiii.Chapter.

Of the well of grace & truth. Of the cleane riddaunce of Idolatry: and of false prophets.

At that time shal ŷ house of A
Dauid & the citizens of Ie-
rusalē haue an open wel, to
washe of sine & vncleanesse.
And thē (saith ŷ lord of ho-
stes,) I wil destroy ŷ names
of the idols out of the land, so ŷ they shall
nomore be put in remembraunce. As for
ŷ false prophets also, & the vncleane spy-
rit, I shal take thē out of the lād: so ŷ yf a-
ny of thē prophecy any more, his own fa-
ther & mother ŷ begat him, shall say vnto
hi. Thou shalt di, for ŷ speakest lies vnder
the

B the name of the Lord: yea his own father
& mother ẏ begat him shall wounde him,
when he prophecieth. And then shal those
prophets be cõfounded, euery one of hys
visiõ whẽ he prophecieth; neither shal thei
weare sackclothes any more, to disceaue
men withal. But he shalbe faine to say: I
am no prophet: I am an husband mã, for
so am I taught by Adã fro my youth vp.
And if it be said vnto him: how came these
woundes thẽ in thine hands? He shal an=
swere. Thus am I wounded in ẏ house of
C mine own frendes. Arise, O thou sweard,
vpon my shepeherd & vpon ẏ prince of my
people, sayth the Lord of hostes. Smite ẏ
shepeard & the shepe shalbe scattred a=
brode: and so wil I turne mine hand to ẏ
little ones. And it shal come to passe (saith
the lord,) ẏ in al the land, two partes shal
be rooted out, but the thirde parte shal re=
main therin. And the same third part will
I bring thorow the fier, & will clense thẽ
as the siluer is clensed: yea, & trye thẽ like
as golde is tried. Then shal they cal vpon
my name, and I wil heare thẽ: I will say:
it is my people. And they shall say: Lorde
my God.

The.xiiii. Chapter.

The wasting of the church vnder the figure of Je-
rusalem. Of the kingdome of the Lord.

A BEhold, the day of ẏ Lorde cõ=
meth ẏ thou shalt be spoiled &
robbed, for I wil gather toge
ther al the heathẽ to fight a=
gainst Jerusalẽ, so ẏ the citye
shalbe wonne, ẏ houses spoiled, & the wo=
men defiled. The halfe of the citie shal go
away into captiuitye, and the residue of ẏ
people shall not be caried oute of the citie.
After ẏ shal the Lord goe forth to fight a=
gainst those heathen, as men vse to fighte
in ẏ day of battel. Then shal his fete stand
B vpõ the mount Oliuet ẏ lieth vpon ẏ east
side of Jerusalem. And the mount Oliuet
shal cleaue in two, east ward & west ward
so ẏ there shalbe a great valey, & the halfe
mount shall remoue towarde the north, &
the other toward ẏ south. And ye shal flee
vnto the valey of my hils, for the valey of
the hilles shall reache vnto Asal. yea, flye
shal ye like as ye fled for the earth quake
in the dayes of Osiah king of Juda. And
the Lord my God shal com, and al saincts
with him. In ẏ day shal it not be light, ei=
ther cleare or dimme. This shalbe ẏ spe=
cial day which is knowen vnto the Lord
neither day nor night, but about the eue= Za.xiii b
ning time it shalbe light. In ẏ time shall Ap.xxii.c.
there waters of life runne out frõ Jerusa=
lẽ: the halfe part of thẽ toward ẏ east sea,
& the other halfe toward ẏ vttermost sea,
and shal continue both summer & winter. Abdi.i.d.
And the Lord himself shalbe king ouer al C
the earth: At ẏ time shal there be one lord
only, and his name shalbe but one. Men
shal go aboute the whole earth, as vpon a
fielde, from Gibia to Rennon, and from
the south to Jerusalem. She shalbe set
vp, and inhabited in her place: from Ben=
Jamins port, vnto the place of the fyrst
port, and vnto the corner port: and from ẏ
towre of Hananeel, vnto the kings wine
presses. There shall menne dwell, and
there shalbe nomore cursing, but Jeru= i.Es.iii.a.
salem shalbe safely inhabited. This shal Je.xxxi f.
be the plage, wherewith the Lorde will
smite al people, that hath fought against
Jerusalem. Namely, their flesh shal con=
sume away, though they stand vpon their
fete, their eyes shalbe corrupt in their ho=
les, and their tong shall consume in their
mouth. In that day shal the Lord make a
great sedicion amõg thẽ, so that one mã
shall take another by the hand, and laye
his handes vpon the hands of his neigh=
bour, Juda shal fyght also against Jeru= Zac.xii.a
salem, and the goodes of all the heathen
shalbe gathered together round aboute:
golde and siluer, and a very great multy=
tude of clothes. And so shall thys plage
goe ouer horses, mules, camels, asses &
all the beastes that shalbe in the host, like
as yonder plage was. Euery one that re=
maineth then of all ẏ people, which came
against Jerusalem, shall go vp earely, to
worship the kyng (euẽ the Lord of hosts)
and to kepe the feast of tabernacles. And Le.xxiii.b.
loke what generation vpon the earth go= Nu.xxix c
eth not vp to Jerusalem for to worship iii.Es.v.e
the king, (euen the lord of hostes) vpon ẏ ii.Ma.i.c.
same shal com no raine. If the kindred of
Egipt goe not vp, and come not, it shal
not raine vpõ them neither. Thys shalbe
the plage wherwith the Lorde will smite D
all the heathen, that come not vp to kepe
the feast of tabernacles: yea, this shalbe
the sinne plage of Egipte, and the sinne
plage of al people ẏ go not vp to kepe the
feast of tabernacles. At ẏ time shal the ri=
ding gere of ẏ horses be holy vnto ẏ lord.
and the kettles in the Lordes house shall
be like the basens before ẏ aulter: yea, al ẏ
kettles in Jerusalem & Juda, shalbe holy
vnto ẏ Lord of hostes, & all thei that slaye
offringes,

offringes, shal come and take of them, & dight them therin. And at that time there shalbe no mo Cananites in the house of the Lord of hostes.

¶ The ende of the prophe- cye of Zacharye.

The booke of the Pro- phete Malachy.

The first. Chapter.

A complaint against Israell and her priestes.

A The heavy burthen which the lord sheweth against Israell by Malachye. I haue loued you sayth the Lord, & yet ye say: wherin hast ẏ loued vs? Was not Esau Jacobs brother

Ge. xxv. c / Rom. ix. d / Jo, xxiii a saith ẏ lord: yet haue I loued Jacob, & hated Esau: yea, I haue made his hils wast, and hys heritage a wildernesse for dragons. And though Edom said: wel we ar destroied, we wil go builde vp againe the places ẏ be wasted, yet (saith ẏ lord of hostes)

Abdi, i. a. what they builded, ẏ brake I down: so ẏ it was called a cursed land, & a people whō the lord hath euer ben angry withal Your eies haue sene it, and ye your selues

B must confesse, ẏ the Lord hath brought ẏ land of Israel to great honoure. Should not a sonne honoure his father, and a ser-

Exo. xx. a / De 32. b. uaunt hys master? If I be now a father, where is myne honoure? If I be the lord, where am I feared? sayth ẏ lord of hostes. Now to you priestes, ẏ despise my name. And if ye saye: wherein haue we despised thy name? In thys, that ye offre vncleane bread vpon mine aulter. And if ye wil say wherein haue we offred any vncleane thing vnto the? In this ẏ ye say: ẏ aulter

C of the lord is not to be regarded. If ye of-

Le xxii. c. / Ez. xliii. c fer the blind, is not ẏ euil? And if ye offer the lame & sicke, is not that euil? Yea, offer it vnto thy prince, shal he be content with the, or accept thy person, sayth the lord of hosts? And now make your praier before God, that he may haue mercy vpon vs: for such thinges haue ye done. Shall he regarde your persons thynke ye, sayth the Lord of hosts? Yea, what is he amōg you, that will do somuch as to shut ẏ dores, or to kindle the fier vpon myne aulter for nought? I haue no pleasure in you saith ẏ Lord of hostes: & as for the meat offring,

Ge. iiii. a. / Esa. i. b. I wil not accept it at your hand. For fro

D the rising vp of the sunne vnto the going down of ẏ same, my name is great amōg

Ps. l. the gentiles: yea, in euery place shal there sacrifice be done, & a cleane meatoffering offred vp vnto my name: for my name is great among the heathen, sayth the lord of hostes. But ye haue vnhalowed it, in ẏ ye say: the aulter of the Lord is not to be regarded, & the thing that is set therupon not worthy to be eaten. Now say ye: it is but labour & trauaile; and thus haue ye thought scorne at it, (saith ẏ lord of hosts) offring robbery, yea, the lame & the sicke, ye haue brought me in a meateoffring: should I accept it of your hand, saith the Lord? Cursed be ẏ dissembler, which hath in his flocke one ẏ is a male, and whē he maketh a vow, offreth a spotted one vnto ẏ Lord. For I am a great king (sayth the Lorde of hostes) & my name is fearfull among the heathen.

The. ii. Chapter.

Threatninges against the priestes, being deceyuers of the people.

A And now (O ye priestes) thys cōmaundemēt toucheth you: if ye wil not heare it nor regard it, to geue ẏ glory vnto my name, sayth ẏ Lord of hostes: I wil send a curse vpon you, and wil curse your blessings: yea, curse thē will I, if ye do not take hede. Behold, I shall corrupt your sede, & cast donge in your faces

Deu... euen the donge of your solemne feastes &c. it shall cleaue faste vpon you. And ye shall know, ẏ I haue sent this cōmaundement vnto you: ẏ my couenaunt which I made

Num... with Leui, might stand, saith ẏ lord of ho-

B stes. I made a couenaunt of life & peace w him: this I gaue him, ẏ he might stand in awe of me: & so he dyd feare me, & had my name in reuerence, ẏ law of truth was in his mouth; & ther was no wickednesse found in his lipps. He walked with me in peace & equitie, and did tourne many one away frō their sinnes. For in the Priestes lyppes shoulde be sure knowledge, ẏ men may seke the law at his mouth, for he is a messanger of the Lorde of hostes. But as for you, ye are gone cleane out of the way, and haue caused the multitude to be

De. ... b. offended at the law: ye haue broken the

couenaunt of Leui, saith ẏ Lord of hostes.
Wherfore wil I also make you to be despi=
C sed, and to be of no reputacion among all
the people: bicause ye haue not kepte my
wayes, but haue ben parciall in the law.
Haue we not all one father? Hath not one
God made vs? Why doth euery one of vs
then despise his own brother, & so breake
the couenaunt of our fathers? Now hathe
Iuda offended: yea, the abhominacion is
done in Israel and in Ierusalem, for Iu=
da hath defiled the Sanctuary of ẏ Lord
which he loued, & hath kept the daughter
of a straunge God. But the Lord shal de=
stroye the man ẏ doth this, (yea, both the
maister & ẏ scholer) out of the tabernacle
of Iacob, w him that offreth vp meate of=
fring vnto the Lord of hostes. Now haue
ye brought it to this poynt agayne, that
the aulter of the lord is couered w teares,
wepyng & mourning: so ẏ I will nomore
regard the meat offring, nether wil I re=
ceaue or accept any thing at your hands.
And yet ye say: wherfore? Euen bicause ẏ
wheras the Lorde made a couenaunt be=
twixte thee & the wife of thy youth, thou
hast despised. Yet is she thyne own copa=
nion & maried wife. So did not the one, &
yet had he an excellent spirite. What dyd
D then the one? He sought the sede promised
of God. Therfore loke well to your spirit,
& let no mā despise the wife of his youth.
If ẏ hatest her, put her away saith ẏ Lord
god of Israel, & geue her clothing for the
scorne, saith the lorde of hostes. Loke well
then to your spirit, and despise her not. Ye
greue ẏ Lord with your wordes, & yet ye
say: wherwithal haue ye greued him? In
this ẏ ye say: All that do euil are good in ẏ
sight of God, and such please him. Or els
where is the god ẏ punisheth.

The.iii.Chapter.

Of the messanger of the Lord, Iohn baptist. Of
the day of the Lord, and of Eliah.

1 BEhold, I wil send my messā=
ger whiche shall prepare the
way before me: and the Lord
whō ye would haue, shal sone
come to his temple, yea, euen
ẏ messanger of ẏ couenaunt whō ye long
for. Behold, he cometh saith ẏ Lord of ho=
stes. But who may abide ẏ day of his cō=
ming? Who shalbe able to endure, when
he appeareth: for he is like a goldsmithes
fier, & like washers sope. He shall set him
down to trye & to clense the siluer, he shall
purge the children of Leui and purify the
like as golde and siluer: ẏ they may bring
meat offeringes vnto the lorde in ryght=
teousnesse. Then shall the offring of Iu= B
da and Ierusalem be acceptable vnto the
Lord, like as from the beginnyng, and in
the yeares afore tyme. I will come and
punish you, and I my self will be a swifte
witnesse against the witches, against the
aduouterers, agaynst false swearers: yea,
and against those that wrongfully kepe
backe the hirelinges duety: whiche vere
the widdowes and the fatherles, and op=
presse the straunger, and feare not me,
sayeth the Lorde of hostes. For I am the
Lorde that chaunge not, and ye (O chil= Deu.xxxi.b
dren of Iacob) wil not leaue of: ye ar gone iiii. king. xvii.c
away from myne ordinaunces, and sence C
the tyme of your forefathers haue ye not Zach,i,a
kept them. Tourne ye now vnto me, and
I wil turne me vnto you, sayth the Lord
of hostes: ye saye: wherein shal we turne?
Should a man vse falshed & disceite with
God, as ye vse falshed and disceite with
me? yet ye saye, wherein vse we disceite
with thee? In tithes and heaue offrings.
Therfore are ye cursed with penury, by= Le.xxvii.c
cause ye dissemble with me, all the sort of Agge.i.a
you. Bring euery tith into my barne, that
ther may be meat in my house: and proue Pro.iii.b
me withall (sayth the Lorde of hostes) if
I will not open the windowes of heauen
vnto you, and poure you out a blessing
with plenteousnesse. Yea, I shall reproue
the consumer for your sakes, so that he shal
not eate vp the fruite of youre grounde
nether shall the vineyarde be barren in ẏ
fielde, sayth the Lorde of hostes: insomuch
that all people shal say, that ye be blessed
for ye shall be a pleasaunt lande, sayeth
the Lord of hostes. Ye speake hard words
agaynst me sayth the Lorde. And yet ye
say: what haue we spoken agaynste thee?
Ye haue sayd: it is but lost labour, to serue
God. What profit haue we for keping hys
commaundementes, and for walkinge D
humbly before the Lord of hostes. Ther= Job.xxi.b
fore maye we say, that the proude are Psal.lxxiii, b.
happye, and that they whiche deale with
vngodlynesse, are set vp: for they tempt Job.xxi,a
God, and yet escape. But they that feare Iere.xii.a
God, saye thus one to another: the Lord
considereth and heareth it. Yea, it is be=
fore hym a memoriall boke written for
suche as feare the Lorde, and remember
hys name. And in the daye that I wil
make (sayeth the Lorde of hostes) they
shalbe mine owne possession: and I will
fauoure

fauor them, like as a manne fauoreth his
own sonne that doth him seruice. Tourne
you therfore, and consider what differēce
is betwixt the ryghteous and vngodlye,
betwixt hym that serueth god, and hym ẏ
serueth hym not.

The. iiii. Chapter.

A For marke, the daye com-
meth that shall burne as
Ps. xviii a an ouen: and al the proud
yea, & all such as doe wic-
kednesse, shalbe strawe: &
the day that is for tocome
shal burne thē vp (sayth ẏ
lord of hostes) so that it shal leaue thē nei-
ther roote nor braūch. But vnto you that
feare my name, shall that sunne of rygh-
teousnesse aryse, and health shalbe vnder
his winges: ye shal go forth and multiply
as the fat calues, ye shall treade down the
vngodly, for they shall bee lyke the asshes Psal. i. b.
vnder the sole of your fete, in the day that
I shall make, sayeth the Lorde of hostes.
Remember the lawe of Moses my seruāt,
whiche I committed vnto hym in Oreb De. iiii. b.
for all Israel, with the statutes and ordi-
nances. Beholde, I wyll sende you Elias
the prophet, before the commyng of ẏ day Mat. xi. b
of the great and fearefull lorde. He shal & xvii. b.
turne the heartes of the fathers to theyr Luke. i. c.
chyldren, and the heartes of the children
to theyr fathers, that I come not & smite
the earth with cursyng.

¶ The ende of the Pro-
phecye of Malachy, and
consequently of all
the Prophetes.

The fourth parte, conteyning the Volume of the Bookes called Hagiographa.

The thyrde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobiah.
The booke of Judith.
The rest of the booke of Hester.
The booke of Wisedome.
Ecclesiasticus.
Baruch the Prophete.
The song of the three children in the Ouen.
The Story of Susanna.
The story of Bell and of the Dragon.
The prayer of Manasseh.
The first booke of the Machabees.
The seconde booke of the Machabees.

The third booke Of Esdras.

The first Chapter.

Josias holdeth Passeouer. After his death is Jechonias his sonne made king in his steade: whome the king of Egipt putteth out, and setteth in his brother Joachim. Jerusalē is destroyed, and Sedechias in taken.

A AND * Josias held the feast
i. Par. xxxv. a. iiii. Reg. xxiii. c. of Easter in Jerusalē unto the Lorde, and slew the Passeouer the. xiiii. day of the first moneth. He set the priests also in order (according to their daily courses) beyng araped in longe garmentes in the temple of the Lorde. And he spake unto ye Levites the holy ministers of Israel, that they should halowe them selues unto the Lord, to set the holy Arke of the Lord, in the house that king Salomō the sonne of David had builded, and saide: ye shall no more beare the Ark upon your shoulders. Now serue your Lord, & take the charge of his people of Israel, after your villages & your tribes: according as king David ye king of Israel hath ordeined, & according as Salomon his sonne hath honorably prepared: yea, loke that ye all do seruice in the temple, according to the ordring and distribution of the principal men which ar appointed out of the tribes, to do seruice
Exo. xii. b for the children of Israel. * Kyl the Passeouer, & prepare offringes for your brethrē and do according to the commaundement of the Lord, which was geuen unto Moses. And unto the people that was found, Josias gaue. xxx. thousand shepe, lābes, kiddes & goates, & thre thousande oxen. These the king (of his kyngly liberality) gaue unto the people, according as he had promised: and to the priestes for the Passeouer, he gaue two thousande shepe, and an hundred oxen. Moreouer Jechonias, and Semeias, & Nathanael his brethren, and Hasabias, Jehiel, and Josabad gaue thē to the passeouer, fiue thousand shepe, & fiue hundred bullockes.

And when these thinges wer brought to passe, ye priestes & the Levites stode goodly in their ordre, and had the unleuened bread thorowout the tribes. And after the ordring of the principal men in the tribes, they offred unto the Lorde in the sighte of the people, accordyng * as it is written in Exo. xii. b the boke of Moses, and so they rosted the Easter lambe as according was. As for ye thancke offeringes & the other, they dight thē in kettelles and pottes, & set thē before the people with good will, and afterward before them selues and the priestes. For ye priestes offered the fat until the time was expired, but the Levites prepared for thēselues, and for their brethren, the children of Aaron. The holy singers also, the children of Asaph stode in their order, according as David deuised. So dyd Asaph, Zacharie, & Iduthun, which wer appointed by the kyng. Moreouer the porters & dore kepers stode by the dores, & that diligently, so that none went out of his standing and seruice: for their brethren (ye Levites) prepared for thē. Thus wer al thinges perfourmed, that belonged to ye offering of the Lord. In that day they held ye Passeouer, & offered thanckeofferings beside the sacrifice of the Lord, according to the commaundement of king Josias. C

So the children of Israel which wer thē present, held an honourable Passeouer, & the feast of swet bread seuen dayes long. Yea, such a Passeouer was not kept in Israel frō the time of the Prophet Samuel. And all ye kynges of Israel, held not such an Easter as this, which king Josias held and the priestes, the Levites, the Jewes, and all Israel, of all them that wer at Jerusalem. And in the eyghtene yere of the raygne of Josias, was this Passeouer kept. And with a perfecte harte dyd kyng Josias order al his workes before ye lord, and the thinges that were written of him in times paste, concernyng those that sinned and were ungodly against the Lorde before all the people: and that sought not ye worde of the Lord upon Israell. * After iiii. Reg. xxiii. c.
al these actes of king Josias, Pharao the king of Egipte went up and came toward ii. Par. xxxv. a.
Carchamis by Euphrates, and Josias

went to mete him. Then sente the kyng of
Egypt vnto Josias, sayinge: what haue I
to do with thee, o king of Juda? I am not
sent of the Lord to fight against thee, for
my war is vpon Euphrates, go thou thy
way home again in all the hast. And Josi-
as would not turne againe vpon his cha-
rette, but vndertoke to fight against him,
and harkened not vnto the woorde of the
Prophet, whiche he tolde him oute of the
mouthe of God, but pitched battaile a-
gainst him in the felde of Mageddo. And
D the princes preased to kyng Josias. Then
saide the king vnto his seruauntes. Cary
me away out of the battell, for I am sore
wounded. And immediatly his seruaun-
tes toke him away out of the front of the
battell. Then satte he vp vpon the second
charret, came to Jerusalem, died and was
buried in his fathers sepulchre. And in all
Iurye they mourned for Josias: yea, the
rulers also with their wiues made lamē-
tatiō for him vnto this day, and this was
done euer still in Israel.

These thinges are written in the booke
of the stories of the kings of Juda, name-
ly, al the actes and works of king Josias,
his kingly power & maiesty, his vnderstā-
ding in the law of God, & what he did: yea
things which at not written in ẏ booke of
iii. Regū. xxiii. f. ii. Para. xxxvi. a. the kinges of Israel & Juda. ✠ And ẏ peo-
ple toke Jeconias the sonne of Josias, and
made him king in stede of Josias his fa-
ther, when he was. xxiii. yere old. And he
raygned ouer Israel. iii. monethes. And
the king of Egypt put him downe, that he
should not raygne in Jerusalē, and raised
vp a taxe of the people: namely, an hūdred
talentes of siluer, and one talent of golde.
E The kyng of Egipte also made Joachim
his brother king of Juda and Jerusalem.
As for them of the kinges counsell with ẏ
king him selfe, & Zaraceles his brother, he
toke them, and caried them awaye priso-
ners into Egipte.

Fiue and twenty yere old was Joachim,
whē he was made king in the land of Ju-
da and Jerusalē, and he did euill in ẏ sight
iiii. Reg. xxiiii. a. of the lord. After this * Nabuchodonosor
the king of Babilon came vp, and bounde
him with bādes of yron, & caried hī to Ba-
bilō. Nabuchodonosor also toke al the ves-
sels that wer halowed in the temple of the
Lord, and al the Jewels, and caried them
vnto Babilon, and brought them into his
[illegible] temple at Babilon. Of his vnclen-
[illegible] vngodlinesse, it is written in ẏ boke
[illegible] actes of the kinges. And Joachim
his sōn raigned in his stede. He was made F
kyng beyng. xviii. yere olde, and raygned
but thre monethes, and. x. dayes in Jeru-
salē, & did euil before the Lorde. So after
a yere, Nabuchodonosor sēt & caused him
to be brought vnto Babilon with the holi
vessels of ẏ lord, and made Zedechias his
brother king of Juda & Jerusalem, when
he was. xxi. yere old, & he raigned. xi. yere.

And he did euil also in the sight of ẏ lord
and cared not for the wordes that wer spo-
ken vnto him * by the prophet Jeremy, at
the mouth of the Lord. And where he had
made an othe vnto kyng Nabuchodono-
sor, he forsware himselfe, and fel from him
hauyng a stiffenecke and a herte, and
transgressed all the statutes and ordinaū-
ces of the Lorde God of Israell. The ru-
lers also and the heades of the people of ẏ
Lorde dyd muche euil, and became vngod-
ly, more thā the Heathen, being defiled in
all maner of abhominations: yea, and de-
filed the holy temple of the Lord at Jeru-
salem. And the God of their fathers sente
his messengers vnto them, to turne them
backe: and to call them againe from theyr
sinnes: for he would faine haue spared thē
for his holy tabernacles sake. Neuerthe-
lesse, they had his messengers in derision:
and loke what God spake vnto thē by his
prophetes, they made but a sport of it. G
This drew on so long, till the Lorde was
wroth with his people for their vngodly-
nesse, and till he caused the kynges of the
Chaldees to come vp, whiche slew their
yong men with the sword, yea, euen in the
compasse of their holy temple, and spared
no body, nether yōg nor old, nether may-
den nor yong man, but they wer al deliue-
red into the power of the kings of ẏ Chal-
dees, and all the holy vessels of the Lorde,
and the kinges treasures toke they, & ca-
ried them vnto Babilon. * As for ẏ house
of the Lord, they went vp into it, and brēt
it, and brake downe the walles of Jerusa-
lem, set fire vpon hir towers, destroyed all
hir noble buildinges and brought them to
nought, and the people that wer not slaine
wyth the swearde, they caried vnto Ba-
bilon.

Thus became they prisoners and bond-
men of the kyng of Babilon, til they were
deliuered and raigned for thē selues ✠ whē
the wordes of the Lord wer fulfilled, whi-
che he promised them by the mouthe of the
prophet Jeremie, and till the land had her
rest: namely, all the time that it laye wast,
had it rest and quietnesse. lxxvii. yeres.

The

The. ii. Chapter.

Cirus geueth licence to the Jewes to returne to Jerusalem, & restoreth thē the vessels of the temple. After y are ther letters sent to Artaxerses: which accuse y Jewes for building of the city: & so is y building layed of vntil the. ii. yere of Darius.

A Now ✤ when king Cyrus raigned ouer y Persians & whē the lord would perfourme the worde that he had promised by y mouthe of the prophet Jeremy: y Lord raised vp the spirite of Cirus, the King of the persians: so that he caused his wrytyng to be proclaymed thorowe oute his whole realme, saying: Thus saieth y king of Persians: The lord of Israel that hie lord hath made me king of the land, & commaūded me to build him an house at Jerusalem in Jewry. If there be any now of your people, y lord be with him, & go vp with him to Jerusalē. And al they that dwel round about that place shal helpe thē, whether it be with gold, w siluer, with giftes, w horses & necessary
B cattel, & all other thinges y are brought w a fre wil to y house of the Lord at Jerusalē.

Thē the principal men out of the tribes & villages of Juda & Bē Jamin stode vp: so did the Priestes & also y Leuites (whō the Lord had moued) to go vp, & to builde vp the house of the Lord at Jerusalē. And they that wer about thē, helped them with al maner of gold & siluer, & cattel also, and with many liberal giftes, and this did many one, whose minde was stirred vp therto. ✤ King Cirus also brought forth y vessels & ornamentes y wer halowed vnto y Lord (which Nabuchodonosor the king of Babilon had caried away frō Jerusalem, and cōsecrated thē to his ydole & ymage) and deliuered them to Methridatus his treasurer, & by him they were deliuered to Salmanasar the deputy in Jewry.

And this was the numbre of them. ii. M. and foure hundred siluer boules, thirty siluer basens. xxx. basens of gold. ii. thousād and. iiii. C. vessels of siluer & a. M. beside. Al the vessels of gold and siluer were fiue M. viii. C. and. ix. These wer nūbred vnto Salmanasar, & to them that wer come againe with him to Jerusalem out of y captiuitie of Babilon. ✤ Nowe in the time of kyng Artaxerses the king of Persia, these men: Balemus and Mithridatus, Sabellius, Rathimus, Balthemus, Semellius the scribe, and other y dwelt in Samaria and in other places, vnder the dominion therof, wrote a letter vnto kig Artaxerses
C wherin they cōplained vnto y king of thē in Jury & Jerusalē. The letter was made after this maner. Sir, thy seruaūtes Rathimus the story writer, Sabellius the scribe, & other iudges of y court of Celosiria, & Phenices. Be it knowen & manifest to our lord the kyng, that y Jewes which are come vp from you vnto vs into y rebellious & wicked city, beginne to build it again, and the walles about it, & to set vp the temple anew. Now if this city and the walles thereof be set vp againe, they shall not only refuse to geue tribute & taxes, but also rebell vtterly against the kyng. And for so much as they take this in hand now about the temple, we thought it reason, to thinke no scorne of it, but to shew it vnto our lord the king, & to certifie him therof: to the intent that if it please the kyng, he may cause it to be sought in y bokes of old: and thou shalt find such warning written, and shalt vnderstād, y this city hath alway ben rebellious & disobedient, y it hath subdued kings & cities, and y the Jewes which dwel therin, haue euer bē a rebellious, obstinate, vnfaitful, and fighting people, for the whiche cause this citie is wasted.

Wherfore now we certify our lord y king that if this citie be builded and occupied againe, and the walles therof set vp anew, thou canst haue no passage into Celosiria and Phenices.

D Then wrote the king to Rathimus the story writer to Balthemus, to Sabellius the scribe, and to y other officers & dwellers in Siria, & Phenices, after this maner: I haue read y epistle whiche thou sentest vnto me, & haue cōmaūded to make diligent search, & haue found, y the city hath euer resisted kinges, y the same people are disobedient, & haue caused muche warre, & that mighty kinges haue raigned in Jerusalem, which also haue raised vp taxes of Siria, & Phenices. Wherefore, I haue commaunded those people, that they shall not build y city, y they make no more in it, and that they procede no further with the buildig, for so much as it might be y cause of warre, and displeasure vnto kinges.

Now when Rathymus and Sabellius the scribe & the rulers in the land had read the writing of king Artaxerses, they gate them togither, & came in al the hast to Jerusalem with an host of horsemen, & with much people of foote, & forbade thē to [illegible] de. And so they left of from building [illegible] temple, vnto y secōd yere of king Darius.

 The

The.iii.Chapter.

Darius maketh a feast. The thre sentences of the thre yōg men, of the which the first is declared.

Kyng Darius made a greate feast vnto hys seruauntes, vn-
A to all his court, and to all the officers of Medea & Persia, yea, to al the deputies and rulers that wer vnder him, from India vnto Ethiopia, an. C and. xxvii. countrees. So when they hadde eaten and dronken, beyng satisfied & wer gone home agayne. Darius the king went into his chambre, layed him down to slepe and so awaked.

Thē the thre yong men, that kept ỹ kinges person, and watched his body, cōmoned among thē selues, & spake one to another: let euery one of vs saye some thing, & loke whose sentence is wiser & more excellenter than the other, vnto him shall kyng Darius geue great giftes, & cloth him w purple, he shall geue hym vessels of golde to drinke in, clothes of gold & coueringes, he shal make him a costly charet & a bridle of gold, he shal geue him a bonet of white silke, & a chaine of golde about hys necke: yea, he shalbe ỹ second and principall next vnto king Darius, & ỹ bicause of his wisedom, & shalbe called the kinges kinsman.

So euery one wrote his meaning, sealed it, & layed it vnder the kinges pillow, &
B sayd: when the kyng ariseth, we will geue him our writings, & loke whose word the kyng & his chiefe lordes iudge to be ỹ most wisely spoken: ỹ same shal haue ỹ victory. One wrote: Wine is a strong thyng, the secōd wrote ỹ kyng is stronger. The. iii. wrote: Women haue yet more strēgth, but aboue all things the trueth beareth away the victory. Now whē the kyng was risē vp, they toke their writinges & deliuered thē vnto him, & so he read them. Then set he forth to cal al his chiefe lordes, & all the deputies & rulers of the countrees of Medea & Persia. And whē they wer set down in the coūsel, the writynges wer read before them. And he commaunded to call for the yong men ỹ they might declare their meaninges thē selues by mouth. So whē they wer sent for, & came in, the kyng sayd vnto thē, shew vs, and make vs to vnderstand what ỹ thinges are ỹ ye haue writthen. Then began the first (which had spo-
D ken of the strength of wine) & sayde: O ye
Pro. xx. a men * wyne is merueilous strong, & ouercommeth them ỹ drinke it: it deceaueth the mind, and bringeth both ỹ pore man and the king to dotage & vanity. Thus doth it also with the bondman and with the free, with the pore and ryche, it taketh awaye their vnderstanding, and maketh them careles & merry, so that none of them remembreth any heauinesse, det, or dutye. It causeth a man to thinke also, ỹ ỹ thing which he doth is honest & good, & remembreth not that he is a king, nor that he is in authoritie, and that he ought not to do suche thinges. Moreouer, when men are drinking, they forget al frendshyp, al brotherly faithfulnes & loue, but as sone as they are dronken, they draw oute ỹ sweard and wil fight, & when they ar layed downe frō ỹ wine, & so risen vp againe, thei cā not tel what thei did: iudge ye now, is not wine ỹ strongest? For who would elles take in hand to do such things? And when he had spoken this, he helde his tong.

The. iiii. Chapter.

The declaration of the two last sentences of the yong men, propoūded in ỹ chapter before, of which the last is, ỹ veritie beareth the victory in all thinges, is most cōmended & allowed. Darius writeth letters to al the rulers vnder him, that they shoulde ayde Zorobabel, to the building of Ierusalem.

Then the seconde (whiche had saide: ỹ the king was strōger) began to speake, A
saying: O ye men, are not they the strongest & most excellent, that conquere ỹ land & sea, and all that is in the sea, & in the earth? Now is the king lord of al these things, & hath dominion of them al: and loke what he cōmaundeth, it is done. If he sende his men forth a warfare, they go & breake downe hilles, walles, & towers. They are slaine (and slay other men) them selues, & ouerpasse not the kinges word. If they get the victory, they bring the king al the spoyle. Likewise, the other that meddle not with warres and fighting, but till ỹ groūd: whē they reape, they bring tribute vnto ỹ king. And if the king alone do but cōmaūd to kil, they kill: if he cōmaunde to forgeue, they forgeue. If he commaūd to smite, they smite. If he byd driue away, they dryue awaye: If he cōmaūd to build, they build: If he cōmaūd to breake down, they breake downe. If he commaunde to plante, they plante.

The common people and the rulers are B
obedient vnto him. And the kyng in the meane season sitteth him downe, eateth & drinketh, & taketh his rest: thē kepe they watche round about the king, & not one of them

them dare get him out of ŷ way, to do hys
owne busines, but must be obediente vnto
the king at a worde. Judge ye now, O ye
mē, how should not he go far aboue, vnto
whom men are thus obedient? And when
he had spokē thus, he held his tong. The
third, whose name was Zorobabel, which
had spoken of women and of truth, began
to say after this maner: O ye mē, it is not
the great king, it is not the multitude of
menne, neither is it wyne that excelleth:
who is it then that hath the lordship ouer
them: Haue not wemen borne ŷ king, and
all the people that rule those thynges?
Haue not women borne thē, and brought
them vp that plante the vynes, whereout
the wyne commeth. They make garmen-
tes for all men, they geue honour vnto all
men, and withoute women can not men
lyue.

If they gather gold & siluer & all preci-
ous thinges, and se a faire wellfauoured
woman, they leaue altogether, and turne
their eyes only vnto the woman, & gape
vpon her, and haue more desire vnto hyr,
than vnto the siluer and gold, or any ma-
ner of precious thing.

C ✤ A man leaueth his father that brought
Gen.ii.b. him vp, leaueth his own natural coūtrye,
Mat.xix. a and cleaueth vnto ŷ womā: yea, he ieopar-
1.Cor.vi. b deth his life with the woman, & remēbreth
neither father, nor mother, nor countrye.
Eph.v.g By thys then ye must nedes knowe that
women haue dominion ouer you.

Doth it not greue you? A man taketh
his swerde, & goeth his waye, to steale, to
kil, to murther, to saile vpon ŷ sea, & seeth
a Lion, and goeth in the darcknesse: & whē
he hath stollē, disceaued, & robbed, he brin-
geth it vnto his loue. Againe, a mā loueth
his wife better than father & mother: yea,
many one there be, that runne out of their
wittes, & becom bondmen for their wiues
sakes, many one also hath perished, haue
ben slaine, & haue sinned bicause of womē.

D And now beleue me, I know a king whi-
che is great in his power, & al landes stād
in awe of him, & no man dare lay hād vpō
him: yet did I see, that Apame (the daugh-
ter of the great king Bartacus) ŷ kynges
concubine, sate besyde the kyng vpon the
right hand, & toke of his crowne from hys
heade, & set it vpon her own head, & smote
the kyng with her left hand. Moreouer, ŷ
kyng loked vpon her with open mouth, if
she laughed vpō him, he laughed also, but
yf she toke any displeasure with him, the
king was faine to flatter her, and to geue
her good wordes, till he had gotten her fa-
uour againe.

O ye men, are not women thē stronger?
Great is ŷ earth, & hie is the heuen. Who
doth these thinges? Then the king and the
princes loked one vpō an other. So he be-
gan to speake of the trueth: O ye men: are
not women stronger? Great is the earth,
hie is the heauen, swift is the course of the
sunne, ✤ he compasseth the heauen round Eccle.i.a
aboute, and fetcheth his course agayne to
his own place in one day. Is he not excel-
lent that doth this? Yea, great is the truth
and stronger than al thinges. Al the earth
calleth vpon the truth, the heauē praiseth
it, al workes shake and tremble at it, and
with it is no vnrighteous thing. Wyne is
vnryghteous: the kyng is vnryghteous:
women are vnryghteous: all the children
of mē are vnrighteous: yea, al their wor-
kes are vnrighteous, & ther is no truth in
them: in their vnrighteousnesse also shall
they be destroyed & perishe. As for ŷ truth
*it endureth, & is alway strong: it liueth & Esai.xl.a
cōquereth for euermore: world w^t out end. Ps.cxvii. a
The truth accepteth no persons: it putteth
no difference betwixt rich or pore, betwixt
the mighty or simple, but doth ryght vnto
euery man, whether they be euill or good,
and al men are louynglye dealt withall in
the workes of it. In the iudgement of it,
there is no vnrighteous thyng, but strēg-
th, kingdome, power, and maiestye for e-
uermore. Blessed be ŷ God of truth. And
with that he helde hys tong, and all the
people cried & said: Great is the truth, and
aboue all, then sayd the kyng vnto him:
Aske what thou wilt, more than is appoin-
ted in the writing, and I shall geue it the,
for thou art found wyser than thy compa-
nions, thou shalt syt next me, and be my
kynsman. Thē said he vnto the king: Re-
membre thy promise and vow, which thou
hast vowed and promised (in the day whē
thou cammest to thy kyngdome) to builde
vp Jerusalē, and to send again al the ves-
sels & Jewels, that wer taken awaye out
of Jerusalem, whiche Cirus separated,
when he offered in Babilon, and woulde
send them agayne. And thy mynd was to
build vp the temple, which the Edomites
brent whē Jerusalē was destroyed by the
Chaldees. This only (O king) is the thīg
that I require, this is the maiestie, which
I desire and aske of the: ŷ thou perfourme
the vowe, which thou w^t thine own mouth
hast made vnto the kyng of heauen.

Then Darius the kyng stode vp, and

 kyssed

ii.Es.ii b. kissed him,*and wrote a letter vnto al the
i.Es.vi.d deputies and shreues, to al the lordes and
nobles,that they should cõuey him forth,
and al them that would go vp with him.
He wrote a letter also vnto al the shreues
that wer in Celosiria and Phenices, and
vnto Libanus,ŷ they should draw Cedre
trees frõ Libanus vnto Jerusalẽ,to build
the city withal.Moreouer,he wrote vnto
all the Jewes that were gone oute of hys
realme into Jewry bicause of the fredom,
that no officer nor ruler,nor shreue,should
come to their dores , & that all their lande
which they had cõquered , should be free &
not tributary,& that ŷ Edomites shoulde
geue ouer the cities & villages of ŷ Jues,
which thei had taken in:yea,and that thei
should yerely geue twenty talentes to the
building of the tẽple,vntil ŷ time ŷ it were
finished,& to ŷ daily halowing of ŷ brẽt-
offerings(as it is cõmaũded)x.talẽtes yer-
ly also.And ŷ al they which come frõ Ba-
bilõ to build the city,should haue fre liber-
tie:they & their children,and al ŷ priestes.
He wrote ŷ greatnesse also, and cõmaũ-
ded that the holy garmentes should be ge-
uen them,wherin they ministred:& wrote
that cõmaundementes should be geuen to
the leuites,vntil the day,ŷ the house were
finished , and Jerusalem builded vp, & cõ-
maunded ŷ al thy ŷ watched ŷ city should
haue their portiõs & wages.He gaue ouer
also al ŷ vessels ŷ Cyrus had seperated frõ
G Babilon:and all that Cyrus had geuen in
cõmaundement,the same charged he also:
that it should be done,and sente vnto Je-
rusalem.Now when this yong man was
gone forth,he turned his face toward Je-
rusalẽ,and praised the king of heauẽ , and
said:*Of thee commeth ŷ victorye, of thee
Eccle.i.a cõmeth wisdom and clearnesse,& J am thy
seruaunt.Blessed art thou which hast ge-
uẽ me wisedom,thee wil J prayse O lord,
thou God of our fathers.
And so he toke the letters, and went vn-
to babilon.And whẽ he came there,he told
this vnto al his brethren that wer at Ba-
bilon,and they praised the god of their fa-
thers,ŷ he had geuẽ them refreshing and
libertye to go vp,and to builde Jerusalem
and the temple(wherin ŷ name of the lord
is called vpon)and they reioyced with in-
strumentes & gladnesse seuen dayes lõg.

The.v.Chapter.

They that returned to Jerusalem are numbred.
They begyn to laye the foundation of the temple:
but are let by the meanes of enemies, and so is the
building driuen of by the space of.ii.yeres.

After this were ŷ principal A
mẽ of all the villages cho-
sen in the tribes & kynre-
des,that they should go w
their wiues and children,
with their seruauntes and
maydens , with all their
cattel & substaunce. And Darius the king
sent with them a.M.horsemẽ,to cõuey the
safely vnto Jerusalem:& their brethrẽ wer
glad,playing vpõ instrumẽtes & singyng.
And these are the names of the mẽ, which
went vp out of the villages , according to
the tribes.Of the priestes,the sõn of Phi-
nehes,the sõne of Aaron:Jesus the sonne
of Josedec,Joachim the sonne of *Zoro-
babel,the sõne of Salathiel , (of the kyn-
red of Dauid,out of the kinred of Phares
of ŷ tribe of Juda)which spake wonderful
thinges vnder Darius ŷ king of Persia,
in the second yere of his raigne,in the first
moneth of Nisan . These also are they of
Jury,which came vp, & turned again vn-
to Jerusalẽ,out of the captiuitye ŷ Nabu-
chodonozor ŷ king of Babilõ had brought
vnto Babilõ. And euery man sought his
portion againe in Jewrye his city , they ŷ
came with Zorobabel,& with Jesus, Ne-
hemias, Saraias, Raelaias, Clemeus,
Emmanius, Mardocheus, Beelserus,
Mechpha,Rochor , Oliorus , Emonias,
one of their princes.
And ŷ numbre of thẽ according to their B
kynredes & rulers were . The children of
Phares,two thousand, an hundred.lxxii.
The children of Ares.iii.M.an.C.&.lvii.
The children of Femo,an.C.xlii. The sõ-
nes of Jesus,and Joabes, a thousand.iii.
C.and two.The sõns of Beniu two thou-
sande.iiii.hundred and.lxx. The sõnes of
Chozoba,two hundred &.v.The sõnes of
Banica,an hundred & thre score & eight.
The sonnes of Rebech foure hundred and
thre.The sõnes of Archad foure hundred
&.xxvii.The sonnes of Cham.xxxvii.The
sõnes of Zoroar,two thousande,&. lxvii.
The sõnes of Adinu foure hundred &.lxi.
The sõnes of Adarectis , an hundred and
eight.The sõnes of Ciaso,& zelas, an hũ-
dred & seuen.The sonnes of Azorec,foure
hundred & nyne and thirty.The sonnes of
Jedarbone,an,C.&.xxxii. The sonnes of
Hananias,an.C.&.xxx.The sonnes of A-
soni. Xc. The sonnes of Marsar,four. C.
& xxii. The sonnes of Zabarus.xcv. The
sõnes of Sepholemon an.C.&.xxiii. The
sonnes of Nepopas.lv.The sõnes of He-
chanatus an.C.and.lviii.The sonnes of
Zebe-

zedethanus,an.C.and two & thirty. The sōnes or Creapatros,(which is called also Enohadies,and Modias)iiii. hūdred & xxiii.Of them of Gramos,and Gabea,an hūdred and.xxi.Of them of Bellelon,and Ceage.lxv. Of thē of Bastarus,an hundred and.xxii.Of thē of Bechenobes.lv. Of the sōnes of Liptis,there wer an hundred and.lv. Of the sonnes of Labonnus, thre hundred and seuen and fiftye, Of the sonnes of Sichem, three hūdred and.lxx. Of the sonnes of Suadō, and Elimō.iii. hundred and.lxxviii. Of the sonnes of Ericus,two thousand an hundred,and.xlv. The sonnes of Anaas.iii.C.and.lxx.

C The Priestes: The sonnes of Jeddus. The sonnes of Euthur:the sonnes of Eljasib.iii.C.&.lxxii.The sonnes of Emerus.ii.C.and.lii.The sōnes of Fasurius. iii.C.&.lvii.The sonnes of Carea.ii.C.& seuen and twenty.The Leuites: The sōnes of Jesus in Caduhel, and Banus, & Serebias,and Edeas,seuenty and four.

The whole numbre of these frō.xii.yers was.iii.M.iiii.C.and. lxii. Of the sōnes daughters & wiues,the whole sūme was iiii.M.ii.C.&.xliii.The sōnes of ẏ priestes ẏ praised God in ẏ temple: The sonnes of Asaph,of whom ther wer an hundred and xxviii.But the dore kepers wer: The children of Esmenus: The children of Aser: The children of Amon.The children of Acuba,Topa.The children of Tobi,an hūdred and.xxxix.in all.

The priestes that serued in the temple: The sonnes of Sel,the sōnes of Gaspha, the sonnes of Tobloch,the sonnes of Carya,the sonnes of Sub,the sonnes of Heliu,the sonnes of Sabana,ẏ sōnes of Armacha,the sōns of Acub,the sonnes of Utha,the sonnes of Cetva,ẏ sonnes of Aggab,the sonnes of Obay, the sōnes of Anany,the sonnes of Canna, the sonnes of Geddu,the sonnes of Anne,the sonnes of Radin,the sonnes of Desanon, the sōnes of Nechoba,the sōnes of Caceba,the sonnes of Goza,the sōnes of Ozul, the sōnes of Sinona,the sōnes of Atra,the sonnes of Hasten,the sonnes of Asiana,the sōnes of Manei,the sōnes of Nasisin.The sōns of Accua,The sōnes of Agista, The sōns of Azui, the sonnes of Fauon,ẏ sonnes of Phasalon,ẏ sonnes of Meeda,the sonnes of Susa,the sonnes of Cared,ẏ sōnes of Barcus,the sonnes of Sarea,the sonnes of Coesi,the sonnes of Nasit,the sōnes of Agista, the sonnes of Pedon: Salomon his sonnes,the sonnes of Asophat, the sōnes of Phazida,the sonnes of Celi, ẏ sonnes of Medon,the sonnes of Gaddahel, ẏ sonnes of Zapheus,the sonnes of Aggia, the sonnes of Sacharet,ẏ sonnes of Sabathem,the sonnes of Saroneth, ẏ sōnes of Malsit,the sonnes of Ania,the sonnes of Sasus,the sonnes of Addus the sōnes of Suba,the sonnes of Enra, the sonnes of Rabotis the sōnes of Phasphat, ẏ sonnes of Malmon:All these ministred in the Sanctuary,and wer seruauntes of Salomon:euen.iiii.hundred.lxxii.

These folowyng are they,that went vp frō Thelmell at Thelarsa(whose prinses D
were Charmelā and Careth)& might not shew forth their cities and kynredes,how they wer of Israel: the sōnes of Dalarus the sonnes of Tabē,the sonnes of Nechodaicus, Of the priestes ẏ executed the office of the priesthode,and were not found: The sonnes of Obia,ẏ sōnes of Achisos, the sonnes of Addin,which maried one of the daughters of Phargelen,and wer named after him. The writing of the same kynred was sought in the register of their generatiō,but it was not foūd,& therefore were they forbidden to execute ẏ office of the priesthod. Unto thē said Nehemias & Astharas,that they should haue no portiō in the Sanctuary,til there rose vp an hie priest,ẏ were well instructed in the plaine cleānesse and trueth.Of al Israel(besyde seruauntes and maydens) there wer.xlii. M.ii.C.&.xl.Now wer ther of seruantes & maydens.vii.M.iii.C.&.xxxvi. Of singyng men and singinge women ther were ii.C.lxv. Foure hundred &.xxxv. Camels Seuen thousand and.xxxvi.horses. Two hundred.M.xlv.Mules.Fyue.M.&.xxv.
Asses. Theyr heades also and the rulers E
in the tribes,when they came to Jerusalē and would build and set vp the temple of God agayne in his place,they gaue (after their habilitie)vnto the temple,to ẏ treasure,& to the seruice of the sanctuarye.xii. M.poundes of gold,fiue thousande of siluer,& an hundred priestes garmētes.And so dwelt the priests and the Leuites,& the people ẏ went out to Jerusalem, & in the coūtrey therabout, ẏ singers also & ẏ porters,euery one of Israel in his own land.

*So whē the seuenth moneth came, and i. Esd.iii.
when the childrē of Israel wer euery mā a.
at his busines,they came al with one cōsēt into the court,whiche was before ẏ East dore. And there stode Jesua the sonne of Josedec,and his brethren the priestes,and Zorobabel the sonne of Salathiell, & hys

brethzen, settyng vp an aultare, to offer
burnt sacrifices vpon it, as it is wzitten in
the law of Moses.

Ther came people also of other coũtries
and the Heathen out of al landes, to set vp
the aulter in his place, and offered sacrifi-
ces and burntofferings vnto the Lozd in
the mozning. And so they held the feast of
Le.xxiii.f tabernacles, *as it is commaunded in ẏ
Nu.xxix.b. law. And daily offered they as accozdyng
was, and made the Sacrifices appointed,
2.Mac.i.c the offerings also of the Sabbothes, and
of the new Mones, and all holy feastes.

i.Esd.3.b *And al they that vowed offeringes vn-
to the Lozd, began at the new Mone of ẏ
seuenth moneth to offer vnto God, foz the
temple of the Lozde was not yet builded.
And they gaue vnto ẏ Masons & carpen-
ters: money, meat and dzinke with chere-
fulnesse, vnto them of Sidon also & Tyze,
they gaue cartes, ẏ thei should cary Cedze
trees, frõ Libanus to be ioystes & beames
and ẏ they should make shyppes in ẏ hauen
of Joppe, accozding as it was appoited &
ozdeined by Cirus kyng of the Persians.

F And in the second yeare, they came into
Ec.xix.b. ẏ temple of God, at Jerusalẽ.* In ẏ secõd
moneth begã Zozobabel, the sonne of Sa-
lathiel, and Jesua the sonne of Josedec, &
their bzethzen the pziestes and Leuites:
and all they that wer come vnto Jerusa-
lem out of the captiuity of Babilon, and
layed the foundation of the temple, in the
new Mone of the secõd moneth in the se-
cond yere, that they were come into Jew-
ry and Jerusalem. And they apointed the
Leuites (that wer aboue .xx. yere old) vn-
to the seruice of the Lozde, so Jesua and
his sonnes, and his bzethzen, al the Leui-
tes stode together, and perfourmed ẏ law
and ozdinaunce in the house of the Lozd.

And the pziestes stode, and had theyz
garmentes and trompettes, and the Le-
uites, the sonnes of Asaph, had cymbales,
giuing thãkes and pzaises vnto the Lozd,
i Par.xvi b accozding as Dauid the kyng of Israel
had ozdeined.

Ps. cxxxv a. And the songe that they did singe vnto
the lozd, was after this maner. O singe
Esai.xlib vnto the Lozde, foz he is gracious, & hys
goodnesse vpõ Israell endureth foz euer.
And al the people blew out with trompet-
tes, and sang with loude voyce, pzaising,
G the Lozd together, in the rearyng vp of
i Esd.3.d. the house of the Lozd. There came also
from among the pziestes and Leuites the
rulers and elders, accozding to the trybes
and kynredes (such as had sene the house
afoze) to the building of this temple with
great cry and great mourning, many also
with trõpettes and great ioy: In so much
ẏ the trompettes might not wel be heard,
foz the wepyng and mournyng. Foz the
common people blew goodlye vpon the
trompettes.

Then came the ennemyes of ẏ tribes i Esd.4.
of Juda and Bẽ Jamin, to know what ẏ
trompetting & noyse of shawmes myght
be. And they perceyued that it was they
which wer come againe out of captiuitie,
and would build the temple vp a new vn-
to the Lozd God of Israel. So they went
to Zozobabel, and Jesua, & to ẏ rulers of
the villages, and sayde vnto them. Shall
we builde with you also? Foz we likewise
haue heard your Lozd, & we walke after
the same maner, from the dayes of Azba-
sareth the king of Assiria, which brought
vs hyther. Then Zozobabel & Jesua, and
the rulers of the villages of Israell, sayde
vnto them: It is not mete, that ye should
build the temple of our God with vs: we
our selues alone wil build vnto the Lozd, i.Chr.
like as Cirus the king of the Persians
hath commaunded vs.

But the Heathen in the land layd them
selues against those that were in Jewzie,
helde vp the building from them, layed
waite vpõ them pryuyly, stopped suche as
brought any thing to them, fozbad them
to build, and hyndzed those that made thẽ
passage, that the building should not be fi-
nished: and this cõtinued so long as king
Cirus liued: and so they put of ẏ buildyng
foz the space of two yeares, vntill ẏ raigne
of kyng Darius.

The .vi. Chapter.

Aggeus and Zachary pzophecie. They build the
temple without let oz hinderaunce, by the commaũ-
dement of Darius.

Notwythstandyng: in the I
seconde yeare of ẏ raygne i.Esd.
of Darius. *Aggeus, &
Zachary the sonne of Ad-
do, pzophecied, vpõ them,
in Jewzye, and Jerusalẽ
in the name of the God of
Israell: Then Zozobabell, the sonne of Agge.i.
Salathiell, and Jesua the sonne of Jose-
dec stode vp, and beganne to buylde the
house of the Lozd at Jerusalem, whẽ the
pzophetes of the Lozd helped them. At the
same time came Sisenes the vnderzeue
in Siria and Phenices, with the landloz-
des and his companions, and sayde vnto
them:

them: Who hath bydden and commaunded
you to buylde the house, to make the roofe
and all other thinges agayne? And who
are the workemen: that build them? Ne-
uerthelesse, the elders of the Jewes had
suche grace of the Lorde, that they woulde
not be lette (thoughe they were prouoked
therto) but builded on still, vntill the time
that kyng Darius were certified therof, &
an answere receaued frõ him. The letter
that these men sente vnto kyng Darius,
was after this maner.

Sisennes the vnder shreue in Ciria, &
Phenices, & the landlordes with their cõ-
panions, which are head rulers in Siria,
and Phenices, sende their salutation vnto
Darius the king. We certifie the Lord the
kyng, that we came into the land of Jew-
ry, and went to Jerusalem: wher we foũd
them building ŷ great house of God, and
the temple, with great costly freestone, &
B with goodly tymber for the walles: yea,
they make great hast with the worke, and
helpe one another, and it goeth forth pros-
perously in theyr handes, and with great
diligence and worshippe it is made. Then
asked we the elders, who had commaun-
ded them to make vp the house and the
buyldyng, and thys we dyd, to the entent
that we might certifye thee perfectly and
wryte vnto thee, the names of those that
were the rulers of the worcke. So they
gaue vs this answere: we are the seruaũ-
tes of ŷ lord, which made heauẽ and earth,
3.Re.vi.a and as for this house, * it hath ben buil-
ded and set vp afore time by the great and
myghty kyng of Israel. But when our fa-
thers prouoked God vnto wrath, and sin-
iiii.Reg. xxiiii. ned agaynst the God of Israel, * he gaue
them ouer into the power of Nabuchodo-
nozor kyng of Babilõ the kyng of ŷ Chal-
dees, whiche brake downe the house, and
brent it, and caried awaye the people pri-
soners vnto Babilon. * Neuerthelesse, in
the first yere that kyng Cirus raygned at
Babilon, Cyrus the kyng wrote and com-
maunded to builde vp this house againe,
and all the ornamentes that Nabuchodo-
nozor caried away from Jerusalem vnto
Babilon, and appropriated vnto his owne
temple, these broughte Cirus forth again,
and deliuered them to Zorobabel and to
Salmanasar, the vndershreue: commaũ-
dyng them, that they shoulde bring those
same ornamentes agayne to Jerusalem,
into the temple, and to begynne from that
tyme forthe, to builde the temple agayne
in his owne place: Then Salmanasar
layde the foundation of the Lordes house
at Jerusalem, and euer synce they haue
builded, and yet it is not ended. And
therfore, O kyng, yf thou thynckest it
good, let it be soughte in the libraries and
rolles of kyng Cirus. Yf it be found then,
that it is done with the councell and con-
sente of kyng Cyrus, and if our Lorde the
kyng be so mynded, let him write vnto vs
thereof. C

*Thẽ commaunded king Darius to seke 1.Esd.vi.a
in the libraries, and so at Egbathanis in a 2.Esd.iiii.c
litle citie in Media there was found suche
a writyng. In the fyrst yeare of the raigne
of Cyrus, the same kyng Cyrus commaũ-
ded that the house of the Lorde at Jerusa-
lem should be builded again, (and odours
there to be made cõtinually vnto the lord)
whose hyghte shalbe. x. cubites and the
bredth. lx. cubites and. iiii. square with
thre hewen stones, with a loft of timber
of the same coũtrey: yea, with a new loft,
and the expences therof to be geuen of the
house of the kyng Cirus, and the ornamẽ-
tes of golde and siluer, that Nabuchono-
zor toke oute of the house of the Lorde at
Jerusalẽ, shalbe set againe in the temple
at Jerusalem, wher they were afore. Si-
sennes also the vndershreue in Siria and
Phenices, the princes, and their compani-
ons, and the other that bee head rulers in
Siria and Phenices, shall not medle ner
haue any thig to do with that place, I Ci- D
rus haue commaunded also, that they shal
build the house of the Lord whole vp, and
haue ordained them, to helpe those that
be come out of captiuitie: till the house of ŷ
Lorde be fynyshed, and out of the tribute
and taxinge that is yearely raysed vp in
Syria and Phenices, diligentely to geue
them a certayne summe to the offeryng of
the Lorde: and the same to be deliuered
vnto Zorobabel ŷ officer, that he therwith
may ordayne oxen, rammes, lambes,
corne, salt, wyne, and oile, and that cõtinu-
ally euery yeare: after ŷ expences * whiche 1.Esd.vi.b
the priestes that bee at Jerusalem shewe
to be made daylye: this shalbe geuẽ vnto
them without delay, that they maye offer
sacrifices daylye to the hiest God, for the
kyng and for hys seruauntes, and to praye
for their lyues. Let it be proclaymed al-
so on euery side, that whosoeuer breaketh
or despiseth thys commaundement of the
kyng, shalbee hanged vpon a galowes
(made of his owne good) and all his goo-
des shalbe seasoned vnto the kyng. The
Lorde therfore (whose name is there cal-
led

led vpon)rote out and destroy all the kyn-
ges and people, that vndertake by vyo-
lence to hinder ÿ same, or to deale vncur-
teously with the house of the Lorde at Je-
rusalem. J Darius the kyng haue ordai-
ned, that these thinges shall be done with
al diligence.

The.vii.Chapter.

The temple is finished and dedicate, and the feast of the vnleuened breade is holden.

A Hen Sisennes ÿ vnder-
shreues in Celosiria, and
Phenices, & the other lād
lordes with their compa-
nions, obeied the thynges
that kyng Darius had or-
deined, & wer diligent in ÿ
holy workes, & wer felow helpers with ÿ
old rulers of the Jewes, & so the worke of
ÿ Sanctuari went forth & prospered, whē
Aggeus & Zachary prophecyed. And they
perfourmed al things thorow ÿ commaū-
dement of ÿ Lord God of Israel, and after
ÿ deuice of Cyrus, Darius, and Artaxer-
ses kinges of Persia.
And thus was our house finished vnto
B the.xxiii. daye of the moneth Adar in the
vi. yeare of kyng Darius. And the childrē
of Israel, the priestes & the Leuites and ÿ
other that wer come out of captiuity: and
suche as wer ioyned vnto them, dyd accor-
ding as it is written in ÿ boke of Moses.
And in the dedication of ÿ tēple, they offe-
red an. C. Oxen, two hūdred rammes.iiii.
C. lābes, &.xii. goates, for the sinnes of all
the people of Israel, after ÿ number of the
tribe of Israel. The priests also & the Le-
uites stod araped in their priestly garmē-
tes, after the tribes, ouer al ÿ worckes of
the lord God of Israel, accordig to ÿ boke
of Moses, & the porters by all the dores.
C And the children of Israell (with those
that were come out of captiuity) helde the
passeouer the fourtene day of the first mo-
neth, when the priestes and the Leuites
were sanctified. They that came oute of
captiuity were not all sanctified together:
But ÿ Leuites wer all sāctified together,
and so all they that came out of captiuity,
killed the Easter lambe, for their brethren
for the priestes and for them selues. And
the childrē of Israel, that came out of cap-
tiuitie, and escaped from all the abomina-
D tions of the Heathen, sought the Lord and
kept the feast of the vnleuened breadseuē
dayes long, eating and drynckyng & were
merry before the Lord, that the Lord had
turned the deuice of the king of Assyria, &
comforted their handes to the workes of
the Lord God of Israel.

The.viii.Chapter.

Esdras caused the people to assemble and come together: And then redeth them the law. They kepe the feast of tabernacles.

And after him & when Arta- A
xerses the kyng of the Par-
sians raygned, there went
vnto hym Esdras the sonne
of Saraias, the sonne of A-
zarias, the sonne of Helchiah, the sonne of
Sallum, the sonne of Saddoch, the sonne
of Achitob, the sonne of Amarias, ÿ sonne
of Azarias, ÿ sonne of Boccus, the sonne
of Abisu, ÿ sonne of Phineas, the sonne of
Eleazer, the sonne of Aarō the first priest.
This Esdras went vp from Babilon (for
he had good vnderstanding in the law of
Moses, that was geuen of the Lord God
of Israel, to be taught and done in dede.)
And ÿ king fauoured him & did him great
worship and honoure, after al his desires.
There went vp with him also certain of ÿ
children of Israel of the priests, of the Le-
uites, of the singers, porters, & ministers
of the temple at Jerusalem.
In the seuenth yeare of the raygne, of
king Artaxerses, in the.v. moneth, that is
in the.vii. yeare of the raygne, they went
from Babylon in the new mone of the.v.
moneth, and came the hye way to Jerusa-
lem after his commaundement, lyke as ÿ
Lord had prospered their iourneye. For in
these Esdras gat great instruction, that he
should leaue none of the thinges behynd,
which are in the law and commaundemē-
tes of God. And he taught whole Israell
all righteousnesse & iugementes.
Then came the Secretaries of king Ar-
taxerses, and deliuered the writings (that B
were come from Artaxerses ÿ king) to Es-
dras the priest and reader of the lawe of ÿ
Lorde. And this is the copie of the letter.
Kyng Artaxerses sendeth his greting vn-
to Esdras the priest and reader of the law
of the Lorde. Of frendeshyppe and good
will, J haue ordayned and charged, yf
there be any of the Jewes, of the priests &
Leuites in my realme, which desireth and
is content to go with the vnto Jerusalē,
that he may do it. Therfore, yf any be min-
ded to beare the company, let thē come to-
gether, and go with the (like as J am con-
tent and my seuen frendes, my coūcelers)
to

to se what thei do at Jerusalē and in Jewry, and to kepe the thinges (accordyng as thou hast,) in the law of the Lorde, and to bring the gyftes vnto God the Lorde of Israel, that I and my frendes haue promised to Jerusalem, and al the siluer and golde that is in the countrey of Babilon, vnto ỹ Lorde to Jerusalem, with ỹ thing that is geuen for the people in the Lords temple at Jerusalem: yea, that the same siluer and gold may be gathered, and oxē, rammes, shepe, and goates, and other that belong to these thinges: and that they may offer sacrifices vnto ỹ Lord, vpon the aulter of their Lord which is at Jerusalem.

And what soeuer thou and thy brethrē will do with the siluer and golde, that do after thy minde, according to the cōmaundement of the Lorde thy God, and likewise, with the holy vessels that are geuen the, for the seruice of the house of the Lord thy God, and other thynges whatsoeuer is necessary for the to the worke of the tēple, that shalbe geuen thee of the kynges treasure, and loke what thou with thy brethren wilte do with the golde and siluer, ỹ do after the will of the Lord. And I king Artaxerses haue commaunded ỹ kepers of the treasures in Siria and Phenices, that whatsoeuer Esdras the priest & reader of the law of the Lorde doth write, it shalbe geuen him, til an. C. talentes of siluer, and of gold in lyke maner. Of corne also an. C. measures, and till an. C. vesselles of wyne, and other plenteous thinges without number. Let all thinges be done
C after the law of ỹ hiest God, ỹ the wrath of God aryse not in ỹ realme of the kyng, and of hys sonnes. I commaund you also that ye require no taxe nor tribute of the preestes, Leuites, syngers, and ministers of the temple, nor of the wryters, and that no manne haue authority to medle anye thing against them. As for ỹ, (O Esdras) set thou iudges and arbitrers in ỹ whole lande of Syria and Phenices, after the wisdome of God, & learne al suche as are ignoraunt in the law of God thy Lorde, & let all them that offend against the lawe, be punished: whether it be with death, wͭ paine, to be condemned in mony, or to be banished.

i.Esd.vii.a Then sayde Esdras the writer. * Blessed be ỹ God of our fathers, that hath geuen so good a minde and will into ỹ herte of the king, to magnifie his house that is at Jerusalem. and hath made me to be accepted in the sight of the king, of his counsell, of his frendes and of his nobles, and so I was stedfast in my mynde, accordyng as ỹ Lord my god helped me, and I chose out mē of Israel to go vp with me. * And i.Esd.8.b these are the heades (after their kinredes and houses of their fathers) that went vp with me from Babilon, oute of the kyngdome of Artaxerses. Of ỹ sonnes of Phares: Gersonius. Of the sonnes of Siemitrath, Amenus. Of the sonnes of Dauid, Accus, the sonne of Cecilia.

Of the sonnes of Phares, Zacharye, & with him there turned again an. C. and. l. men. Of ỹ sonnes of the captain of Moabilon, Zarei, and with him. ii. C. l. mē. Of the sōnes of Zachnes, Jechonias, Zecholi, and with him. ii. C. l. men. Of the sonnes of Salamaasias, Gotholie. lxx. with him: Of the sonnes of Zaphacia, Zarias, Micheli, and with hym. lxxx. Of the sonnes of Job, Abdias, Jebely, and with him. ii. C. and. xii. menne. Of the sonnes of Bania, Salimoth the sōnes of Josaphia, & with him, an hundred & thre score men. Of the sonnes of Beer, Zacharie, Behei, and wͭ him two hundred and. viii. menne. Of the sonnes of Esead Johannes, Ezechā, and with him an hundred and ten men. Of the sonnes of Adonicam, those that wer ỹ last, and these are their names. Eliphalam: the sonne of Gebel, & Semeias, and with him lxx. men. All these called I together by the water Thia, wher we pitched our tēt thre dayes, and there I mustred them.

D *As for the sonnes of the priestes and i.Esd.8.b Leuites, I found none there. Then sente I vnto Eleazer, and Excelom, and Masmam, and Malabam, and Enaathan, and Samea, & Joribimathan, Eunagan, Zachari, Mosolamum (these were the leders and men of experience) and I sente them word, ỹ they should come vnto Loddeus, whiche was by the place of the treasury, & commaunded thē that they should speake vnto Loddeus and to his brethren, & to those that were in the treasurye, to sende vs such men, as might execute the preests office in the house of the Lorde oure God, and with the mighty hande of oure Lord God, thei brought vnto vs mē of good experience, from among the sonnes of Moolius, the sonne of Leui, the sonne of Israel, Sebebeiam, & the sōnes and his brethen Asbin, and Anin, of whom there wer xviii. From among the children of ỹ sonnes of Cananeus, and their sonnes were xx. men. And of them that serued in the tēple, whom Dauid had ordeyned, and the princi-

principal mẽ that ministred for the worke vnto the Leuites in the temple two.C.& xx.menne, whose names are all tokened

E vp in wrytyng.

i.Esd.i.a. *Then commaunded I a fastyng vnto the yong men before the Lord, ẏ I might desire of him a prosperous iourney and a good way for vs:yea, for vs : for our children and for the Catell,because of the layinges awayte,and I durst not require of the kyng men of horse and of fote:to conuey vs safely against oure enemies , for we had said vnto the king,th at the power of the Lord oure God should be with thẽ, that seke him with their whole herte. And therefore,we besought God oure Lorde earnestly bycause of these thinges,and he was mercifull vnto vs, and hearde our prayer.And I seperated from among the rulers of the people,and from the priestes of the temple.xii.men , and Sedeia , and Asania,and.x.men of their brethren with them.And I weied them the gold and the siluer and all the priestlye ornamentes of the house of our God,which the king and his counsell , and his princes , and whole Israel had geuen.And when I had weied it,I gaue them an.C.l.talentes in siluer, and an hundred talentes of siluer vessell, an hundred talentes of golde , and of golden vessell,seuen times twentye,and vessels of other metal(yea,of good metal)xii, glysteryng as the golde , and sayde vnto them,ye are holy vnto the Lorde, and the vessels are holy,and the gold , and the siluer is promised vnto the Lord God of our fathers.

Be diligente now,and kepe it, vntill the time that ye deliuer it to the rulers of the people,to the priestes,to the Leuites,and to the principal men of the cities of Israel in Ierusalem,and in the chamber of the house of our God,

i.Esd viii D. * So,the priestes and Leuites whiche receaued of me the golde, ẏ siluer,and the vessel,brought it vnto Ierusalem into the temple of the Lorde . And from the ryuer of Thia,we brake vp the twelueth day of the first moneth,til we came to Ierusalẽ. And when the thirde daye was paste , the weyed golde and siluer was deliuered in the house of the Lord the fourth day,vnto Marimoth,the sonne of Ior the priest , & with him was Eleazar ẏ sonne of Phineas,and with them wer Iosabdus the sonnes of Iasnet:Medias,and the sonnes of Banus,and certain of the Leuites,to the nomber and to the weyght: and ẏ weyght of thẽ was written vp the same time . As for those that were come out of captiuity, they offered sacrifice vnto the Lorde the God of Israell : euen twelue oxen for all Israell. lxxxvi.Rammes. lxxii. shepe. xii. Goates for sinne,twelue kyne for a thãk offering, all to the sacrifice of the Lorde. And the kinges commission deliuered they vnto the stewardes and deputies of the kyng,and to thẽ vnder shreues in Celosyria,and Phenices.

* Now,when these thinges wer done, ẏ rulers came vnto me,& said: The generation of Israel,the Princes,the priestes,& Leuites, the straunge people and indwellers of the lande haue not put away their vnclẽnesse,from the Cananites,Hethites Pheresites, from the Moabites, Egyptians,& Edomites. For both they & their sonnes haue myngled them selues with ẏ daughters of them, and the holye sede is myxte with the outlandishe Heathen,and since the beginnyng of their raygne haue the rulers and heades ben partakers of their wyckednesse.

*As soone as I had hearde these thinges, immediatly I rent my holy garmentes,and pulled out the heere of my hearde and my beard,and sate me downe sorowful and heuy.So all they that wer moued thorow the worde of the God of Israell, came vnto me,and I sat still:full of heuynesse,vntill the euening sacrifice . Then stode I vp from fasting, hauing rent clothes and the holy garment,kneled down vpon my knees, helde vp my handes vnto the Lorde,and sayde: O Lord, I am confounded and ashamed before thy face, for oure sinnes are become manye vpon oure heades:and our wickednesses are exalted vnto the heauen:for since the time of oure fathers,we are in greate sinne vnto thys daye.And for the sinnes of vs and our fathers,we with our brethren and with our priestes haue bene delyuered vnto the kynges of the earth : into the swerd , and into captiuitie,and became a spoyle wyth confusion and shame vnto this daye. And nowe, O Lorde God,howe greate is thy mercy that we haue gotten of thee in that thou hast left vs a name and a rote in the place of thy Sanctuary, to dyscouer oure lyghte in the house of the Lorde our God, and haste geuen vp meate at all tymes of our ministration.And whẽ we wer in captiuitie,we wer not forsaken of ẏ Lord our god:but he made ẏ kinges of Persia gracious,& fauourable vnto vs , so that they gaue

gaue vs vitailes, and meate: yea, & leaue to build vp the temple of oure Lord God again, to repaire ẏ wasted places of Sion, and to dwel in Iewry and Ierusalē, and nowe, O Lord, what shal we saye, hauing al these thinges in possessiō? For we haue broken thy cōmaundements: which thou
G gauest vnto vs by the handes of thy seruauntes the prophetes saying. The land that ye go vnto, and that is geuen you for an heritage to haue in possession, is defiled with the vnclēnesse and filthynesse of the Heathen, and with their abominacion haue thei poluted it altogether. Therfore shall ye not ioyne your daughters, vnto their sonnes, nor marry your sonnes vnto their daughters. Moreouer, ye shall not seke to make peace with thē, that ye maye encrease and eat the best in the lande, and that ye may deuide the enheritaunce of ẏ land vnto your children for euermore. As for the thing that now happened vnto vs, it commeth al for our wycked workes and great sinnes, yet hast thou geuen vs such a rote, the we are come again into our owne laude, and we are so wycked that we haue brooken thy statutes and commaundementes againe: and myngled our selues with the vnclēnes of the outelandysh Heathen. O Lord, art thou angry with vs? wilte thou roote vs cleane oute? that our rote and name remaine nomore? O Lord God of Israel thou art true, for our rote endureth yet vnto this presente day. And beholde, nowe are we before the in our sines, now can we not stand before the in them.

✠ And whē Esdras with his prayer had knowledged the sinne, wepinge, and lieng flat vpon the grounde before the temple, there gathered vnto him from Ierusalē a great multitude of men and wemen, of yong men and maydens, for there was a very great wepinge and mournyng in the congregation. So when Iechonias the sonne of Iehely one of the children of Israel cried, he sayd vnto Esdras: we haue sinned against the Lord, bicause we haue married outlādish womē of the Heathen. Now arte thou ouer all Israell. We will sware an oth therfore vnto ẏ Lord, ẏ we shal put awaye al our wyues, whiche we haue takē of the Heathen, with their childrē: like as it is appointed the by our forelders. Stand vp then, open thou it, and declare it plainly vnto vs, according to the law of the Lord, for the matter belongeth vnto the, and we will helpe the, quite thy selfe mā ly. So Esdras arose, and toke an othe of the rulers of the preestes, and of ẏ Leuites & of Israel to do after these thynges, and they sware.

The. ix. Chapter.

After Esdras had red the lawe, the people put awaye their straunge wiues, and then returned euery man merely vnto his own dwelling.

Then Esdras stode vp from ẏ courte of the temple without, and wēte into the chamber of Ionathas the sonne of Nasabus, & remained ther, and did eate no meat, nor dronke drincke: for the multitude of ẏ wickednesse of the people. A — i. Esd. x. b
And there was made a proclamation in al Iewry and at Ierusalem, for all suche as were gathered at Ierusalem out of captiuity, that whosoeuer came not to Ierusalem within two or thre dayes (accordyng to the iudgement of the olde lordes of the councel) his goodes should be taken from him, and be excluded frō the congregation of the captiuitie. And in thre dayes were al they of the trybe of Iuda & Ben Iamin gathered together at Ierusalē, the xx. day of the. ix. moneth. And ẏ whole multitude satte tremblyng in the court of the temple for it was wynter. So Esdras arose vp, & sayde vnto them, ye haue done vnrighteously, in that ye haue taken outelandishe wyues to mariage, and so to increase the synnes of Israell. And nowe knowledge the same, and geue prayse vnto the Lorde God of oure fathers, and perfourme hys will, departing from the Heathen of the land, and from the outlandishe wyues.
Then cryed ẏ whole multitude wt a loude voyce, and sayd: like as thou haste spoken, B
so will we do: but for somuche as the people are many, and ẏ winter here, we may not stande without the house: Agayn, this worke is not a thing that can be finished in a daye or two. For we be many ẏ haue sinned in these thinges. Ordaine therfore that the rulers of the multitude, and they that dwell with vs, and as many as haue outlandish wyues, the preestes also and iudges of euery place maye stande in the time appointed, till they swage the wrath of the Lord in this businesse.

Then Ionathas the sonne of Ezeli, and Ozias and Theran receaued ẏ charge of this matter, & Bozoramus & Lelus, and Sabatheus helped thē therto. After this al they stode vp that were come out of cap-

tiuite:

tinite. And Esdras the prieste chose vnto
him the principall men from among ẏ fa-
thers according to their names, and in ẏ
new mone of the .x. moneth they sat toge-
ther, to examine this matter. And so the
C matter was a determining (concernyng
the men that had out landishe wiues) vn-
til the new moone of the first moneth.
And of the preestes that hadde mixt them
selues with outlandish wiues, there wer
1.Esd.x.c. founde.* Of the sonnes of Iesu, the son-
nes of Iosedec, and his brethrẽ. Mazeas,
Eleazer, Ioub, and Ioadeus, which offe-
red them selues to put away their wiues,
and to offer a rãme for their ignorance.
And of the sonnes of Semeri, Masias, &
Elles, & Ieelech, Azarias. Of the sonnes
of Focera, Limosias, Hismae, Nathania,
Iussio, Ieddus, & Tallas. And of the Le-
uites, Iosabdus, Semeis, & Colnis, Ca-
litas, Facteas, Colnas & Elionas. Of the
singers of ẏ Sãctuary, Eliarib, Zackarus.
Of ẏ porters, Sallumus, and Tolbanes.
And of Israel, of the childrẽ of Foro, Osi &
Remias, & Geddias, & Melchias, Miche-
lus, Eleazarus, Iemmebias & Bannas.
And the children of Iolamã. Chanias, Za-
chari, Ieizrelus, Ioddius, Erimoth, and
Elias. And of the sõnes of Iathoim, Elia-
das. Liasamus, and Zochias, Larimoth.
Sabdis, & Tebedias. And of ẏ sonnes of
Zebes, Iohannes, Amanias, Zabdias, &
D Emmeus. And of ẏ sõnes of Bannus, O-
lãmus, Maluchus, Ieddus, Iasub, Asa-
bus, & Ieremoth. And of ẏ sõnes of Addin,
Naatus & Moosias & Caleus, & Raanas
Masius, Mathathias, Besel, Bannus, &
Manasses. And of the sonnes of Naue:
Nones, Afeas, Melchias, Sameas, Si-
mõ, Ben Iamin, Malchus, & Marras.
And of ẏ sõns of Asom, Carianeus, Ma-
thathias, Banus, Eliphalach, Manasses,
Semei. Of ẏ sonnes of Bãnus, Ieremy,
Moodias, Abramas, Ioel Baneas, Pe-
liaas, Iona, Marimoth, Eliasib, Matha-
neus, Eliazis, Ozias, Dielus, Semedius,
Zambris, & Ioseph. Of the sõnes of No-
beus, Idelus, Mathathias, Sabadus,
Zecheda, Sedmi. Iesseus, & Baneas. All
these had taken outlandish women to ma-
riage, and they put them away with their
children. The priests & Leuites, & al they
that wer of Israel, dwelt at Ierusalem &
thorowout al the land, in the new moone
of the seuenth mooneth, & the children of
Israell wer in their dwellinges: And the
E the whole multitude came together, vpon
the floore at ẏ Eastside of the holy porte of
the tẽple. And they spake vnto Esdras the
hye priest & reader, that he would bryng ẏ
law of Moses: whiche was geuen of the
Lord God of Israell. So Esdras the hye
priest brought the law vnto ẏ whole mul-
titude, to man & wemen, & to al ẏ priests,
that they might heare the law,* in ẏ new ii.Esd.
moone of the .vii. moneth. And he read in
the flore that is before the holy porte of ẏ
temple, from the morning early vnto the
euening, before men & women. And they
applyed their minde al vnto the lawe.
And Esdras the priest & reader of ẏ law
stode vp vpõ a pulpet of wood, which was F
made therfore: & vpõ his right hand, there
stode by him Mathathias, Samus, Ana-
nias, Azarias, Vrias, Ozechias, & Balsa-
mus. Vpõ his left hãd stode Faldeus, Mi-
sahel, Malachias, Abuschas, Sabus Na-
badias, & Zachary. Then toke Esdras the
booke before the whole multitude, for he
was ẏ principal and had in most honoure
of thẽ al. And when he had read out ẏ law
they stode al straight vpon their fete. So
Esdras praysed the Lorde the moost hiest
God ẏ almighty God of hostes: & all the
people answered, Amen: & helde vp their
handes, fel down flat vpon ẏ earth, & prai- G
sed the Lord. And Iesus, Beneas, Sare-
bias, Iaddimus, Accubus, Sabbatheus,
Calithes, Azarias, Iozadus, Ananias, &
Philias, ẏ Leuites lifte their handes vp-
warde, & praysed ẏ Lord: Those wer they,
which taught the law of ẏ Lord, & reade
the law of the Lord, in the congregation:
and euery man set thẽ before ẏ vnderstode
the law. Then spake Atharates vnto Es-
dras the hie priest and reader, & to ẏ Le-
uites that taught the multitude, saying:
This day is holy vnto the lord, & al they ẏ
had heard ẏ law, wepte. So Esdras said: ii.Es.
*Departe your way then, & eate the best,
and drincke ẏ swetest, & sende giftes vnto
them ẏ haue nothing: for this day is holye
vnto ẏ Lord, & be ye not sory, for the lorde
wil bring you to honour. Then went they
their way euerychone, & did eate & drinck,
and wer mery, and sente rewardes vnto
thẽ that had nothing, that they also might
eate with gladnesse, for they were excea-
ding reioysed, thorow the wordes ẏ were
reade vnto them in the law. And so they
wer all gathered together at Ierusalẽ to
holde ẏ feast, according to the couenaunte
of the Lord God of Israel.

The ende of the third boke
of Esdras.

The

The fourth boke of Esdras.

The.i.Chapter.

The people is reproued for their vnthanckeful-
nesse. God wil finde another people if these wil not
be reformed.

A The second booke of the
i.Esd.vii.a prophet * Esdras (the
.i.Esd.viii. sonne of Saraias, the
a sõne of Azarias ỹ sõne
of Helchia, the sonne of
Sallim, ỹ sõne of Sa-
doc, the sonne of Achi-
tob, the sonne of Achia,
the sõne Phinees, the sonne of Hely, Ame-
rias, ỹ sonne of Azarias, the sõne of Ma-
raioth, the sonne of Saraias, the sonne of
Uzi, the sonne of Boccus, the sonne of A-
bisu, the sonne of Phineas, ỹ sonne of E-
liazar, the sõne of Aarõ (of ỹ tribe of Leui)
which was Prisonner in the land of Me-
i.Esd.viii a des, in the raigne of Arthaxerses king of
Persia. * And ỹ word of ỹ Lord came vn-
to me, saying: goe thy way & shew my peo-
ple their sinnefull dedes, & their children
their wickednesses, which they haue done
against me, that thei may tel their childres
children the same: for ỹ sinnes of their fa-
B thers are increased in them. And why? thei
haue forgotten me, and haue offred vnto
straũge gods. Am not I euẽ he ỹ brought
them out of the lande of Egipte from the
house of bõdage? But they haue prouoked
me vnto wrath, and dispised my counsels.
Pul thou out then the heere of thy heade,
and cast all euel ouer them, for they haue
not bene obediente vnto my lawe.

It is a people without learnyng and
nourtoure. How long shall I forbeare thẽ
Nu.xxi.d vnto whom I haue done so much goode?
Iosu.viii *Many kyngs haue I destroyed for their
x.and.xii. sakes. * Pharao with his seruauntes and
Exo.xiiii. al his power haue I smytten downe and
g.
slayne: Al the nations haue I destroyed &
rooted out before them: & in the East haue
I brought two landes & people to naught,
euen Tire and Sidon, and haue slaine all
their enemyes. Speake thou therfore vn- Ex.xiiii.c
to them, saying: Thus sayeth the Lord: *
I led you thorow the sea, & haue geuẽ you Exo.iii.b
sure streets since the beginning. * I gaue
you Moses to be your captayne, & Aaron, Nu.xviii
to be the Preest: * I gaue you lighte in a a.
piller of fire, and great wonders haue I Exo.xiii
done among you: yet haue ye forgottẽ me, d.
saieth the Lorde.

Thus sayeth the almightye Lorde: I
gaue you quayles to eate and tentes for
your succoure: Neuerthelesse, ye murmu-
red, & ascribed not the victory of your ene-
mies vnto my name: yea, this same day do
ye yet murmure. Wher are the benefites ỹ
I haue done for you? Whẽ ye wer hongrie
in ỹ wildernesse, * did ye not cry vnto me: Nu.xiiii.
Why hast thou brought vs into this wil- a.
dernesse to kil vs? It had bene better for
vs to haue serued the Egiptians, than to
dye in this wildernesse. Then had I pitie
vpõ your mournings. And gaue you Mã-
na to eate. * Ye did eate angeles foode. *
Whẽ ye wer thristy, did not I hew ỹ hard Sap.xvi.
stone, & caused water to flow therout? For Nu.xx.b
the heate, I couered you with the leaues
of ỹ trees. A good pleasaũt & fat land gaue C
I you: I cast out the Cananites, the Phe-
rezites, & Philistines, before you: * what Esay.v.a
shall I do more for you sayeth the Lorde?

Thus sayeth the Almighty Lord * when Exo.xv.b
ye were in the wildernesse, by the water
Marah, beyng a thirst, and blasphemyng
my name, I gaue you not fire for youre
blasphemies: but cast a tre into the water,
and made the riuer swete. What shal I do
vnto the, O Jacob? Thou Juda wouldest
not obey me. * I wil turne me to another
people, & vnto those wil I geue my name, De.xxxii.
ỹ they may kepe my statutes. Seyng ye
haue forsaken me, I wil forsake you also.
Whẽ ye desire me to be gracious vnto you,
I shal haue no mercy vpõ you. * Whẽ ye cal Esay.i.b
vpõ me, I wil not heare you. For ye haue
defiled your handes with bloud, and your
fet are swyfte to committe manslaughter.
How be it, you haue not forsaken me but
your owne selues, saieth the Lord.

Thus sayeth the Almightie Lord haue
I not prayed you, as a father his sonnes,
as a mother her daughters, and as a nur-
se her yong babes, that ye woulde be my
people, and I shoulde be your God: that
ye woulde be my children, and I should be
your

Mat.xxiii.d. your owne fathers? * I gathered you toge-
ther as an Henne gathereth her chykens
D vnder her wynges. But nowe what shall
Esai.i.b. and.lxvi.viii. I do vnto you? I shal cast you out frõ my
face? * When you offre vnto me, I shall
turne my face from you, for your solemne
feast daies, your new moones, & your cir-
cumcisions haue I forsaken. I sente vnto
you my seruauntes the prophetes, whom
ye haue taken and slayne, and torne their
bodies in peces whose bloud I will requi-
re of your handes sayeth the Lorde.

Thus sayeth the Almighty Lord: your
house must be desolate. I wil cast you out
as the wynde doth the straw: your childrẽ
shal not be fruiteful, for they haue dispised
my commaundement, and done the thing
that is euel before me. Your houses wil I
Esai.lv.a geue vnto a people that shal com, & * they
Rom.x.c. that neuer heard me shall beleue in me: &
they vnto whom I neuer shewed token,
shal do the thing y I cõmaunde thẽ. They
haue sene no prophetes, yet shall they call
their sinnes to remẽbraunce, & knowledge
them. I reporte me vnto the grace, that I
wil do for y people which shal come whose
children reioyce in gladnesse: and thoughe
they haue not sene me with bodely eyes,
yet in spirite they beleue the thing that I
say. And now brother, behold what great
worship, & see the people y commeth from
the East, vnto whõ I will geue the duke-
Esai.xli.b. dom * of Abrahã, Isahac, & Iacob: of O-
seas, Amos, & Micheas: of Ioell, Abdy,
Luc.xiii.f. Ionas, Nauũ, & Abacuc: of Sophonie, Ag-
Mat.viii.b. geus, Zachary, & Malachy, whiche is cal-
led also an angel, (or messẽger) of y Lord.

The.ii.Chapter.

The Sinagoge findeth faute with her own children. The gentiles are called.

A Thus sayeth the Lorde: I brought this people oute of bondage, I gaue them my commaundemẽtes by my seruaũtes the prophetes, which they would not heare, but despised my coũsailes. The mother that bare them, sayeth vnto them: Goe your way ye childrẽ, for I am a wyddowe & forsaken: I broughte you vp with gladnesse, but with sorow and heauines haue I lost you: for ye haue synned before the Lorde oure God, and done the thing y is euill before him. But what shal I now do vnto you? I am a widdow and forsaken: go your way, O my children, and aske mercy of the Lord. As for me, O father, I cal vpon the for a witnes ouer y mother of these children which would not kepe my couenaunt: that thou bring them to confusion, and their mother to a spoile, that she beare no more. Let their names be scattered abrode among the Heathen. Let them be put out of the earth, for they haue thought scorne of my couenaunt.

Wo be vnto thee Assur, thou y hidest the
vnrighteouse by thee. Thou wyckyd peo-
ple, remẽbre * what I did vnto Sodome Gen.xix.
& Gomorre, whose land is turned to pitch
& asshes. Euẽ so also wil I do vnto all thẽ,
that heare me not, saith y almighty Lord.

Thus sayeth the Lord vnto Esdras: tel my people, that I wil geue them y kyngdome of Ierusalem, which I would haue geuen vnto Israel. Their glorie also will I take vnto me, and geue them the euerlasting tabernacles, whiche I hadde prepared for those.

The Tree of lyfe shall be vnto them a swet smellyng oyntement: they shall neyther laboure nor be wearye. Goe ye youre waye, and ye shall receaue it. Praye for your selues a fewdayes, that they maye dwell therein.

Nowe is the kyngdome prepared for
you, therefore watche. Take heauen and B
earth to wytnes, for I haue broken the
euill in peces, and created the good, for I
liue sayeth y Lord. Mother embrace thy
childrẽ, and bring them vp with gladnes:
make their fete as faste as a piller, for I
haue chosen thee saieth the Lord.

And those that be dead wil I rayse vp againe from their places, & bring them out of y graues, for I haue knowen my name in Israel. Feare not y mother of the children, for I haue chosen the, saith the lord. And for thy healpe, I shall sende the my seruaũtes Esay and Ieremy, after whose councell I haue sanctified and prepared for the twelue trees with diuerse fruites, and as many welles flowing with milke & hony, & seuen mountaines, wheruppon there grow Roses & Lilyes, wherin I wil fil my children with ioy. Execute iustice for the wyddow: be iudge for the fatherlesse: geue to the poore: defend the comfortlesse: cloth the naked: heale the wounded & sick: laugh not a lame man to scorne: defend y
creple, & let the blynd com into the light of
my clearnes: * wheresoeuer thou findest y Tobi.i.
dead, take them, & bury thẽ, & I shall geue
the, the first place in my resurrection. C

Hold stil (O my people) and take thy rest, for thy quietnes is come. Fede thy childrẽ,

O thou good nurse, stablish their fete. As
for the seruauntes whom I haue geuen
the, there shal not one of them perishe, for
I will seeke them from thy numbre, vexe
not thy selfe.
For when the day of trouble & heauines
cometh, other shal wepe and be sorowful,
but thou shalt be mery & plentuous. The
heathen shall be gelous, but they shall be
able to do nothing against the, saith the
Lorde. My handes shal couer the, so yͤ thy
children shal not se yͤ fire euerlasting. Be
ioyful, O thou mother with thy childre, for
I wil deliuer the, saieth the Lord. Remẽ-
bre thy dead children, for I shal bring thẽ
out of the earth, & shew mercie vnto thẽ:
for I am merciful, saith yͤ lord almightye.
Embrace thy children, vntil I come, and
shew mercy vnto thẽ, for my welles rũne
ouer, and my grace shal not faile.
I Esdras receaued a charge of the lord
vpon yͤ mount Oreb, that I should go vn-
to Israel. But when I came vnto Israel
they set me at nought, & despised the com-
maundemẽt of the Lord. And therefore I
saye vnto you, O ye Heathen yͤ heare and
vnderstand, Loke for your shepheard, he
shal geue you euerlastig rest, for he is nye
at hand, that shall come in the ende of the
world: Be ready to yͤ reward of the king-
dom, for the euerlasting light shal shine v-
pon you for euermore. Flee the shadow of
this world, receaue the ioyfulnesse of your
glory. I testify my sauioure openly: O re-
ceaue the gifte that is geuen you, and be
glad, geuing thankes vnto him, that hath
called you to the heauenly kingdome.
Aryse vp, & stande fast: behold the num-
D bre of those yͤ be sealed in the feast of yͤ lord
which are departed from the shadow of yͤ
world, and haue receaued glorious gar-
mẽtes of the Lorde. Take thy numbre O
Siõ, & shut vp yͤ purified, which haue ful-
filled the law of yͤ Lorde. The numbre of
thy children whom thou longest for, is ful-
filled: beseech the power of the Lord, yͤ the
people whiche haue bene called from the
beginning, may be halowed.
vii.c *I Esdras saw vpon the mount Syon
a great people, whom I could not nũbre,
and they al praised the Lord with songes
of thankesgeuing. And in the middest of
thẽ, ther was a yõg man of an hie stature,
more excellent than all they, & vpon euery
one of their heades he set a crowne, & was
euer hygher & hygher, which I marueiled
at greatly. So I asked the angel, & saide:
Sir, what are these? He answered & sayd
vnto me: These be they, that haue put of yͤ
mortal clothing, and put on the immortal,
and haue testified & knowledged yͤ name
of God. Now are thei crowned, & receaue
their rewarde.
Then said I vnto the angel: what yong
person is it, that crowneth thẽ and geueth
them the Palmes in their handes? So he
answered and said vnto me: it is the sonne
of God, whom thei haue knowledged in yͤ
worlde. Then beganne I greatly to com-
mend them, that stode so stifely for yͤ name
of the Lord. And so the aungell sayd vnto
me: Goe thy way, and tel my people, what
maner of thinges, & how greate wonders
of the Lorde thy God thou hast sene.

The.iii.Chapter.

The wonderous workes which God dyd for the
people are recited. Esdras marueileth that GOD
suffereth the Babiloniãs to haue rule ouer his peo-
ple, which yet are sinners also.

IN the thirty yere of the fall A
of the citye, I was at Babi-
lon, and laye troubled vpon
my bedde, and my thoughtes
came vp ouer my hert: for I
saw the desolation of Sion,
& the plenteous wealth of thẽ that dwelt
at Babilon: & my spirit was sore moued,
so that I began to speake fearful wordes
to the most hyest, & sayd: O Lord, Lorde,
thou spakest at the beginnyng whẽ thou
plãtedste the earth (& that thy selfe alone)
& gauest cõmaundement vnto the people.
And a body vnto Adã (whiche was a crea-
ture of thine hãds) & hast breathed in him
the breath of life, & so he liued before the, &
thou leddest hi into Paradise, which gar-
den of pleasure thy right hand had plãted,
or euer yͤ * earth was made. And vnto him Earthe
thou gauest commaundement to loue thy for yͤ peo-
way which he trãsgressed, and immediat- ple in it
ly thou appointedste death in him, & in his cõtained.
generations. Of him came nations, tribes
people, & kynredes out of numbre. * And Gen.vi.b
euerye people walcked after their owne B
wil, & did nyce thinges before thee: and as
for thy cõmaundemẽtes, thei despised thẽ.
*But in processe of time thou broughteste Ge.vii.b
the water floude vpon those that dwelt in
the world, and destroyedst them. And like
as the death was in Adã, so was yͤ water
floud also in these. Neuertheles one of thẽ
thou leftest, namely Noe wͭ his houshold,
of whom came all ryghteous men. And it
happened that when they yͭ dwelt vpon yͤ

earth, begā to multiply, & had gotten ma-
ny children, & wer a great people, they be-
gan to be more vngodly than the first.
Now when they al liued so wickedly be-
fore thee, * thou diddest chose the a man
Ge.12.xd frō among them, whose name was Abra-
ham. Him thou louedste, & vnto him onely
thou shewedst thy will, & madest an euer-
lasting couenaunte with him, promising
him, that thou wouldest neuer forsake his
Ge.xxi.a sede. * And vnto him thou gauest Isaac,
Ge.xxv.c * vnto Isaac also thou gauest Jacob, and
Esau. As for Jacob thou dyddest chose
him, and put backe Esau. * And so Jacob
Ge.xxxii. e. became a great multitude.
¶ And it happened that when thou leddest
Ex.xix.a his sede out of Egipte, * thou broughtest
Deu.iiii. b thē vp to the mount Sion, bowyng down
the heauens, setting fast ẏ earth, mouing
the ground, making the depes to shake, &
troubling the world: And thy glorie went
thorow .iiii. portes of fire, & earthquakes,
and windes, & cold: ẏ thou mightest geue
the law vnto ẏ sede of Jacob, and diligēce
vnto the generation of Israel. And yet to-
kest thou not away from thē that wicked
hert, ẏ thy law might bring forth frute in
thē. For the first Adā bare a wicked heart,
trāsgressed, & was ouercom, & so be al they
Ro.viii a that are borne of him. * Thus remained
weakenesse with the law, in the hearte of
the people, with ẏ wickednesse of the rote:
so that the good departed away, & the euil
abode stil. So the times passed away, and
i. Re.xvi. e. the yeares wer brought to an ende. * Thē
dyddest thou rayse vp a seruaunte called
ii.Re.v a Dauid * whom thou cōmaūdedst to build
a city, vnto thy name: & to offer vp incense
and sacrifice vnto the therein. Thys was
done now manye yeares. Then the inha-
biters of the Citie forsoke thee, and in all
thinges dyd euen as Adam and al his ge-
nerations hadde done: for they also had a
wycked herte.
D And so ẏ gauest thy city ouer into ẏ hādes
of thine enemyes. Are they of Babilon
then better and more righteous than thy
people: that they shall therfore haue ẏ do-
minion of Sion? For when I came ther,
and saw their vngodlinesse, and so greate
wickednesse, that it could not be numbred:
yea, whē my soule saw so many euil doers
(in the thirty yeare) my hearte failed me,
for I saw how thou sufferedst them in such
vngodlinesse, and sparedste the wycked
doers: but thine owne people haste thou
roted out, and preserued thine enemies, &
this hast thou not shewed me.

I can not perceaue how this happeneth:
Doo they of Babilon better than they of
Sion? Or is there any other people that
knoweth thee, sauing ẏ people of Israell?
Or what generation hath so beleued thy
couenauntes, as Jacob? And yet their re-
ward appeareth not, & theyr laboure hath
no frute. For I haue gone here and there
thorow the Heathen, and I se that they be
ryche & wealthy, & thyncke not vpon thy
cōmaundements. Wey thou therfore our
wickednesse now in the balaunce, & theirs
also ẏ dwell in ẏ world, & so shal thy name
be no wher faund but in Israel. Or wher
is there a people vpon earth, that hath not
sinned before the. Or what people hath so
kept thy cōmaundemētes? Thou shalt find
that Israel by name hath kept thy precep-
tes, but not the other people and heathen.

The .iiii. Chapter.

The Aungel reproueth Esdras, bicause he semed to enter into the profounde iudgementes of God.

AND the angell that was sent A
vnto me (whose name was
Uriell) gaue me an answere,
and sayd: thy herte hath takē
to much vpon it in this world
and thou thinckest to comprehende ẏ way
of the hyest. Then saied I: Yea my Lord.
And he aunswered me and said: I am sent
to shew the thre wayes, had to set forthe
similitudes before thee: wherof if ẏ canste
declare me one, I will shewe the also the
way, that thou desierest to see: And I shal
shewe the from whence the wycked herte
commeth. And I sayed: Tell on my Lord.
Then sayde he vnto me: Go thy way, wey
me the weyght of the fire, or measure me
the blast of the wynde, or call me agayne
the day that is past.
Then aunswered I and said: What man
borne is able to doe that: why requirest
thou suche of me?
And he said vnto me: If I shoulde aske
the, how depe dwellinges are in ẏ sea? Or
how great watersprynges are vpon ẏ fir-
mamēt? Or how great water springs are
in the beginning of ẏ depe? Or whiche are
the outgoings of Paradise? Paraduenture
thou wouldeste say vnto me: I neuer wēt
down yet into ẏ depe nor hell, neither did
I euer climb vp into heauē. Neuerthelesse
now haue I asked thee but onelye of fyre,
and wynde, and of the daye, wher thorow
thou hast trauailed, and from the whiche
thou canst not be seperated: and yet canste
thou geue me none answere of them.

He said moreouer vnto me: Thine own
thinges, and such as are growen vp with
thee, canst thou not know: how should thy
vessell then be hable to comprehende the
waye of the Hiest, and now outwardly in
the corrupte world, to vnderstande ẏ cor-
ruption that is euidente in my syghte
Then sayde I vnto him: It were better
that we wer not at al, than that we should
lyue in wyckednesse, & to suffer, and not to
B know wherfore. He answered me, & saide:
I went in a woode, & *the trees toke such
a deuice, and sayd: Come, lette vs go, and
fight against the sea, that it maye depart
awaye before vs, and that wee may make
vs yet more woddes.
The floudes of ẏ sea also in lyke maner
toke this deuice, & said: Come, lette vs go
vp, & fight againste the trees of the wood,
that we may make our land ẏ wyder. The
thought and deuice of the woode was but
vaine, & nothing worth, for the fire came
& cōsumed the wood. The thought of the
floud of the sea, came likewise to noughte
also, for ẏ sande stode vp & stopped them.
If thou were iudge now betwixte these
two, whom wouldeste ẏ iustifye, or whom
wouldeste thou condempne? I aunswered
and said: Uerely it is a folish thought that
they both haue deuised. For the ground is
geuen vnto the woode, and the Sea also
hath his place to beare his floudes.
Thē aunswered he me, and sayde: Thou
hast geuen a ryght iudgemēt, why iudgest
thou not thy selfe also? For like as ẏ groūd
is geuē to ẏ wood, & the sea to his floudes,
euen so *they that dwel vpon earth, maye
vnderstād nothing, but that which is vp-
on earth: & he that dwelleth aboue ẏ hea-
uens, may only vnderstād the thynges ẏ
are aboue the heuens. Thē answered I, &
sayed: I beseche ẏ O lord, let me haue vn-
derstāding: for it was not my minde to be
curious of thy hie thīgs, but of such as we
daily meddle whal, namely, wherfore ẏ Is-
rael is blasphemed of ẏ hethē, & for what
cause ẏ people (whō thou hast euer loued)
is geuen ouer, to be punished of vngodlye
nations: and why ẏ law of our fathers is
brought to nought, & the writtē couenaū-
tes come to none effect. & we passe awaye
out of ẏ world as the Greshoppers, & our
life is a very feare, & we are not worthy to
obtayne mercy. What wil he do then vnto
his name, which is called vpon ouer vs?
Of these thinges haue I asked question.
C Then answered he me, & said: The more
thou searchest, ẏ more thou shalt maruell,
for the worlde hasteth fast to passe awaye,
and can not cōprehende the thinges, that
are promised for the righteous in time to
come: for * this worlde is full of vnrighte- b.Iob.v.c
ousnesse and weakenesse.
But as concerning the thinges, wherof
thou askest me, I wil tel thee. The euil is
sowen, but ẏ destruction thereof is not yet
come. If ẏ euel now that is sowen, be not
turned vpside downe, & if the place where
the euel is sowen, passe not away, then cā-
not the thing come that is sowen wͭ good.
For the corne of euil sede hath bene sowē
in ẏ hearte of man frō the beginning, and
how much vngodlinesse hath he brought
vp vnto this time? & how much shal he yet
bring forth, vntil he come into the barne.
Ponder now by thy selfe, when the corne
of euel seede is cutte downe, howe great a
barne shal it fil? I answered & said. Howe
& when shall these thinges come to passe?
Wherfore are our yeres fewe & euill? And
he aunswered me, saying: Haste not thou
to much vpon ẏ Hiest, for thy hastinesse to
be aboue him is but vaine: thou makest to
much a doe. Did not the soules also of the
righteous aske question of these things in
their holinesse, saying. *How long shall I Apo.vi.b.
hope of this fashion? When commeth the
fruite of my barne, & my rewarde? And vpō
this Ieremiel the Archaungel gaue them
aunswere, & sayd: Euen when the numbre
of the seedes is filled in you, for he hath
weyed the world in the balaunce: in mea-
sure and numbre hath he measured the
time, & moueth it not, vntil the same mea-
sure be fulfilled.
Then aunswered I & said, O Lord, lord,
now are we al ful of sinne, & for our sakes
peraduenture it is not, that the barne of ẏ
righteous shal not be filled, bicause of the
sinnes of them that dwel vpon the earth.
So he answered me, & said: Go thy way
to a woman with child, & aske of her, whē D
she hath fulfilled hir nyne monethes, if
her childbed may kepe ẏ birth any longer
within her. Then sayd I: No Lorde, that
can she not. And he said vnto me: In hel ẏ
secrete places of Soules are like ẏ priuye
chābre of a womā. For like as a woman ẏ
trauaileth maketh hast whē ẏ time & neces-
sity of ẏ birth is at hand: Euen so doth she
hast to deliuer it that is committed vnto
her. Loke what ẏ desierest to see, it shall
be shewed the from the beginning. Then
aunswered I, and said: If I haue founde
fauoure in thy sight: & if it be possible, or if
I be mete therfore, shew me then, whether

ther be moe to come than is past, or more past than is for to come. What is paste, I know, but what is for to cõe, I know not.

And he said vnto me: Stand vp vpon the right side, & I shal expoũd ẏ similitude vnto the. So I stode, & behold, an whote burning ouen went ouer before me: and it happened that when the flame was gone by, the smoke had the vpper hande. After this, there went ouer before me a watery cloude, and sent downe much rayne with a storme, & when the stormye rayne was past, the drops remained still.

Then said he vnto me: Like as the raine is more thã the drops, & as the fire exceadeth the smoke, euen so the measure of the thinges that are past hath the vpper hãd. Then went the droppes and the smoke aboue: and I prayed and said: maye I lyue (thinkest thou) vntill that time? Or what shall happen in those dayes? He answered me, and saide: As for the tokens whereof thou askest me, I maye tell the of them in part: but as touching thy life, I maye not shew the, for I am not sent therfore.

The.v Chapter.

Esdras and the angel commen together.

A Neuerthelesse, as concernyng the tokẽs, marke this: Beholde the dayes shal come, that they which dwell vpon earth, shall be taken in a great numbre, & the waye of the trueth shal be hyd, and the
Ma.xxiiii a. land shalbe barren from faith: but * iniquity shall haue the vpper hande, like as thou hast sene now, & as thou haste heard long ago. And the lãd that thou seest now to haue rule, shalte thou shortely se waste. But if God graũt the to liue, ẏ shalt se after the.iii.trũpet ẏ the sunne shall sodenly shine again in ẏ night, & ẏ mone.iii.times in ẏ day, & bloud shal droppe out of woode, and the stone shall geue his voice, and the people shal be vnquiet: & euen he shal rule, whõ they hope not, ẏ dwell vpõ earth, and the foules shal flit, and the Sodomitysh sea shall cast out his fish, and make a noise in the night, which many shal not know, but they shal al heare the voyce therof.

Ther shal be a cõfusion also in many places, & the fire shall be oft sent againe, and the wilde beastes shal go their way, & mõstruous wemen shall beare monsters, and salte waters shall be founde in the swete, one frende shall fyght againste an other: then shal al witte and vnderstandyng be hyd, and put asyde into their secrete places, and shall be sought of manye, and yet not be found: then shall vnryghteousnesse & voluptuousnesse haue ẏ vpper hand vpõ earth. One lande also shall aske another & saye: Is righteousnesse gone thorow the? And it shal say: No. At the same time shall men hope: but nothyng obtaine: they shall labour, but their wayes shal not prospere.

To shew the such tokens I haue leaue, & if thou wilt pray agayne, & wepe as now, and fast seuen dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulnesse went thorow all my bodye, & my mind was feble and careful, so that I almost sounded withall. So the aungell ẏ was com to talke with me, held me, cõforted me, and set me vp vpon my feete.

And in the secõd night it happened, that B
Salathiel ẏ captain of ẏ people came vnto me, saying: Wher hast thou bẽ? & why is thy coũtenaunce so heuy? Knowest ẏ not, ẏ Israel is cõmitted vnto the, in the land of their captiuitie? Up then, and eate, & forsake vs not, as the shepehearde ẏ leaueth his flocke in ẏ hãdes of ẏ wicked wolues. Thẽ said I vnto hi: Go thy waies frõ me, com not nie me: & he heard it, & as I said: so wẽt he his way from me. And so I fasted vii. dayes, mourning and weping, like as Uriel ẏ angel cõmaunded me. And after seuen dayes it happened that ẏ thoughtes of my hert wer very greuous vnto me againe, & my soule receaued ẏ spirite of vnderstanding, & I begã to talke with ẏ most hiest again, & said: O Lord, Lord, of euery wood of ẏ earth, & of al the trees therof, ẏ hast chosen the one only vineyard: & of all landes of the whole world, thou hast chosen the one pit, & of all floures of ẏ groũd, thou hast chosen the one lillye: & of all the depes of the sea: thou hast filled the one riuer: & of all builded cities ẏ haste halowed Sion vnto thy selfe: & of al ẏ foules ẏ are created, thou hast named the one doue, & of all the cattell that are made, thou haste prouided the one shepe: & among al multitude of folkes thou hast gottẽ the one people, & vnto this people whõ thou louedest thou gauest a law that is proued of all.

And now, O Lord, why hast thou geuẽ this one people ouer vnto many? And vpõ the one rote thou hast prepared other, and why hast thou scatered thine owne onely people among many, which tread them downe? yea, which haue euer withstãd thy promises, & neuer beleued thi couenaũts.

And though thou were enemye vnto thy people, yet shouldest thou punish them with thine owne hands. Now whẽ I had

spoken

spoken these wordes, the angell ẏ came to
me the night afore, was sent vnto me, and
said vnto me: Heare me, and herken to the
thing ẏ I say, & I shal tell ẏ more. And I
said: Speake on my lord. Thẽ said he vn-
to me: Thou art sore vexed & troubled for
Israels sake. Louest thou ẏ people better
thã him ẏ made the? And I said: No lord:
but of very griefe & cõpassion haue I spo-
ken. For my raines paine me euery hour,
because I would haue experience of ẏ way
of the most hyest, & to seke out part of hys
iudgement. And he said vnto me: that thou
mayest not. And I said: wherfore Lorde?
Wherunto was I borne thẽ? or why was
not my mothers childebed thẽ my graue?
B So had I not sene the misery and trouble
of Iacob, and the trauaile of my people of
Israel.
And he said vnto me: Nũbre the thinges
ẏ are not yet com: gather me together the
droppes, ẏ are scattered abrode: make me
C the floures grene againe ẏ are wythered:
open me the thyng ẏ is closed, & bring me
forth the windes, ẏ are shut vp: shew me ẏ
Image of a voice, & then shall I declare ẏ
thyng ẏ thou labourest to knowe. And I
said: O Lord: Lord, who may know these
things, but he that hath not his dwelling
among men. As for me, I am vnwise, how
may I then speake of these things wherof
thou askest me?
Then said he vnto me: like as thou cãst
do none of these thinges ẏ I haue spoken
of, euẽ so cãst thou not find out my iudge-
mẽt: or in the end, ẏ loue that I haue pro-
mised vnto my people. And I said: beholde,
O lord, yet art thou nie vnto thẽ that haue
no end: & what shal they do, that haue ben
before me, or we that be now, or they that
shal come after vs? And he said vnto me: I
will liken my iudgement vnto a ryng.
Like as ther is no slacknesse of ẏ last, euẽ
so is there no swyftenesse of ẏ first. So I
answered & saide: couldest thou not make
those (that haue bene made, & be now, and
ẏ are for to come) at once, ẏ thou myghtest
shew thy iudgement the soner?
Then answered he me, & said: The crea-
ture may not hasten aboue the maker, nei-
ther may the world hold thẽ at once, that
shall be created.
And I said: How hast thou said then vn-
to thy seruaunt, ẏ thou liuing maker, hast
made ẏ creature liuing at once, & the cre-
ature bare it? euen so myght it now also
bear them ẏ be presẽt at once. And he sayd
vnto me: Aske the childbed of a womã, and
say vnto her: If thou bringest forth childre
why doest thou it not together, but one af-
ter another? Pray her therefore, to bryng
forth .x. childre at once. And I said: she can
not, but must do it one after an other.
Then said he vnto me: Euen so haue I
geuen a childbed vnto the earth, for those
that be sowen vpon it by processe of time.
For like as a yong childe maye not bryng
forth ẏ things ẏ belong to ẏ aged: euen so
haue I ordeined the world which I made.
And I asked & said: Seing thou hast now
geuen me awaye, I wil speake before the:
for oure mother of whom thou haste tolde
me, is yet yong, and now she draweth nye
vnto age.
He answered me, & said: Aske a woman
that beareth children, & she shall tell thee.
Say vnto hyr, wherfore are not thei (whõ
thou hast now brought forth) like those ẏ
were before ẏ: but lesse of stature? And she
shal answere thee: They ẏ be borne in the
youth of strẽgth, are of one fashion, & they
that are borne in the time of age (when ẏ
childbed faileth) are otherwyse. Consider
now thy selfe, how ẏ ye are lesse of stature
than those that were before you, & so are
they ẏ come after you, lesse than ye: as the
creatures which now beginne to be old, &
haue passed ouer the strengthe of youthe.
Then sayd I: Lord I beseche ẏ, if I haue
found fauour in thy sight, shew thy seruaũt
by whom doest thou visite thy creature?

The.vi.Chapter.

The aungel instructeth Esdras, and geueth him answere to his questions.

AND he sayd vnto me: In the
begynning when the ground A
was made, before the worlde
stode, or euer the wyndes
blewe, before it thondred or
lyghtened, or euer ẏ foundatiõs of Para-
dise wer layd, before ẏ faire floures were
sene, or euer ẏ moueable powers wer sta-
blished, before ẏ innumerable multitud of
angels wer gathered together, or euer the
highnesses of the aire wer lifted vp, before
the measures of the firmament were na-
med, or euer the chimneys in Sion were
hote, & or ẏ present yeres wer sought out,
& or euer the inuentions of thẽ that nowe
sinne, wer put aside. before they were sea-
led that now gather fayth for a treasure:
then dyd I consider, and ponder all these
thinges: and al they were made thorowe
me, & thorow none other: by me also they
be ended, and by none other.

Then answered I, & said: which shal be yͤ parting a sunder of the times? Or when shal be the end of the first, and the beginning of it that foloweth. And he said vnto me: From Abrahã vnto Isaac (when Iacob and Esau were borne of him) Iacobs hand held first the hele of Esau: for Esau is the end of this world, and Iacob is the beginning of it that foloweth. The hande of man betwyxt the hele & the hãd. Other question (Esdras) aske thou not.

I answered then & sayd: O Lord Lord, if I haue found fauour in thy sight, I beseech the shew thy seruaunte the end of thy tokens, wherof thou shewedst me part the last night. So he ãswered & said vnto me: Stand vp vpon thy fete, and hear yͤ perfect voice and sounde. There shall come a great motion, but the place wher yͤ stãdest shal not be moued. And therfore whẽ thou hearest the wordes, be not afrayed, for of yͤ ende shal the worde and fundation of the earth be vnderstande. And why? the word therof trẽbleth and quaketh, for it knoweth, that it must be chaunged at the ende.

And it happened, that when I had heard it, I stode vp vpon my fete, and herkened. And behold, ther was a voice that spake, & the sounde of it was like the sound of many waters, & it said: Behold, yͤ dayes come that I wil begin to drawe nye, and to visit them that dwel vpon earth, and wil begin to make inquisition of them, what they be that haue hurt equitie with vnrighteousnesse, and when the lowe estate of Sion shal be fulfilled: and when the world, that shal vanish away, shal be ouersealed, then will I do these tokens.

B The bookes shal be opened before yͤ firmament, & they shal se altogether, and the children of a yeare old shal speake wt their voyces: the women with childe shall bring forth vntimely children of three or foure monethes olde: & they shal liue, and be raised vp: and sodainely shall the sowen places appeare as the vnsowen, the full store houses shal sodenly be found empty, & the trumpet shal geue a sounde, whiche when euery man heareth, they shal be hastely a-
Mic.vii.a frayed. * At that time shall frendes fyght
Mat.x.c. one against another, lyke enemyes, & the earth shal stande in feare with them.

The springes of yͤ welles shal stand stil, & in.iii.houres they shal not runne. Whosoeuer remaineth from all these thinges yͤ I haue told the: shal escape, & se my saluation, & the ende of your world. And the men yͤ haue receaued, shal se it, they yͤ haue not tasted death frõ their birth: & the herte of the indwellers shal be chaũged, & turned into an other meaning, for euill shall be put out: and disceate shall be quenched. As for fayth, it shal florish, corruption shal be ouercom, & the trueth, which hath bene so long without fruite, shall be declared. And it happened whẽ he talked with me, that I loked demurely vpon him, before whom I stode, & these wordes sayd he vnto me: I am come to shew thee, the time of the night for to come.

If thou wilte pray yet more, and fast seuen dayes again, I shal tel the more thinges, & greater than before: for thy voyce is heard before the hiest: for why: the mighty hath sene thy righteous dealing, he hath sene also thy chastitie, which thou hast had
euer sice thy youth: & therfore hath he set C
me to shew thee all these thinges, & to say vnto thee. Be of good cõforte, & feare not, and hast not with the times that are paste, to thinke vaine things, and make not hast of the latter times.

And it happened after this, that I wepte again, & fasted seuen dayes in like maner, that I might fulfil the thre wekes whiche he told me. In yͤ.viii.night was my heart vexed within me againe. And I began to speake before the hiest: for my spirite was greatly set on fire, & my soule was in distresse: & I said: O Lord, thou spakest vnto thy creature from the beginning (euen the
first day) & saydst: *Let heauen & earth be Gene.i.
made, & thy word was a perfect worke.

And then was ther the spirit, & the darknesses wer yet on euery syde, and silence: ther was no mans voice as yet from the. Then commaundest thou a faire lyght to come forthe out of thy treasures, that thy worcke myght appeare and be sene.

Upon the secõd day thou madest the spirit of the firmament, and commaundest it to parte asunder, & to make a diuision betwyxt the waters, that theone part might remaine aboue, & the other beneth. Upon the third daye thou broughtest to passe, yͤ the waters wer gathered in the.vii. parte of yͤ earth. vi. partes hast thou dried vp, & kept the, to yͤ entent that men myght sowe and occupie husbandry therin. As sone as thy worde went forth, yͤ worke was made. For immediatly there was great & innumerable fruite, & many diuers pleasures and desyres of temptations: flowers of changeable coloure and smell, & this was done the third daye.

*Upon the.iiii.day thou commaundedst Gene.i.
that

that the sunne shoulde geue his shyne, and
the mone her lyght: the starres didst thou
Ge. i. c set in order* & gauest them a charge: to do
seruice euen vnto man, that was for to be
made. Upon the fifte day thou saydest vn-
to the seuenth part* (wher yͤ waters wer
Gen. i. a gathered) that they should bring forth di-
uers beastes, fowles, and fishes. And so it
came to passe, that the dũbe water & with-
out soule, brought forth liuyng beastes, at
the commaundement of God, that al peo-
ple might praise thy wonderous workes.
Then dydst thou preserue two soules, the
one thou calledst Enoch: & yͤ other Leuia-
than, & dydst separate the one from the o-
ther: for the seuẽth part (namely, wher the
water was gathered together) might not
holde thẽ both. Unto Enoch thou gauest
one part, which was dryed vp yͤ third day,
that he should dwel in yͤ same part, wherin
are a thousãde hilles. But vnto Leuiathã
thou gauest the seuenth parte, namely the
moyst: and hast kept him to deuour what
thou wilt, and when. Upon the sixte day yͤ
gauest commaundement vnto the earth, yͤ
before thee, it should bring forthe beastes,
cattell, & all that crepe: and (besides thys)
Adã also, whom thou madest lord of al thy
creatures. Of him come we al, and yͤ peo-
ple also, whom yͤ hast chosen specialy vnto
thy selfe. Al this haue I sayed now & spo-
ken before yͤ, that I might shew how that
the world is made for our sakes. As for yͤ
other people which also com of Adã, thou
hast said that they are nothing, but be like
a spittle, & hast likened yͤ abundaũce of thẽ
vnto a droppe that falleth from the rofe of
the house. And now, O Lord, the heathen
which haue euer bene reputed as nothĩg,
haue begõ to be lords ouer vs, & to deuour
vs: but we thy people (whom yͤ hast called
the first borne, thy only begottẽ, & thy fer-
uẽt louer) ar geuẽ ĩto their hãds & power.
If the world now be made for our sakes,
why haue we not yͤ inheritaũce in possessiõ
w the world? How long shall this endure?

The. vii. Chapter.

The aungell sheweth Esdras many thinges to come.

1 And it happened after that I had spoken out these wordes, there was sente vnto me an Aungel, which hadde bene by me also the nyghtes afore.
And he said vnto me. Up Esdras, & heare
the wordes that I am com to tel the. And
I sayd: speake on Lorde my God. Then
sayd he vnto me. The sea is set in a wyde
place, that it might be depe & great: but yͤ
entraunce is narow & smale like a ryuer.
For who would go into the sea, to loke
vpon it and to rule it? If he went not tho-
row the narow, how might he come into
the broade?
Itẽ an other: a citie is builded and sette
vpõ a broade field, and is ful of al goodes,
the entraunce is narrow and sodayn, like
as if there wer a fire at the ryghte hande,
and a depe water at yͤ lefte, and as it wer
only one straight path betwixte thẽ both,
so smale that there could but one man go
there.
If this city now wer geuẽ vnto an heire,
and he neuer wente thorow the perillous
waye, how woulde he receaue his inheri-
taunce. And I sayd: It is so Lorde. Then
sayd he: Euen so is Israell also a portion.
And why? for their sakes haue I made the
world: and when Adam transgressed my
statutes, then was the thing Judged that
was done. Then wer the entraũces of the
world made narrowe, full of sorow & tra-
uaile. They are but few and euill, full of
perilles and laboure. For the entraunces
of the fore world wer wyde and sure, and
brought immortall fruite.
If they now which are entred into this
world, may not comprehende these straite
and vayne thinges, muche lesse may they
cõprehend & vnderstand yͤ secrete things.
Why disquietest thou thy selfe then, seyng
thou art but a corruptible man? And what
wouldst thou know, wher as thou art but
mortall? And why hast thou not receaued
into thine hert yͤ thing that is for to come
but that is presente?
Then said I: O Lord, lord, * thou hast B
ordeyned in thy lawe, that the ryghteous De. viii. a
should inherite these thinges, but that the
vnfaithfull & vngodly should perish. Ne-
uerthelesse, yͤ righteous shal suffer straite
thinges and hope for the wyde: for they yͤ
haue liued vngodly, & haue suffered straite
thinges, shal not see the wyde.
And he said vnto me: There is no iudge
aboue God, & none that hath vnderstan-
ding aboue the hiest. For there be manye
that perish, bycause they despise the law of
God that is set before thẽ. For God hath
geuen straite commaundement to such as
come, that they know what they do, & how
they shoulde lyue: and if they kepe thys,
they should not be punished.
Neuerthelesse, they wer not obediẽt vnto
hym, but spake agaynst him: Imagined
vayne thinges: & purposed to sinne: & said

moreouer, ÿ ther was no God, & that god regarded it not. His wayes haue they not knowen, his law haue they despised, & denied his promises: in his statutes & ordinaũces haue they not ben faithfull & stedfast, & haue not perfourmed his workes.

And therfore Esdras: vnto the ful. plentye: & to the emptye, emptines. Beholde, ÿ time shal com, that these tokens which I haue told thee, shal com to passe, & ÿ bride shal appeare, & the earth that now passeth away, shal be shewed: & whosoeuer is deliuered from the forsayde euels shall se my wonders. For my sõne Jesus shal be openly declared, wt those ÿ be with him, & they that remaine shalbe merry in.iiii.C.yeres.

After these same yeres shall my sonne Christ dye, & all men that haue lyfe: & the world shal be turned into the olde silence seuẽ dayes, like as in the fore iudgemẽtes, so that no man shall remaine. And after. vii.dayes, ÿ worlde that yet awaked not, shal be raysed vp, & shal dye corrupte. And the earth shall restore those ÿ haue slepte in her: & so shal the dust those that dwell in silence, and the secrete places shall deliuer those that be committed vnto them. And the most hyest shalbe openly declared vpõ the seate of iudgement, and al misery shall vanish away, & long suffering shalbe gathered together. But ÿ iudgemẽt shal cõtinue, the trueth shal remaine, & faith shal

C

ware strong, the worke shall folowe, and the reward shalbe shewed: the righteousnesse shal watche, and ÿ vnrighteousnesse shal beare no rule.

Ge.xviij. b. The said I: * Abraham prayed first for the Sodomites, * & Moses for ÿ fathers Ex.xxxii. b. that sinned in the wildernesse, and he that came after him for Israell, in the time of Achas & Samuel: * Dauid for ÿ destru-

2.Re.24. b. ction, * & Salomon for thẽ that came into ii.Par.b. c. the sanctuary, * & Helias for those that receaued rayne, & for the dead that he might 4 Re.xvii a. liue, & * Ezechias, for the people in ÿ time of Sennacherib: and diuerse other in lyke Jac.v.c. iiii.Reg. xviii & xix maner, which haue prayed for many.

Euen so now, seyng ÿ corrupt is growẽ vp, & wyckednesse increased, & the righteous haue prayed for the vngodlye, wherfore shal it not be so now also?

He aunswered me, and sayde: This presente world is not the ende, there remayneth much honour in it, therfore haue thei prayed for the weake. But ÿ day of dome shal be the ende of this time, & the begynning of the immortality for to com, wherin al corruption vanished, all voluptuousnesse is lowsed, al misbelefe taken away, ryghteousnesse growen, & the verity spryng vp. Then shal no man be able to saue him that is destroyed, nor to oppresse him that hath gotten ÿ victory. I aunswered then and said: This is my first & last saying: ÿ it had bene better, not to haue geuen the earth vnto Adam, or els when it was geuen him to kepe him ÿ he should not sinn. For what profit is it for men now in this present time to lyue in heauinesse, & after death to loke for punishment? O thou Adam, what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we al that come of ÿ. For what profit is it vnto vs, yf ther be promised vs an immortall time, where as we medle wt deadly workes? And that there is promysed vs an euerlasting hope, where as our selues are euel & vaine, and that there are layde vp for vs dwellinges of helthe and fredom, where as we haue liued euel, and that the worship of the Hiest is kept to defend them, which haue ledde a paciẽt lyfe, where as we haue walked in ÿ most wycked wayes of all? And that there shalbe shewed a Paradise, whose frute endureth for euer, wherin is fredome and medicine where as we shal not goe in, for we haue walcked in vnpleasaunt places: And that the faces of them whiche haue abstayned shal shine aboue the starres, wher as our faces shall be blacke & darcke? For while we liued & did vnrighteously, we cõsidred not, ÿ we shuld suffre therfore after death?

Then aunswered he me, and said: This D
is the consideration and thought of ÿ battaile, which man hath vpon earth: that yf he be ouercom, he shal suffre as thou hast said. But if he get the victorye, he shall receaue the thyng that I say. For this is the life, wherof Moses spake vnto the people, Deu.xxx
while he lyued, saying: * Chose the lyfe that thou mayst lyue: Neuerthelesse, they beleued him not, neyther the Prophetes after him.

No, nor me, which haue spokẽ vnto thẽ, that heuinesse should not reach vnto them to their destruction, lyke as ioye is for to come ouer those that haue suffered themselues to be enfourmed in saluation.

I aunswered then, & said: I know lord, that the hyest is mercifull, in that he hath mercy vpon them, which are not yet in the world, & vpon those also that walcke in his law: & that * he is pacient and long suffe- Rom.ii.a
ring toward those ÿ haue sinned in their workes, & that he is liberal to geue wher

as

as it requireth: & that he is of greate mercy, for he multiplied his louing kindnesses toward those that are presente, & that are past, & to them whiche are for to come.

For if he multiplie not his mercyes, the world shal not be made liuing, with those that dwel therin. He geueth also, for yf he gaue not of his goodnesse, that thei which haue done euel, might be eased from their wyckednesse: the ten thousādth part of mē should not be made liuing. And if y Judge forgaue not those that bee healed w his worde, & if he woulde destroye the multitude that striueth, ther should be very few left in an vnnumerable multitude.

The.viii.Chapter.

Esdras prayeth God rather to loke vpon his own mercy, than vpon the sinnes of the people.

1 AND he aunswered me, saying: the moste highest made thys world for many, but y worlde to come for few. I wil tell the, a similitude, Esdras: As when thou askest the earthe, it shall saye vnto thee, that it geueth muche moulde wherof earthen vesselles are made, but litle of it, that gold commeth of. Euē so is it with xx.b the worke of this world: & There be many xxii.b created, but few shalbe preserued. Then answered I and said: Then swalow vp the wit (o thou soule) & deuoure vnderstāding for thou art agreed to herken and to geue eare, & willing to prophecy: for thou haste no longer space geuē the, but only to liue, O Lorde, wilt thou not geue thy seruaunt leaue, that we may praye before thee, and that thou mayst geue sede vnto our hert, and build our vnderstandyng that there may come frute of it: and that euery one whiche is corrupt, and beareth the state & place of a man, may liue.

For thou arte alone, and we all are one workmanship of thy handes, like as thou hast said, and like as the body is fashioned now in y mothers wombe, and thou geuest the membres, & thy creature is preserued in fire & water: & nine monethes doth thy worck suffer the creature in her which is fashioned in her, but y thīg that preserueth, & it y is preserued, shal both be kepte together: & when time is, y wombe deliuereth y thing that is kept & growen in her.

For thou hast commaunded the brestes to geue milke vnto the frute, that y thyng which is created & fashioned, maye be norished for a time: & then thou disposest and ordrest it with thy mercy, bringest it vp w thy righteousnesse: nurturest it in thy law and refourmest it with thy vnderstāding, mortifiest it as thy creature, and makest it lyuing as thy worke. Seing then y thou destroyest him, which w so great labours is created and fashioned thorowe thy commaundement, thou couldest lyghtlye ordaine also, that the thing which is made, might bee preserued.

And this I speake nowe of all men in general: as thou knowest: but of thy peo- B
ple, for whose sake I am sory: and of thine inheritaunce, for whose cause I mourne: and of Israel, for whom I am woful: and for Jacob: for whose sake I am greued: therfore begynne I to pray before the, for my selfe and for them: for I se the fall of vs: euen of vs, that dwell vpon earth: but I haue heard the swiftnesse of the iudge which is to come: therfore heare my voice, and vnderstande my wordes, and I shall speake before the.

This is the beginning of the wordes of Esdras, before he was receaued. O Lord, thou y dwellest in euerlastingnesse, whose eyes beholdeth the heauens and the ayre, whose stoole is exceading hie, whose glory and maiesty may not be cōprehended, before whome the hostes of heauen stande trēbling (whose keping is turned in wind & fire,) whose word is true, whose talking is stedfast, whose cōmaūdment is strong, whose ordinaunce is fearfull, whose loke drieth vp y depthes, whose wrath maketh the mountaynes to melte away, & whose truth beareth witnesse. O heare y prayer of thy seruaūt, and marcke with thine eares the petition of thy creature.

For while I liue, I wil speake, & so long as I haue vnderstāding, I wil aunswer. O looke not vpon the sinnes of thy people, which serue in the truth. Haue no respecte vnto the wycked studies of the heathē, but to the desire of those that kepe thy testimonies with sorowes. Thyncke not vpon those that haue walked faynedly before the, but vpon them which do fear the.

Let it not be thy wil to destroy thē which haue had beastly maners, but to loke vpon them that haue clearly taughte thy lawe. Take thou no indignation at them, which are worse than beastes: but loue thē, y alway haue put their trust in thy righteousnesse & glorie: for we & our fathers haue al the same sickenesse & disease, but bicause of our sinnes thou shalte be called mercifull. C

For if thou hast mercy vpō vs, thou shalt be called merciful, where as wee haue no

workes of righteousnesse for ẏ righteous which haue laide vp many good workes together, shal out of their dedes receaue reward. For what is man, that ẏ shouldst take displeasure at him? Or what is the corruptible and mortall generation, that thou shouldest be so rough toward him?

ii.Par.vi f. i. Joh.i.b *For of a truth there is no man among them that be borne, but he hath dealte wickedly: and among ẏ faithful there is none which hath not done a mysse. For in thys (O lord) thy righteousnes & thy goodnes shalbe praised & declared, if thou be mercifull vnto them, which are not rich in good workes.

Then aunswered he me, and said: Some thinges hast thou spoken aright, & according vnto thy wordes it shal be. For I wil not verely consider ẏ workes of thẽ, which haue sinned before death, before the iudgement, before destruction: but *I wil reioyse ouer the worck & thought of ẏ righteous. (Ec.iiii.a) I wil remẽbre also ẏ pilgremage, the holy makyng & the reward. Like as I haue spoken now, so shall it come to passe.

For as ẏ husbandman soweth muche sede vpon the ground, and plãteth many trees, and yet alwaye the thing that is sowen or planted is not all kept safe, neither doth it al take roote: Euen so is it of them that ar sowen in the worlde, they shall not all be preserued.

I aunswered then and sayd: yf I haue founde grace, then let me speake. Lyke as the husband mannes seede perisheth, if it receaue not rayne in due seasõ, or yf there come to muche rayne vpon it: Euen so perisheth mã also which is created with thy handes, and is lyke vnto thine owne Image, and to thy selfe, for whose sake thou hast made al thinges and likened him vnto ẏ husband mannes sede. Be not wroth at vs, O lord, but spare thy people, & haue mercy vpon thine owne inheritaunce, O be mercifull vnto thy creature.

D Then aunswered he me, and said: Thinges present are for the present, & thinges to come for such as be to come. For thou lackest yet muche, seyng thou mayest loue my creature aboue me. I haue oftymes drawen nie vnto the, but neuer to the vnryghteous. In this also thou arte maruelous before ẏ hiest in that thou hast hũbled thy selfe, as it becommeth the, & haste not regarded thine own selfe, ẏ thou arte had in suche honoure emong the righteous.

Therfore shal great wretchednesse & miserie come vpon thẽ that in the latter time shal dwel in the world, bycause they haue walked in great pride.

But vnderstand thou for thy selfe, & seke out glorie for such as be lyke the: for vnto you is paradise opened: the tree of lyfe is planted, the time to come is prepared, plenteousnesse made readye, a citie is builded for you, and a rest is prepared: yea, perfect goodnesse & wisedom. The rote of euell is marcked from you, the weaknesse & moth is hyd frõ you, & into hell flieth corruption in forgetfulnesse. Sorowes are vanished away, and in the ende is shewed the treasure of immortality. And therfore aske ẏ nomore questions concerning the multitude of thẽ that perish. For they haue taken libertye, despised the hyest, thought scorne of his law, and forsaken his wayes.

Moreouer, they haue troden downe his righteous, & *said in their hert ẏ ther is no God: yea, & that wittingly knowing ẏ they shal die. (Psal.) For like as the thing that I haue spoken of, is made ready for you. Euẽ so is thrist and paine prepared for them. For it was not his wil that man should come to nought: but thei which be created, haue defiled the name of him that made thẽ, and are vnthãkefull vnto him, which prepared life for them. And therfore is my iudgemẽt now at hande. These thinges haue I not shewed vnto all mẽ, but vnto few: namely vnto the, and to such as be like the.

Then answered I and said: Behold, O Lord, now hast thou shewed me the multitude of the tokẽs, which thou wilt begin to do at the last: but at what time & when, thou hast not shewed me.

The .ix. Chapter.

Esdras hath visions shewed vnto him.

A He aunswered me then, & said: Measure thou ẏ time diligẽtlye in it selfe, when thou seest that one part of ẏ tokens com to passe, whiche I haue told ẏ before, so shalt thou vnderstand, that it is the very same time, wherin the hiest will begin to viset the world, whiche he made. And when there shalbee sene an earthquake & vproe of the people in ẏ worlde, then shalte thou wel vnderstand, that the moste Hyest spake of those thynges, from the dayes that were before the, euen from the beginning.

For like as al that is made in the world hath a beginning & ende, and the ende is manifest: Euen so ẏ times also of the Hyest haue plaine beginnings in wonders & signes, & the ende in worcking and in tokens.

tyng. And euery one that shalbe saued, &
shalbe able to escape by his workes and by
fayth (wherin ye haue beleued,) shalbee
preserued from the sayd perils, and shal se
my sauiour in my lãd, and within my bor-
ders, for I haue halowed me from the
worlde. Then shal they be in carefulnesse,
which now haue abused my wayes, & they
that haue cast them out dispitefullye, shall
dwel in paines.

For such as in their lyfe haue receaued
benefites, & haue not knowẽ me, and they
ỹ haue abhorred my lawe (while they had
yet fredom, & when they had yet open lei-
sure of amendement and conuersion, and
vnderstod not, but dispised it:) ỹ same must
know it after death in pain. And therfore
be thou nomore careful, how the vngodly
shalbee punished, and how the righteous
shalbe saued, and whose the world is, & for
whom the world is, and when it is. Then
answered I: and said: *I haue talked be-
fore, and nowe I speake, & wil speake also
hereafter, that ther be many moe of them
which perishe, than shalbe saued, lyke as
the floude is greater than the droppes.

And he answered me, saying: like as the
fielde is, so is also ỹ sede: as ỹ floures be, so
are ỹ couloures also: such as the worckmã
is, such is the worcke: & as the husbande-
mã is him selfe, so is his husbandry also,
for it was the time of the world.

And when I prepared for them ỹ are
now, or euer the world was made wherin
they should dwell, then was ther no man
that withstode me. Now when euery one
was, & the maker also in the world which
is nowe prepared, & the moneth that cea-
seth not, and the law which is vnsearchea-
ble: their maners wer corrupte. So I cõ-
sidered the world, & beholde, ther was pe-
ril, bicause of the thoughtes that wer com
into it. And I saw, & spared thẽ greatly, &
haue kept me a wyne bery of ỹ grapes, &
a plante frõ among many generations.
Let the multitude perishe then, which are
growẽ vp in vaine, & let my grape & win-
bery be kept: euẽ my plant: for with greate
laboure haue I made it vp.

C Neuerthelesse, if ỹ wilte take vpon ỹ yet
seuẽ dayes mo (but ỹ shalte not fast in thẽ)
go thy way then into the feldes of floures,
wher no house is builded, & eat only of the
flours of ỹ feld, tast no flesh, drick no wine
but eat floures only. Pray vnto the Hyest
cõtinually, so wil I come & talk with thee.

So I went my way and came into the
fielde whiche is called Ardath (like as he
commaunded me) & ther I sat among the
floures, & dyd eate of the herbes of ỹ field,
& the meate of the same satisfied me. After
seuen dayes I satte vpon the grasse, & my
herte was vexed within me like as afore:
and I opened my mouth, & began to talke
before the hiest, & sayd: O Lord, thou that
shewest thy selfe vnto vs, * thou haste de- Ex.xix.b. and.xxiiii a.
clared and opened thy selfe vnto oure fa-
thers, in ỹ wildernesse, in a place were no
man dwelleth, in a barren place whẽ they Deut.iiii b.
came out of Egipt, & thou spakest saying:
Heare me O Israell, & marke my wordes
thou seede of Jacob: Beholde, I sowe my
law in you & it shal bring frute in you and
ye shal be honoured in it for euer. For our
fathers which receaued the lawe kepte it
not, and obserued not thy ordinaunces &
statutes, and the frute of thy law was not
declared: for it might not: for why it was
thine. * For they ỹ receaued it, peryshed De.xxxii. f.
bycause they kept not the thing that was
sowen in them.

It is a custome when the ground recea-
ueth seed, or ỹ sea a shyp, or a vessel meate
& drincke, ỹ when it perisheth or is broken
wherin a thing is sowen, or wherin any
thing is put, the thinges also perish & are
broken: whiche are sowen or put therin.
But vnto vs it hath not happened so, for
we ỹ haue receaued the law, perish in sin,
& our herte which also receaued the lawe:
notwithstanding * the law perisheth not, Esa.xl.a. 1.Tim.ii a.
but remaineth in his laboure.

And when I considered these thinges in
my herte after this maner, I loked about D
me with mine eyes, & vpon the right syde iiii.Esd.x b.
* I saw a woman, whiche mourned sore,
made great lamentation, and wepte with
lowde voyce: her clothes wer rente in pe-
ces, & she had asshes vpon her heade.

Thẽ let I my thoughtes go, that I was
in, & turned me vnto her, & said: wherfore
wepest thou? Why art thou so sory and dis-
comforted? And she said vnto me: Sir, let
me bewayle my selfe, & take yet more so-
row for I am sore vexed in my minde, and
brought very low. And I sayde vnto her:
What ayleth the? Or who hath done any
thing to the? tel me: She sayd: I haue ben
vnfruteful & barren & haue had an husband
thirty yeares. And these thirtye yeares I
doe nothing els daye and nyght and all
houres, but make my prayer to the hyest.
After thirtye yeares God hearde me thy
handemayden, loked vpon my miserie, cõ-
sidered my trouble, & gaue me a sonne, and
I was glad of him, so was my husbande
also

also and al my neyghbours, and we gaue greate honour vnto the mightie. And I nourished him with greate trauaile. So when he grewe vp, and came to the tyme that he shuld haue a wife, I made a feast.

The.x.Chapter.

Esdras and the woman that appeareth vnto him, commune together.

A And it happened, that whẽ my sonne went into his chãbre, he fell downe, & dyed: then ouerthrew we all the lightes, & all my neyghbours rose vp to comfort me.

Then toke I my rest vntil the seconde daye at night: & when they had all rested, that they might comfort me, I rested and also rose vp by night, & fled: & am com hether into this feld, as thou seest, & am purposed not to come in ẏ city but to remayne here, & nether to eate nor drincke, but continually to mourne & to fast, vntil I dye.

Then let I my meditations & thoughts fall ẏ I was in, & spake to her in displeasure: Thou folishe woman: seest ẏ not our heuinesse & mourning, & what happeneth vnto vs? how Sion our mother is al wofull and sorye, how she is cleane brought down and in miserie? seing we be all nowe in heuinesse, and make oure mone (for we be all sorowfull.) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, & she shal tell the, that it is she which ought (by reasõ) to mourne, for the fal of so many that grow vpon her.

For from the beginnyng all men are borne of her, and other shal com: & be hold, they walcke almost al into destruction, & manye of them shalbe rooted out.

Who should then (by reason) make more mourning, than she, ẏ hath lost so great a multitude: & not thou which arte sory but for one. But if thou wouldst say vnto me: My mournyng is not like the mournyng of ẏ earth, for I haue lost the fruite of my body, which I bare with heuinesse, but ẏ earth is accordyng to ẏ maner of ẏ earth, & the preset multitude goeth again into her as it is come to passe. Then say I vnto ẏ: like as thou hast borne with trauaile and sorow, euen so the earth also frõ the beginning geueth her fruite vnto man, for him

Heb.xii.a that made her. And therfore withhold thy sorow & heauinesse by thy selfe, * and loke what happeneth vnto the, beare it strõgli. For if thou iudgest the marke and end of God, to be righteous and good, and receauest his cousaile in time, thou shalte be cõmended there in. Go thy way then into ẏ citie to thy husbande.

And she said vnto me, that wil I not do: I wil not go into the citie: but here wil I
B
dye. So I communed more with her, and said: do not so, but be counsailed, and folow me, for how many falles hath Siõ? Be of good comforte because of the sorow of Ierusalẽ. For thou seest that our Sanctuary is laied wast, oure aulter broken, oure tẽple destroyed, our playing of instrumẽtes and singing layd down, ẏ thanckesgeuing put to *silence, our myrth is banished away, ẏ lighte of our candelstycke is quenched, the Arcke of the couenaunt is taken from vs, al oure hol y thinges are defiled, and the name that is called vpon ouer vs is dishonoured: our children are putte to shame, oure priests are brent: our Leuites are caryed away into captiuitie: oure virgins are defiled, & oure wiues rauished, oure righteous men spoiled: and our children destroied: our yong men are brought in bõdage, & our strong worthyes are become weake; & (Sion whiche seale is the greatest of all) is loosed vp from her worship: for she is deliuered into the hands of them that hate vs.

And therfore shake of thy great heuynesse & put away ẏ multitude of sorowes: that the mightie may be mercifull vnto ẏ: and that the hyest may geue the rest from thy laboure & trauaile. And it happened, ẏ when I was talkyng with her, her face dyd shyne & glister, so that I was afrayed of her, & mused what it might be. And immediatly she cast out a great voyce, verye fearful, so that the earth shoke at the noise of the woman: and I loked. And behold, ẏ woman appeared vnto me nomore: but there was a citie builded, and a place was shewed from the ground & foundation.
C

Then was I afrayed, and cryed, with a loude voyce, and sayde: Where is Uriel the Angel* whiche came to me at ẏ firste: 4.Es... a.
For he hath caused me to come in manye considerations and hygh thoughtes, and mine ende is turned into corruption: and my prayer to rebuke. And as I was speaking these wordes, he came vnto me, and loked vpon me: and I lay as one that had bene deade, and myne vnderstandyng was altred, and he toke me by the ryghte hande, and comforted me, and sette me vpon my fete, and sayde vnto me: what ayleth the? and why is thyne vnderstanding vexed? and the vnderstanding of thy hearte, and wherefore arte thou sorye?

And

And I sayd: Bycause thou haste forsaken me: and I haue done *accordinge vnto thy wordes, I went into the fielde, & ther haue I sene thinges that I am not able to expresse. He saide vnto me: Stande vp, & be manly, and I shall geue the exhortation.

Then sayd I: speake vnto me my Lord, forsake me not, least I dye in vayne: for I haue sene, that I knew not, & herde that I do not know. Or shal my vnderstâding be disceaued, & my minde? But now I beseche the that thou wilte shew thy seruaûte of this wondre. He aunswered me then, and said: heare me, and I shall enforme þ and tel the wherfore thou art afrayed, for the hiest hath opened manye secrete thinges vnto thee.

He hath sene that thy wayes are right, & that thou takest sorow côtinuallye for thy people: and makest great lamentation for Sion: & therfore vnderstande the vision, which thou sawest a litle while agoe after this maner. Thou sawest a woman mourning and thou hast comforted her. Neuerthelesse nowe seest thou the lykenesse of þ woman nomore, but thou thoughtest ther was a citye builded: & like as she tolde the of the fall of her sonne: so is this the aunswere. The woman whom thou sawest, is Sion: & where as she tolde the, that she hath bene thirty yeares vnfruitefull and barren, those are the thirty yeares wherin ther was no offering made in her.

D But after thirty yeares Salomon builded her and offered, & then bare the barrê a sonne. And where as she tolde the: þ she norished him with laboure, that was the dwellig of Ierusalê. But wher as she told that her sonne died when she came into her chamber, that is the fal of Ierusalem. And thou sawest her lykenesse howe she mourned for her sonne: & what els happened vnto her, I haue shewed þ. And nowe God seeth, that thou art sory in thy minde and sufferest from thy heart for her, and so hath he shewed the her clearnesse, & the fairenesse of her beauty.

And therfore I bad the remain in þ field wher no house is builded. For I knew þ the hiest would shew this vnto the: therfore I cômaunded the to go into the fielde where no foundation nor building is. For in þ place wher the hiest wil shewe his citie, there shalbe no mannes building. And therfore feare not, & let not thine herte be afraied, but go thy waye in, & se the gloryous faire buildyng, and howe great it is, and how great thou thinckest it, after the measure of thine eyes, & then shalte thou heare as much as thine eares may côprehende. For thou art blessed aboue manye other, & art called with the hiest amongest the few. But to morow at night thou shalt remain here: and so shal the hiest shew the visions of high things, whiche he will do vnto thê, that dwel vpon earth, in the last dayes. So I slepte the same night like as he commaunded me.

The.xi.Chapter.

In this chapter and in the two nexte ensuynge, he intreateth of certaine visions, and of the interpretations therof.

A Then saw I a dreame: & behold there came vp from the see an Aegle, which had twelue winges, & thre heads: And I saw, & behold, he sprede his winges ouer all the earthe, and all the wyndes of the aire blew in thê, and so they were put together againe.

And I beheld, & out of his fethers ther grew out other litle côtrary fethers þ heades rested, þ head in þ middest was greater thâ þ other, yet rested it wt the residue.

Moreouer I saw, that the Eagle flewe with his wynges, & raygned vpon earth, and ouer al thê that dwelt vpon the earth: And I saw that al thinges vnder heauen wer subiecte vnto him, & no man spake against him, no not one creature vpô earth. I saw also þ the Eagle stode vp vpon hys clawes, & gaue a sounde with his fethers, & a voice saying after this maner: watche not al together, slepe euery mâ in his own place, & watche for a time, but let the heades be preserued at þ last. Neuerthelesse, I sawe, that the voice went not out of his heades, but from þ middest of hys bodye. And I numbred hys contrarye fethers, & behold, there wer.viii.of them. And I loked. And behold vpon the right side there arose one fether, and raigned ouer all the earth. And it happened, that when it raigned, the end of it came, & the place thereof appeared nomore. So the nexte folowing stode vp, and raygned & had a great time: and it happened, that when it raygned, the end of it came also like as the first, so that it appered nomore,

Then there came a voice vnto it, and sayd: heare thou that hast kepte in þ earth so long: This I say vnto the: before thou beginnest to appere nomore. There shall none after the attayn vnto thy time. Thê arose the thirde, & raygned as the other afore, & appeared nomore also. So went it with B

with al the residue one after another, so ẏ
euery one raigned, ⁊ thē appered nomore.
Thē I loked, ⁊ behold, in processe of time
the fethers that folowed wer set vp vpon
the right side, that they might rule also: ⁊
some of thē ruled, but within a whyle thei
appered no more: for some of thē were set
vp, but ruled not. After this I loked, ⁊ be-
hold the twelue fethers appered nomore,
nor the two wynges, ⁊ ther was no more
vpon the Eagels body but two heades ẏ
rested, ⁊ sixe fethers. Thē saw I also, that
the sixe fethers were parted in two, ⁊ re-
mained vnder the head, that was vpō the
right side, for the foure contynued in their
place. So I loked, ⁊ behold, they that wer
vnder the wynges, thought to set vp thē-
selues, ⁊ to haue the rule. Then was ther
one set vp, but shortly it appered nomore,
and the second was soner awaye than the
first. And I behelde, ⁊ loe, ẏ two thought
also by them selues to raygne, ⁊ whē they
so thought, behold, there awaked one of ẏ
heades that were at rest: namelye, it that
was in the middest, for that was ẏ grea-
ter of the two heades. And then I sawe, ẏ
the two heades wer filled with him. ⁊ the
heade was turned with them, that were
by him, and did eate vp ẏ two vnder win-
ges, that would haue raigned.

But this heade put the whole earth in
C feare, ⁊ bare rule in it, ouer all those that
dwelt vpon earth with much laboure, and
he had the gouernaūce of the worlde, ouer
al the foules that haue bene. After this I
loked, and beholde, the head that was in ẏ
middest, sodaynlye appered no more, lyke
as the wynges: then came the two heads,
which ruled vpon earth, and ouer those ẏ
dwelt therin. And I beheld, and lo, ẏ head
vpon the right side, deuoured it that was
vpon the left side. And I hearde a voyce,
whiche sayd vnto me: loke before the, and
consider the thing that thou seest. Then I
sawe, and beholde, as it were a Lyon that
roareth, runnyng hastely out of the wood,
and he sente oute a mans voyce vnto the
Eagle, and saide: Heare thou: I will talke
with thee, and the hyest shall say vnto the:
Is it not thou that hast the victory of the
foure beastes, whom I made to raigne v-
pon earth and in my worlde, and ẏ the end
of their tymes myght come thorowe thē?
And the fourth came, and ouerran all
the beastes that were past, ⁊ had power o-
uer the worlde with greate fearfulnesse, ⁊
ouer ẏ whole compasse of the earth with ẏ
most wicked laboure: ⁊ so long time dwelt
he vpō the earth with disceate, ⁊ the earth
hast thou iudged not with truth. For thou
hast troubled the meke: thou hast hurt the
peaceable and quiet: thou hast loued liers,
and destroied the dwellinges of them that
brought forth fruite. and hast caste downe
the walles of such as did the no harme.
Therefore is thy wrongfull dealyng and
blasphemy come vp vnto the hiest: and thy
pride vnto the mighty. The hiest also hath
loked vpon the proude times: and behold,
they are ended ⁊ their abhominations are
fulfilled. And therfore appere nomore ẏ
Egle, and thy horrible winges, ⁊ thy wyc-
ked fethers, and thy vngracious heades,
and thy synfull clawes, and all thy vayne
body, that the earth may be refreshed, and
come agayne to her selfe: when she is deli-
uered from thy violence: and that she may
hope for the iudgement and mercy of hym
that made her.

The .xii. Chapter.

AND it happened whē the Lion A
spake these wordes vnto the
Egle, I saw, and beholde, the
head that afore had the vpper
hāde, appered nomore: neither
did the foure wynges appeare any more,
that came to him, ⁊ were set vp to raygne:
and their kyngdome was smal ⁊ full of v-
proure. And I saw, and behold, they appe-
red nomore, ⁊ the whole body of ẏ Eagle
was brent, and the earth was in greate
feare. Then I awaked out of ẏ traunce of
my mynde, and frō great feare, and sayde
vnto my spirit: Lo, this hast thou geuē me
in that thou searchest out ẏ wayes of the
hiest: loe, yet am I werye in my mynde, ⁊
very weake in my spirit, ⁊ litle strength is
there in me, for the greate feare ẏ I recei-
ued this night. Therefore will I now be-
sech the hiest, that he wil comfort me vnto
the end: and I sayd: Lord, Lord, yf I haue
found grace before thy sight, ⁊ yf I am iu-
stified with the before many other, and if
my prayer be come before thy face, cōforte
me then, and shew me thy seruaunt the in-
terpretation and plaine difference of this
horrible sight, that thou mayest perfectlye
comfort my soule: for thou hast iudged me
worthy, to shew me the last of tymes.

And he said vnto me: thys is the inter-
pretation of this sight. The Eagle whom
thou sawest com vp from ẏ sea, is the king- B
dom* whiche was sene in the vision of thy Dan.vii.
brother Daniel, but it was not expounded c
vnto hym, for now I declare it vnto thee.
Beholde, ẏ dayes com, ẏ ther shall rise vp a
king-

kyngdome vpon earth, and it shalbe feared
aboue al ÿ kingdomes that wer before it.
In the same kingdom shal twelue kinges
raigne one after another. For the seconde
shall beginne to raygne & shall haue more
time than the other twelue: & this do the
twelue wynges sygnifie, which ÿ sawest:
As for the voice that spake, & that ÿ sawest
goe out from the heads, but not from the
body: it betokeneth, that after the time of
the kyngdom there shal arise greate stry-
uinges, and it shall stande in peril of fal-
ling. Neuertheles, it shal not yet fal, but
shalbe set into his begynnyng: And the
eight vnder wynges whiche thou sawest
hang vnto the wynges of him, betoken, ÿ
in him ther shal arise eighte kings, whose
time shalbe but smal, & their yeares swift,
and two of them shall peare. But whē the
myddeste time cōmeth, there shalbe foure
kept for a time vntil their time beginneth
to come, that it maye be ended: but two
shalbe kepte vnto the ende.
C And where as thou sawest thre heades
resting: this is the interpretation. In his
last, shal the hiest raise vp thre kingdoms,
and cal many againe in to them, and they
shall haue the dominion of the earth, & of
those that dwel therin, with much laboure
aboue all those that wer before thē. Ther-
fore are they called the heades of ÿ Eagle:
for it is they that shal bring forth his wic-
kednesse againe, & that shall perfourme &
finish his last. And where as thou sawest,
that the great head appered nomore, it
signifieth, that one of them shal dye vpon
his bed, and yet with paine: for the two ÿ
remaine, shalbe slaine with the swerd. For
the sweard of the one shal deuour ÿ other,
but at the last shal he fal thorow ÿ sweard
himselfe.

And where as thou sawest two vnder
winges vpon the head that is on ÿ righte
side, it signified, that it is they, whome the
hyest hath kepte vnto their ende: this is a
smal kingdom, & ful of trouble. The Lion
whom thou sawest risinge vp, oute of the
woode, & roaring, and speaking vnto the
Eagle, & rebukyng him for his vnrighte-
ousnesse, is the winde, whiche the hyghest
hath kept for them & for their wickednesse
vnto the ende: he shal reproue them, & rēte
them asundre before them. For he shall set
D them liuing before the Judgement, and
shall rebuke them: the resydue of my peo-
ple shall he deliuer with trouble: those ÿ
be preserued ouer mine ends. And he shal
make them ioyful, vntill the comming of
the day of iudgement: wherof I haue spo-
ken vnto ÿ from the beginnyng. This is
the dreame that thou sawest: and this is ÿ
interpretation. Thou only hast bene mete
to know the secrete of the hiest.

Therfore write all these thinges ÿ thou
hast sene in a booke, and hide the: & teache
them the wise in ÿ people, whose heartes
thou knowest may comprehend and kepe
these secretes. But wayte thou here thy
selfe yet seuen dayes mo, that it maye be
shewed ÿ whatsoeuer it pleaseth ÿ highest
to declare vnto thee: and with that he wēt
hys waye.

And when all the people perceaued, that
the seuen dayes wer past, and I not come
againe into the citie, they gathered thē all
together, from the least vnto the most, and
came vnto me, & said: what haue we offen-
ded the: & what euell haue we done agaīst
the, that thou forsakest vs, and sittest here
in this place: For of al people, thou onelye
art left vs, as a grape of the vyne, & as a
candle in a darcke place, & as an hauē and
shyppe preserued from the tempest. Haue
we not els aduersity ynough, but ÿ muste
forsake vs: Were it not better for vs, that
we had ben brent with Sion: For we are
not better, than they that dyed there: and
they wept with loude voice. Then answe-
red I them, & sayde: Be of good comforte,
O Israel, and bee not heuy thou house of
Jacob: for the hyghest hath you in remē-
braunce, and the myghty hath not forgot-
ten you in temptation. As for me, I haue
not forsaken you, nether am I departed
from you: but am come into this place to
pray, bycause of the misery of Israel, that
I mighte seke mercy for the lowe estate of
youre Sāctuary. And now goe your way
home euery man, & after these dayes will
I come vnto you. So the people wēt their
way into the citie, like as I commaunded
them: but I remained stil in the fielde seuē
dayes, as the Angel bad me, & did eate on-
ly of ÿ floures of the field, & had my meate
of the herbes in those dayes.

The.xiii.Chapter.

AND it happened after the se- A
uen dayes, that I dreamed a
dreame by nyghte. And be-
hold, there arose a wynde frō
the sea, that it moued all the
floude therof. And I loked and beholde,
the manne was strong, and increased with
the cloudes of heauen: and when he tur-
ned his countenaunce to consider, all the
thynges trembled that were sene vnder
hym:

him:and when the voyce went oute of his mouth, all they brent that heard him, lyke as the earth when it feleth the fire.

After these I sawe, and beholde, there was gathered together a multitude of men out of numbre, frō the foure windes of the heauen, to fight against the mā that came out frō the sea. And I loked, and behold, he graued hi selfe a great moūtaine, and flewe vp vpon it. But I woulde haue sene the border or place, where out the hil was grauen, and I could not.

I saw after these, that all they whiche came to fyghte against him, were sore afrayde and yet they durst fighte, Neuertheless, when he sawe the fearcenesse and violence of yͤ people, he nether lifte vp his hande nor helde a sweard, nor any weapō: but onely (as I sawe) he sente out of hys mouth as it had bene a blast of fire, & oute of his lippes the winde of the flame: & oute of his tong he cast out sparckes & stormes, and they wer all mixte together: yͤ blast of fire, the winde of the flammes, & the great storme, & fel with a rushe vpon the people, which was prepared to fight, & brent thē vp euerichone: so yͭ of yͤ innumerable multitude ther was nothig sene, but only dust & smoke. Whē I saw this, I was afrayed.

B Afterward saw I the same man come down from yͤ mountaine, and calling vnto him another peaceable people: & there came much people vnto hi:som wer glad, some wer sory, some of them wer bounde, so that they were caryed & brought forth.

Then was I sycke thorow great feare, & I awaked, & sayde: thou hast shewed thy seruaunt all thy wonders, from the beginning, & hast coūted me worthy, that thou mightest receaue my praier: shew me now yet the interpretation of this dreame. For thus I considre in my vnderstanding: wo vnto thē that shalbe lefte in those dayes, & muche more wo vnto them that are not lefte behynde, for they that were not left, were in heuynesse.

Now vnderstande I the thinges that are layed vp in yͤ latter dayes, which shall happen vnto them, & to those that are not lefte behynd. Therfore are they come into great perils, and many necessities, like as these dreames declare, yet is it easier, that he which suffereth hurte come in these, thā to passe away as a cloud out of yͤ world, & now to se yͤ thinges yͭ shal happē in yͤ last.

Then answered he me, & sayd: The interpretation of the sight shal I shew the & I wil open vnto the, the thing that thou hast required. For thou hast spoken of the that are lefte behynde & this is the interpretation. He that hath suffred paine in yͭ time shal saue him selfe. They that be fallen into harme, are suche as haue workes and faith vnto yͤ most mighty. Know this therfore, that thei which be left behind, are more blessed than they that be deade.

This is yͤ meaning of the vision. Wheras thou sawest a man commyng vp frō the deepe of yͤ sea, the same is he whom God yͤ hyest hath kept a great seasō: which by his own selfe shal deliuer his creature, and he shall ordre thē that are left behynde. And where as thou sawest, yͭ out of his mouth ther came a blast of wynde, fire & storme: and how that he lift vp nether swerde nor weapon, but yͭ the rushyng in of him destroyed yͤ whole multitude yͭ came to fight against him: it signifieth, yͭ the daies com, when God will deliuer them yͭ are vpon earth, & in a traunce of mynde shall he com vpon thē that dwell in the earth. And one shall vndertake to fight against another, one city against another, one place agaist an other.* & one people against another, one realme against an other. Whē this cōmeth to passe, thē shal yͤ tokēs com yͭ I shewed yͤ before: & then shal my sōne be declared whom thou sawest clymb vp as a mā. And whē al yͤ people heare his voice, euery mā shal in their own land, leaue yͤ battaile yͭ thei haue one against another: & an innumerable multitude shalbe gathered together, as thei that be willyng to come, and to ouercome him by fighting. But he shall stande vpon the top of yͤ moūt Sion. Neuertheless, Sion shal come, & shall be shewed, beyng prepared & builded for all men, like as thou sawest yͤ hil graue forth without any handes. But my sonne shall rebuke the people that are come, for their wickednesse, and euill imaginacions into the tempest: & their paines wherwith they shalbe punished, are likened vnto that flāme, and without any laboure shall he destroye them, euen by the lawe, whiche is compared vnto the fyre.

And wher as thou sawest, that he gathered an other peaceable people vnto hym: those are the ten tribes which wer caryed awaye prisoners out of their owne lande, *in the time of Oseas the kyng, whome Salmanazar yͤ kyng of Assiria toke prysoner, and caried them ouer the water, & so came they into another lande.

But they gaue them this coūsaile, that they should leaue yͤ multitude of yͤ heathē, and

is to go forth into a farther coūtrey, where
neuer mankynd dwelt: ẏ they might there
kepe their statutes, which thei neuer kept
in their owne land. And so they entred in
at the narowe passages of ẏ water of Eu-
D phrates, and so God shewed tokens for
them, * ⁊ helde stil ẏ floude till they were
passed ouer: for thorow the coūtrey, there
was a great way, namely of a yeare and a
halfe iourney, for the same region is cal-
led Asareth. Then dwelte they there vntil
the latter time: and when they come forth
again, the Hyghest shal hold stil the sprin-
ges of the streame againe, that they maye
go thorow: therfore sawest thou the mul-
titude with peace. And they that be lefte
behynd of thy people, are those ẏ be found
within my border. Now when he destroy-
eth the multitude that is gathered toge-
ther, he shall defende his people ẏ remain,
and then shal he shew thē great wonders.

Then said I: O Lord, Lorde, shewe me
this, wherfore haue I sene the man com-
ming vp from the deape of the sea: And he
said vnto me: Like as thou canst neyther
seke out, nor know these thinges that are
in the depe of the sea, euen so mayst thou
not se my sonne or those that be with him,
but in the tyme of the day. This is the in-
terpretation of the dreame which thou sa-
west, therfore thou onely are here lighte-
ned, for thou hast forsakē thine owne law,
and applyed thy diligence vnto mine, and
sought it. * Thy life hast thou ordred in
wisdome, and * hast called vnderstandyng
thy mother, and therefore haue I shewed
the treasure of the Hyghest. After thre
dayes, I wil shewe the more, and talke w
thee ẏ more at large: yea, heuy and wond-
rous thinges will I declare vnto the.

Then went I forth into the field, ge-
uing prayse ⁊ thākes greatly vnto God,
bicause of these wonders whiche he did in
time, and bycause he gouerneth the same,
and suche as is in time, and there I satte
thre dayes.

The.xiiii. Chapter.

God appereth to Esdras in the bushe ⁊ sheweth him what he shal do.

A Upon the third day I sat vn-
der an Oke tree, then came
there a voice vnto me oute of
the bushe, and sayde: Esdras,
Esdras: And I saide: here am
I Lorde, and stode vp vpon my fete.
Thē spake he vnto me: * in the bush dyd
I appere vnto Moses, ⁊ talked with him
when my people serued in Egypt and I
sent him, and led my people out of Egypt,
and brought him vpon the mount Sion,
where I held him by me a longe season, ⁊
tolde hym my wonderous workes, ⁊ she-
wed him the secretes of ẏ times ⁊ the end,
and commaūded him, saying: These wor-
des shalt thou declare, and not hide them:
And now I say vnto the, that thou laye
vp in thine hert ẏ dreames that thou hast
sene, ⁊ the interpretations which I haue
shewed the, for thou shalt be receaued of al
thou shalt be turned, and remayne with
my counsaile, and with suche as be lyke
thee, vntill the tymes be ended. For the
world hath lost his youth, and the times
beginne to waxe olde. For the time is de-
uyded into twelue partes, and ten partes
of it are gone already, and halfe of ẏ tenth
part: yet remaineth there, that whiche is
after the halfe of the tenth part.

Therfore, prepare and ordre thy house, B
and reforme thy people: cōfort suche of thē
as be in trouble: ⁊ tell now of the destruc-
tion: let goe from the mortall thoughtes:
cast away the burdens of man: put of the
weake nature: laye asyde the thoughtes
that are most heuy vnto the, and haste the
to flye from these times: for such euill and
wickednesse as thou hast sene now happē,
shal they do yet much worse. * For ẏ wea- Ma.xxiiii.
ker that the world and the time is, ẏ more a.
shall sinne and wickednesse increase in thē i.Ioh.ii.c
that dwell vpon earth. For the trueth ys
fledde farre awaye: ⁊ leasyng is heard at
hand. For now hasteth the vision to come,
that thou hast sene.

Then aunswered I before ẏ, and sayde:
Beholde Lord, I wil go as thou hast com-
maunded me, ⁊ reforme the people whiche
are present. But they that shall be borne
afterward, who wil exhorte or rebuke thē:
Thus the world is set in darcknesse: and
they that dwell therin, are without light,
for thy lawe is brent: wherefore no man
knoweth ẏ thinges that are done of thee,
or that shal be done. Yf I haue foūd grace
before the, send the holy gost into me, and
I shall wryte all that hath bene done in ẏ
worlde, since the begynnyng, which was
written in thy law, that men maye fynde
the path, and that they which will lyue in
the latter dayes, may lyue.

And he aunswered me, saying: Goe thy
way, and gather the people together, and
say vnto them: that they seke thee not for
fourty dayes, but loke ẏ haue many boxe
tables, ⁊ take with the Sarea, Dabria,

Selemia, Echanus, and Asiel, these fiue,
which are ready to wryte swiftlye, & come
hither, and I shal light a candle of vnder-
standyng in thine hert, which shall not be
put oute, till the thynges be perfourmed
which þ shalt begin to wrît. And thē shalt
thou declare som thinges openly vnto the
perfecte, & some thinges shalte thou shewe
secretly vnto the wyse. To morowe thys
houre shalte thou begin to write.

C Then went I forth (as he commaun-
ded me) and gathered all the people toge-
ther, and said. Heare these wordes, O Is-
Ge. xxvii a. rael: * Our fathers at the beginning wer
straungers in Egipte, from whence they
were deliuered, and receaued the lawe of
De. iiii. d life, * which they kept not, whiche ye also
haue transgressed after them. Then was
this land, & the land of Siō parted amōg
you by lot, to possesse. But your fathers &
ye your selues also, haue done vnrighte-
ousnesse, & haue not kept the waies which
the Hyest commaunded you. And for so
much as he is a ryghteous iudge, he toke
from you in time the thing that he had ge-
uen you. And now are ye here & your bre-
thren among you. Therefore if so be that
ye will subdue your owne vnderstanding,
and refourme your hert, ye shall be kepte
aliue, and after death shal ye obtaine mer-
cy. For after death shal þ iudgement come,
when we shal lyue againe: & then shall the
names of the righteous be manifest, & the
workes of the vngodly shalbe declared.
Let no man therfore come now vnto me,
nor aske anye question at me these fortye
dayes.
So I toke the fiue men (as he commaū-
D ded me) & we went into the field, & remay-
ned there. The next day a voice called me,
Eze. iii. a saying: Esdras * open thy mouth, & drinck
Apoc. x. b that I geue þ. Then opened I my mouth,
and beholde, he reached me a ful cup, which
was ful as it were with water, but the co-
loure of it was like fire. And I toke it, &
dranke. And when I had dronke it, my
herte had vnderstanding, and wysedome
grew in my brest: for my spirite was kepte
in remembraunce, and my mouthe was o-
pened, and shut nomore.
The Hyghest gaue vnderstanding vnto
the fiue mē, that they wrote the hye thin-
ges of the Night, whiche they vnderstode
not. But in the night they did eate breade,
as for me, I spake in the day, & helde not
my tong by nyght. In fourtie dayes, they
wrote two. C. and foure bokes.
And it happened when the fourty dayes
wer fulfilled, that the Hiest spake, saying:
The first that thou hast written, speake o-
penly, that the worthy and vnworthy maye
read it. But kepe þ. lxx. last, þ thou mayest
shew it onely to suche as be wyse among
thy people. For in thē is the spring of vn-
derstanding, the fountaine of wisedome, &
the streame of knowledge. And I did so.

The. xv. Chapter.

The punishement that euill people shall haue which God commaunded Esdras to shew vnto thē.

Behold, speake thou in the ea-
res of my people, the wordes
of this prophecye, whiche I I
wil put in thy mouth, sayeth þ
Lord: & cause them to be writ-
ten in a letter, for it is þ truthe. Feare not
the immaginations against thee. Let not
the vnfaithfulnesse of them trouble thee,
that speake against thee.
For al the vnfaithful shal dye in their vn-
faythfulnesse. Beholde, sayth the Lorde, I
will bryng plages vpon the worlde, the
sweard, hūger, death, & destructiō, for wic-
kednesse hath þ vpperhande in all þ earth,
and their shameful workes are fulfilled.
Therfore saith the Lord: I wil hold my
toung no more vnto their wyckednesse,
which they do so vngodly: neyther will I
suffre them in the thinges, that they deale
withal so wickedly. Beholde, * the innocēt
bloud of the troubled crieth vnto me, & the Apoc.
soules of þ righteous complain cōtinually and
& therfore (saieth the Lorde) I will surely
auenge them, and receaue vnto me all the
innocent bloud from among them.
* Beholde, my people is led as a flocke of B Psal.
shepe to be slaine. I will not suffre them Ro.
now to dwel in Egipt, but wil bring them I Co.
out with a mighty hand, & a stretched oute
arme, and smite it with plages as afore.
And wil destroy al the lād of it. Egipt shal
mourne, and the foundations of it shall be
smitten with the plage and punishement,
that God shall bring vpon it.
They that til the ground, shal mourne:
for their seedes shal be destroyed thorowe
the blasting, haile, and horrible starre fal-
ling. Wo worth the worlde and them that
dwel therin, for the swearde and their de-
struction draweth nie, and one people shal
stande vp to fyght against an other, and
sweardes in their hands. For men shalbe
vnstedfast, and some shal do violence vnto
other: they shall not regarde their kyng C
and princes, the wayes of their doynges
and handlynges shal be in their power.

Man shall desyre to go into the citie, and
shal not be able. For bicause of their pride
the cities shal be brought in feare, the hou-
ses shal shake, and men shall be afrayde: A
man shall haue no pitye vpon hys neygh-
bour, but one shall prouoke an other vnto
battaile to spoile their goodes, bicause of
the hunger of breade, and bicause of the
great trouble.

Beholde, I gather and call together
D all the kynges of the earth, which are frō
the vp rysing, from the South, from the
East, and Libanus to turne vnto them, &
restore the thinges that they haue geuen
them. Like as they do yet this daye vnto
my chosen, so wil I do also, and recōpence
them in their bosome. Thus sayeth the
Lord God: My right hand shal not spare
the sinners, and my sweard shal not cease
ouer them that shed ŷ innocent bloud vpō
earth. The fire is gone out frō his wrath,
and hath consumed the foundacions of the
earth, and the sinners like the strawe that is
kyndeled. Wo worth them that sinne, and
kepe not my commaundementes saith the
Lord: I wil not spare them. Go your way
ye children from violence, defyle not my
Sanctuary: for the Lord knoweth all thē
that sinne against him, and therefore deli-
uereth he them vnto death and destructiō:
for nowe are the plages come vpon the
world, and ye shall remaine in them. For
God shal not deliuer you, because ye haue
sinned against him.

Behold, an horrible vision commeth frō
E the East, where generations of dragons
shal come out, & the people of the Arabies
with many charrettes, and the multitude
of them shalbe as the winde vpon ŷ earth
that al they which do heare them raginge
in their wrath, maye feare and tremble.
And as ŷ wilde Boores out of the wood,
so shall they goe out, & with great power
shal they com & stand fighting with thē, &
shal wast the porcion of the Assirians land.
And then shal the dragons haue the vp-
per hand, & not remembre their birth, and
shall turne about swearing together in
great power to persecute them. But these
shalbe afraied, & kepe silēce at their power
and shal flee: and one out of the land of the
Assiriās shal besege them, & consume one
of them, & in their hoste shall be feare and
dread, and strife among their kynges.

F Behold, cloudes from the East and frō
the North, vnto the South, & they are be-
rye horrible to loke vpon, ful of wrath and
storme. They shal smite one vpō another:
and they shal smite the great starre to the
earth, & their owne starre also: & the bloud
(for the great slaughter) shall be as depe
as from the belly downe, & the filth of mā
lyke vnto the Camels lytter: And there
shal be great scarefulnesse and trembling
vpon earthe, and they that se the wrathe,
shall be afrayed, and a tremblyng shall
come vpon them.

And then shall there come greate ray-
nes from the south, & from the North, and
parte from the West: and the wyndes from
the East shall be of great power, & shall
shut them vp agayne, and the cloude which
was raised vp in wrath, & the starr raised
to feare ŷ East & West wynde, shalbe de-
stroyed: and the great cloudes shalbe lyfte
vp, & the mighty cloudes ful of wrath, and
the starre: that they may make all ŷ earth
afrayde, and them that dwel therin, & that
they maye powre oute ouer all places an
horrible starrefalling, fire and hayle fly-
ing, sweardes, & manye waters: that all
fieldes may be ful, and al ryuers: and they
shall breake downe the cities and walles,
mountaines and hilles, al trees, woode, &
ŷ grasse of the medowes, & all their frute.
And they shall go stedfast vnto Babilon, &
make her afrayed: they shal come to her &
besege her, the starre and all wrath shall
they powre out vpon her.

Then shall the dust & smoke go vp vnto
the heauen, & all they that be about her: G
shal bewayle her: & they that remaine vn-
der her, shal do seruice vnto thē that haue
put her in feare. And thou Asia, that cōser-
test thy selfe also vpon the hope of Babilō,
and art a worshipper of her persone: Wo
be vnto thee thou wretch, bicause thou
hast made thy selfe like vnto her, and haste
deckt thy daughters in whordom, that they
might triumph & please thy louers, which
haue alwaye desired to commit whordom
with thee: ŷ hast folowed the abhominable
citie in all her workes and inuention.

Therfore saith God: I will sēde plages
vpon the wydowhode: pouerty, hunger,
warres and pestilēce, to waste thy houses
with destructiō & death, & the glorie of thy
power shall be dried vp as a floure, when
ŷ heate ryseth that is sēt ouer thee: Thou
shalte be sicke as a poore wife ŷ is plaged
& beaten of wemen: so that the myghtye &
louer shal not be able to receaue ŷ. Would
I so hate the saith the Lord; yf thou had-
dest not alway slayne my chosen, exalting
the stroke of thy handes, & sayd ouer their
death, when thou wast dronken: set forth

the beautie of thy countenaūce. The re-
ward of thy whordō shalbe recōpēced ẏ in
thi bosom, therfore shalt ẏ receue reward.
B Lyke as thou hast done vnto my cho-
sen, saieth the Lorde, euen so shall God do
vnto thee, and shal deliuer ẏ into ẏ plage.
Thy children shal die of hunger, and thou
shalte fall thorow the swearde. Thy cities
shall be broken downe, and all thine shall
perish with the swearde in the fielde.
They that be in the mountaines shall dye
of hunger, and eate their owne flesh, and
drinke their owne bloud for very hunger
of breade and thyrst of water. Thou vn-
happy shalt come thorow the sea, and re-
ceaue plages againe.
In the passage they shal cast downe the
slaine citie, & shal rote out one part of they
land, and consume the portion of ẏ glory.
Thou shalt be vnto thē lyke stuble, & they
shalbe vnto thee like fire, and consume the:
thy cities and thy land, thy woode and thy
fruiteful trees shal they burne with ẏ fire.
Thy childrē shal they cary away captiue,
and loke what thou hast, thei shal spoile it,
and marre the beauty of thy face.

The .xvi. Chapter.

The heathen shalbe punished.

A Wo be vnto the Babilō and
Asia, wo be vnto ẏ Egipte
and Siria, girde your sel-
ues with clothes of sacke
& heere, and mourne your
children, be sory, for your
destruction is at hande. A
swearde is sēt vpon you, & who wil turne
it backe? A fire is kyndled amōg you, and
who wil quenche it? Plages are sente vn-
to you, & what is he that will driue thē a-
way? May any man driue away an hūgry
Lion in ẏ woode? Or may any man quēch
the fire in stubble, when it hath begon to
burne? May one turne again ẏ arow, that
is shot of a strong archer? The myghtie
Lord sendeth ẏ plages, & what is he that
wil dryue thē away? The fire is kyndled &
gone forth in his wrath, & what is he that
wil quench it? He shal cast lyghtenynges,
and who shal not feare? He shal thonder, &
who shall not be afrayde? The Lorde shall
threaten, & who shal not vtterly be beatē
to pouder at his presence? The earth qua-
keth, & the foundations therof: ẏ sea ari-
seth vp with waues from ẏ depe, & the flou-
des of it are vnquiet, & the fisches thereof
also before the lord, & before the glorye of
his power. For strong is his right hand ẏ
holdeth the bow, his arowes ẏ he shoteth,
are sharpe & shal not misse, when they be-
gin to be shot into the endes of the world.
Beholde, the plages are sent, & shall not
turne again, til they come vpō earth. The B
fire is kyndled, & shal not be put out, till it
consume the foundations of ẏ earth. Like
as an arowe which is shot of a mighty ar-
cher, retourneth not backward: euen so ẏ
Plages ẏ shall be sente vpon earth, shall
not turne againe. Wo is me, woe is me,
who shal deliuer me in those dayes? The
beginning of sorowes & great mourning,
ẏ beginīg of derth & great death, ẏ begīnīg
of wars, & ẏ powers shal stād in feare: the
beginning of euils, & thei shal trēble euery
one. What shal I do in these thinges whē
the plages come? Beholde, hunger, & pla-
gue, trouble, & anguish ar sēt, as scourges
for amendemēt. But for all these thinges
they shal not turne frō their wickednesse,
nor be alway myndeful of the scourges.
Beholde, vitailes shalbe so good cheape
vpon earth, that they shall thincke them sel- C
ues to be in good case, and euen then shal
mischiefe grow vpon earth: warres, de-
arth, and great disquietnesse. For many of
them that dwel vpon earth shal perishe of
hunger, and the other that escape the hū-
ger, shal the swearde destroy: and the dead
shal be cast oute as dong: & there shalbe
no man to comforte them. For the earth
shal be wasted, and the cities shalbe cast
down: there shalbe no man lefte to til the
earth, and to sowe it. The trees shal geue
frute, and who shall plucke them of & ga-
ther thē? The grapes shalbe ripe, and who
shal treade them? For al places shalbe de-
solate of men, so that one man shall desire
to se another, or to heare his voyce. For of
one whole citie there shalbe ten lefte, and
two in the fielde which shall hyde thē sel-
ues in the thicke busshes, and in ẏ clifftes of
stones: like as when there remayne thre
or foure olyues vpon the olyue tree, or as
when a vineyard is gathered, ther are left
some grapes of them ẏ diligentlye sought
thorow the vineyarde.
Euen so in those dayes ther shal be thre
or foure left for thē that search their hou- D
ses with the swearde. And the earth shalbe
lefte wast, & the fieldes there of shal waxe
old: and her wayes and al her pathes shal
grow ful of thornes, bicause no man shall
trauaile there thorowe.
The daughters shal mourne, hauyng no
bridegromes: the women shal make lamē-
tation, hauing no husbands, their daugh-
ters shal mourne hauing no helpe of their
bride-

vndegrowne. In ȳ warres shal they be de-
stroyed, & their husbandes shall perishe of
hunger. O ye seruauntes of ȳ Lord, heare
these thinges, & marke thē. Behold, ȳ word
of the Lord, O receaue it: behold, the pla-
ges drawe nie, & are not slacke in taryeng.
Like as a trauelinge woman, which after ȳ
nine moneth bringeth forth a sōne when
the hour of the birth is com, an hour, two,
or thre, afore ȳ the paines com vpō her bo-
dy, and when the childe commeth to birth,
they tary not the twinckling of an eye. E-
uen so shal not the plages be slacke to com
vpon earth, & the world shal mourne, and
sorowes shal come vpon it on euery syde.
O my people, heare my worde, make you
C ready to the battaile: & in all euill be euen
as pilgrymes vpō earth. *He that selleth,
Esa. xxiiij. let him be as he that flieth his waye: & he
that byeth as one that will lose.
Who so occupieth marchaundise, as he ȳ
winneth not, & he that buildeth, as he that
shal not dwell therin, he ȳ soweth, as one
ȳ shal not reape: he ȳ twisteth ȳ vyneard,
as he that shal not gather the grapes: thei
that mary, as they ȳ shall get no children,
and they ȳ mary not: as the widdowes and
therfore *they ȳ laboure, labour in vaine.
Deu. xxviij. For straungers shal reape their fruites, &
spoile their goodes, ouerthrow their hou-
ses, & take their childrē captiue, for in cap-
tiuity & hunger shall they get childrē. And
they ȳ occupy their marchaūdise wt robbe-
ry, how long decke they their cities, their
houses, their possessiōs, & persons: ȳ more
wil I punish thē for their sinnes, saith the
lord. Like as an whore enuieth an honest
woman, so shal righteousnesse hate iniqui-
ty, when she decketh her selfe, & shal accuse
her to her face: when he commeth ȳ defen-
deth, which shal make inquisitiō for al sine
vpō earth. And therfore be not ye like ther
vnto, nor to ȳ workes therof: for or euer it
be long, iniquity shalbe takē away out of ȳ
erth: & righteousnes shal raigne amōg you.
F Let not ȳ sinner say, ȳ he hath not sined:
for coales of fire shal burne vpō his head,
which saieth before the lord God & his glo-
rie: I haue not sinned. Beholde, the Lorde
knoweth al ȳ workes of mē, their imagi-
nations, their thoughtes, & their heartes.
Gene. i. a *For he spake but the worde: let ȳ earth
be made, & it was made: let the heauen be
made: & it was made. In his word were ȳ
starres made, & he knoweth ȳ numbre of
thē. He searcheth ȳ grounde of the depe, &
the treasures therof, he hath measured the
sea, & what it conteineth. He hath shut the
sea in ȳ middest of ȳ waters, and with his
word hath he hāged the earth vpon ȳ wa-
ters. He spredeth out ȳ heauē like a vaute,
vpon the waters hath he founded it. In ȳ
desert and drye wildernesse hath he made
springes of water, & pooles vpon ȳ toppe
of the mountaines, ȳ the floudes mighte
poure downe from ȳ stony rockes to wa-
ter ȳ earth. He made man, & put his herte
in the middest of the bodye, and gaue hym
breath, life, and vnderstanding: yea, & the
spirit of the almighty God, which made al
thinges, and hath searched the ground of
all the secretes of the earth.
He knoweth your imaginations & inuē- G
tions, & what ye thinke whē ye sinne, and
would hide your sinnes. Therefore hath ȳ
Lorde searched and soughte out all youre
workes, & he shal bewray you al. And whē
your sinnes are brought forth, ye shall be
ashamed before men, and your owne sin-
nes shal be your accusers in that daye.
What wil ye do: Or how wil ye hide your
sinnes before God & his āgels: Behold,
God him selfe is ȳ iudge, feare him, leaue
of from your sinnes, and forget your vn-
righteousnesse, & meddle no more wt them
so shal God leade you forth, & deliuer you
from al trouble. For beholde, the heat of a
great multitude is kindeled ouer you, and
they shal take away certaine of you, & fede
the pore with Idoles, & they that consent
vnto them, shalbe had in derision, laughed
to scorne, and troden vnder fote.
For in al places, & in the nexte cities shal H
be a great insurrectiō, vpon those ȳ feare
the Lord. They shalbe lyke mad men, thei
shal spare no man: they shal spoile & waste
such as feare the Lord, their goodes shall
they take from thē, and shut them oute of
their houses. Then shal it be knowen who
are my chosen, and they shal be tried as ȳ
golde in the fire. Heare, O ye my beloued,
saieth the Lord: behold, the dayes of trou-
ble are at hand, but I wil deliuer you from
the same. Be not ye afrayed, dispeire not,
for God is your captaine.
Who so kepeth my commaundementes &
preceptes (sayeth the Lorde God) let not
youre sinnes wey you downe, and let not
your vnrighteousnesse be lifte vp. Wo be
vnto thē that are subdued vnto their syn-
nes, and tangled in their wickednesse:
like as a field is hedged in with bushes, &
ȳ path therof couered with thornes, ȳ no
man may trauel thorow, & so is he taken,
and cast in the fire and brent.

The ende of the .iiii. Booke of Esdras.

The Boke of Tobias.

The first Chapter.

Tobias beyng taken prisoner, forsaketh not the lawe of trueth. The mercye and charity of Tobias: and ẏ maners of him in his youth. He taketh Annah to wife, by whom he hath a sonne named Tobias. He succoureth Gabel with money: He and his are fayne to flee, but after the death of Sennacherib they returne agayne.

A Tobias was of ẏ trybe
and citye of Nephta-
lye, which lyeth in the
hie countries of Gali-
le above Aser, the way
toward ẏ west hauing
the City of Sephet v-
pon ẏ left side. Thou-
gh he was taken pri-
soner in the dayes of Salmanasar kyng
of the Assirians, neuerthelesse being in cap-
tiuitye, he forsoke not the waye of trueth:
Inso much ẏ whatsoeuer he might get,
he parted it daily with his felow prisoners
and brethren, that wer of his kynred. And
thoughe he wer yonger than all in ẏ tribe
of Nephtalim, yet did not he behaue h[illegible]
selfe childishly in his workes. And when
al the other went to Baal ẏ gol[illegible]n Calfe
which Jeroboam the king of Israell had
made, he him selfe alone fle[illegible] al theyr com-
panies, and gate him to Je[illegible]salem vnto
the temple of the Lord, and ther worship-
ped the Lord God of Israel, faithfully of-
fering of al his first fruites and tithes, so
that in the third yeare he ministred all the
tithes vnto straungers, and to such as he
thought good. These & suche like thinges
did he obserue according to the law of god
when he was yet but yong.
B But whẽ he was a mã, he toke out of his
own tribe a wife called Anna, & of her he
begat a sõne, whom he called Tobias af-
ter his own name, and taught him from
his youth vp, to feare God, and to refrain
from al sinne.
Now, when he with his wife, his sõne, &
with all his kinred, was come in captiui-
ty vnto the citye of Niniue, what time as
they al did eate of the meates of the Hea-
then, he kepte his soule, & was neuer de-
filed in their meates. And for so muche as
he was mindful of the Lord in al his hert,
God gaue him fauoure in ẏ sight of Sal-
manasar ẏ kyng, which gaue him power
to go where he would, & so had he libertie
to do whatsoeuer him lyst.
So went Tobias vnto al thẽ ẏ were in
prison, & conforted them, & gaue thẽ whol- C
some exhortations. And when he came to
Rages, a city of the Medes, hauing ten
talẽtes of siluer of the kinges gift, & sawe
among a great cõpany of people his kyn-
red, one Gabelus (which was of his owne
tribe) being in necessity, he gaue hi ẏ saide
weight of siluer vnder an hand wryting.
After a long season when Salmanasar
the king was deade, & Sennacherib hys
sonne raigned in his stead, whiche hated ẏ
children of Israel. Tobias wẽt daily thro-
rowout all his kynred, & cõforted them, &
gaue of his goodes to euery one of thẽ as
much as he might: He fed the hungry, clo-
thed the naked, & buried the dead & slaine,
and that diligentlye.
And when Sennacherib the kyng came
againe, & fled out of Jewry (what time as D
God punished him for his blasphemy) & in
his wrath slew many of the children of Is-
rael, Tobias buried their bodies priuylye.
But when it was told the king, he cõmaũ-
ded to slea him, & toke away al his goods.
Neuerthelesse Tobias with his sõne and
with his wife fled away into mount Ara-
rath, for ther wer many ẏ loued him. But
after .xlv. dayes, ẏ king was slaine of his
own sõns. And whẽ Sarchidatus (which
did succede his father) had geuen Achia-
carus Tobias brothers sonne many offi-
ces of honour, & made him his cupbearer,
chiefe steward, chiefe auditour, maister of
the signet, and vicegerente of his own per-
son. Achiacarus spake vnto the kyng for
his vncle Tobias. Then came Tobias a-
gaine to his house, and al his goodes wer
restored vnto hym.

The .ii. Chapter.

Tobias biddeth such of his frendes as feare God to a feast. He is reproued of his frendes. He feareth God more than the kyng. He bicommeth blinde by the permission and sufferaunce of God. His kinsfol-kes mocke him.

After

I After those thinges, vpon a solemne day of the Lord, Tobias made a good feast in his house, and said vnto his sonne: Go thy way and bring hither som of our tribe, suche as feare God, that they maye make mery with vs. And whe he was gone, he came againe, and tolde his father that one of the children of Israel laye slayne vpon the strete. And immediatly he leapte from his table, lefte the feast, came fasting to the dead coarse, toke him, and bare him priuily into his house, that when ẏ sunne was downe, he might safely bury hym. And when he had hydde the coarse, he dyd eate hys meate with mourning and feare, remembring the wordes that the Lord sayd by the prophet Amos: *your hye feastes shall be turned to sorow and heauinesse.

B But whe the sunne was downe, he went his waye, and buried him. Then all hys neighbours reproued him, saying: It is not long since it was commaunded to slea the, bicause of this matter, and hast scarce escaped the daunger of death, and buriest thou the dead againe? Neuerthelesse, Tobias fearing God more than ẏ kyng, toke the bodies of the slaine, and hyd the in his house, and buried them at midnyghte.

It happened vpon a day, that he hadde buried ẏ dead, and was wery, came home, and layed him downe by ẏ wal and slepte. And while he was a sleepe, there fel down vpon his eyes warme dunge out of ẏ swalowes neste, so ẏ he was blind. This tentation did God suffer to happe vnto him, that they whiche came after, might haue an example of his pacience, like as of holy Job. For in so much as he euer feared god from his youth vp, and kept his commaundementes, he grudged not against God ẏ the plage of blindnesse chaunced vnto him but remained stedfast in the feare of God, & thanked God al the dayes of his life.

C For like as blessed Job was had in derision of Kinges, euen so was he laughed to scorne of his elders, & kinsfolkes, which sayed vnto him: where is thy hope, for the which thou hast done almes, and buried ẏ dead? But Tobias rebuked them & spake: Say not so, for we are the children of holye men, and loke for the life, whiche God shal geue vnto the, that neuer turne their beliefe from him. Anna his wife went dayly to the weauyng worcke: and loke what liuyng shee coulde gette with the laboure of her handes, shee brought it. And it happened that shee tooke a kyd, and broughte it home.

And when her husbande heard it crye, he said: *loke that it be not stolen, restore it againe to the owners: for it is not lawfull for vs to eate or to touch any thing of thefte. The was his wife angry, and said: Now is thy hope become vaine openlye, & thine almes deedes are manifeste. With these and suche lyke wordes dyd shee caste him in the teeth.

Marginal notes: Amo.viii. c. — Deu.xxii. a.

The.iii.Chapter.

The prayer of Tobias. Sara the daughter of Raguel is sclaundred of her fathers seruaunt. The praier and fasting of Sara. And also the innocencie and chastity of her. The prayers of Tobias and of Sara are hearde.

A When Tobias toke it heauily, and with teares, began to make his prayer, saying: O Lorde, thou art righteous, and al thy iudgementes are true: yea, al thy waies ar mercy, faithfulnesse, and iudgemet. And now O lord, be mindefull of me, & take no vengeaunce of my sinnes, neither remember my misdeedes, neither ẏ misdeedes of my elders. For we haue not ben obediente vnto thy commaundementes, therfore are we spoiled, brought into captiuitie, into death, into derision, and shame vnto all nations, among whom thou hast scattered vs. And now O Lord, thy iudgemetes are great, for we haue not done according to thy commaundementes, neither haue we walcked innocentely before thee. And now O lord, deale with me according to thy will, and commaunde my spirite to be receaued in peace, for more expedient wer it for me to dye, than to lyue.

B At ẏ same time it happened, that Sara the daughter of Raguel at Rages a citye of ẏ Medes was staundered of one of her fathers handmaydes: namely, ẏ she should haue had seuen husbandes, whiche assone as they wer gone in vnto her wer slain of the deuil called Asmodeus. Therfore, whe she reproued the mayden for her fault, she aunswered her, saying: God let vs neuer se sonne nor daughter of thee more vpon earth, thou killer of thy husbandes. Wilt thou slea me also, as thou hast slaine seuen men? At this voice went Sara into an hy chaber of hir house, & .iii. dayes, & .iii. nightes she neither ate nor dranck, but conti-

nued in prayer, & besought God wt teares that he would deliuer her frō this rebuke.

C Upon the third daye it chaunced, ŷ whē she had made an end of prayer, she praised the Lord, saying: Blessed be thy name. O God of our fathers, which when thou art wroth, shewest mercy, & in time of trouble, thou forgeuest the sinnes of them, that cal vpon thee. Unto the O Lorde turne I my face, vnto the liste I vp mine eyes, I beseche the O Lord, lose me out of the bōdes of this rebuke, or els take me vtterlye away frō of the earth. Thou knowest lord, that I neuer had desire vnto man, & that I haue kept my soule cleane from all vncleanly lust: I haue not kepte companye with those that passe their time in sporte, neither haue I made my selfe partaker wt them ŷ walke in light behauoure. Neuertheles an husbande haue I consented to take, not for my pleasure, but in thy feare.

Now peraduenture, either haue I bene D vnworthye of them, or els were they vnmete for me, for thou happyly haste kepte me to an other husbāde. For why, thy coūsel is not in the power of man. But whosoeuer loueth thee, and serueth the aright, is sure of this, that if his life be tempted & proued, it standeth in the tryyng: and if he endure in patience, he shal haue a reward, & be highly crowned: & if he be in trouble, that god (no dout) shal deliuer him, and yf his life be in chastenyng, that he shal haue leaue to come vnto thy mercye.

For thou hast no pleasure in our dampnation: and whyrafter a storme thou makest the wether faire and stil: after weping and heauinesse thou geuest great ioy. Thi name O God of Israell, be praysed for euer. At the same time wer both their praiers heard in the sight of the maiesty of the hyest God. And Raphael the holy Aungel of the Lord was sente to helpe them both, whose prayers came at one time togither before God.

The.iiii.Chapter.

Tobias thinking to dye, geueth a godly exhortation and monition to his sonne.

A So when Tobias thought his prayer to be hearde, that he might dye, he called vnto him his sonne Tobias, and sayde vnto him: My sōne, heare the wordes of my mouth, and lay them in thine herte as a foundation. When God taketh away my soule, bury thou my body: * And honour thy mother al the daies of her life. Exo.xx.b

For thou oughtest to remembre, what and how great perilles she suffered for thee in her wombe. And when she also hath fulfilled the time of her life, bury her beside me. Haue God in thy thought all the dayes of thy life, and beware * lest at any time thou consent vnto sinne, and least thou let slyp the commaundementes of the Lord oure God. Ro.vi.

* Geue almes of thy goodes, & turne neuer thy face frō the pore: & so shall it come to passe, that the face of the Lord shall not be turned away from thee. * Be mercifull after thy power. If thou haue much, geue plenteously, if thou haue little, do thy diligence, gladlye to geue of that little. For so gatherest thou thy selfe a good reward in the day of necessity. For mercy deliuereth from all sinne, and from death, & suffreth not ŷ soule to come in darcknesse. A great comfort is mercy before the hyghe God, vnto all them that shew it. Luk.xi.b. B Ec.iiii.

My sōne, kepe the wel frō al whordom, & (beside thy wife) se ŷ nofaltu be knowē of ŷ. Let neuer pride haue rule in thy mynde nor in thy worde: for in pryde began al destructiō. * Whosoeuer worcketh any thing for the, immediatly geue him his hire, and loke that thy hired seruauntes wages remaine not by thee ouer night. * Loke that thou neuer do vnto another man ŷ thyng that thou wouldest not another mā shuld do vnto the. * Eate thy bread with ŷ hungrye and poore, and couer the naked with thy clothes. Set thy bread and wyne vpō the burial of the rightrous, & do not thou eate and dryncke therof with the sinners. Aske euer counsel at the wyse. Deu.xxiiii.c. Mat.vii. Luc.xiiii.b.

Be alway thanckeful vnto God, and beseche him that he wil order thy wayes, and that whatsoeuer thou deuisest or takest in hande, it may remaine in him. I certifie ŷ also my sonne, that (whē thou wast yet but a babe) I deliuered ten talentes of siluer vnto Gabelus, at Rages a citie of ŷ Medes, and his hand writing haue I by me: And therfore seke som meanes, how thou mayest come by him, and receaue of hym the sayd weyghte of siluer, and geue hym his hand writing againe. C

My sonne, be not afrayed: truth it is, we lead here a poore life: * but great good shal we haue, if we feare God, and depart from all sinne, and do well. Rom.viii.b.

The.v.Chapter.

The obedience of yong Tobias to his father, which is sente in to Rages. An Angell accōpanyeth with him in his iourney.

Then

A THe answered Tobias his father, and sayde: father, all that thou haste commaunded me, will I do, & that dilygently. But how I shal require this money I can not tel. Nether doth he know me, nor I him. What token shall I geue him? And as for the way thether, I neuer knew it. Thē his father aunswered him, and said: I haue his hādwrityng by me, which when thou shewest him, immediatly he shal paye the. But go thy way now, and get the some faithful man to go with the for an hyre, that thou mayest receaue the money, while I am yet liuyng. Thē went Tobias out, and vpon ẏ strete he founde a faire yong man standing, girded vp, and as it were one ready to take his iourney. And he knew not that it was an angel of God, but saluted him and said: From whence art thou, ẏ good yong mā? he aunswered: Of the children of Israel.

B And Tobias saide vnto him: knowest thou the way, that leadeth vnto the coūtry of the Medes? He answered, I knowe it wel, and all those stretes haue I gone oftimes, and haue lodged with our brother Gabelus, that dwelleth in Rages a citye of the Medes, which lieth vpō the mounte Egbathanis: Tobias saide vnto him: I pray the, tary for me, till I haue tolde my father these thinges. Then went Tobias in, and told his father al. At the which his father merualled, & prayed, that he would come in vnto him.

Now whē the Angel came in, he saluted him, & said: Joy be with the for euermore. And old Tobias said: what Joy cā I haue that sit here in darckenesse, & se not ẏ lyght of heauen? The yong man said vnto him:
C Be of good chere, God shal help ẏ shortly. And Tobias said vnto him: Canst ẏ bring my sōne to Gabelus, vnto the citie of Rages in Medea? And when thou commest again, I shal pay thee thy hyre. And ẏ Angel said vnto him: I shal leade thy sonne, & bring him to the again. Thē Tobias said to him: tel me I pray the of what house, or of what tribe arte thou? The Angell Raphael said vnto him: Askest thou after the kired of an hireling, or sekest thou a guide for thy sonne to go with him? But that I make the not careful, I come of ẏ Stocke of Azaria and greate Ananias thy brothers. And Tobias answered: ẏ arte come of a great kinred: but I pray ẏ, be not displeased ẏ I desire to know thy kired. The Angel said vnto him: thy sōne shal I leade forth safely, & bring him whole to ẏ again.

Then answered Tobias, & said: well, go on your way, & God be in your iourney, & his Angel beare you company. So when they had prepared all thinges, that they would take w them in their iourney, Tobias bad his father & his mother farewel, & they went on their way both together.

Now whē they wer gone, his mother began to wepe, & saide: * The staf of our age hast ẏ takē away & sent him frō vs. Would God ẏ mony had neuer bene, for ẏ which thou hast sente him away. Yf we had bene content with our pouertye, this had bene great riches vnto vs, that we saw our sōn here: Thē said Tobias vnto her: wepe not our sonne shal come to vs againe safe and sounde, and thine eyes shall se him. For I trust, ẏ the good Angel of God shal beare him company, & order wel all the thinges that he doth: so ẏ he shal come to vs again with ioye. At these wordes his mother lefte of from weping, and helde her tong. Tobi. x. a

The. vi. Chapter.

Yong Tobias is deliuered from the fishe, by the Angel. The Angell exhorteth Tobias to take Sara to his wyfe.

SO Tobias went on hys waye, & a dogge folowed him, & the first night they abode by the water of Tigris. Then went he out to wash his fete, and behold, there came forth an horrible fyshe to deuoure him. Of whom Tobias was afrayde: and cryed with a loude voice, saying: Lord, he commeth vpon me. And the Angell said vnto him: Take hym by the gill, and drawe him to thee. And he dyd so, and drew him vpon the land. And the fyshe beganne to leape at his fete. A

Thē said the Angel vnto him: take out the bowels of this fysh, & as for the heart, the gall and the liuer, kepe them by the. For these thinges are necessary and good for medicine. Tobias dyd so, and rosted ẏ fish, and they toke him with them in their iourney: the residue they salted, as muche as was sufficient for them, till they came to Rages a city of the Medes. Then Tobias asked the Angel, and sayd vnto hym: I pray the brother Azaria, tel me, wherto are these thinges good of ẏ fish, that thou hast bydden me kepe? B

The Angel aunswered, him, and sayde: yf thou layest a pece of the heart vpon the

coales, the smoke therof dryueth away all
maner of euel spirites, whether it be from
man or from woman, so that from thence
forth, the same shal com nomore vnto thẽ.
The gall is good to annoynt or to stryke
eyes withal, where as ther is any blemish
in them, so that they shalbe whole.
C And Tobias sayde vnto him, wher wilt
thou that we remayne? The Angel aũswe-
red & said: Here is a nye kinsman of thine,
one Raguel by name, which hath a daugh-
ter called Sara, & hath neyther sonne nor
daughter but her. Al his good belongeth
vnto the, & thou must mary her, & therfore
desire her of her father, & he shall geue her
the to wife. Thẽ answered Tobias & said:
As I vnderstãd, she hath ben maried vn-
to .vii. husbandes, & they all are dead: and
I haue heard say that the deuill slew thẽ.
I am afrayde therfore, lest suche thynges
happen vnto me also: whiche yf it came to
passe (seyng I am the onelye sonne of my
father & my mother) I should bryng them
in their age with sorowe to their graues.
D Then said the Angel Raphael vnto him:
Heare me, and I wil tel the what they be,
of whom the deuill hath power. Namely,
they that receaue mariage of such a fashiõ
that they shut God out from them, & from
their hearte, & geue them selues to theyr
own lust, euen as it wer an horse & mule,
which haue no vnderstanding: vpon suche
hath the deuyl power. But when thou ta-
kest her, and arte come into the chamber,
withholde thy selfe frõ her thre dayes, and
geue thy diligence vnto nothing, but vn-
to prayer with her.
And in the first night, roste the liuer of
the fishe, and the deuyll shall be driuen a-
waye. The second nyght shalt thou be re-
ceaued into the company of the holy patri-
arkes. The third night shalt thou obtaine
the blessing of God, so that whole children
shalbe borne of you. After the third nighte
take ỹ mayden in the feare of God, & more
for the desire of children, thã for any flesh-
lye lust: that in the seede of Abraham thou
mayest obtaine the blessing in children.

The .vii. Chapter.

Yong Tobias and the Angel come to the house of Raguel. He requireth Raguels daughter to wife, & obtaineth her.

A Then went they in to Raguel,
which receaued thẽ ioyfully.
And when Raguel loked vpõ
Tobias, he sayde vnto Anna
his wife: How like is this yõg
man vnto my sisters sonne? And when he
had spoken this, he said: Whẽce be ye good
brethren? They sayde: Of the tribe of Ne-
phthaly out of he captiuitie of Niniue.
Then sayd Raguel vnto thẽ: know ye my
brother Tobias? They said: yea, we know
him well. And when he had spoken muche
good of him, the Angel said vnto Raguel:
Tobias of whom thou askest, is this yong
mannes father.
Then Raguel bowed him selfe down,
and wepte, toke him about the necke, and
kyssed him, and sayd: Godds blessing haue
thou my sonne, for thou art the sonne of a
good vertuous man. And Anna his wife,
and Sara his daughter wepte also. Now B
when they had talked together, Raguell
bad kil a wether, and to make a feast. And
when he prayed them to sit downe to dy-
ner, Tobias sayde: I will nether eate nor
drynke here this daye, except thou firste
graunt me my petition, and promise me to
geue me thy daughter Sara. When Ra-
guell heard this, he was astonyed: for he
knew, what had happened vnto the other
vii. men, that went in vnto her, and he be-
gan to feare, that it shoulde chaunce vnto
him also in lyke maner.
And while he stode so in doubt, and
gaue the yong manne no aunswere, the
Angell sayd vnto him. Feare not to geue
him thy daughter, for vnto this man that
feareth God, belongeth thy daughter to
wife, therfore might none other haue her.
Then sayd Raguel: I doubte not, but
God hath accepted my prayers and tea-
res in hys syghte: and I truste he caused C
you to com vnto me for the same intente,
that this daughter of mine might bee ma-
ried in her owne kynred, accordyng to the
law of Moses.
And nowe, doubt thou not, but I will
geue her vnto the. So he toke the ryghte
hande of his daughter and gaue her into
the right hand of Tobias, and saide.
The God of Abraham, the God of Isa-
hac, and the God of Iacob, be with you,
ioyne you together, and fulfil his blessing
in you. And they toke a letter and made a
writing of the mariage: And then made
they merry, and praysed God.
And Raguell called Anna hys wyfe
vnto him, and bad her prepare another
chamber, and thyther he broght Sa-
ra his daughter, and she wepte. Then
sayde he vnto her: Be of good chere my
daughter, the Lorde of Heauen geue the
ioye, for the heauynesse that thou hast suf-
fered.

The

The.viii.Chapter.

The Angel byndeth the deuil: Tobias exhorteth his wife to prayer, and they praye thre dayes before they lye together.

A Now, after that they had supped, they brought ÿ yong man
in to her. Then thoughte Tobias vpon the wordes of the
Angell: & toke out of his bag,
a pece of the leuer of the fishe, and layde it
vpon the hote coles. So the Angell Raphael toke holde of the deuil, and sent him
B away, and bounde him in the wildernesse
of the hier Egipt. Then spake Tobias vnto the virgin: and sayd: Up Sara, let vs
make oure prayer vnto God to day, to morow, and other morowe: for these nyghtes
will we reconcile oure selues with God, &
when the third holy night is past, we shal
ioyne together in the dutie of mariage.
For we are the children of holy men, and
we may not com together, as the Heathē,
that knowe not God.
B Then stode they vp both together, and
besought God earnestlye, that he woulde
preserue them, And Tobias said: O Lord
God of oure fathers, praysed be thou of
heauen & earth, of the sea, welles, & floudes, & of al thy creatures that be therin.
Thou madest Adam of the + mould of the
enia. earth, and gauest him Eue for an helper.
And now lord thou knowest that it is not
because of voluptuousnesse, that I take
this sister of myne to wife, but onely for ÿ
loue of childre, in whom thy name be blessed for euer. And Sara sayde: haue mercye
vpon vs (O Lorde) haue mercy vpon vs,
and let vs both come whole and sounde
together to a good age.
And about the cockecrowing, it happened, that Raguel called his seruauntes, and
they went with him, to make a graue. For
he sayd: it is chaunced nowe vnto him peraduenture, as it dyd vnto the other seuen
men, that went in vnto her. Now when they
had made the graue, Raguel came agayne
to his wife, & saide vnto her: sende one of
C thy maydens, to loke if he be dead, that I
may bury him before the light day: So she
sent a mayden to se: which when she came
into the chāber, found them whole & soūd,
sleping together. And so she came againe,
& brought good tydinges. Then Raguell
and Anna his wife praysed the Lord, and
said: Praised be thou, O Lord God of Israel, for it is not happened vnto vs, as we
thought. For thou hast dealte mercifullye
with vs, and put away from vs ÿ enemye
that persecuted vs, & haste shewed mercye
vnto yonder two beloued. O Lorde, cause
thē to magnifie thee more perfectlye, and
offer the sacrifice of thy prayse, and of their
health: that al people may know that thou
onely art God in all the earthe.
And immediatly, Raguel commaunded
his seruauntes to fill the graue, that they D
had made with earth, afore it was lyghte,
and badde his wife prepare a feast, and to
make ready all thinges that were necessary for meate, to such as went by the way.
He caused two fat kine also, and foure wethers to be slaine, & meates to be prepared
for all his neyghbours & frendes. And Raguel charged Tobias to remain with him
two weekes. As for all the good that he
hadde, he gaue Tobias the halfe of it, and
made this writing, that the halfe whiche
remained, shoulde fall vnto Tobias after
their death.

The.ix.Chapter.

The Angel goeth to Gabelus, at the desire of Tobias: which delivereth the letter, and receaueth the money.

Then Tobias called vnto him
ÿ Angell, whome he thought A
to haue bene a man, and saide
vnto him: Brother Azarias,
I pray ÿ herkē vnto my wordes, yf I shoulde geue my selfe to be thy
seruaūt, I shal not deserue thy prouidēce.
Neuerthelesse, I beseche thee, that thou
wilt take the beastes and the seruauntes,
and go vnto Gabelus in Rages the city of
Medes, & deliuer him his handwriting,
and receaue the money of him, & pray him
to come to my mariage. For thou knowest
thy selfe, that my father doth nombre the
dayes: and if I tarye one daye to long, he
will be sory in his minde, Now seest thou
howe earnestly Raguel hath required me,
so that I can not say him nay.
Then toke Raphael foure of Raguels
seruauntes, and two camels, & went vnto B
Rages the citie of the Medes: & when he
had found Gabelus, he gaue him his hādwriting, and receaued all the money. He
told him also of Tobias ÿ sonne of Tobie,
how al thinges had happened, and caused
him to com with him to ÿ mariage. Now
whē he came into the house of Raguel, he
found Tobias sitting at the table: and he
leaped vp, and they kyssed one another, &
Gabelus wept, & praised God, & sayd: the
blessing of the God of Israell haue thee, C
for

for thou art the sonne of a right vertuous and iust man, & of one that feareth God, & geueth great almes. And blessing haue thy wyfe, and your elders, that ye may se your children, and your childers children, vnto the third, and fourth generatiō, and your sede be blessed of the God of Israell, with raygneth worlde without ende. And when they al had sayd, Amē: they went to the feast, but with the feare of the Lorde held they the feast of the mariage.

The.x.Chapter.

Tobias and his wife are sad for the taryng of their sonne. Raguel sendeth againe Tobias with his wife.

A Now while yong Tobias mad long tarying, by reason of the mariage, his father was full of care & heuinesse, & thought what should be the cause, that my sōne tarieth so long: Or why should he be kept so long there: Paraduenture Gabelus is dead, & no man wil geue him the money. Thus began he to be very sorowfull, he & Anna his wife with him, & begā to wepe both together, bicause their sōne was not com again vnto them at the day
B appointed. As for his mother, she wept vn discōfortable teares, & sayd: Wo is me my sōne. Oh, what ayled vs to sende yͤ awaye into a strāūge countrey, thou light of our eyes, yͤ staffe of our age, yͤ comforte of our life, thou hope of our generation: Seing al yͤ thinges that we haue, ar onely in thee we should not haue sente the away frō vs.

Then Tobias cōforted her, & said: hold thy tong, & be not discomforted, our sonne is whole & sound: the man that we sēt him withal is faithful ynough. Neuerthelesse she might in no wise be cōforted, but dayly went out, loked about, and went about al yͤ stretes, wherby she thought he should come againe: that (if it were possible) she
C might se him comming a farr of. But Raguel said vnto his sonne in lawe: O tarye here, & I shall send a messenger vnto thy father Tobias, to tell him that thou art in good helth. Tobias saide vnto him: I am sure, that my father, & mother counte euery day, and that their hertes are sory.

So when Raguel prayed Tobias with many wordes, & woulde in no wise heare him, he deliuered Sara vnto him, and the half part of al his good, in seruauntes, & hand maydens, in shepe, in Camels, & in kine, & much money, & so sent him awaye
D frō him with peace & ioye, and sayde: The holy Aungel of the Lorde be with you in your iourney, & bring you forth safe and sounde, that ye may fynde all thynges in good case with your elders, and that mine eyes may se your children afore I dye. So the elders embraced their doughter, kissed her, & let her go, exhorting her to honoure her father and mother in law, to loue her husband, to rule wel her houshold, to kepe her house in good order, and to shewe her selfe fautlesse.

The.xi.Chapter.

Yong Tobias leauing his wife and houshold in the myd waye, commeth before with the Aungell. The dreame of his mother lokyng after her sonne. He is ioyfully receaued of his father and mother. Sara commeth seuen dayes after.

As they now were going homewarde again, vpon the.xi. A
daye, they came to Charra, which lieth in the halfe waye toward Niniue. And the Angel saide: Brother Tobias, thou knowest how thou hast left thy father, therfore if it please the, we two wil go before, and let yͤ houshold with they wife & the cattel come softe & faire after vs. And when Tobias was contente that they should go before, Raphael said vnto him: Take of the gaule of the fish with the, for it shal be necessary. So Tobias toke of the gaule, & they wēt their waye. But Anna the mother of To-
bias sat daily by yͤ waye side vpon yͤ toppe B
of an hil, from whence she mighte se farre aboute her. And while she was wayting there for his comming, she looked a farre of, and anone she perceaued her sonne cōming, and ranne and tolde her husbande, saying: Behold, thy sonne commeth. And Raphael saide vnto Tobias: As soone as thou commest into the house, immediatly worship yͤ Lord thy God, and geue thankes vnto him: then goe to thy father, and kysse him, and stricke his eyes ouer with the gaule of yͤ fish, that thou hast brought with the. For be sure, that his eies shall streight waye be opened, & thy father shall se the light of heauen, and shall reioyce at the sight of the. Then yͤ dog that had bene with thē in their iourney, rāne before, and came as a messanger, & wagged his taile for gladnesse.

So the blind father arose, and began to C
runne, and stomble with his feete, & gaue a seruaunt his hande, ranne to mete his sonne, receaued him, & kissed him, he & his wife, and they began to wepe for ioye.

Now when they had worshipped and thanked God, they sat downe. Then toke Tobias of the fyshes gaule, & annoynted his fathers eyes, and taryed half an houre and then began the blemish to go out of his eyes, like as it had bene ÿ white skin of an egge: which Tobias toke & drew from his eyes, & immediatly he receaued his syght.
D Then they praysed God, he and his wife and al they that knew him. And Tobias sayd: O Lord God of Israell, I geue thee prayse and thankes, for thou hast chastened me, and made me whole.

And loe, now do I se my sonne Tobias. After seuen dayes, came Sara his sonnes wife also whole and sounde with all the houshold & cattel, with Camels and much monye of his wyues, and with the monye that he had receaued of Gabelus, & he told hys father and his mother al ÿ benefites, which God had done for him, by the man that led him. Achyor also & Nabath, Tobias systers sonnes came, & were glad, and reioyced with him, by reason of all ÿ good that God had shewed vnto him. And so for the space of seuen dayes thei made merry, and were right ioyefull euerychone.

The.xij. Chapter.

Yong Tobias rekened vp vnto his father ÿ pleasures that the Angel dyd him. He offred vnto ÿ Angel halfe the goodes that he brought with him.

A Then Tobias called his sonne vnto him, & said: What maye we geue this holye man, that went wt thee? Tobias answered his father, & said: Father, what reward shal we geue him? Or what thing can deserue his benefites? He hath bene my guyde & brought me safe againe: he receaued the money from Gabelus, he caused me to get my wife, he droue ÿ euill spirit from her, he hath bene an occasiō of gladnesse to her father and mother: he delyuered me, that I was not deuoured of ÿ fysh, he hath made thee to se ÿ light of heauen: yea, we al haue receaued greate good of him. How should we worthely deserue these thinges vnto him? But I praye thee my father, that thou wilt desire hi, yf happly he wil vouchsafe, to take with him the halfe of al that we haue brought.

So the father and the sonne called him, toke him asyde, & began to pray him, that he would be cōtent to take in good worth, the halfe part of al that they had brought.

B Then said he secretly vnto them. Prayse ye the God of heauen, & geue thākes vnto him before all men liuing, for he hath shewed his mercye vpon you. It is good to hyde the kynges secrets, but to shewe and prayse the workes of God, is an honourable thing. Prayer is good with fasting: & mercy is better, than to horde vp treasures of golde. For mercye delivereth from death, clenseth sinne, and causeth to finde everlasting life. But they that do synne, & unrighteousnes, are the enemyes of their own soule.

C Wherfore I tell you the trueth, and wil hide nothing frō you. When thou prayedst with teares, & buryedst the dead, & leftest thy diner, & hyddest the deade in thy house vpon the day time, that thou mightest bury them in the nyght: I offred thy prayer before the Lorde. And bicause thou wast accepted & beloued of God, it was necessary, that temptation should trye thee. And now hath the Lord sent me to heale thee, and to deliuer Sara thy sonnes wife frō the euel spirit. For I am Raphael on Angel, one of the seuē that stāde before God.

When they heard this, they were sore afrayed, and trebled, and fel downe vpon their faces vnto ÿ ground. Then said the Angel: Peace be wt you, feare not. Whereas I haue bene wt you it is the wil of god D
praye and geue thanckes vnto him.

You thought that I did * eate & drinke with you, but I vse meate that is inuisible, and drincke that cannot be sene of mē. Now therfore is the time ÿ I must turne agayne vnto him that sent me: but be ye thanckeful vnto God, and tell out all hys wonderous workes.

Ge.xviij. a. Jud.13 c.

And when he had spoken these wordes, he was taken away out of their sight, so ÿ they sawe him no more. Then fell they downe flat vpon their faces, by the space of thre houres, and praysed God: when they arose vp, they told al his wonderous workes.

The.xiij.Chapter.

Tobias the elder geueth thankes vnto God.

A Then olde Tobias opened hys mouth and prayed the Lord, and saide: Greate arte thou O Lorde for euermore, and thy kyngdome worlde without ende: for thou scourgest, and healest, thou leadest vnto hell, and bringest out agayne and there is none that may escape thyne hande. O geue thanckes vnto the Lorde, ye chyldren of Israell, and prayse hym in the syght of the heathen. For among

mong the heathen whiche knowe him not, hath he scatered you, to the entent that ye shoulde shewe forth his marvelous workes, and cause them for to knowe, that there is none other God Almighty but he. He that chasteneth us for our misdedes, & for hys owne mercy sake shal he save us.

B Consider then how he hath dealte with you, and prayse him with feare & dread, & magnify ye everlasting kyng in your workes. I wil praise him even in the land of my

D captivitie, for he hath shewed his maiestie unto a sinful people. Tourne you therfore, O ye sinners, and doe righteousnesse before God, & beye sure, that he wil shew his mercy upon you. As for me, & my soule, we wil reioyse in God. O prayse the Lord all ye his chosen, holde the dayes of gladnesse and be thankeful unto him. O Jerusalem thou city of God, the Lord hath punished the, for the workes of thine owne handes. O praise the Lord in thy good thinges, & geve thanckes to the everlastyng God, yt he may build up his tabernacle agayne in the, that he may cal again unto ye, all such as be in captivity, & that thou maiest have ioy for ever more. With a faire lyght shalt thou shyne, and al the endes of the worlde shal honour the. The people shal come unto the from farre, they shal bring giftes, & worshyp the Lord in ye, and thy land shall they have for a sanctuary, for they shal cal upon the great name in the.

C Cursed shal they be that despise the, and all that blaspheme ye, shall be condempned: but blessed shal they be that builde the up. As for ye, thou shalt reioyce in thy children, for they al shalbe blessed, & gathered together unto ye Lord. Blessed are they al that love ye, & that be glad of thy peace. Praise thou the Lord, O my soule, for the Lorde our God hath delivered his citie Jerusalem from al her troubles. I wil count my selfe happy, if my sede remain to se ye clearnesse of Jerusalem. The gates of Jerusalem shall be builded with Saphire, & Smaragde, and al the compasse of her walles with precious stones. Al her streates shalbe paved with white marble ston, & in al her stretes shal Alleluia be song. Praised be the Lord, which hath exalted her, that his kingdom may be upon her for evermore. Amen. And so Tobias made an ende of his talkyng.

The .xiiii. Chapter.

Tobias prophecieth the destruction of Ninive. His sonne returneth unto Raguell, after the decease of his father and mother.

A And after that Tobias hadde gotten his syght againe, he lived .xlii. yeres, and sawe his childrens children. Now whe he was .C. and two yeare old he dyed. And was buried honorablye in Ninive. For when he was .lvi. yeares of age, he lost the light of his eyes, & whe he was .lx. yeare old, he gat his light againe. The residue of his life led he in ioy, and increased wel in the feare of god, and departed in peace. But in the hour of his death, he called unto him his sonne Tobias and .vii. yong springaldes his sonnes children, and sayde unto them. The destruction of

B Ninive is at hand, for the word of ye Lord cannot faile: and our brethren that are scattred out of the lande of Israell, shal come thyther againe. And the whole lande of it that hath bene wast, shalbe fylled: and the house of God that was brente in it, shalbe builded againe, and al such as feare God, shall retourne thyther: The heathen also shal forsake their ydols, and cam to Jerusalem, and dwel there, and all the kynges of the earth shalbe glad of her, and worshyp the Lord God of Israell.

C And therfore my children, heare your father: serve the Lorde in the truth, seke after his will, and do the thing that pleaseth him. Commaunde your children that they do right: geve almes, be myndefull of God, & ever to be thankefull unto him in trueth, with all their power: Heare me now therfore my childre & abyde not here: But in what day soever ye have buryed your mother beside me, get you from hece. For I se, that the wyckednesse of it shall bring it to destruction and ende.

D After the death of his mother, Tobias departed awaye from Ninive, with his wyfe and children, and with his childrens children, and came againe to his father & mother in law, and founde the whole and in good age, and toke the care of the. And he closed their eyes, & was heire unto Raguels goodes, and saw the fifth generation, and his childrens children. And whe he was .xcix. yeare of age, he dyed in the feare of the Lord, and his kynsfolkes buried him. And all his posterity continued in a good life, and holy conversation, so that they were loved and accepted both of god and men: and of all the people of the land.

The ende of the Booke of Tobias.

The booke of Judith.

The first Chapter.

The buildyng of Ecbatanis. The victory of Nabuchodonosor against Arpharad. The messangers of Nabuchodonosor are despised.

1 Arphaxad the kyng of the
Medes, subdued manye
people vnto his dominiō,
& builded a noble strong
city, which he called Ecba-
tanis: ẏ walles of it made
he of free stones, foure
squared, seuenty cubites highe, and thirty
cubites broade. He made towers ther vpō
an hundred cubites hygh. But vpon the
foure corners euery side was twenty fote
broad. He made ẏ portes in ẏ highth, lyke
as the towers. This kyng trusted in hys
mighty host, & in his glorious charettes.
So in the .xii. yeare of his raygne, it hap-
B pened that Nabuchodonosor the kyng of
the Assirians (which raigned in the great
city of Niniue) fought agaynst Arpharad,
and ouer came him in the great fielde cal-
led Ragan, beside Euphrates & Tigris,
and Hydaspes in the fielde of Arioch the
king of the Elimeans.
Then was the kingdom of Nabuchodo-
nosor exalted, and his heart was lift vp: &
he sent vnto al them that dwelt in Cilicia,
in Damascus, in Libanus, & to the Hea-
then that dwelt in Carmell & Cedar, & to
D such as dwelt in Galile in the great fielde
of Esdrelon, to all them that dwell in Sa-
maria, and beyonde the water of Jordan
vnto Jerusalem, and the whole lande of
Gessē, vnto the mountaines of Ethiopia.
Unto all these did Nabuchodonosor the
king of the Assirians sende messangers.
But they al with one cōsent would not a-
gre vnto him, & sent the messangers again
empty, and put thē away without honor.
Thē Nabuchodonosor the king toke indi-
gnation at al those landes, & sware by his
throne, & by his kingdom, that he would be
auenged of all those coūtries. And whē he
had slayne Arphaxad in the mountaynes
of Ragan, he returned to Niniue. And
ther feasted his souldiers an hundred and
twenty dayes.

The .ii. Chapter.

Holofernes is sent of Nabuchodonosor, to subdue all the worlde. The preparation and pursute of Holofernes.

In the .xiii. yeare of king Na- A
buchodonosor, vpon the .xii.
daye of the first Moneth, it
was deuised in the court of
Nabuchodonosor ẏ kyng of
the Assirians, ẏ he would de-
fend himselfe. So he called vnto him al ẏ
elders, all his captaines, & men of warre,
and shewed thē all his secrete counsaile, &
told them ẏ his purpose was, to bring the
whole earth vnder his dominion. Nowe
when they wer al contēt with this saying.
Nabuchodonosor ẏ kyng called Holofer-
nes, ẏ chief captaine of his warres, & sayd
vnto him: Go thy way forth against all ẏ
kingdoms of the West, & specially against
those ẏ haue dispised my cōmaundement.
Thou shalt spare no realme, al strōg cities
shalt thou bryng in subiection vnto me.
Then Holofernes called together al the
captaines, & rulers of al the power in As- B
siria, & mustred ẏ souldiours vnto the host
(like as the kyng cōmaunded him) name-
ly an hundred & .xx. thousand fighting mē
vpō fote, and .xii. thousand archers vpon
horsback. And al his ordinaunce sent he a-
fore with an innumerable multitude of ca-
mels, so ẏ the host was well prouided for,
with oxen and small cateil, & that without
nūbre. He caused corne to be prepared out
of al Siria for his host. Much gold & sil-
uer also toke he out of the kinges house.
So he toke his iourney, he & all his hoste
with charrettes, & horsmē, and archers, of
whō ther wer so many, that they couered
the ground of ẏ lande, like ẏ grashoppers.
And when he was gone paste the bor-
ders of the Assirians, he came toward the
great mountaynes of Ange, whiche lyeth
vpon the left syde of Cilicia: and so went
vp into all their castels, and wōne euery D
strong holde. As for the welthy citie of
Melothus, he brake it downe, and spoy-
led al ẏ children of Tharsis, and ẏ Isma-
lites, whiche lay toward the wildernesse,
and

and vpon the south side of the land of Chelon. He went ouer Euphrates also & came into Mesopotomia, and brake downe all the high cities that were there, from the broke of Mambre to the sea: and he toke the borders in from Cilicia, vnto ÿ costes of Iaphet towarde the south: He caryed away all the Madianites, and spoyled all their goodes, and whosoeuer withstode him, he slew them with the swearde.

After this he went downe into the field of Damascus in the time of haruest, and brent vp al the corne and al the trees, and caused the vines to be cut downe. And the feare of him fell vpon al them that dwelte vpon the earth.

The.iii.Chapter.

Kinges become willingly subiect to Holofernes. The tiranny and cruelty of him.

A SO the kynges and princes of all cities and lãdes, sent their Ambasadours: namely, they of Siria and Mesopotamia, Siria, Sobal and Libia, and Celicia, whiche came to Holofernes, and sayd: Let thy wrath cease towarde vs. It is better for vs to serue ÿ great kyng Nabuchodonosor with our lyues, and to be subiect vnto the, thẽ that we should dye, & to be slayne: & receaue greater hurt. Al our cities and possessions, al mountaines and hilles, fieldes, great and smal, catel, shepe, goates, horses, & camels, all our goodes, & housholdes, be in thy power, vnder thy subiection be it altogether. We our selues also, and our children wyl be thine owne, come vnto vs a peaceable Lorde, and vse oure seruice at thy pleasure.

B Then came Holofernes downe frõ the moũtaines with horsmen, & great power, and conquered all the strong fenced cities and all that dwelt in the land, and out of al cities he toke strong men, and suche as wer mete for the war to helpe him. There came such a feare also vpon al those countryes, that the indwellers of all the cities, the princes & rulers, and the people together went forth to mete him as he came, and receiued him honourably with garlãdes and torches, with daunces, tabrettes and pypes.

C Neuerthelesse, though they dyd this, yet might they not swage his rigorous stomacke: but he destroyed their cities, and hewed downe their woddes. For Nabuchodonosor the king had cõmaunded him that he shuld rote out al ÿ gods of the lãd: to the entent that he onely might be called and taken for the god of ÿ nacions whiche Holofernes with his power brought vnder him. So went he thorow Siria Sobal, and thorow al Apamia, and al Mesopotamia, and came to the Idumeans, in the land of Gabaa, and Septopoly, and toke their cities, and remained ther.xxx. daies, wherin he caused al the whole multitude of his host to be gathered togither.

The.iiii.Chapter.

Israel requireth the helpe of god against Holofernes. They fast and praye.

When the children of Israell ÿ
dwelte in Iewrye heard this, A
they wer sore afrayed of him. There came such trembling & feare also vpon them lest that he shuld do vnto the city of Ierusalẽ, and to the temple of the Lord, as he had done vnto other cities and their temples. So they sent into all Samaria rounde about vnto Iericho, to take in and occupy al the toppes of the mountaines, and make fast the tounes with walles, & prepared corne for them against the batel.

Ioachim also the priest, wrote vnto all thẽ that dwelt toward Esdrelon (whiche lyeth ouer against the great fielde of Dothaim) & vnto al those by whom mẽ might haue passage vnto them, that they shoulde take in ÿ wayes of the mountaines, wherby there might be any way and passage to Ierusalem, and that they shuld holde diligẽt watch wher any straite was betwixt the mountaines. And ÿ children of Israel dyd as Ioachim the priest of ÿ Lorde had commaunded thẽ. And al the people cried earnestly, & humbled their soules with fastinges & prayers, they and their wyues. The priestes put on hery clothes, & layed the yong babes before ÿ temple of ÿ lord, and couered ÿ aulter of the Lorde with an
hery clothe. And w one accorde they cryed B
vnto the Lord God of Israel, ÿ their children shuld not be geuen into a praye, and their wiues into a spoile, that their cities should not be layed wast, & that their sanctuary shuld not be vnhalowed, & so they to be a shame & rebuke vnto the Heathen.

Then Ioachim the hie priest of the lord went round about all Israell, and spake vnto thẽ, saying: Be ye sure, that the lorde will heare your petitions, if ye continue stedfast in fastynges & prayers in ÿ syght of the Lorde. Remembre Moses the seruaunt

ment of ẏ Lord, which ouerthrew ẏ Ama-
lechites (ẏ trusted in their might & power,
in their host, shilds, charettes & horsmen)
not with weapons, but with holy praiers.
Euen so shall all the enemyes of Israell
be, if ye continue in this worcke, that ye
haue begõne. So vpon this exhortation,
they continued in prayer before the Lord:
In so much that they whiche offred burnt
sacrifices vnto the lorde, offred the offe-
rings vnto the Lord, beyng araied in hery
clothes, and had ashes vpon their heades.
And they all besoughte God from their
whole hert, that he woulde visite his peo-
ple of Israell.

A
The.v. Chapter.

Holofernes is discontent with the Jewes. Achior
sheweth vnto Holofernes ẏ maruailes of God done
vnto the Jewes, for the which thing the rulers vn-
der Holofernes were very angry with him.

AND worde came to Holo-
fernes (the prince of the
1 war of the Assirians) that
the children of Israel pre-
pared thẽ selues to make
resistance, and howe they
had stopped the wayes be-
twene the mountaines. Then was he ex-
ceading wroth, and called all the princes
of Moab, and the captaines of Ammon, &
sayd vnto them: Tell me, what people is
this, that kepeth in the mountaines? Or
what maner of cities are they? What is
their power? Or what maner of host haue
they? Who is their captaine? And why do
they dispise vs (more than all those that
dwell in the Easte) and come not forth to
mete vs, that they might receaue vs with
peace? Then Achior the captaine of all the
Ammonites answered, and said: Sir, if it
please the to heare, I will tel the truth be-
fore thee, cõcerning this people that dwel
in the mountaines, and ther shal no lye go
out of my mouth.

This people is of the generation of the
Chaldees: they dwelt firste in Mesopota-
B mia, for they would not folow the goddes
of their fathers that were in the land of ẏ
Chaldees, and so forsoke they the custo-
mes of their forefathers (which had many
goddes) and worshypped one God, that
made heauen & earth: which also cõmaun-
ded them that thei should go from thence,
and dwell at Haran. Nowe when there
came a dearth into the whole lande, they
went downe into Egipte, and there they
Gen.xv.c dwelt *four hũdred yeres, in ẏ which they
multiplied so greatly, ẏ theyr hoste might Exo.xii.f
not be numbred. And whẽ the kyng of E- Act.vii.a
gipt oppressed them, and subdued them in Gal.iii.c
building of his cities with making of clay
& bryke, they cried vnto God theyr Lorde,
which punished the whole lande of Egipt
with diuerse plages.

Now when the king of Egipt let them
go their way, and the plage ceased, & then
folowed after thẽ, to take them, & to bring
them againe into his seruice, while they
were flying awaye, the God of heauen o-
pened the sea, so that the waters stode fast
vpon both sides as a wall, and these went
thorow the botome of the sea drye shod.
In the which place when an innumerable
people of the Egiptiãs folowed vpon thẽ,
they were so ouerwhelmed with the wa-
ters: that there remained not one, to tell
them that came after, howe it happened. C
So whẽ this people was passed thorow ẏ
red sea, they came into the wildernesse of
the mount Sinai, where neuer mã might
dwel afore, and wher the sonne of mã had
neuer rested. There were the bytter wa-
ters made swete for them, that thei might
drynke, and forty yeares had they meate
frõ heauen. Wheresoeuer they went (with-
out bow and arowe, without buckeler or
swerde) their God fought for them, & cau-
sed them to haue the victory. Yea, no man
was able to hurte this people, except it
were so, that they departed vnfaithfullye
from the worshippyng of the Lorde their
God. But as ofte as thei worshipped any
other beside their God, he gaue them ouer
to be spoiled, to be slayne, and to be put to D
confusion. Neuerthelesse, as ofte as they
were sorye for their departinge from the
worship of their God, ẏ same God of hea-
uen gaue thẽ power and strength to with-
stande their enemyes.

Moreouer, they slew the king of ẏ Ca-
nanites, Jebusites, Pherezites, Hethites,
Euites, and Amorites, and all the mighty
in Hesbon, and toke their landes & cities
in possession: and so long as thei sinned not
in the sight of their God, it went wel with
thẽ, for their god hateth vnrighteousnes.
For in times past when they went oute of E
the waye, which God had geuẽ them, that
they should walke in it, they were destroi-
ed in diuers battailes of many nations:
and many of them were caried awaye pri-
soners vnto a straunge countrey. But
now lately they haue turned themselues
againe vnto the Lord their God, and are
come together againe out of the countries

when they were scatered abrode: and thus haue they conquered these mountaines, & dwell therin: and as for Jerusalem where their Sanctuary is, they haue it againe in possession.

And therfore my Lord, make diligente inquisition, if this people haue done wickednesse in the sight of their God, then let vs go vp against them, for doubtlesse their God shall deliuer them into thy handes, & subdue them vnto thy power: But if this people haue not displeased their God, we shall not be able to withstande them: for
F their God shall defende them, and so shall we be a shame to al the worlde.

Now when Achior had spoken out these wordes, all the great men of Holofernes wer wroth, and thought to slay him, & said on to another: What is he, this which dare saye, that the children of Israell are able to withstande Nabuchodonozor the king, and his hoste? where as they are an vnweaponed people, without stregth, or vnderstanding of the feates of warre. That Achior therefore maye know that he hath disceaued vs, we will go vp into the mountaines: and when the mighty men of them are taken, he also shalbe sticket with the sweard, that al people may know, that Nabuchodonozor is the god of the earth, and that ther is none other without him.

The.vi.Chapter.

Achior is cōmitted vnto the handes of the Jewes by Holofernes. He is tyed to a tre, but losed of the Jews. The prayer for the people. Achior is cōforted of the Jewes.

So when they had left of speakyng, Holofernes toke sore
A indignatiō, and said vnto Achior: For so muche as thou hast prophecied vnto vs, saying: that the people of Israell shalbe defended of their God, I will shew the, that ther is no God but Nabuchodonozor: Yea, when we slay thē al (as one man) thou also shalt perish with them thorow the sweard of the Assirians, and all Israel shalbe destroyed with the, & then thou shalt fele that Nabuchodonozor is the lord of the whole earth. Then shal the sweard of my knyghthode go thorow thy sides, & thou shalt fal down sticket among the wounded of Israel, and shalt not com to thy selfe again, but be vtterly destroied with thē. But if thou thinckest thy prophecye to be true, why doest thou
B the chaunge thy coloure, why art thou afrayde? Thynckest thou that my wordes are not able to be perfourmed? But the thou mayest know, that thou shalte fele these thinges with thē, behold, from this houre forth wyll I sende the to yonder people, that when the punishemēt of my sweard (which they haue worthily deserued) falleth vpō them, thou mayest be punished with them.

So Holofernes commaūded his seruauntes to take Achior, & to cary him vnto Bethulia, & to deliuer him into the handes of the children of Israel. Then Holofernes seruauntes toke him, & went thorow the plaine feld. But when they drew nie vnto the mountaines, the slyng casters came out against them. Neuerthelesse, they gat thē away by the side of the moūtaine, & bound Achior hande and fote to a tree, and so left him bounde with withes, and turned agayne vnto their Lorde.

Notwithstanding, the children of Israel went downe frō Bethulia, came vnto him losed him, brought him into Bethulia, set him in the myddest of the people, & asked him what the matter was, that the Assiriās had left him bounde.

Ozias, the sonne of Micha, of the tribe of Simeon and Charmin (whiche is also called Gothoniel) were the principall rulers at the same time. Now when Achior C
stoode in the middest of the Senatours, and before them al, he told them, what answer he gaue Holofernes to the thing that he asked him, and how Holofernes people would haue slayne him for so saying: and how Holofernes himselfe was wroth and commaunded him for the same cause to be deliuered vnto the Israelites: that when he ouercame the children of Israell, he myght commaunde Achior also to be put to death with diuers tormentes, bycause he said: the God of heauen is their defender. And when Achior had playnely tolde out all these thinges, al the people fel down vpon their faces, praising the Lorde, and powred out their prayers together vnto the Lorde, with a general complainte, and wepinge, and said: O Lord God of heauē and of earth, behold their pryde: and loke vpon oure lowlynesse, and consider howe D
it standeth with thy saintes, and make it to be knowē, that thou forsakest not those which hold them fast by the, and how that thou bringest them low, the presume of them selues, and make theyr boast in their own strength. So when the wepyng & prayer of the people (whiche they had made the whole daye long) was ended, they conforted Achior, saying: The God of oure fathers, whose power and strēgth thou hast praysed, shal so rewarde the, that thou shalt rather

ther se their destruction. When the lord
our God then shall geue his seruauntes
this libertie: God be also with the among
vs: so that if it please thee, thou with all
thine mayest dwell with vs.
Now when Ozias had ended the coun-
saile, he toke him into his house, and made
a great supper, called the elders to it: and
so they refreshed them selues after the fas-
ting. And afterward was all ẏ people cal-
led together, whiche made their prayers
all the night long in the cõgregation, and
besought the God of Israel for helpe.

The.vii.Chapter.

Bethulia is besieged of Holofernes. The people
requireth helpe of God. They of Bethulia woulde
geue ouer the citie for want of water. The prayer of
of the people with teares and lamentation.

The next day. Holofernes cõ-
maunded his host to go vp a-
1 gainst Bethulia. There were
an.C.&.xx.M.fyghting men
on foote, and.xxii. thousande
horsmen, besyde the preparing of thẽ that
C were won, and came to them on euery side
out of the cõutreyes & cities which he had
taken. Al these prepared them selues vnto
the battaile against the Israelites, & came
on by the hil syde, vnto ẏ toppe that loketh
ouer against Dothain, from ẏ place which
is called Belma, vnto Chelmon that lieth
toward Esdraelon.
Now when the children of Israell sawe
so great a multitude of the Assirians, they
B fel down flat vpõ the ground, strawed as-
shes vpon their heades, & praied with one
accorde, that ẏ God of Israel would shew
his mercy vpon his people. And so they
toke their weapons, & sat betwene ẏ mou-
taines in the narow place, & kept the way
day & nighte. But while Holofernes was
going aboute, he found the water spring,
which from the South side was conuaied
into the citie by a condite: this cõmaunded
he, to be directe an other waye, and to cut
their cõdite in sonder. There wer wels al-
so not far frõ the wals, which they vsed se-
cretly, more for pleasure thã for necessity.
Then went the Amonites, & the Moa-
bites vnto Holofernes, and said: The chil-
C dren of Israell trust nether in speare nor
arow, but haue taken in, & kepe the moun-
taines and hilles, ẏ thou mayest not easily
ouercom thẽ: therfore without ẏ strikyng
of anye batell set men to kepe the welles,
that they drawe no water out of them: so
shalt thou destroye them without sweard,
or at the least they shalbe so feble that they
must be faine to geue ouer the citie, which
they thyncke not able to be wonne: for so
muche as it lyeth in ẏ mountaines. These
wordes pleased Holofernes well and all
his men of war, and he set an.C.at euery
well rounde aboute.
And whẽ this watch had endured twen-
ty dayes, the Cesterns & al that had water D
failed them that dwelt in the citie of Be-
thulia, so that in the whole citie they had
not drincke ynoughe for one daye, for the
people had water geue thẽ daily in a mea-
sure. Thẽ came the men & wemen, yong
personnes and children all vnto Ozias, &
sayd all with one voice: God be iudge be-
twixte vs and the, for thou hast dealte euil
with vs: thou wouldest not speake peacea-
bly with the king of ẏ Assirians, therfore
hath God solde vs into their handes, &
there is no man to helpe vs where as we
are brought downe before their eyes in
thirst & great destructiõ. Therfore gather
now together all the people that be in the
citie, ẏ we may all yelde our selues willig-
lye vnto ẏ people of Holofernes, for bet-
ter it is ẏ we be captiue and praise ẏ Lord
with our liues, than to be slayne & perish,
and to be laughed to scorne & shamed of
euery man when we se our wiues & chil-
dren dye before our eyes. We take heauen
and earth this day to recorde: and the God
of our fathers (which punisheth vs accor-
dyng, to the deseruing of our sinnes) and
gyue you warning, that ye gyue vp the ci-
tie now into ẏ power of Holofernes hoste,
that our ende may be shorte wt the sweard
which els shall endure long, for wante of
water and for thirst.
When thei had spoken out those wordes, E
there was a great weping & howling in ẏ
whole cõgregation, & that of euery man:
& they cried an whole houre lõg vnto god
with one voice, saiyng: we haue sined with
our fathers, we haue done amisse, we haue
delte wickedly. Thou that arte gracious,
haue mercy vpon vs, punish our vnrighte-
ousnesse with thine owne scourge, & geue
not those ouer that knowlegde thee, vnto
a people which know the not, lest they say
among the Heathen: Wher is their God?
And when they were so wery with thys
crying and weppyng, that they held their
tonges, Ozias stode vp with watery eyes
and said: O take good hertes vnto you,
(deare brethren) and be of good cheare,
and let vs wayte yet these fiue dayes for
mercy of the Lord, paraduenture he shall

put away his indignation, and geue glory
vnto his name. But if he helpe vs not
when these fiue dayes are past, we shal do
as ye haue sayd.

The.viii.Chapter.

Of the vertuous woman Judith: which reproueth
the auncientes bycause they tempted the Lord. She
also moueth them to encourage and hartē the peo-
ple, and sheweth her counsell against the enemyes
of the Jewes.

A And it happened when these
wordes came to the eares of
Judith a wyddowe, whiche
was the daughter of Merari
the sonne of Idox, the sonne
of Joseph, the sonne of Osia, the sonne of
Elay, the sonne of Jammur, the sonne of
Jedeon, the sonne of Raphoim, the sonne
Achitob, the sonne of Melchia, the sōne of
Enam, the sonne of Nathania, the sōne of
Salathiel, the sonne of Simeon, the sōne
of Ruben. And her husbande was called
Manasses, which died in the dayes of the
barly haruest. For while he was byndyng
sheues togither in the field, the heat came
vpon his heade, and he dyed at Bethulia,
his citie, and there was he buryed beside
his fathers.

Now was Judith his desolate widdow
thre yeres and sixe monethes. And in the
hier partes of her house, she made her self
a preuie chābre, wher she dwelt, being clo-
sed in w her maydēs. She ware a smocke
of here, and fasted al the dayes of her life,
except the Sabbothes, and new Mones:
& the solēpne daies that ẏ people of Israel
B kept. She was a very faire & beautifull
persō. Her husbād also had left her great ri-
ches, a plēteous houshold great vnmouea-
ble possessions & many catel. This Judith
was a woman of a very good reporte w
euery one, for she feared the Lord greatly
and there was no body that spake an euill
word of her. Whē Judith heard this, how
Ozias, had promised the people, that after
the fift day he wold geue vp the citie vnto
the Assirians, she sent for the elders, Chā-
bri and Charmi, and when they came to
her, she said: what thing is this, wherin O-
zias hath consented, that if God helpe not
within fyue dayes, he will geue ouer the
citie to the Assirians. What are ye, that ye
tempte the Lord? This deuice obtayneth
no mercie of God, but prouoketh him to
wrath and displeasure. Will ye set ẏ mer-
cy of the Lord a time, & appoint him a day
after your will?

Neuerthelesse, for so much as the Lord C
is pacient, let vs rather repente, pouring
out teares, & beseching him of grace. For
God threateneth not as a mā, nether will
he be prouoked vnto wrath as the childre
of men. And therefore let vs hertelye fall
down before him, & serue him with a meke
spirite, & with weping eyes, saye vnto the
Lord, that he deale with vs according to
his owne wil and mercy: that like as oure
herte is now vexed, and brought low tho-
row the pride of thē, it may be so cōforted
thorow his grace: in so much as we folow
not the sinnes of our fathers, whiche for-
soke their God, & worshipped other God-
des: for the whiche sinne they perished w
the sweard, were spoiled & brought to sha-
me, of all their enemies. As for vs, we
know none other God but onely him, for
whose cōfort let vs tary with mekenesse.
He shall require & make inquisitiō for our
bloud, from the vexations of our enemies
he shal bring downe all the Heathen that
ryse vp against vs, and put them to disho-
nour, euen the Lord our God.

Therfore deare brethren, seyng ye are the D
honourable & elders in the people of God,
vnto whom all the people haue respect, &
vpon whom the life of the people standeth,
lyft vp their hertes with your exhortatiō,
that they may cal to remembraunce, howe
our fathers also in times past wer tēpted,
that they might be proued, if thei worship-
ped their God a right. They ought to re-
mēbre, how *our father Abraham beyng Gen
tempted, & tried thorow many tribulatiōs
was foūd a louer & frend of God. So was
Isaac, so was Jacob, so was Moses, and
al they ẏ pleased God, being tried thorow
many troubles, were founde stedfast in
faith. Againe, they that receaued not their
tēptations with the feare of God, but put
thē selues forth with vnpacientye & mur-
muryng against God, perished of the de-
stroyer, and wer slaine of serpentes. And
therfore should not we vndertake to be a-
uenged, for the thing that is done vnto vs:
but to consider, that al these punishmētes
are far lesse than oure sinnes & mysdedes.
Beleuing also that this correction commeth
vnto vs (as to the seruauntes of god) for
amendement, and not for our destruction.

Then said Ozias, & the elders vnto Ju- E
dith: Al that thou speakest is true, and no
man can reproue thy wordes. Praye thou
for vs now therefore vnto God, for thou
art an holy woman, and fearest God. And
Judith sayde vnto them: Seyng ye know
that

that my wordes are of God, thē proue my councel and deuise, if it be of God: and beseche God, that he will bring my counsell to good ende.

Thus haue I deuised: ye shall stande this night before the porte, and I will goe forth with Abra my mayden. Praye ye therfore vnto God: that he wil graciously remember his people of Israell within fiue dayes, as ye haue said. As for the thing ŷ I go in hande with al, aske ye no questiōs of it, till I open it vnto you my selfe: doye nothing els but pray vnto the Lorde your God for me. Thē Ozias, the Prince of the people of Iuda, said vnto her: Go thy way in peace, the Lord be with ŷ that we maye be auenged of oure enemyes. And so they went from her agayne.

The .ix. Chapter.

The prayer of Iudith for the victorye.

A Now when they wer gone their waye, Iudith went into her closet, put on an hearye smocke, strawed asshes vpon her heade, fel downe before the Lord, & cryed vnto him, saying: O Lord God of my father Simeon, which gauest him a sweard for a defence against the enemies, that vsed violence & wilfulnesse, and that rauished ŷ virgine, and put her to dishonestie. Thou that gauest their wiues into a pray, & their daughters into captiuity, & all their pray, for a spoile vnto thy seruauntes, which bare a zele vnto thee: helpe me a wyddowe, O Lord my God, I beseche the. For thou hast done al thinges from the beginnyng: and loke what thou hast taken in hand & deuised, it came euer to passe. For al thy wayes are prepared, & thy iudgemētes are done in thy euerlastig foreknowledge. O loke now vpon the armyes of the Assirians, lyke as it was thy pleasure somtime to loke vpon the host of the Egiptians, whē thei being weaponed persecuted thy seruauntes, & put their trust in their charettes, horsemen & in the multitude of their menne of warre. But thou lokedest vpon their hoste, casting a thycke darcknesse before thē: & whē they came into the depe, ŷ waters ouerwhelmed thē.

Gen. 34. b.

Euen so Lord, let it go with these, ŷ trust
B in the power and multitude of their men of warre, in their charettes, arrowes, and speares: & know not, that thou onely arte our God, which destroyest warres from the beginning, & that thou art the Lord.

O lift vp thine arme now, like as euer frō the beginning, & in thy power, bring their power to nought: cause their might to fall in thy wrath. They make their bost, that they wil vnhalow & defile thy Sanctuary, and to wast ŷ tabernacle of thy name, and to cast downe ŷ horne of thyne aulter with their sweard. Bring to passe (O lord) that the pride of thine enemy maye be cut downe with his owne sweard, that he may be taken with the snares of his eyes in me and that thou mayest smyte him with the loue of my lippes. O geue me a stedfaste mynde, that I maye dispise him and hys strength, and that I may destroye him.

This shall bring thy name an euerlastig C
remembraunce, if the hand of a womā ouerthrow him. For thy power (O Lord) standeth not in the power of men neither hast thou any pleasure in ŷ strength of horses. Ther was neuer proud persone ŷ pleased the, but in the praier of the humble & meke hath thy pleasure bene euermore.

O thou God of the heauen, thou maker of the waters, and Lord of all creatures heare me pore woman, calling vpon the, & putting my trust in thy mercy. Remembre thy couenaūt, O Lord, and minister wordes in my mouthe, and stablishe this deuise in my hert, that thy house may continue still in holinesse, and that all the Heathen may know, that thou art god, & that there is none other but thou.

The .x. Chapter.

Iudith decketh her self to go to Holofernes. The blessing that the elders gaue Iudith. Holofernes is in loue with Iudith.

And whē she had left of crying A
vnto the Lord, she rose vp frō the place, where she had lyen flat before the Lord, and called her mayden, went downe into her house, layd the heary cloth from her, put of the garmētes of wyddowhode, washed her body, anoynted her selfe with precious thinges, of swete sauoure: broyded and platted her heer, set an houe vpon her heade, and put on such apparell as belongeth vnto gladnesse, slyppers vpon her fete, armellettes, spanges, earinges, fyngerringes, and decked her selfe with al her best araye.

The Lord gaue her also a special beautie and fairenesse (for all this deckyng of her selfe, was not done for any voluptuousnesse and pleasure of the flesh, but of a right discretion & vertue, therfore did the

Lord increase her beauty,)so that she was exceading amiable,and welfauoured in al mens eyes. She gaue her mayde also a bottell of wyne, a pot with oyle, pottage, cakebread and chese,and went her waye.

B Now when she came to the porte of the citie,she founde Ozias, and the elders of the citie wayting there.Which when they saw her,they were astonied,and maruailed greatly at her beautie. Neverthelesse, they asked no questiō at her,but let her go, saying:The God of our fathers geue thee his grace,and with his power perfourme all the deuise of thy hert, that Jerusalem may reioyce ouer thee,and that thy name may be in the numbre of the holy & righteous.And al they that were ther,said with one voice:so be it:so be it.Judith made her praier vnto the Lord,and went out at the porte,she and her mayde.

And as she was going downe ẏ mountaine,it happened that about the spring of the day,the spies of the Assiriās met with her,and toke her,saying:whence commest thou?Or whither goest thou?She answered:I am a daughter of the Hebrues,and am fled from them,for I know that they shalbe geuē vnto you to be spoiled:bicause they thought scorne to yelde themselues vnto you,that they might fynde mercy in your sighte. Therfore, haue I deuised by my selfe after this maner:I wil go before the Prince Holofernes, & tell him al their secretes,and will shew him,how he maye com by them,and winne them,so that not one man of his Hoste shall perish.

C And whē these men had heard her wordes,and considred her faire face,they wer astonyed(for they wondred at her excellēt beautye)& said vnto her: Thou hast saued thy life by finding out this deuice, ẏ thou wouldest com downe to our Lord:and be thou sure, that when thou commest vnto him,he shal intreate the wel,& thou shalte please him at the hert. So they brought her into Holofernes pauilion, & tolde him of her. Now when she came in before him immediatly he was ouercome, & taken wt her beauty.Thē said his seruauntes:who would dispise ẏ people of the Jewes, that haue so faire wemen? Shulde we not by reason fight against thē for these?So whē Judith saw Holofernes,sitting in a canapie that was wrought of purple,silcke, gold,Smaragde,and precious stones,she loked fast vpō hi,& fel down vpon ẏ earth. And Holofernes seruauntes toke her vp againe at their lordes commaundement.

The.xi Chapter.

Holofernes requireth of Judith the cause of her comming,which geueth him a subtell answere.

A Then sayd Holofernes vnto her,be of good chere, and feare not in thine hert; for I neuer hurt man ẏ would serue Nabuchodonozor ẏ kyng. As for thy people,if they had not dispised me,I shuld not haue lift vp my speare against them. But tell me now,what is the cause that thou arte departed from them,and wherfore arte thou came vnto vs.

B And Judith said vnto him:Sir,vnderstande the wordes of thy handemayde,for yf thou wilt doe after the wordes of thy hādmayden,the Lord shal bring thy matter to a prosperous effecte:as truely as Nabuchodonozor the lord of the lande lyueth,& as truly as his power liueth,which is in thee,to the punishment of al men that go wronge,al men shall not onely be subdued vnto him thorow the, but all the beastes also of the field. For all the people spake of thy prudēt actiuitie:& it hath euer bene reported,how thou onely art good & mightye in all his kingdome, and thy discretion is commended in all landes.

The thing is manifest also, that Achior spake,and it is well knowen, what thou commaūdedst to do vnto him. For this is plaine and of a suretye, ẏoure God is so wrath with vs(by ẏ reason of our sinnes) that he hath shewed by his Prophetes vnto the people,how that for their sinnes he will deliuer them ouer vnto the enemies. And for so much as the children of Israel, knowe that they haue so displeased their God,they are sore afrayed of thee.

C They suffre great hunger also, and for want of water,thei are dead now in a maner. Moreouer,they are appointed to slay all their cattel,that they maye drincke the bloud of them,and are purposed to spende all ẏ holy ornamētes of their God(which he hath forbydden them to touch)for corne wyne and oyle. Seing now,that they doe these thinges,it is a playne case,that they must nedes be destroyed. Which when I thy handemayden perceaued, I fled from them,and the Lord hath sent me vnto the, to shew the these thinges. For I thy hādmaiden worship God euē now here beside the,and thy handmayden shall go forth,& I will make my prayer vnto God, and he shall tell me when he wil reward thē their sinne:then shall I come and she w the,and

bring the thorow the middest of Jerusalē, so that thou shalt haue al the people of Israel, as ẏ shepe without a shepeherd: there shall not so muche as one dogge barcke agaynst the, for these thinges are shewed me, by the prouidence of God: and forsomucheas God is displeased with them, he hath sent me to tel thee thesame.

These wordes pleased Holofernes and
B all his seruauntes, whiche maruailed at ẏ wisdome of her, and saide one to another: there is not suche a woman vpon earth, in beautie and discretiō of wordes. And Holofernes said vnto her: God hath done wel that he hath sēt ẏ hyther before thy people that thou maiest geue thē into our hādes.

And forsomuchas thy promise is good, yf thy God perfourme it vnto me, he shall be my God also, & thou shalte be excellent and great in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

The.xii. Chapter.

Holofernes commaundeth that Judith be wel entreated. She desireth licence to go out in the nighte season to pray, and obtayneth it. Vagao is sent vnto her, to moue her to come into Holofernes to a banket, and she commeth. Holofernes is dronken.

A Then cōmaunded he her to go in, wher his treasure lay, and charged that she should haue her dwelling there, & appointed what should be geuen her from his table. Judith aunswered him, & sayd: As for the meate that thou hast commaunded to geue me, I may not eate of it as now (lest I displease my God) but will eate of suche as I haue brought with me. Then said Holofernes vnto her: yf these thinges that thou haste brought with the fayle, what shall we do vnto vnto the?

And Judith sayd: As truely as thou lyuest my Lorde, thy handmayden shall not spēd al this, till god haue brought to passe in my hand the thinges ẏ I haue deuised.

So his seruauntes brought her into the
B tent, where as he had appointed. And as she was goinge in, she desired ẏ she mighte haue leaue to goe forth by night, & before day to her prayer, and to make intercessiō vnto the Lord. Then commaunded Holofernes his chamberlaines, that she should go out and in at her pleasure, to pray vnto God those thre dayes.

And so in the night season she went forth into the vally of Bethulia, and washed her selfe in the wel water. Then went she vp, and besought the lord God of Israel, ẏ he woulde prospere her waye, for the deliueraunce of his people. And so she went in, & remayned cleane in her tent, till she toke her meate in the euening.

Upon the fourth day it happened, ẏ Holofernes made a supper vnto his seruaūtes, and sayde vnto Vagao his chamber- C
laine: Go thy waye, and counsel this Hebruesse, that she may be willing to consent to kepe company with me. For it were a shame vnto all the Assirians, that a womā shoulde so laugh a man to scorne that she were come from him vnmedled withall.

Then went Vagao vnto Judith, & sayd: Let not the good daughter be afrayde, to come into my lord, that she may be honoured before him, that she may eate & drinke wine, and be mery with him. Unto whom Judith answered: Who am I, ẏ I shoulde saye my Lorde naye: What soeuer is good before his eyes, I shal do it: and loke what is his pleasure, ẏ shal I thinke well done, as longe as I lyue.

So she stode vp, and deckt her selfe with
her apparel, and went in, and stode before D
him. And Holofernes hearte was whole moued, so that he brent in desire towarde her. And Holofernes said vnto her: drinck now and sit downe, and be mery, for thou hast founde fauoure before me. Then said Judith: Sir, I wil drincke, for my mynde is meryer to daye, than euer it was in all my lyfe. And she toke, & dyd eate & drincke before him, the thynges that her mayden had prepared for her: And Holofernes was mery with her, & dranke more wine than euer he dyd afore in his life.

The.xiii. Chapter.

Holofernes slepeth for very dronckēnes, and Judith cutteth of his head, and goeth therewith to her owne people, of whō she is receaued with ioy. They geue thanckes vnto God for their deliueraunce. Judith speaketh vnto Achior. Whiche maruayleth at her feate done to Holofernes.

Now when it was late in the
nighte, his seruauntes made A
hast euery mā to his lodging. And Vagao shut the chāber dores, and went his way, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes he lay vpon ẏ bed all dronkē, and of very dronkennesse fel a slepe.

Then commaūded Judith her mayden, to stand without before ẏ dore, & to waite. And Judith stode before the bed, makyng

her prayer with teares, and moued her lip-
pes secretly, & said: Strengthe me, Lorde
God of Israel, and haue a respect vnto y
workes of my handes in this houre, that
thou mayest set vp the citie of Jerusalem,
like as thou hast promised, O graunt that
by thee I may performe y thing, which I
haue deuised thorow y beliefe that I haue
in the, And when she had spoken this, she
went to the bedsteade, & loosed y swearde,
that hanged vpon it, & drew it out. Then
toke she holde of the heary lockes of his
head, & said: strengthen me, O lord God in
B this houre, & with that, she gaue hym two
strokes vpon the necke, and smote of hys
head. Thē toke she the canapie away, and
rolled the dead bodye asyde. Immediatlye
she gotte her forth, and deliuered the head
of Holofernes vnto her mayden, and bad
her put it in her wallet.

And so these two went forth together
after their custome, as thoughe they would
pray, & so passed by y host, & came thorowe
the vallye vnto the porte of the citie. And
Judith cryed a far of vnto y watchmē vpō
the walles: Open the gates (sayde she) for
God is with vs, whiche hath shewed hys
power in Israell. And when they hearde
her voice, they called the elders of the citie
together. And they came all to mete her:
litle and great, yōg & old, for they thought
not that she should haue come so sone. So
they lighted candels, and gathered about
her euerychone: but she wēt vp into an hie
place, and caused silence to be proclaymed.

When euery man now held his tonge,
C Judith said: O praise the Lorde our god,
for he hath not dispised, nor forsaken them
that put theyr trust in him, and in me hys
hādmayden he hath perfourmed his mer-
cy which he promised vnto y house of Is-
rael: yea, in my hand this same night hath
he slaine the enemye of his people.

And with that she toke forth the head of
Holofernes out of the wallet, and shewed
it them, saying: Behold the head of Holo-
fernes the captaine of the Assirians, and
this is the canapi, wherin he laye in hys
dronckenesse: where the Lorde oure God
hath slayne him by the hand of a woman.

But as truly as the Lord lyueth, hys
angel hath kept me, going thither, remay-
ning there, and comming hyther againe
frō thence. And y Lord hath not suffered
me his handemayden to be defyled, but
without any filthynesse of synne hath he
brought me agayne vnto you: and that w
great victorye, so that I am escaped, and
ye deliuered. O geue thankes vnto hym
euerychone, for he is gracious, and his
mercy endureth for euer.

So they praised the Lord all together,
and gaue thankes vnto him. And to her
they saide: The Lord hath blessed the in
his power, for thorow y he hath brought
our enemyes to nought. And Ozias the
chiefe ruler of the people of Israell, sayde
vnto her: Blessed art thou of the Lorde y
hye God, aboue all wemen vpon earth.

Blessed be the Lord, the maker of heauē D
and earth, which hath guyded the aryght
to wounde and smite of y head of the cap-
taine of our enemies. For this day he hath
made thy name so honourable, that thy
praise shall neuer com out of the mouth of
menne, whiche shall alway remembre the
power of y Lord, seyng thou hast not spa-
red thine owne selfe, but put the in ieoper-
dye, considering the anguishe and trouble
of thy people, and so hast helped their fall
before God our Lorde. And all the people
sayde: Amen, Amen.

Achior also was called, and he came.
Then sayd Judith vnto him: The God of E
Israel vnto whom thou gauest witnesse,
that he would be auenged of his enemies,
euen he hath this night thorowe my hand
smitten of the head of all the vnfaithfull.
And that thou mayest se that it is so, be-
hold, this is y head of Holofernes, whiche
in his presumptuous pride, dispised y God
of y people of Israel, and threatened thee
with destruction, saying: when the people
of Israel is taken, I shal cause the also to
be sticke with the sweard. When Achior
saw Holofernes head, he fel downe vpon
his face to the grounde, for very anguishe
and feare, so that he sowned withall.

But after that he was come againe to
him selfe, he fel down before her, and prai-
sed her, saying: Blessed art thou of thy god
in all the Tabernacles of Jacob: for all
the people that heare of thy name, shall
prayse the God of Israell bicause of thee.

The.xiiii.Chapter.

The counsaile of Judith. Achior being an Hea-
then man, turneth to God. The Assiriās are afraied
of the Jewes.

IUdith said vnto all the peo- A
ple: brethen, heare me. Stick
vp this head vpon our wal-
les, and when the sunne ari-
seth, take euery mā his wea-
pon, and fall out violentlye:

not as though ye would go beside them, but to rūne vpon them with violence. Whē the spyes in the tentes se this, they shal of necessitie be compelled to flee backwarde, and to raise vp their captaine to battaile. So when their captaines come into Holofernes paulion, and finde the dead body wrapped in the bloud, fearfulnesse shal fall vpon them, and whē ye perceaue that they fle, folow them, without all care for god shall deliuer them vnto you to be destroyed. Then Achior seyng the power of God which he had shewed vnto the people of Israel fell of from his Heathenish beliefe, and put his trust in God, and let himselfe be circumcised: and so was he numbred among the people of Israell, he and all his posterity vnto this day.

B Nowe as soone as it was daye, they sticke vp Holofernes head vpon the walles, & euery man toke his weapon, & so thei went out with an horrible crie. When the spies saw that, thei rāne vnto Holofernes tent. And they that wer within the tente, came before his chamber, & made a great rushyng to wake him vp, bycause they thought with ŷ noyse to haue raised him. For there durste not one of the Assirians knocke, go in, or open.

But whē the captaines and princes and all the chiefe in the king of the Assirians host came together, they sayd vnto ŷ chāberlaines: Go your waye in, & wake him vp, for the mice are crept out of their holes, and dare prouoke vs vnto battaile.

Thē went Vagao into his chāber, stode before ŷ bed, & clapped with his hādes, for he thought he had ben sleping wt Judith.

C But when he had herkened perfectlye with his eares, and could perceaue no stering, he went nygher to the bed, and lyfte it vp, and thē saw he the dead body of Holofernes lyinge there without a heade, weltred in his bloud vpon ŷ earth. Then cried he with loud voice, and with weping rent his clothes, & went into Judiths tent and found her not. And so he lepte out vnto the people, & sayd: one woman of ŷ Jewes hath broughte al Nabuchodonozors people to shame. For lo, Holofernes lyeth vpon the grounde, and hath no heade.

When ŷ chiefe of ŷ Assirians host heard that, they rent their clothes, & there fel an intollerable feare & trembling vpon them so that their myndes were sore afrayde.

And there was an exceading great crye in the whole hoste.

The.xv.Chapter.

The flight of the Assirians. The pursute of Israel after them. Israel becommeth riche by the spoyles of the Assirians. Judith is praysed of Joachim, and of the people.

Now when al ŷ host heard that Holofernes was headed, their minde & councel fel from them, and suche a feare came vpō them that they vndertoke to defend thē selues by flying away: on spake not to another, but hāged down their heades, left al behynde them, & made hast to escape from the Hebrues: for they heard, that they were hasting to come after with their weapons, and so they fled by the wayes of the fieldes, and thorowe al the foote pathes of the dales. A

And when the children of Israel sawe that they fled, they folowed vpon thē, and went downe with trompettes, blowyng and makyng a great crye after them. As for the Assirians, they had no order, and kepte not themselues together, but fled their way. Neuerthelesse, the children of Israel fel vpon them with one companye and order, & discomfyted as many as thei might get. And Ozias sent messēgers vnto all the cities and countreys of Israel. B

So all the regions and euery city sent out their best men after them in harnesse, and smote them with the sweard, till they came to the vtmost parte of their borders. And the other that wer in Bethulia came into ŷ tentes of the Assirians, & toke all ŷ they which wer fled had left behynd thē, & so thei found great good. And they ŷ came againe to Bethulia from the bataile, toke with thē such thinges as had bene theirs, ther was no numbre of the cattell, and of all costlye Jewels, so that from the hyest vnto the lowest, they were all made ryche of the spoiles of them. And Joachim the C
highe priest at Jerusalē, came to Bethulia with al ŷ Elders, ŷ thei might see Judith.

Now when she came out vnto them, they began all to praise her with one voice, sayinge: Thou worshyp of the city of Jerusalem, thou ioye of Israell, thou honour of our people, thou hast done manly, and thy herte is cōforted, because thou haste loued clenlynesse and chastity, and hast knowen no man but thine owne husbande: Therefore hath the hande of the Lorde cōforted the: & blessed shalte thou be for euer. And all the people sayd: So be it, so be it.

In thirty dayes could ŷ people of Israel scarce gather vp the spoiles of ŷ Assiriās.

But all that belonged vnto Holofernes
and had ben his specially (whether it wer
of gold, siluer, precious stones, clothing,
and al ornamentes) they gaue it vnto Iu-
dith. And al the people, reioyced both wo-
men, maydens, and yong people, with pi-
pes and harpes.

The .xvi. Chapter.

The songe of Iudith for the victorye. After the
victory obtained, the people cometh to Ierusalem to
worshyp and prayse God.

A Then songe Iudith thys
song vnto the Lorde: Be-
ginne vnto the Lord vpō
the tabrettes, syng vnto
the Lord vpon the cimba-
les, O singe vnto hym a
new songe of thankesge-
uyng, be ioyefull and call vpon his name.
It is the Lorde that destroyeth warres,
euen the Lord is his name. Whiche hath
pytched his tentes in the myddest of hys
people, that he might deliuer vs from the
hand of all oure enemies. Assur came oute
of the mountaynes of the Northe in the
multitude of his strength. His people stop-
ped the water brokes, and their horses co-
uered the valeyes. He purposed to haue
brent vp my lande, & to slay my yong men
with the swerde.
He would haue caried awaye my chil-
B dren and virgins into captiuity, but the al-
mighty Lord hyndred him, and deliuered
him into the handes of a woman, whiche
brought him to confusiō. For theyr migh-
tye was not destroyed of the yonge men.
It was not the sōnes of Tytan that slue
him, nether haue the great giauntes sette
themselues agaynst hym: but Iudith the
daughter of Merary with her faire beau-
ty hath discomfited him, and brought him
to nought. For she layed awaye her wy-
dowes garment and put on the apparel of
gladnesse to the reioycing of the children
of Israel. She anointed her face, & bound
vp her heere in an houe to begyle hym.
Her slippers rauished his eyes, her beauty
captiuated his mynde, wͭ ꝧ sweard smote
she of his necke. The Persians wer asto-
nied at her stedfastenes, and the Medes at
C her boldnesse. Then howled the armies of
the Assirians, when my simple appeared
drye of thirste. The sōnes of daughters
haue pearsed them thorow, and slayne thē
as fugitiue children: They perished in the
battaille, for ꝧ very feare of the Lorde my
God. Let vs singe a songe of thanckesge-
uyng vnto the Lord, a new song of praise
will we synge vnto our God: Lord, Lord,
thou arte a great God, mightie in power,
whom no man may ouercom. Al thy crea-
tures should serue the: for thou spakest but
the worde, & they were made, thou sentest
thy spirite, and they were created, and no
man can withstande thy voyce. The mou-
taines shall moue from the foundations
with the waters, ꝧ stony rockes shal melt
before the like waxe. But they that feare
the, shalbe great with the in all thinges.
Woe vnto the people that ryse vp against
my generation, for the almightye Lorde
will auenge him selfe of them, and in the
day of Iudgement wil he vyset them. For
he shall geue fire and wormes into theyr
fleshe, that they maye burne, and fele it
for euermore.
After this it happened, that after the D
victorye, all the people came to Ierusalē,
to geue praise and thanckes vnto ꝧ Lord.
And when they were purifyed, they offred
all their burnt sacrifices, and their promi-
sed offeringes. And Iudith offered all Ho-
lofernes weapōs, and al the Jewels, that
the people had geuen her, and the canapy
that she toke from his bed, and hanged
them vp vnto the Lord. The people was
ioyfull, as the vse is: And this ioye by rea-
son of the victorye, with Iudith, endured
thre monethes.
So after these dayes, euery man went
home again, and Iudith was in great re-
putation at Bethulia, and ryghte honou-
rablye taken in all the lande of Israell.
Unto her vertue also was chastity ioyned
so that after her husband Manasses died,
she neuer knew man all the dayes of her
life. Upon the hye solemne dayes she went
out with great worshyppe. She dwelte in
her husbandes house an hundred and fyue
yeare, and left her handmayden fre, and
dyed, and was buried beside her husbande
in Bethulia. And all the people mourned
for her. vii. dayes. So long as she lyued,
there was none that troubled Israel, and
many yeres also after her death.
The day wherin this victorye was got-
ten, was solemply holden and rekened of
the Jewes in the numbre of ꝧ holy dayes,
and it is yet greatly holden of the Jewes
euer sence vnto this daye.

The ende of the Booke of Iudith.

The reast of the Chapters of the Boke of Esther which are nether founde in the Hebrue, nor in the Chalde.

The.xi. Chapter, after the latin.

The dreame of Mardocheus.

A Mardocheus the sonne of
Jair, the sōne of Semei,
the sonne of Cisei of the
tribe of Beniamin, a Jew
whiche had his dwellyng
in the citie of Susis, a mā
of great reputation & ex-
cellent among them that were in the kyn-
4.Re.14 b ges court (Neuerthelesse, he was one of
the prisoners, whom Nabuchonozor the
kyng of Babilon, had caryed awaye from
Jerusalem vnto Babilon with Jechoni-
1.Pet.a. as the king of Juda.) In the seconde yere
of the raigne of great Artharerses in the
first daye of the moneth Nisan, hadde this
Mardocheus suche a dreame. He thought
he hearde a great tempest, horrible thon-
der clappes, earthequakes, and great vp-
roure in the land, & that he sawe two great
dragōs, ready to fight one agaist another.
Their crye was great. At the which roa-
B ring and crye all the Heathen were vp, to
fyght against the righteous people. And
the same day was ful of darkenesse, & very
vncleare, full of trouble and anguish: yea,
a great fearefulnesse was there in all the
land. The righteous wer amased, for they
feared the plage and euill that was deui-
sed ouer them, and were at a point with
themselues to dye. So they cryed vnto
God: and while they were yet crying: The
litle wel grew into a great riuer and into
many waters. And with that it was daye,
the sūne rose vp againe. And ẏ lowly wer
exalted, & deuoured ẏ glorious & proud.

Now when Mardocheus had sene this
dreame, he awoke, and mused stedfastly in
his heart, what God would do, and so he
desired to know all ẏ matter, & his mynde
was therevpon vntil the night.

The.xii. Chapter.

Mardocheus vttreth the treason deuised agaynst the kyng: and is therfore rewarded of him.

At ẏ same time rested Mar- A
docheus with Bagatha and
Tares, in the kinges court,
the kynges chamberlaines
& porters of the palace. But
whan he heard their deuice,
and had diligently considred their imagi-
natiōs, he perceiued that they went about
to lay their cruell handes vpon the kyng
Artharerses: and so he certifyed the kyng
therof. Then caused the king to examine
the two gelded with tormentes. And whē
they hadde graunted it, they were put to
death. This the king caused to be put in ẏ
Cronicles for an euerlasting remēbraūce,
and Mardocheus wrote vp ẏ same mat-
ter. So the king commaunded ẏ Mardo-
cheus shuld remaine in ẏ court, & for this
faithfulnes of his, he gaue him a reward.
But Aman ẏ sōn of Amadathu ẏ Agagite,
which was holden in great honour & re-
putatiō in the kinges court vndertoke to
hurt Mardocheus & his people, because of
the.ii. chamberlaines ẏ were put to death.

The.xiii. Chapter.

The coppye of the letters of Artharerses against the Jewes which pertayneth to the.iii. Chapter. The prayer of Mardocheus.

The great kyng Artharerses
which raigneth frō India vn- A
to Ethiopia, ouer an C. and.
xxvii. lādes sendeth his frendly
salutatiō vnto al the princes,
& debites of the countres, which be subiect
vnto his dominiō. Whē I was made lord
ouer many people, & had subdued ẏ whole
earth vnto my dominiō, my mīde was not
with crueltye & wrong to exhalte my selfe
by ẏ reason of my power: but purposed w
equitie alway and gentlenesse, to gouerne
those ẏ be vnder my iurisdiction, & wholy
to set them in a peaceable life, & therby to
bring my kingdom vnto tranquillity, that
men might safely go thorow on euery side,
and to renue peace againe, which all men
desire. Now when I asked my coūcellers B
how these thinges might be brought to a
good end, there was one by vs, excellēt in
wisdome whose good will, trueth, & fayth-
fulnesse hath ofte ben shewed and proued,
(which

(which was also the principal & nexte vn-
to the king) Aman by name: which hath certi-
fied vs, how that in all landes there was
scatred abroad a rebellious folke, ÿ made
statutes and lawes against all other peo-
ple: & haue alway dispised the proclaymed
commaundementes of kynges: and howe
that for this cause it were not to be suffe-
red, that such rule should continue by you,
and not to be put downe.
C Seing now we perceaue the same, ÿ this
people alone at contrary vnto euery mã,
vsinge straunge & other maner of lawes,
and withstand our statutes and doinges,
and go about to stablish shrowde matters
that our kyngdome should neuer come to
good estate, and stedfastenesse. Therefore
haue we commaunded, ÿ all they that are
appointed in wryting, & shewed vnto you
by Aman, (which is ordeined and set ouer
al our landes,) and the most principal next
vnto the kyng, and in maner as a father,
shal with their wyues and children be de-
stroyed and rooted out with the swerde of
their enemyes and aduersaries, and that
there shalbe no mercye shewed, & noman
spared. And this shalbe done the .xiiii. daye
of ÿ moneth (called Adar) of this yere, that
they which of olde (& now also) haue euer
bene rebellious, may in one day with vio-
lence be thrust down into the hel, to the in-
tente that after this maner, oure empire
may haue peace and tranquility.
But Mardocheus thought vpon all the
D workes & noble actes of the Lord, & made
his praier vnto him, saying: O Lord, lord,
thou valeaunte and Almighty king (for al
thinges are in thy power) and yf thou wilt
helpe and deliuer Israel, there is no man
that can withstand or let the: for thou hast
made heauen and earth, and what won-
derous thing so euer is vnder the heauen:
thou art Lord of all thinges, and there is
no mã that can resist thy maiesty (O lord.)
Thou knowest all thinges, thou wotest
lord, that it was nether of malice, nor pre-
sumption, nor for any desire of glory, that
I woulde not bowe downe my selfe, nor
worship yonder proude presumpteous A-
man (for I would haue bene content, and
that with good wil, if it mighte haue done
Israell any good, to haue kyssed euen his
fote stepps) but ÿ I did it, bicause I would
not set the honour of a man in the stede of
the glorie of God: & bicause I would wor-
ship none but only the my Lord. And this
E haue I done in no pride nor presumption.
And therfore O lord thou God and king,
haue mercy vpon thy people, for they ima-
gin how thei may bring vs to nought: yea
their mynde & desire is to destroye, and so
ouerthrowe thy people, that hath euer bene
thine inheritaunce of olde. O despise not
the portiõ, which thou hast deliuered and
brought out of Egipt for thine own selfe.
Heare my prayer, and be mercyfull vnto
thy people, whom thou hast chosen for an
heritage vnto thy selfe. Turne oure com-
plaint & sorow into ioy, that we may liue,
O Lorde, and prayse thy name. O Lorde
suffre not the mouthes of them that prayse
the to be destroyed.
All the people of Israel in like maner,
cryed as earnestly as they could vnto the
Lord: for their death and destruction stode
before their eyes.

The .xiiii. Chapter.

The prayer of Esther for the deliueraunce of her and her people.

QUene Esther also beyng in ÿ
battaile of death, resorted vn- A
to ÿ Lord, laid away her glo-
rious apparel, and put on the
garmentes that serued for
sighing & mourning. In ÿ stede of precious
ointmẽt, she scattered ashes & dong vpon
her head: and as for her body, she humbled
it with fasting, & brought it very lowe. All
the places wher she was wont to haue ioy
afore, those filled she with ÿ heere that she
pluct of her selfe. She prayed also vnto
the Lord God of Israell with these wor-
des. O my Lord, thou only arte our king,
helpe me desolate woman, which haue no
helper but thee, for my misery & destructiõ
is harde at my hande. Fro my youth vp I
haue heard out of the kinred of my father,
that thou tokest Israell from among all
people (and so haue our fathers of their
forelders) that they should be thy pepetual
enheritaũce, & loke what thou diddest pro-
myse them, thou haste made it good vnto
them. Now Lorde, we haue sinned before
the, therfore hast thou geuẽ vs into ÿ hã-
des of our enemyes, bicause we worship-
ped their gods, lord ÿ art righteous. Ne-
uerthelesse, it satisfied thẽ not, that we are B
in bitter, & heuy captiuity and oppressed a-
mong thẽ, but thou hast laide their hãdes
vpon the hãdes of their Gods: so that thei
begin to take away, the thyng (that thou
with thy mouth hast ordeined & appoited)
and to destroy thine inheritaunce, to shut
and stop the mouthes of them ÿ praise the
to quenche the glorie and worship of thy
house, and thine aulter, & to open ÿ mou-
thes

thes of the Heathen, that they may prayse
the power and vertue of the goddes, and
to magnifye the fleshly kyng for euer.
C O Lorde, geue not thy scepter vnto the
that be nothyng, lest they laughe vs to
scorne in our misery & fall: but turne their
deuise vpon them selues, and punish him,
that hath begon the same ouer vs, and set
hym to an example. Thincke vpon vs, O
Lorde, and shew thy selfe vnto vs in the
tyme of oure distresse, and of our trouble.
Strength me O thou kyng of Gods, thou
Lord of al power geue me an eloquent & a
pleasaunt speach in my mouth before the
Lion. Turne his hert in the hate of oure
enemyes, to destroy him, & all such as con-
sent vnto him. But deliuer vs with thine
hand, and helpe me thy handmayde, which
haue no defence nor helper but only ye lord
thou knowest all thinges, thou wotest yt I
loue not the glorie & worship of ye vnrigh-
teous, & that I hate and abhorre ye bed of
the vncircumcised, and of al Heathen.
Thou knowest my necessity, that I hate
the token of my preeminence and worship,
D which I beare vpon my head, what tyme
as I must shew my selfe, & be sene, & that
I abhorre it as an vncleane cloth, & that
I weare it not when I am quiete & alone
by my self. Thou knowest also, that I thy
handemayden haue not eaten at Amans
table, & that I haue had no pleasure nor
delite in the kinges feast, that I haue not
drunke the wine of the drinke offeringes,
and yt I thy hādmayden haue no ioy synce
the day that I was brought hether, vntill
this day, but only in the Lord. O thou god
of Abrahā, O thou mighty God aboue al,
heare the voice of them, that haue none o-
ther hope, & deliuer vs out of the hand of
the wycked, & deliuer me out of my feare.

The. xv. Chapter.

Mardocheus moueth Esther to go in to ye kynge
and make intercession for her people: and she per-
fourmeth his requeste.

A MArdocheus also bad Esther go in
vnto the kyng, and praye for her
people, & for her coūtrey. Remē-
ber (sayeth he) the dayes of thy
low estate, how thou was norished vnder
my hand: For Aman which is nexte vnto
the kyng, hath geuen sentence of death a-
gainst vs. Cal thou therfore vpon ye Lord,
and speake for vs vnto the kyng, and deli-
uer vs from death. And vpō the third day
it happened, that Esther layde awaye the
mourning garmentes, & put on her glori-
ous apparell, & dect her self goodly (after
that she had called vpon God, which is the
beholder and sauiour of al thinges) toke
two handmaydens with her: vpon the one
she leaned her selfe, as one that was ten-
der: the other folowed her, and bare the
trayne of her vesture. The shyne of her
beauty made her face rose coloured. The
similitude of her face was chearful and a-
miable, but her herte was sorowfull for
great feare. She went in thorowe all the
dores, & stode before ye kyng. The kyng sat
vpon the throne of his kyngdome, & was
clothed in his goodlye araye, all of gold, &
set with precious stones, & he was verye
terrible: He lifte vp his face, that shone in
the clearnesse, & loked grymly vpon her.
Then fell the Quene downe, was pale &
faint, and leaned her selfe vpon the heade
of the mayde, that went with her.
Neuerthelesse, God turned the kynges B
mynde that he was gentil, that he leaped
out of his seate for feare, & gat her in hys
armes, and held her vp till she came to her
selfe againe. He gaue her louyng wordes
also, and saide vnto her: Esther what is ye
matter? I am thy brother, be of good
cheare, thou shalt not dye: for our cōmaun-
dement toucheth the comons & not thee.
Come nye. And with that he helde vp hys
golden rodde, & laid it vpon her necke, &
embrased her frendely, & sayd: talke with
me. Then said she: * I saw thee (O lord) as Gen. 33. b
an Angel of God, & my hert was troubled
for feare of thy maiestye & clearnesse. For
excellent & wonderfull arte thou (O lord)
and thy face is full of amitye. But as she
was thus speakyng vnto hym, she fell
downe again for faintnesse: for the which
cause the kyng was afrayed, and all hys
seruauntes comforted her.

The. xvi. Chapter.

The copye of the letters of Arthaxerses, wherby
he reuoketh those which he fyrst sente forth.

THe great kyng Arthaxerses,
which raigneth from India A
vnto Ethiopia, ouer an hun-
dred & seuen & twenty landes,
sendeth vnto ye Princes and
rulers of the same lādes, such as loue him
his frendly salutation. Ther be many that
for the sondry frendshippes and benefites
diuersly done vnto them for their worship
be euer the more proude and hye mynded,
and vndertake not onelye to hurte oure
subiectes (for plenteous benefites maye
they not suffre, & beginne to imagine som
thing against those that do thē good, and
take

take not only al unthanckefulnesse away from men) but in pryde and presumption (as they that be unmyndeful & unthanckfull for the good dedes) they goe aboute to escape the iudgement of God, that seeth al thinges, which (iudgement) hateth and punisheth al wickednesse: It happeneth oft also, that they which be set in office by the hier power, and unto whom the businesse and causes of the subiectes are committed to be handled, waxe proud, and defile thẽselves with shedding of innocente bloude, which bringeth them to intolleeable hurt. Which also with false and deceitfull wordes, and with lying tales, disceaue and betray the innocente goodnesse of Princes.

B Now is it profitable and good, that we take hede, make search therafter, and consider, not onely what hath happened unto us of olde: but the shamfull, unhonest, and noysome thinges, that the debities haue now taken in hande before our eyes, and therby to beware in time to com, that we may make the kingdome quyet and peaceable for al men: and that we might somtime draw it to a chaunge: and as for the thing that now is presẽte before our eyes, to withstand it, and to put it downe, after the most frendly maner.

What time now as Aman, the sonne of Amadathu the Macedonian (a straunger verelye of the Persians bloud, and farre from our goodnesse) was come in among us as an aleant, & had obtained ẏ frendeship that we beare towarde all people, so that he was called our father, and had in hyghe honoure of euery man, as the nexte and principal unto the king, he coulde not forbeare himselfe, but his pride hath undertaken, not onely to robbe us of ẏ kingdome, but of our life.

C With manyfolde disceate also hath he desired to destroye Mardocheus our helper and preseruer, whiche hath done us good in all thinges: and innocente Esther the lyke partaker of our kyngdome, with all her people. For his mynde was (when he had taken them out of the waye, & robbed us of them) by this meanes to translate the kyngdome of the Persians unto them of Macedonia, but we fynde, that ẏ Iewes (which wer accused of the wicked, that they might be destroyed) are no euill doers, but use resonable and ryght lawes, and that they be the children of the moste high liuing God, by whom the kingdome of us and our progenitoures haue bene wel ordred hitherto. Wherefore, as for the letters, and commaundementes that wer put forth by Aman the sõne of Amadathu, ye shall do well, yf ye holde them of none effect: for he that set them up, and inuented them, hangeth at Susis before the porte with all his kinred: and God, (which hath all thynges in his power) hath rewarded him after his deserning.

And upon this ye shal publish and set up D
the copye of this letter in all places, that the Iewes maye frely and without hyndraunce holde them selues after their own statutes, and that they maye be helped, and that uppon the thyrtenth daye of the twelue moneth Adar, they maye be auenged of them, which in the time of their anguysh and trouble, would haue oppressed them. For the God that gouerneth al thinges, hath turned to ioye the day, wherein the chosen people should haue perished.

Moreouer, among the highe solempne dayes that ye haue, ye shal holde this daye also with all gladnesse: that nowe and in time to come, this daye may be a remembraunce to good for al such as loue ẏ prosperytie of the Persians: but a remẽbraunce of destruction to those that be sedicious unto us.

All cities and landes that do not this, shal horribly perish, and be destroyed with the swearde and fyre, and shall not onelye be nomore inhabited of men, but be abhorred also of the wylde beastes and foules.

The ende of the reast of the Booke of Esther.

The Boke of Wysedome.

The first Chapter.

Howe we oughte to searche and inquire after God, and who be those that fynde him. Of the holy ghost. We ought to flye from backbityng and murmuryng. &c.

1 OSet your affection vpon
righteousnesse, ye that be
Iudges of y earth. Haue
a good opinion of the lord,
and seke him in the single-
nesse of heart. For he will
be founde of the that tepte
him not, and appeareth vnto suche as put
their trust in him. As for froward though-
tes, they seperat from God: but vertue (yf
it be allowed) refourmeth the vnwyse.
And why? wisedom shall not enter into a
froward soule, nor dwell in the body y is
subdued vnto sinne. For y holy Ghost ab-
horreth fained nurtoure, & withdraweth
himselfe fro the thoughtes that are with-
out vnderstading, and wher wyckednesse
hath the vpperhande, he flieth from thece,
for the spirit of wisedom is louyng, gentle
and gracious, and wil haue no pleasure in
him that speaketh euill with his lippes.
For God is a witnesse of his raines, a true
searcher out of his herte, and an hearer of
his tonge. For the spirit of the Lorde fil-
leth the round compasse of the world: and
the same that vpholdeth all thinges, hath
knowledge also of the voice.
B Therfore, he that speaketh vnrighteous
thinges, can not be hid: neither may he es-
cape the iudgement of reprofe. And why?
inquisition shalbe made for thoughtes of
the vngodlye, and the reporte of his wor-
des shal come vnto God, so that his wic-
kednesse shalbe punished. For the eare of
gelousy heareth all thinges, and the noise
of the grudginges shal not be hyd. Ther-
fore, beware of murmuryng which is no-
thing worth: and refraine your tong from
slaunder. For there is no worde so darcke
and secrete, that it shal go for nought, and
the mouth that speaketh lyes, slayeth the
soule.
O seke not your owne death in the er- C
roure of your lyfe: destroy not your selues
thorow the worckes of your own handes.
For God hath not made death, neyther
hath he pleasure in the destruction of the
liuing. For he created al thinges, that thei
might haue their being: yea, all the people
of the earth, hath he made that thei should
haue health, y there shoulde be no destru-
ction in them, and that the kyngdome of
hel should not be vpo earth (for righteous-
nesse is euerlasting and immortal, but vn-
righteousnesse bringeth death.) Neuer-
thelesse, the vngodly cal her vnto the both
with words and worckes: and while they
thincke to haue a frende of her, they come
to nought: for the vngodly that are confe-
derate with her, and take her parte, are
worthy of death.

The .ii. Chapter.

The imaginations and desires of the wycked, and their counsaile against the faithfull.

FOr the vngodly, talke & ima- A
ginne thus among thēselues,
but not ryghte. The tyme of
our life is but short & tedious:
& when a man is once gone, he
hath nomore ioye nor pleasure, nether
know we any man y turneth again from
death: for we are borne of nought, and we
shalbe hereafter as thoughe we had neuer
bene. For our breath is as a smoke in our
nostrels, and the wordes as a sparke to
moue our hert. As for our body, it shalbe
very asshes that are quenched, & our soule
shal vanish as the soft ayre. Oure life shal
passe awey as the trace of a cloude, & com
to naught as the mist that is driue awaye
with y beames of the Sunne, & put down
with y heat therof. Oure name also shalbe
forgotten by litle and litle, & no man shall
haue oure workes in remembraunce.
For our time is a very shadow that pas- B
seth awaye: and after our ende ther is no
returnyng, for it is faste sealed: so that no
man commeth again. Come on therfore,
let vs enioy the pleasures that ther are, &
let vs sone vse y creature like as in youth.
Let vs fil our selues w good wyne & oint-
met, & let ther no flour of y time go by vs.
Let vs crowne oure selues w roses afore
thei be withered. Let ther be no faire me-
dow,

dow, but our lust go thorow it. Let euery one of you be partaker of our volupteousnesse. Let vs leue som toke of our pleasure in euery place, for that is our portion, els get we nothing. Let vs oppresse the poore righteous: Let vs not spare the widdowe nor old man: let vs not regarde the heads that are gray for age. Let the law of vnrighteousnesse be our auctoritie, for ÿ thig that is feble is nothing worth. Therfore let vs defraude the righteous: & why the is not for our profit: yea, he is cleane contrary to our doinges. He checketh vs for offending against the law, and slaundereth vs as transgressours of al nurtoure. He maketh his bost to haue the knowlege of god: yea, he calleth him self gods sonne. He is the bewrayer of our thoughtes: It greueth vs also to loke vpon him, for hys life is not like other men, his wayes are of another fashiō. He counteth vs but vaine persons, he withdraweth him selfe frō our wayes as from filthines, he commendeth greatly the latter ende of the iust, and maketh his bost that God is his father. Let vs se then if his wordes be true, let vs proue what shal come vpon him: so shal we knew what end he shal haue. For yf he be the true sōne of God, he will receaue him, and deliuer him frō the handes of his enemyes. Let vs examine him with dispiteful rebuke & tormenting, that we may know hys dignitie and proue his patience. Let vs condemne him with the most shameful death: for like as he hath spoken, so shal he be rewarded.

Suche thinges do the vngodlye ymagin. and go astray, for their owne wickednesse hath blinded them. As for the misteries of god they vnderstande thē not: they
D nether hope for the reward of righteousnesse, nor regard ÿ worship that holy soules shal haue. For God created man to be
Gen.3.b. vndestroyed, yea, after the * ymage of hys owne likenesse made he him. Neverthelesse, thorow enuy of the deuil, came death into the worlde: and they that holde of his side, do as he doth.

The .iii. Chapter.

The conseruation and assuraunce of the righteous. The rewarde of the faithful.

A But the soules of ÿ righteous are in ÿ hand of God, and the paine of death shal not touche them. In the sighte of the vnwyse they appeared to dye, and their end is taken for very destruction. The way of the righteous is iudged to be vtter destruction, but they are in rest. And though they suffre paine before men, yet is their hope ful of immortalitie. They are punished but in few things, neuerthelesse in many thinges shall they be wel rewarded. For God proueth thē, and findeth them mete for him selfe: yea, as the gold in the fornace, doth he trye them: and receaueth them as a burntoffering, and when the time commeth, they shalbe loked vpon.

The righteous shal shine as the sparkes that runne thorow the redde bushe. They B
shall Judge the nations, and haue dominion ouer the people, and their Lorde shal reigne for euer. They that put their trust in him, shal vnderstand the trueth, & suche as be faithful, will agre vnto him in loue: for his chosen shal haue giftes and peace. But the vngodlye shalbe punished according to their imaginations, for they haue dispised ÿ righteous: & forsaken the Lord.

Who so dispiseth wisedome & nurtour, he is vnhappy: and as for the hope of such
it is but vaine: their laboures vnfruteful, C
and their workes vnprofitable. Their wiues are vndiscrete, and their children most vngodly. Their creature is cursed. Blessed is rather the barren and vndefiled, which hath not knowen the sinfull bed: she shall haue fruite in the reward of the holy soules. And blessed is the gelded, which with his hādes hath wrought no vnrighteousnesse, nor imagined wicked thinges agaist God. For vnto him shalbe geuen the special gifte of faith, and the most acceptable portion in the temple of god. For glorious is the fruite of good laboure, and the rote of wisedome shal neuer fade away.

As for the children of aduouterers, they D
shal come to an end, and the seed of an vnrighteous bed shalbe rooted out. And though they liue long, yet shal they be nothing regarded, and their laste age shalbe withoute honoure. Yf they dye hastelye, they haue no hope, nether shall they be spoken to in the daye of knowledge. For horrible is the death, and ende of the vnrighteous.

The .iiii. Chapter.

Of the chaste generation of the faithfull, and of theyr felicity. Of the death of the righteous, and of the condemnation of the vnfaithfull.

O How

1 O How faire is a chaste generation with vertue? The memoriall therof is immortal, for it is knowē with God and with men. When it is presente, men take example therat, and yf it go awaye, yet they desire it. It is alway crowned and holden in honour, and winneth the rewarde of the undefyled battaile. But the multitude of ungodlye children is unprofitable: and the thynges that are planted with whoredome, shall take no depe rote, nor lay any fast foundation. Thoughe they be grene in the braūches for a time, yet they shalbe shaken wt the wynde: for they stand not faste, & thorowe the vehementie of the wynde they shalbe roted out. For the unperfect braūches shalbe broken, their frute shalbe unprofitable and sowre to eate: yea, mete for nothing. And why? al the childrē that are borne of the wicked, must beare recorde of the wickednesse against their fathers and mothers, when they be asked. But though the righteous be ouertakē with death, yet shal he be in rest.

B Age is an honourable thing: neverthelesse it standeth not onely in the length of time, nor in the multitude of yeares: but a mans wisdom is the graye heere, and an undefiled life is the olde age. He pleased God, & was beloued of him: so that where as he lived among synners, he translated him. (Gen.v.c.) Yea, sodainly was he takē awey, to the entent that wickednesse shoulde not alter his understanding, and that hipocrisie shouldnot begile his soule. For ye crafty bewitchyng of lyes make good thinges darcke, the unstedfastnesse also & wickednesse of voluptuous desire turne aside the understanding of the simple. Thoughe he was sone dead, yet fulfilled he much time. For his soule pleased God: therfore hasted he to take him awaye from among ye wicked. This the people se, and understāde it not: they laye not up such thinges in their hertes, how that the louing fauoure and mercy of God is upō his saintes, and that he hath respecte unto his chosen.

C Thus the righteous that is dead, condemneth the ungodly which are living: & the youth that is soone brought to an end, the long life of the unrighteous. For they se the ende of ye wise, but they understande not what God hath deuised for him, and wherfore the Lord hath taken him away. And why? they se him, & despise him therefore shall God also laughe them to scorne: So that they themselues shal dye herafter (but withoute honoure) yea, in shame among the dead for euermore. For without any voyce shall he burst those that be pufte up, and remoue them from the foundations, so that they shalbe laide wast unto the hyghest. They shal mourne, & their memoriall shall perish. So they beyng afrayed, shal remember their sinnes: & their owne wyckednesse shall bewraye them.

The. v. Chapter.

The constantnesse of the righteous before their persecuters. The hope of the unfaythfull is vndurable and vayne. The blessednesse of the Sainctes and godlye.

Then shal the righteous stād in great steadfastenesse against suche as haue dealte extremelye with them, and takē away their laboures. When they se it, they shalbe vexed with horrible feare, and shall wonder at the hastinesse of the sodayne health: gronyng for very distresse of mynde, and shall saye within themselues, hauyng inwarde sorow, and mourning for very anguish of minde. These are they, whom we sometime had in dirision, & iested upō. We fooles thought their life very madnesse, & their ende to be without honoure. But lo, how they are counted among the children of God, and their portion is among the sainctes. Therfore we haue erred from ye waye of truth, the light of righteousnesse hath not shined unto us, and the Sunne of understanding rose not up upon us. We haue werped our selues in the way of wyckednesse and destruction. Tedious wayes haue we gone: but as for the waye of the Lord, we haue not knowen it.

What good hath oure pryde done unto us? Or what profite hath the pompe of richesse brought us? All those thinges are passed away like a shadowe, and as a messanger runnyng before: as a ship that passeth ouer the waues of the water, whiche when it is gone by, the trace therof cānot be founde, nether the path of it in the floudes. Or as a birde that flyeth thorow in ye ayre, and no man can se any token wer she is flowen, but onely heareth the noyse of her winges, beatyng the light wynd, partting the aire, thorowe the vehementie of her goyng, and flieth on shaking her wingges, where as afterward no token of her B

way can be founde. Or like as when an arowe is shotte at a marke, it parteth the ayer, which immediatly cõmeth together again, so that a man can not know where it went thorow. Euen so we in like maner as sone as we were borne, began immediatly to draw to oure ende, and haue shewed no token of vertue, but ar consumed in our own wickednesse.

Suche wordes shall they that haue
C sinned speake in the hell: for the hope of the vngodlye is lyke a drye thistle floure (or duste) that is blowen awaye with the wynde: lyke a thynne scũme that is scatered abroade with the storme, lyke as the smoke whiche is dispersed here and there with the wynde, and as the remembraũce of a stranger, that tarieth for a daye, and then departeth. But the ryghteous shall liue for euermore: their rewarde also is with the Lorde: and their remembraunce with the Highest. Therfore, shall they receaue a glorious kyngdome, and a beautifull crowne of þ Lordes hande: for with hys righte hande shall he couer them: and with his owne holy arme shall he defend them. His gelousye also shall, take awaye the harnesse, and he shall weapon the creature to be auenged of the enemies. He shall put on righteousnesse for a brestplate, and take sure Judgement in steade of an helmet. The inuincible shield of equitie shall he take, his cruell wrath shall he sharpen for a speare, and þ whole compasse of the worlde, shall fyght wyth him against the vnwyse.

D Then shall the thonderboltes go oute of the lyghtnynges, and come oute of the rayne bow of the cloudes to the place appointed: out of the harde stonye indignation, there shall fall thycke hayles, and the water of the sea shalbe wroth against thẽ, and the floudes shall runne roughlye together. Yea, a mightye wynde shall stande vp against them, and a storme shall scatre them abroade. Thus the vnrighteous dealynge of them, shall bring all the land to a wyldernesse, and wyckednesse shall ouerthrowe the dwellynges of þ myghtie.

The.vi.Chapter.

The calling of kinges, Princes, & iudges: whiche are also exhorted to searche wisedome.

A Wysedome is better thã strẽgth and a man of vndestanding is more worth than one that is strong. Heare therfore (O ye kynges) and vnderstande: O learne ye that be Judges of the endes of þ earth. Geue eare ye that rule þ multitudes, and delite in muche people. For the power is geuen you of the Lord, and the strength from the Hyghest: which shall trye your workes, and searche oute your imaginations. Howe that ye beyng officers of his kingedome, haue not executed true Judgement, haue not kepte the lawe of ryghteousnesse, nor walked after the will of God. Horrible, and that ryght sone shal he appeare vnto you: for an hard B
judgement shal they haue that beare rule. Mercy is graunted vnto the symple, but they that be in auctoritie shalbe sore punished. For God which is Lorde ouer all, shall excepte no mans person, neyther shal he stande in awe of any mans greatnesse. For he hath made the small and great, & careth for all a lyke. But the myghtye shal haue the sorer punishement.

Unto you therfore (O ye kinges) do I speake, that ye maye learne wysedome, and not goe amysse. For they that kepe hys righteousnesse, shalbe ryghteouslye Judged, & they that are learned in rightous thynges, shall fynde to make answer. Wherefore, sette your luste vpon my wordes, and loue them, so shal ye come by nurtoure.

Wisedome is a noble thing, and neuer fadeth awaye: yea, she is easily sene of thẽ C
that loue her, and founde of suche as seke her, she preuenteth them that desire her, that she may first shew her selfe vnto thẽ. Whoso awaketh vnto her by times, shall haue no great trauaill for he shall fynde her sitting ready at hys dores. To thincke vpon her, is perfect vnderstanding: & who so watcheth for her, shalbe safe: and that sone. For she goeth about, seking suche as are mete for her, sheweth her selfe cherfully vnto them in their goings, and meteth them with all diligence. For the vnfayned desire of reformation is her beginning: to care for nurtoure is loue, and loue is the keping of her lawes. Now the kepyng of the lawes is perfection, and an vncorrupt life: and an vncorrupt life maketh a man familiar with God. And so the desire of wisedome leadeth to the kingdome euerlasting. Yf your delite be then in royall D
seates, and scepters (O ye kynges of the people) sette your luste vpon wysedome, that ye maye raygne for euermore. O loue the lighte of wisedome, all ye that be rulers of þ people. As for wisdome, what she is, and howe she came vp, I will tell you:

you:and wil not hyde the mysteries of god
from you: but will seke her oute from the
beginnyng of the natiuitie, and bryng the
knowledge of her into light, and will not
kepe backe ye trueth: Neither will I haue
to do with consuming enuye, for suche a
man shall not be partaker of wisedome.
But the multitude of the wise, is the wel-
fare of the worlde, and a wyse kyng is the
upholding of the people. O receaue nur-
toure then thorow my wordes, and it shal
do you good.

The.vii.Chapter.

Wysedome oughte to be preferred aboue all
thinges.

A I My selfe am also a mortall
mã, like as all other, and am
come of ye earthy generation
of him that was first made,
& in my mothers wõbe was
I fashioned to be flesh: In ye
time of ten monethes was I brought to-
gether in bloud thorow the seede of man,
and ye commodious appetite of slepe. Whẽ
I was borne I receaued lyke ayre as o-
ther men, & fel upon ye earth (which is my
nature) crying & weping at the first as all
other do. I was wrapped in swadling clo-
thes, & brought up with great cares. For
there is no king that had any other begin-
ning of birth. Al men thẽ haue on entraũ-
ce unto life, & one going out in like maner.
B Wherfore I desired, & understandyng
was geuẽ me: I called, and the spirite of
wisedom came unto me. I set more by her,
than by kyngdomes, and roial seates, and
counted richesse nothing in comparison of
her. As for precious stone, I compared it
not unto her: for al gold is but grauel un-
to her, & siluer shalbe counted but clay be-
fore her sight. I loued her aboue welfare
and beauty, & purposed to take her for my
light, for her light can not be quenched. Al
good thinges come to me with her, & in-
numerable richesse, thorow her hãdes. I
was glad in them all, for this wisdom wẽt
before me, and I knew not that she is the
mother of al good thinges. Now as I my
selfe learned unfainedly, so do I make o-
ther men partakers of her, and hyd her ri-
chesse from no man: for she is an infinite
treasure unto men, whiche who so use, be-
come partakers of the loue and frendship
of God, and are accepted unto him for the
giftes of wisedome.
C God hath graunted me to talke wisely, &
conueniently to handle the things that he
hath graciously lente me. For it is he, that
leadeth unto wisedome, and teacheth to
use wisedome aryght. In his hande are
both we and oure wordes yea, al oure wis-
dome, oure understanding, and knowlege
of all our worckes. For he hath geuen me
the true science of these thynges, so that
I know, how the worlde was made, and
the powers of the elementes, the begin-
ning, ending, and middeste of the times
how the times alter, how one goeth after
another, and howe they are fulfilled: the
course of the yere: the ordinaunces of the
starres: the nature and kyndes of beastes:
the furiousnesse of beastes: the power of ye
windes: the imaginations of men: the di-
uersities of yong plantes: the a uertues of
rotes, and all suche thinges as are secrete D
and not loked for, haue I learned. For the
worcke master of all thinges hath taught
me wisedome. In her is the spirite of un-
derstanding, which is holy, manyfold, one
onely, subtill, curteous, discrete, quicke,
undefiled, playne, swete, louing ye thing ye
is good, sharpe, which forbyddeth not to
do well, gentill, kynde, stedfaste, sure, fre,
hauing al uertues, circumspect in all thin-
ges: receauing all spirites of understan-
dyng, beyng cleane and sharpe. For wis-
dome is nimbler than al nymble thinges:
she goeth thorowe, and attayneth to all
things bicause of her cleanesse. For she
is the brethe of the power of God, and a
pure cleane expressing of the clearnesse of
almighty God.
Therfore can no undefiled thyng come
unto her, for she is the brightenesse of the
euerlasting lyght, the undefiled mirroure
of the maiestie of God, and the image of E
hys goodnesse. And for so muche as she is
one, she maye do all thinges, and beyng
stedfast her selfe, she renueth al: and amõg
the people conueyeth she her self into the
holy soules. She maketh Gods frendes
and Prophetes: for God loueth no man,
but him in whom wisedome dwelleth.
For she is more beautiful than the Sũne
and geueth more lyght than the starres,
and the daye is not to be compared unto
her: for upon the day commeth night. But
wickednesse cannot ouercome wisedome:
and folyshnesse may not be with her.

The.viii.Chapter.

The effectes of wisedome.

A Wysedome reacheth frō one end to another mightely, and louingly doth she order all thinges. I haue loued her, and laboured for her, euen from my youth vp: I did my diligence to marye my selfe with her, suche loue had I vnto her beautie. Who so hath the company of God, commendeth her nobilitie: yea, the Lorde of all thynges, him selfe loueth her. For she is the scolemaistresse of ŷ nurtour of God, & the choser out of his works. Yf a man would desire richesse in this life, what is richer thā wisdome, ŷ worketh all thīges? Thou wilt say vnderstādyng worketh. What is it amōg al thīgs, ŷ worketh more thā wisdome? Yf a man loue vertue, and righteousnesse, lette him laboure for
B wysdome, for she hath great vertues. And why? she teacheth sobernesse, prudence, righteousnesse, and strength: whiche are suche thinges as men can haue nothyng more profitable in their lyfe. Yf a man desire much knowledge, she can tel the thinges that are past, and discerne thinges for to com: she knoweth the subtilites of wordes, and can expounde darcke sentences. She can tell of tokens and wonderous thinges, or euer thy come to passe, and the endes of all times and ages. So I purposed after this maner: I wil take her vnto my companye, and cōmune louingly with her no doubt, she shal geue me good counsaile, and speake comfortably vnto me in my carefulnesse, & grefe. For her sake shall I be well and honestly taken among the commens and lordes of the counsaile.

Thoughe I be yōg, yet shal I haue sharpe vnderstanding, so that I shall be meruelous in the sight of great men, and the faces of Princes shal wonder at me: whē I holde my tong, they shal abyde my leisure: when I speake, they shal loke vpon me: & yf I talke much, they shal lay their hands vpon their mouth.

C Moreouer, by the meanes of her, I shall obtaine immortalitie, & leaue behynd me an euerlasting memoriall among thē that come after me. I shall set the people in order, & the natiōs shalbe subdued vnto me. Horrible tyrauntes shalbe afrayde when they do but heare of me, among the multitude I shal be counted good: & myghty in battaile. When I come home, I shal fynde rest with her: for her company hath no bitternesse, & her felowshyp hath no tediousnesse, but myrthe and ioye.

Now when I considred these thinges by my selfe, and pondred them in my hert, how that to be ioyned vnto wysedome is immortalitie, and great pleasure to haue D
her frendeshyp, how that in the workes of her handes are infinite richesse: how that, who so kepeth companye with her shalbe wise, and that he which talketh with her, shal come to honour: I went about seking to gather her vnto me: For I was a lad of a rype wyt, and had a good vnderstanding. But when I grew to more vnderstanding, I came to an vndefiled bodye. Neuerthelesse, when I perceaued that I could not kepe my selfe chaste, except god gaue it me, (& that was a point of wisdom also, to knowe whose gifte it was) I stepped vnto the Lord, & besought him, & with my whole hert I sayd after this maner.

The .ix. Chapter.

A prayer of Salomon to obtaine wisdome.

O God of my fathers, & lorde of mercies (thou that haste made A
all thinges with thy worde, & ordeined mā thorow thy wisdome, that he shoulde haue dominion ouer the creature whiche thou hast made: that he should order the world according to equitye and righteousnesse, & execute iudgement with a true herte) geue me wisedō, which is euer about thy seate, & put me not out from among thy childrē: for I thy seruaunte and sonne of thy hādmayden, am a feble person, of a short time and to yong to the vnderstādyng of iudgement, & the lawes. And though a man be neuer so perfect among ŷ children of men, yet if thy wisdom be not with him, he shal be nothing regarded. But thou hast chosē me to be a kyng vnto thy people, and the iudge of thy sonnes and daughters.

Thou hast commaūded me to build a tēple vpō thy holy mount, and an aultar in B
the city wher in thou dwellest: a lykenesse of thy holi tabernacle which thou hast prepared from the beginning, and thy wysedome with the, which knoweth thy workes, which also was with the, when thou madest ŷ world, & knew what was acceptable in thy syght, & right in thy cōmaundements. O sende her out of thy holy heauens & from the throne of thy maiestye, ŷ she maye be wt me, & labour with me: that I may knowe, what is acceptable in thy syght. For she knoweth, and vnderstādeth al thinges, & she shall leade me soberlye in my workes, and preserue me in her power.

so shall my workes be acceptable, & the
shall I gouerne thy people righteously, &
be worthie to sit in my fathers seate. For
what man is he, that may know the coū-
saile of God? Or, who can thynke what ẏ
wil of God is? For the thoughtes of mor-
tall men are measurable, & our forecastes
are but uncertaine. And why? a mortall
6 corruptible body is heuy unto the soule, &
the earthly mansion kepeth down ẏ under-
standing that museth upō many thinges.
Very hardly can we discerne the thynges
that are upō earth, and great labour haue
we, or we can finde the thinges which are
before our eyes: who wil then seke out the
grounde of the thynges that are done in
heauen? Oh lord, who can haue knowlege
of thy understādīng and meaning, except
thou geue him wisedom, and sende thy ho-
ly ghost from aboue? that the wayes of thē
which are upon earth, may be refourmed:
that men may learne the thinges that are
pleasaunte unto the, and be preserued tho-
row wisedome.

The. x. Chapter.

The deliueraunce of the righteous cōmeth tho-
rowe wisedome.

A Wysedome preserued the firste
mā whom God made a father
of the worlde, when he was
created alone, brought him
out of his offēce, toke him out
Gen. ii. a of the * moulde of the earth, and gaue him
Gen. iiii. b power to rule all things. * When ẏ righte-
ous went awaye in his wrath from this
wisedom, ẏ brotherhed perished thorow ẏ
Gen. vii. b wrath of murther. Again, when the * wa-
ter destroyed the whole worlde, wisedome
preserued the righteous thorowe a pore
tree, wherof she was gouernour her selfe.
Moreouer whē wickednesse had gotten ẏ
upper hand so that the nations were puft
up with pride she knew the righteous, pre-
serued him fautelesse unto god, and layde
up sure mercy for his childrē. She preser-
Gen. xix. f ued the righteous, * whē he fled from the
B ungodly that perished: what time as the
fire fel down upon the fiue cities: Like as
yet this day the unfruiteful waste, & smo-
kyng land geueth testimonie of their wic-
kednesses: yea, the unrype and untimelye
frutes that grow upon the trees.
And for a tokē, of a remembrāūce of the
unfaithful soule, there standeth a piller of
salte. For al such as regarded not wisedō,
gat not only this hurt, that they knew not
the thinges which wer good, but also left
behynd thē unto men, a memorial of their
folishenesse: so that in the thinges wherin
they sinned, they could not be hyd. But as
for suche as take hede unto wisedome, she
shal deliuer them from sorow.
* When the righteous fled bicause of his C
brothers wrath, wisdom led him the right Ge. 28. d.
waye, shewed him the kingdome of God,
gaue him knowledge of holy things made
him ryche in his laboures, and brought to
passe the things that he went about. In ẏ
disceatfulnesse of suche as defrauded him,
she stode by him, and made him rich. She
saued him from the enemies, and defended
him from the deceauers. She made him
strong in battaile, & gaue him ẏ victorye, ẏ
he might know, how ẏ wisedome is stron-
ger than al thinges. * When ẏ righteous Ge. 37. f
was solde, she forsoke him not but deliue- Acts 7. b
red him from sinners. She went downe
with him into the dongeon, and failed him Ge. 41. g.
not in the bādes, * til she had brought him
the scepter of the realme & power agaynst
those that oppressed him. As for them that
had accused him she declared thē to be liers
and brought him to perpetual worship.
* She deliuered the righteous people, &
fautles sede, from the nations ẏ oppressed D
thē. She entred into the soule of the ser- Exo. 1. b &
uaunt of God, & stode by him in wonders and. iiii.
and tokens against ẏ horrible king. She
gaue the righteous the reward of their la-
boures, & led thē forth a maruelous way:
on the daye time she was a shadow unto
thē, and a light of starres in the nyght sea-
son. * She brought them thorow the red Exo. xiiii. f
sea, and caryed thē thorow the great wa-
ter. She drowned their enemyes in ẏ sea,
and brought them out of the depe. So the
righteous toke the spoiles of the ungodly,
* and praised thy holy name, O Lord, and Exo. 15. a.
magnified thy victorious hande with one Psa. 18. a
accord, * For wisedom openeth the mouth Math. xi. c
of the dumme, maketh the tongs of babes
to speake.

The. xi. Chapter.

The miracles done for Israel. The vengeance of
sinners. The great power and mercy of God.

She ordred their workes in the A
hādes of the holy Prophet: so Exo. xvi.
that they wēt thorow the wil- a.
dernesse ẏ was not inhabited,
and pitched their tētes in the
waste desert. Thei stode against their ene-
mies, and were auenged of their aduersa-
ries. * Whē they were thirsty, they called Exo. 17. a
upon the, & water was geuen them out of Nu. 20. a.
the most hie rocke, & their thirst was quē-
ched out of the hard stone. For by ẏ thyn-

ges, where thorow their enemies wer pu-
nished, were ẏ children of Israel helped in
their nede, to their comforte. For vnto the
enemyes thou gauest mans bloud in stead
of liuing water. And where as they had
scarcenesse, in the rebuke, when the chil-
dren wer slaine, ẏ gauest vnto thine owne
a plenteous water vnloked for: declaring
by the thirst (that was at that time) howe
thou wouldest bring thine owne vnto ho-
noure, & slay their aduersaries.
B *For when they were tryed & nurtured
De.viii.a wt fatherly mercy, they knowleged how ẏ
vngodly were iudged, & punished thorowe
the wrath of god. These hast thou exorted
as a father and proued them: but vnto the
other thou hast bene a boysterous kyng,
laide hard to their charge, and condẽpned
them. Whether they were absente or pre-
sente, their punishement was alyke. For
their grefe was double: namely, mournig,
and the remembraũce of things past. But
when they perceaued that their punishmẽ-
tes dyd them good, they thought vpon the
Lord, and wondered at ẏ ende. For at the
last they helde much of him, of whom in ẏ
outecasting they thought scorne, as of an
abiecte. Neuerthelesse, the righteous dyd
not so when they were thirsty: but euẽ like
C as the thoughtes of the folish wer, so was
Sap 12.c also their wickednesse. *Wher as certaine
Rom.i.c. men now (thorow erroure) dyd worshippe
dũme serpentes & vaine beastes, thou sen-
dedst a multitude of dũme beastes vpõ thẽ
for a vengeaunce: that they might know,
that loke where withal a man sinneth by
Le.26.b the same also shall he be punished. *For
Sap.16 a vnto thy Almightye hande, that made the
Jer.vii.c worlde of nought it was not vnpossible, to
send among them an heape of Beares, or
wodliõs, or cruel beasts of a straũge kinde
such as ar vnknowen, or spout fire, or cast
out a smoking breth, or shot horrible spar-
kes out of their eyes, which might not on-
ly destroy them with hurting, but also to
kyll them with their horrible sight. Yea,
without these beasts might they haue ben
slayne with one wynde, being persecuted
of their owne workes, & scattered abroade
thorow the breth of thy power.
D Neuerthelesse, thou hast ordred al thin-
ges in measure, numbre & weyght. For ẏ
hast euer had great strength & might, and
who may withstãd the power of thine ar-
me? And why? like as the small thing that
the balaũce weyeth so is the world before
the: yea, as a drop of the morning dewe: ẏ
falleth downe, vpon the erth. Thou haste
mercy vpon all, for thou hast power of all
thinges: * & makest thee, as ẏ sawest not Rom.
the sinnes of men, bicause they shoulde a-
mẽde. For thou louest al the things that
are, and hatest none of them whom thou
hast made: neither diddest thou ordeyne or
make any thing, of euill will. How might
any thing endure, yf it were not thy will?
Or how could any thing be preserued, ex-
cept it wer called of the? But thou sparest
all, for all are thine (O Lorde) thou louer
of soules.

The .xii. Chapter.

The mercy of God towarde sinners, the workes of God are vnproueable. God geueth leysure to repent vs.

O Lord, how gracious & swete A
is thy spirite in all thinges?
Therfore chastnest thou the
measurablye that go wrong,
and warnest thẽ concernyng
the thinges wherein they offende: thou
spekest vnto them (O Lord) and exhortest
them to leaue their wyckednesse, & to put
their trust in the. *As for those olde inha- Deu.
biters of the holy lande, thou mightest not
away with thẽ, for they committed abho-
minable workes against the: as witch-
crafte, sorcerie, & Idolatrie, thei slew their
owne children without mercye: they dyd
eate vp mens bowels, and deuoured the
bloud: yea, bicause of such abhominations,
misbeleues, and offeringes, thou slewest ẏ
fathers of the desolate soules by the hãdes
of our fathers: that the land whiche thou
louest aboue all other, myghte be a dwel-
ling for the children of God, B
Neuerthelesse, thou sparedest them also
(as men) & sendedst the forerũnes of thine
host euen hornettes to destroy them out by
litle & litle. Not that thou wast vnhable to
subdue the vngodly vnto the righteous in
battaill: or with cruel beastes, or with one
roughe worde to destroye them together:
*But thy minde was to dryue them out Exod.
by litle, & litle, geuing thẽ time and place
to amende: knowyng well, that it was an
vnrighteous nation, & wicked of nature,
and ẏ their thought might neuer be alte-
red. For it was a cursed sede from the be-
ginning, and feared no man, yet hast thou
pardoned their sinnes. For who will saye
vnto ẏ why hast thou done that? Or who
wil stand against thy iudgement? Or who
will come before thy face, an auenger of
vnrighteous men? Or who wil blame the,
yf ẏ people perish, whom thou hast made? C
For ther is none other god but thou* that I.Pet.
carest

carest for al things: yͤ thou mayest declare
how that thy iudgement is not vnright.
There dare nether king, nor tiraunte in
thy sight require accomptes of thẽ whom
thou hast destroyed.
For so much then as thou art righteous
thy selfe, thou ordrest al things righteous-
ly: and to punish him that hath not deser-
ued to be punished, yͤ takest it for a straũge,
and aliene thing in thy lande, and power.
For thy power is the beginning of righte-
ousnesse: and bicause thou art Lorde of all
things, therfore art thou gracious vnto al.
When men thinke the not to be of a full
strength: thou declarest thy power & bold-
ly deliuerest thou thẽ ouer, yͤ know the not.
But thou Lord of power iudgest quietly,
& ordrest vs with great worship, for thou
mayest do as thou wilte.
D By such workes now hast thou taught
thy people, that a man also should be iust &
louing: & hast made thy children to be of a
good hope: for euen when thou iudgest, yͤ
geuest rowme to amende from sinnes.
For in so muche as thou hast punished, &
with such diligence deliuered the enemies
of thy seruauntes, which wer worthy to dy,
(where thorow thou gauest them time &
place of amendement, yͤ they might turne
fro their wickednesse) with how great dili-
gence thẽ punishest thou thine owne chil-
dre, vnto whose fathers thou hast sworne,
& made couenauntes of good promises? So
where as thou doest but chasten vs, thou
punishest our enemies diuerse wayes, to yͤ
intente that whẽ we punish, we should re-
mẽber thy goodnesse: & whẽ we our selues
are punished, to put our trust in thy mercy.
E Wherfore, wher as mẽ haue liued igno-
rauntly, and vnrighteously, thou hast pu-
nished thẽ sore, euẽ thorow the same thin-
Sap.xi.c. ges that they worshipped. * For they wẽt
Roma.i.c. astray very long in the waye of errour, &
helde the beastes (whiche euen their ene-
mies despised) for godds, liuing as childrẽ
of no vnderstanding. Therefore hast thou
sent a scornefull punishment among thẽ, as
among the children of ignoraunce. As for
suche as would not be refourmed by those
scornes and rebukes, they felte the worthy
punishment of God. For the thinges that
they suffered, they bare them vnpaciently,
being not content in them, but vnwilling:
And when they perished by the same thin-
ges yͤ they toke for goddes, they knowled-
ged then, that ther was but one true god,
whõ afore they would not know: therfore
came yͤ ende of their dãpnation vpon thẽ.

The.xiii. Chapter.

Al thinges be vayne, except the knowlege of god. Idolatrers, and Idols are mocked.

Vayne are all mẽ, which haue A
not knowledge of God, * as Rom.i.b.
wer they, that out of yͤ good
things which are sene, knew
not him that of him selfe is
euerlastig. Nether toke they
so muche regarde of the workes that are
made, as to know, who was the craftesmã
of them, but some toke the fire, some the
wind or aire, som the course of the starres,
some the water, some toke Sunne and
Moone, or the lightes of heauen whiche
rule the earth for gods. But thoughe they
had such pleasure in their beauty, that they
thought them to haue bene goddes: yet
should they haue knowen, how much more
fairer he is that made them.
For the maker of beauty hath ordeined al B
these thinges, Or if they marueiled at the
power & workes of them, they should haue
perceaued therby, yͤ he whiche made these
thinges, is myghtier than they. For by the
greatnesse and beauty of the creature, the
maker therof maye plainely be knowen.
Notwithstãding, they are yͤ lesse to be bla-
med, that seke God, & would finde him, &
yet mysse. And why? for so muche as they
go about in his workes & seke after them,
it is a token, yͤ they regard & hold much of
his workes yͤ are sene, howbeit they are
not wholy to be excused. For if their vn-
derstanding, & knowlege be so great: that
they can discerne the world, and the crea-
tures, why do they not rather finde out yͤ
Lorde therof?
But vnhappy are they, and among the C
dead is their hope, that cal thẽ gods which
are but the workes of mens hãdes: golde,
siluer, and the thing that is founde out by
cunning, the similitude of beastes, or any
vayne stone that hath bene made by hand
of olde. * Or as when a carpenter cutteth Esa.44.b.
downe a tre out of the wood, & pareth of yͤ Jere.x.a.
barcke of it cunningly: & so with yͤ one part
maketh a vessel to be vsed, & dresseth meat
with yͤ residue. As for the other part that
is lefte, which is profitable for nothing (for
it is a croked pece of woode & ful of knobs)
he carueth it diligẽtly thorow his vanity,
and according to the knowledge of his cũ-
ning he geueth it some proportion, fashio-
neth it after yͤ similitude of a man, or ma-
keth it like som beaste, straketh it ouer w
read, & painteth it, and loke what foule
spot is in it, he casteth som colour vpon it.

D The maketh he a conuenient tabernacle
for it, setteth it in the wall, & maketh it fast
with yron, prouiding so for it, lest it happē
to fall: for it is wel knowen, that it cā not
helpe it selfe: And why, it is but an image,
and must of necessity be helped. Then go-
eth he, and offereth of his goodes vnto it,
for his childrē, and for his wife: he seketh
helpe at it, he asketh counsel at it: he is not
ashamed to speake vnto it ŷ hath no soule:
for health, he maketh his petitiō vnto him
that is sicke: for life, he prayeth vnto hym
that is dead: he calleth vpon him for helpe
that is not hable to helpe him selfe: and to
sende him a good iourney, he prayeth him
that may not go. And in all the thinges ŷ
he taketh in hand (whether it be to obtaine
any thyng or to worke) he prayeth vnto
him, that can do no maner of good.

The .xiiii. Chapter.

The detestation, and abhomination of Images. A curse of thē, and of him that maketh them. The euelles that come of Idolatry.

A AGayne, another man purpo-
sing to sayle, and beginning
to take his iourney thorowe
the raginge sea, calleth for
helpe vnto a stocke, ŷ is farre
weaker, thā the tre that beareth him. For
as for it, couetousnesse of mony hath foūd
it out, & the craftesman made it with hys
cunnyng.
But thy prouidēce, O father, gouerneth
Exo 14.b al thinges from the beginning. For thou
hast made a way in the sea, & a sure path
in the middest of ŷ waues: declaring ther-
by, that thou hast power to helpe in al thī-
ges: yea, though a man wēt to ŷ sea with-
out ship. Neuerthelesse, that the workes
B of thy wisdome should not be vaine, *thou
Gen. 6.b hast caused an Arke to be made: and ther-
fore do men commit their liues to a smale
pece of woode, passing ouer the sea, in a
shippe, and are saued.
Gen. 7.d *For in ŷ old time also when the proude
giauntes perished, he (in whom the hope
was left to increase the world) went into
the shyp, wich was gouerned thorow thy
hand, & so lefte sede behinde him vnto the
worlde. For happy is the tree, where tho-
row righteousnesse cometh: but cursed is
Psal. 115. a. the ydol that is made with handes: yea,
both it and he that made it. He, bicause he
and. 135.c made it, and it bicause it was called God.
Baruc. 6 d. where as it is but a fraile thing. *For the
Psa. 7. d vngodly, & his vngodlinesse are both like
abhominable vnto god. Euen so ŷ worke
and he ŷ made it also: shalbe punished to-
gether. Therfore shal ther a plage come v-
pon the Idolles of the Heathen: for out of
the creatures of God, they are become an
abhominatiō, a temptation vnto the sou-
les of men, & a snare for the fete of the vn-
wise. And why, the seking oute of Idolles
is the beginning of whoredom, & the brin-
ging vp of them is the destruction of lyfe. C
For they wer not frō the beginnig, nether
shall they continue for euer. The welthy
Idlenes of mē hath found them out vpō
earth, therfore shall they come shortly to
an ende. When a father mourned for hys
sōne that was taken awaye from him, he
made him an Image (in al the hast) of hys
dead sonne, & so began to worship him as a
god, which was but a dead man, & orday-
ned his seruauntes to offre vnto him.
Thus by processe of time: & thorow an vn-
gratious custom, this errour was kept as
a law, & tirauntes compelled men by vio-
lēce to honoure images. As for those that
wer so far of, that men might not worship
thē presētly, their picture was brought frō
farre (like the image of a kyng whom they
would honour) to the intent ŷ with greate
diligence they might worship him whiche
was far of, as thoughe he had ben presēt.
Again, the singular cunning of the craf-
tesman gaue the ignoraunte also a great
occasion to worship images. For ŷ worke-
man willing to do him a pleasure that set
him a worke, laboured with al his cūning D
to make the image of the best fashion.
And so (thorow the beautye of ŷ worke) ŷ
cōmon people was deceaued, in so muche
that they toke him now for a God, whiche
a litle afore was but honored as a man.
And this was ŷ errour of mānes life, whē
men (ether for to serue their own affectiō,
or to do some pleasure vnto kinges) ascri-
bed vnto stones & stockes ŷ name of God,
which ought to be geuen vnto no man.
Moreouer, this was not inoughe for thē
that they erred in ŷ knowlege of God; but
wher as thei liued in ŷ great wars of igno-
raunce, those many, & great plages called De.1
they peace. For ether thei slue their own Iere.7
childrē, and offred thē, or did sacrifice in ŷ and.1
night season, or els helde vnreasonable
watches: so ŷ they kept nether life nor ma-
riage cleane: but ether one slue another to
death maliciously: or els greued his neigh-
bour wt aduoutrye. And thus wer al thin- E
ges mixt together: bloud, manslaughter,
theft, dissimulation, corruptiō, vnfaithful-
nesse, sedition, periury, disquieting of good
men,

XUM

men, vnthankfulnesse, defiling of soules chaunging of birth, vnstedfastnesse of mariage, misorder of aduoutrie and vnclennesse. And why? the honouring of abhominable images is ye cause, the beginning, and end of all euell. For they that worship Idoles: ether they are mad when they be mery, or prophecie lies, or liue vngodly, or els lightely forsweare them selues: For in so much as their trust is in the Idoles (which haue nether soule nor vnderstanding) thoughe thei sweare falsely, yet they thincke it shall not hurt them.

Therfore commeth a great plage vpon thē, & that worthely, for they haue an euel opinion of God, geuing hede vnto Idoles, swearing vniustly to deceaue, & dispising righteousnesse. For their swearyng is no vertue, but a plage of them that sinne, and goeth euer with the offence of ye vngodly.

The.xv.Chapter.

The voice of the faithfull, praising the mercy of God, for whose graces sake they serue not Idoles.

1 But thou (O our god) art swete, long suffering, & true, & in mercy ordrest thou all thynges. Thoughe we sinne, yet are we thine, for we know thy stregth. Yf we sinne not, then are we sure, ye thou regardest vs. For to know the, is perfecte righteousnesse. Yea, to know thy righteousnesse and power, is the rote of immortality. As for the thing ye men haue found out thorow their euell science, it hath not disceaued vs: as the paintinge of the picture (an vnprofitable laboure) and carued image, with diuers coloures, whose sight enticeth the ignoraunt: so that he honoureth and loueth the picture of a dead image that hath no soule.

B Neuerthelesse, they that loue such euell thinges, are worthy of death: they ye trust in them, they ye make them, they that loue them, and they ye honour thē. The potter also taketh and tempereth softe earth, laboureth it, and geueth it the fashion of a vessel, whatsoeuer serueth for our vse, and so of on pece of clay he maketh som cleane vessel for seruice, and some contrary. But where to euery vessell serueth, that knoweth the potter him selfe. So with his vaine labour he maketh a God of the same clay: this doth euen he, which a litle afore was made of earth him selfe, & within a litle while after (when he dieth) turneth to earth againe.

C Notwithstanding, he careth not ye more bicause he shal laboure, nor bicause his life is short: but striueth to excel goldsmithes, the siluer smithes, & copersmithes, and taketh it for an honour to make vaine thinges. For his hert is asshes, his hope is but vaine erth, and his life is more vile than clay, for so muche as he knoweth not hys owne maker, that gaue him his soule to worke, and brethed in him ye breath of life. They counte our life but a pastime, & our conuersation to be but a market, and that men shoulde euer be getting, and that by euel meanes. Now he that of earth maketh fraile vessels and images, knoweth him selfe to offende aboue al other.

Al the enemies of thy people that holde D
thē in subiection, are vnwyse, vnhappy, & exceding proude vnto their owne soules: for they iudge al the idolles of the Heathē to be goddes, which nether haue eyesight to se, nor noses to smel, nor eares to heare nor fingers, or hādes for to grope: and as for their fete, they are to slowe to go. For man made them, & he that hath but a borowed spirit, fashioned them. But no man cā make a God lyke vnto him: for seyng he is but mortal himselfe, it is but mortall that he maketh with vnrighteous handes. He him selfe is better thā they whom he worshipped, for he liued though he was mortal so did neuer thei. Yea, thei worship beastes also, which are most miserable: for cōpare thinges, that can not fele vnto them, and they are worse than these.

Yet is there not one of these beastes that with his sight can behold any good thing, neyther haue they geuē praise or thanckes vnto God.

The.xvi.Chapter.

The punishment of Idolaters, and the benefites done vnto the faithfull.

FOr these & such other thinges A
haue they suffered worthy punishement, & thorow the multitude of beastes are they roted out. In steade of ye which punishmētes thou hast graciously ordred thine own people, & geuen them their desire that they longed for: a new & straunge
taste, *preparing them quailes to be their Nu.xi.g.
meate: to the intent that (by the thynges whiche were shewed and sent vnto them) they that were so gredye of meate, mighte be withdrawen euen from the desire that was necessarye. But these within shorte tyme were brought vnto pouerty, and tasted a new meate. For it was requisite that (without any excuse) destructiō shuld come vppon those whiche vsed tyrannye,

and to shew only unto yͤ other, how their
enemies were destroyed.
Sap.xxi.b *For when the cruel wodnesse of yͤ bea-
stes came upō them, they perished thorow
B the stinges of the cruell serpentes. Noth-
stādinge thy wrath endured not perpetual-
ly, but they wer put in feare for a litle sea-
son, that they might be reformed, hauing
a tokē of saluation, to remember the com-
maundement of thy law. For he that con-
uerted, was not healed by yͤ thīg yͤ he saw,
but by thee, O sauioure of all. So in this
thou shewedst thine enemies, that it is yͤ,
which deliuerest frō all euel. As for them
Exo.x.d. *when they wer bittē with grashoppers
and flyes, they died, for they were worthy
to perish by suche. But neyther the teth of
dragons nor of venemous wormes ouer-
came thy children, for thy mercie was euer
by them, and helped them. Therfore, were
they punished to remember thy wordes,
but hastily wer they healed again, lest they
should fal into so depe forgetfulnesse, that
they might not use thy helpe. It was ne-
ther herbe nor plaister that restored thē to
health, but thy word (O lord,) which hea-
C leth al things. It is thou, (O Lord,) that
Deu.32.f hast yͤ power of life & death: *thou leadest
1.Re.2.b. unto deathes dore, & bringest up againe.
But man thorow wickednesse slayeth his
own soule, & when his spirit goeth forth,
it turneth not again, nether may he cal a-
gaine the soule that is taken away. It is
not possible to escape thy hande. For yͤ un-
godly that would not know the, were pu-
nished by the strength of thine arme: with
straunge waters, hailes and raynes were
they persecuted, and thorow fire were they
consumed. For it was a wonderous thing
that fire myght do more than water which
quenched al thinges, but the world is the
auenger of the righteous. Some time
was the fire so tame, yͤ the beastes whiche
wer sent to punish the ungodly, brent not:
& that bicause they should se & know, that
they were persecuted with the punishmēt
D of god. And somtime brent yͤ fire in yͤ wa-
ter on euery side, yͤ it might destroye yͤ un-
Exo.16.a righteous nation of the earth. * Againe,
thou hast fed thine owne people with An-
gels fode, & sent thē bread ready frō heauē
(without their labour) being very pleasaūt
and of good tast. And to shew thy riches &
swetenesse unto thy children, thou gauest
euery one their desire, so yͤ euery mā might
take what liked him best. But the snow &
yse abode the violence of the fire & melted
not: that they might know, that yͤ fire bur-
ning in yͤ haile & raine, destroyed the frute
of yͤ enemies: yͤ fire also forgat his strength
again, yͤ the righteous might be norished.
For the creature yͤ serueth thee (which art E
the maker) is fearce in punishing the un-
righteous, but it is easie and gentle to do
good, unto suche as put their trust in the.
Therfore did all thinges alter at yͤ same
time, and wer al obedient unto thy grace,
which is the nurse of al things, according
to yͤ desire of them that had nede therof: yͤ
thy children, (O lord,) whom thou louest,
might know, * that it is not the nature of Deu.8.a
the growing of frutes that fedeth men, Mat.4.a
but that it is thy worde, which preserueth
them that put their trust in the. For loke
what might not be destroyed with yͤ fire,
as soone as it was warmed with a lytle
sunne beame, it melted: that al men might
know, that thanckes ought to be geuē un-
to the before the sunne rise, and that thou
oughtest to be worshipped before the daye
spring. For the hope of the unthankefull
shal melte away as the winter yse, and pe-
rishe as water, that is not necessarye.

The.xvii.Chapter.

The iudgementes of God upon the Egiptians. A

Greate are * thy iudgements, Roma.11
O lord, & thy counsels cā not
be expressed: therfore men do
erre, that will not be refour-
med with thy wisdome. * For Exo.1.c
whē yͤ unrighteous thought
to haue thy holy people in subiection, they
wer bound with the bandes of darkenesse, &
long night, shut under yͤ rofe, thinkyng to
escape yͤ euerlastyng wisdome. And while
they thought to be hid in the darkenesse of
their sinnes, they wer scatered abrode in yͤ
very middest of yͤ darke coueryng of forget-
fulnesse, put to horrible feare & wōderous
trouble: for they had no corner wher they
might kepe them frō feare (bicause yͤ sound
came down & vexed them): yea, many ter-
rible & straūge visions made thē afraide.
No power of the fire might geue them B
light, neither might the cleare flammes of
the starres lighten that horrible nyght.
For there appeared unto them a sodaine
fire, very dredfull. At the whiche (when
they sawe nothing) they were so afrayde,
that they thought the thyng whiche they Exo.7.b
sawe, to be the more fearfull. * As for the
sorcery and enchauntment that they used, it
came to derision, and the proude wisdome
was brought to shame. For they that pro-
mised to driue awaye the fearfulnesse and
drede from the weake soules, were sycke
for

for feare them selues, & that with scorne.
And though none of the wonders feared
them, yet were they afrayed of the beastes
which came vpon them, and at the hyssing
of the serpētes. In so much that with tre-
blyng they sowned, and sayd: they saw not
the ayre, which no man yet may escape.
C For it is an heuie thing, when a mans
own conscience beareth recorde of his wic-
kednesse and cōdempneth hym. And why?
a vexed and wounded conscience, taketh
Psal.47 a euer cruell thinges in hande. * Fearful-
nesse is nothing els, but a declaring that
a man seketh helpe and defence, to answer
for him selfe. And loke how much lesse the
hope is within, ỹ more is the vncertaintie
of the matter, for ỹ which he is punished.
D But they that came in the myghty nyght,
slepte the slepe that fel vpon thē from vn-
der and from aboue: some time were they
afrayde thorow the feare of the wonders,
and some time they were so weake ỹ they
sowned withall: for an hastie and sodaine
fearfulnesse came vpon them.
D Afterward, yf any of them had fallen,
he was kept and shut in prison, but with-
out chaines. But yf any dwelt in a village
yf he had bene an heard or husbandman,
he suffered intollerable necessitie: for they
wer al bound wt one chaine of darkenesse.
Whether it were a blasing wynde, or a
swete song of the birdes among ỹ thycke
braunches of trees, or the vehemencye of
vasty running water, or great noise of the
falling downe of stones, or the plaiyng &
runnyng of beastes whom they sawe not,
or the myghty noise of the rearing beasts,
or the sound that answereth agayne in the
hye mountaines: it made them sowne for
very feare. For all the earth shined with
cleare light, and no man was hyndered in
his laboure. Only vpon them there fel an
hevy night, an ymage of darcknesse that
was to come vpon them: Yea, they were
vnto them selues the most heuy and hor-
rible darkenesse.

The .xviii. Chapter.

The fire lyght that the Israelites had in Egipt. The persecution of the faithful. The Lord smote all the first borne of Egipt. The sinne of the people in the wildernesse. Aaron stode betwyxt the liue and ỹ dead, with his censoure.

A Neuertheles, thy saintes had
a very great lyghte (and the
enemies heard their voice but
they saw not ỹ figure of thē.)
And bicause they suffered not
the same thinges, they magnifyed thee: &
they that were vexed afore (bicause they
were not hurt nowe) thanked the, and be-
sought the (O God) that there might be a
difference. * Therfore had they a burning Ex. 14 b
piller of fire to leade them in the vnkno-
wen waye, and thou gauest them the
Sunne for a free gyfte without any hurt.
Reason it was that thei should want light
and be put in the prison of darknesse, whi-
che kept thy childrē in captiuity, by whom
the vncorrupte lyghte of the lawe of the
worlde was for to be geuen.
* When they thought to slay the babes of B Exo.1.b.
the ryghteous (one beyng layde oute, and Exo.14.c
preserued to be leader vnto the other,) *
thou broughtest out the whole multitude
of the children, and destroyedst these in the
myghtye water. Of that nyght were our
fathers certified afore, that they knowing
vnto what othes they had geuen credēce,
might be of good cheare. Thus thy peo-
ple receaued the health of the righteous
but the vngodly were destroyed. For lyke
as thou haste hurt our enemyes, so haste
thou promoted vs whome thou calledest
afore. For the righteous children of the
good men offered secretly, and ordred the
law of righteousnesse vnto vnity: that the
iuste shoulde receaue good and euil in like
maner, singing praises vnto the father of
all menne. Againe, there was hearde an
vnconuenient voice of the enemies, and a
pyteous crye for children that wer bewai-
led. The master and the seruaunt were
punished in lyke maner. For they altoge-
ther had innumerable that dyed one deth. C Exo.12 c
* Neyther were the lyuyng sufficient to
bury the dead, for in the twynkelyng of
an eye, the noblest nations of them was
destroyed. As ofte as God helped them
afore, yet would it not make them beleue:
but in the destruction of the firste borne,
they knowledged, that it was the people
of God. For while al thinges wer stil, and
when the night was in the myddest of her
course, thy Almyghtye worde, O Lorde,
leapte downe from heauen out of thy roy-
all throne, as a rough man of warre, in ỹ
myddest of the land that was destroyed: &
ỹ sharpe swerd perfourmed their straight
commaundement, standing and filling all
things with death: Yea, it stode vpon the
earth and reached vnto the heauen. Thē
the sight of the euill dreames vexed them
sodenly, and fearfulnesse came vpon them
vnawares.
Thē lay there on here, another ther, half
dead,

dead, half quicke & shewed the cause of his death. For the visions that vexed thẽ, shewed them these thinges afore: so that they wer not ignoraũt wherfore they perished.

D The tẽptation of death touched ÿ righteous also, & among the multitude in the wildernesse there was insurrectiõ, but thy wrath endured not long. For ÿ blameles man went in al the hast, & toke the battaile vpon him, brought forth the weapõ of his ministration: euen prayer & the censoures of recõciling: set him selfe against ÿ wrath, and so brought the misery to an end: declaring therby, that he was thy seruaũt. For he ouercame not the multitude with bodely power, nor with weapons of might: but with the word he subdued him that vexed him, putting them in remembraunce of ÿ othe & couenaunt made vnto the fathers. For when the dead were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, & parted the waye vnto the liuyng. * And why? in his

Exo. 28. a. b. c. long garment was al the beauty, and in ÿ the foure rowes of ÿ stones was the glory of the fathers grauen, & thy maiestye was written in the crowne of his heade. Unto these the destroyer gaue place, and was afrayed of them: for it was onely a temptacion worthy of wrath.

The.xix.Chapter.

The death of the Egiptians, and the great ioy of the Hebrues. The meate that was geuen at the desire of the people. The elementes serue not onely to the will of God, but also to the wil of man.

A As for ÿ vngodly, ÿ wrathe came vpõ thẽ without mercie vnto the ende. For he knew before what shoulde happen vnto thẽ, howe that (when thei had consented to let them go, and had sent out with great diligence) they would repent, & folow vpõ them. * For when they wer yet mourning

Exo.14.a and making lamentation by the graues of the dead, they deuised another folishnes: so that they persecuted thẽ in their flying, whom thei had cast out afore with prayer. Worthy necessity also brought them vnto this ende, for they had cleane forgotten ÿ thinges that happened vnto them afore. But the thing ÿ was wanting of their punishment, was requisite so to be fulfilled vpon thẽ with tormentes, that thy people might haue a maruellous passage thorow

B & that these might finde a straũge death. Thẽ was euery creature fashioned again of new, according to ÿ wil of their maker, obeing thy commaundemẽtes, that thy children might be kept without hurt. For the cloud ouershadowed their tẽtes, & the dry erth appered, wher afore was water: so ÿ in the red sea, there was a waye without impediment; and the great depe became a grene fielde: where thorow all the people went ÿ wer defended wt thy hande, seyng thy wonderous & maruelous workes.

For as the horses, so wer they fedde, and leaped lyke lãbes, praisyng the, O Lorde, which haddest deliuered them: And whye? they wer yet mindeful of the thinges that happened while they dwelt in ÿ land: how the ground brought forth flyes in stead of catel: and how the ryuer scrauled with the multitude of frogges, in steade of fyshes.

* But at ÿ last they saw a new creation C Exod. Nu.14. of birds, what time as they wer deceaued with lust and desired delicate meates. For when they wer speaking of their appetite, the quailes came vp vnto them frõ ÿ sea, & punishmentes came vpon ÿ sinners, not without the tokẽs which came to passe afore by the vehemẽcie of the streames: for they suffered worthily according to theyr wickednesses, they dealt so abhominably & churlishly wt strangers. Some receaued no vnknowẽ gestes: som brought ÿ straungers into bondage ÿ did thẽ good. Beside al these thinges there wer some, ÿ not only receaued no straũgers with their wylles, but persecuted those also, * & dyd them much euil, that receaued thẽ gladly. Therfore wer they punished with * blindnesse, like as thei ÿ wer couered wt sodain darknesse at the dores of ÿ righteous, so that euery one sought ÿ entraunce of his dore.

Thus the elementes turned into thẽ selues, like as when one tune is chaunged vpon an instrument of musyke, and yet all the residue kepe their melodye, which may easily be perceaued, by the syghte of the thinges that are come to passe.

D The dry land was turned into a water, & the thing ÿ afore swamme in ÿ water, went now vpon the dry ground. The fyre had power in the water, cõtrary vnto his owne vertue: & the water forgat his own kinde to quench. Again, the flames of poisom beastes hurte not the flesh of thẽ that went with them, nether melted they ÿ yse, which els melteth lyghtely. In al thinges hast thou promoted thy people (O Lorde) and brought them to honour: thou hast not dispised them, but alway, and in al places hast thou stande by them.

¶ The ende of the Boke of wysdome.

XUM

which is called in latine, Ecclesiasticus.

The Prologue of Iesus the sonne of Sirach vnto his Boke.

Many and great men haue declared vvisedom vnto vs out of the lavv, out of the prophetes,& out of other that folovved thē. In the vvhich thinges Israel ought to be cōmended,by the reason of doctrine & vvisdome. Therfore,they that haue it,& reade it, should not onely thē selues be vvyse there thorovv:but serue other also vvith teaching and vvriting.

After that my grandfather Iesus,had geuen diligent laboure to reade, the lavv,the Prophetes,& other bokes that vvere left vs of our fathers,and had vvel exercised him selfe therin:he purposed also to vvrite some thing of vvisedom and good maners,to the intent that they vvhich vvere vvilling to learne and to be vvise,might haue the more vnderstanding,and be the more apt to lead a good conuersation. VVherfore,I exhorte you to receaue it louingly to read it vvith diligēce, and to take it in good vvorthe,though our vvordes be not so eloquent as the famous oratours. For the thyng that is vvritten in the Hebrue toung,soundeth not so vvel vvhen it is translated into another speache.Not onely this boke of myne,but also the lavv,the Prophetes,and other bokes sūnd farre othervvyse,than they do,vvhen they are spoken in their ovvn language.Novv in the.xxxviii.yere vvhē I came into Egipt in the tyme of Ptolomy Euerges,and continued there all my life, I gat liberty to read & vvrite many good thinges. VVherfore, I thought it good and necessary ,to bestovv my diligence and trauaile to interprete this boke.And considering that I had time, I laboured and dyd my best to perfourme this boke , and to bring it vnto light : that the straungers also vvhiche are disposed to learne, might applye them selues vnto good maners and lyue accordyng to the lavv of the Lorde.

Ecclesiasticus.

The first Chapter.

Wisdome procedeth and cōmeth of God. A praise of the feare of God. Ryghteousnesse is a degre to come by wysedome.

A All wysedome * commeth
3.Reg.3.b of God the Lorde,& hath
Sap.vii.d bene euer with him, and
Job.18.c is before all time . Who
Baru.3.a hath numbred the land of
the sea, the droppes of the
rayne,& the daies of time?
Who hath measured the height of heauen,
the bredth of the earth,and the depenes of
the sea?Who hath sought out the grounde
of Gods wisdome,which hath bene before
all thinges?Wisdome hath bene before all
thinges,& the vnderstanding of prudence
Rom.xi.a frō euerlasting.(Gods word in the height
is the wel of wisdom,& the euerlasting cō-
maundementes are þ entraunce of her.)
B Unto whom hath the rote of wisdome
bene declared? Or who hath knowen her
wit? Unto whome hath the doctrine of
wysedome bene discouered & shewed? and
who hath vnderstande the manyfolde en-
traunce of her.
There is one:euen the hyghest, þ maker
of all thinges,the Almightye the kyng of
power(of whō men ought to stand great-
ly in awe)whiche sitteth vpon his throne,
beyng a God of dominion: He hath crea-
ted her thorow the holy ghost:he hath sene
her : numbred her , and measured her : he
hath poured her out vpon all his workes,
and vpon all flesh,according to his gift:he
geueth her richely vnto thē that loue him:
The feare of the Lorde is worshippe and
triumphe,gladnesse and a ioyfull crowne:
The feare of the Lorde maketh a merye
herte,geueth gladnesse,ioye and long life.
Who so feareth the Lorde, it shall go well
with him at the last,and in the daye of hys
death he shalbe blessed.
The loue of God is honorable wyse- C
dome:loke vnto whom it appeareth , they
loue it,for they se what wonderous thin- Psal.111.
ges it doeth . * The feare of the Lorde b
is the begynnyng of wysedome,and was Pro.i.c.
made with the faythfull in the mothers
wombe:it shall go with the chosen wemen,
& shalbe knowen of the righteous & faith-
ful. The feare of the lord is the right God
seruice , that preserueth and iustifyeth
the hert,and geueth mirth and gladnesse.
Whoso feareth the Lord shalbe happy,and
whē he hath nede of cōfort,he shalbe bles-
sed. To feare god is the wisdom þ maketh
rich,& bringeth al good with her. She fil-
leth the whole house with her giftes,& the
garners with her treasure. The feare of þ

Lorde is the crowne of wisdom, & geueth
plẽteous peace & health. He hath sene her
and numbred her: knowledge & vnderstã-
ding of wisdome (which are the gyftes of
God) hath he powred out as rayne, and
them that helde her fast, hath he brought
vnto honoure.

The feare of the Lorde is the roote of
wisdome, and her braunches are long life.
In the treasures of wisdome is vnderstã-
D ding and deuotion of knowledge, but wis-
dome is abhorred of sinners. The feare of
the Lord dryueth out synne, for he that is
without feare, cã not be made righteous,
and his willful boldenesse is his own de-
struction. A pacient man will suffer vnto
the time, and thẽ shal he haue the reward
of ioy. A good vnderstãding wil hyde his
wordes for a time, and many mennes lip-
pes shall speake of his wisedome. In the
treasures of wisedome is the declaration
of doctrine, but the sinner abhorreth the
worship of God. My sonne yf thou desire
wisdom, kepe the commaũdement, & God
shall geue her vnto the: for the feare of the
Lorde is wysdome and nurtour, he hath
pleasure in faith and louing mekenesse, &
he shall fill the treasures thereof. Be not
obstinate & vnfaithful to ye feare of ye lord,
& come not vnto him wt a double hart. Be
not an Ipocrite in the sight of men, & take
good hede what thou speakest. Mark wel
these thinges, lest thou happen to fal, and
bring thy soule to dishonour, & so God dis-
couer thy secretes, & cast ye down in ye mid-
dest of the cõgregatiõ: bicause thou woul-
dest not receaue ye feare of God, & bicause
thy hert is full of fainednesse & dysceite.

The .ii. Chapter.

He exhorteth ye seruauntes of God to ryghteous-
nesse, loue, vnderstanding, and pacience, & exhorteth
him that feareth god, to belieue, to hope, and to loue,
bicause God neyther confoundeth nor forsaketh
them that trust in him. Acurse vpõ the suttle, fearce,
and impacient of heart.

A My sõne* if thou wilt come
Math.4. a into ye seruice of god, stand
2.Ti.3.c. fast in righteousnesse and
feare, & arme thy soule to
tẽptation setle thine heart
and be paciẽt, bow down
thine eare, receaue ye wor-
des of vnderstanding, and shrynke not a-
way, when thou art enticed. Holde ye faste
vpon God, ioyne thy selfe vnto him, and
suffre that thy life may encrease at ye laste,
Sap.3.a Whatsoeuer happeneth vnto the, receaue
Pro.17.a it: suffer in heuinesse, and be pacient in thy
trouble. * For like as golde and siluer are
tried in the fire, euen so are acceptable mẽ
in the fornace of aduersity. Beleue in god,
and he shall helpe the: order thy waye a-
right, and put thy trust in him. Holde fast
his feare, & grow therin. O ye that feare
the Lorde, take sure holde of his mercye:
shrynke not awaye from him, that ye fall
not. O ye that feare the Lord, beleue him,
and your reward shal not be emptie. O ye
that feare the Lord, put your trust in him,
and mercy shal com vnto you for pleasure.
O ye that feare the Lorde, set your loue v-
pon hym, & your hertes shalbe lightened.
Consider the olde generations of men, O B
ye children, and marke them well: * was Psal.
there euer any one confounded, that put Esa.
his trust in the Lord? Who euer cõtinued b.
in his feare, and was forsaken? Or whom
did he euer dispise, that called faithfully v-
pon him: For god is gratious & mercifull,
he forgeueth sinnes in ye time of trouble, &
is a defender for all them that seke him in
the trueth. Wo be vnto him that hath a
double heart, wycked lippes & euell occu-
pied handes, and to the sinner that goeth
two maner of wayes. Wo be vnto thẽ that
are lose of heart, which put not their trust
in God, and therfore shall they not be de-
fended of him. Wo be vnto thẽ that haue
lost patience, forsaken the right wayes, &
are tourned backe into froward wayes.
What will they do, when the Lorde shall C
begine to visyt them?

They that feare the Lord, wil not mis- Joh.14.
trust his word, & they that * loue him, will
kepe his commaundement. They ye feare
the Lord, wil seke out the thinges, that ar
pleasaunt vnto him, * & they that loue him
shal fulfil his law. They that feare ye lord,
wil prepare their hertes, and humble their
soules in his sight. They that feare ye lord, 2.Reg.
kepe his commaundementes, and will be
pacient till they se him selfe, saying: * bet-
ter it is for vs to fall into the handes of
the Lord, than into the handes of mẽ: for
his mercye is as great as him selfe.

The .iii. Chapter.

To our father & mother ought we to geue double
honoure. Of the blessyng and curse of the father and
mother. No man ought ouer curiouslye to searche
out the secretes of God.

The children of wisdome are a A
congregatiõ of the righteous,
& their exercise is obedience &
loue. Heare me your father, O
my deare children, & do there-
after, that ye may be safe. * For ye lord wil
haue the father honoured of the children:
and loke what a mother commaũdeth her
children

children to do, he wil haue it kept. Who so honoureth his father, his sinnes shalbe forgeuen him: * and he that honoureth his mother, is lyke one ÿ gathereth treasure together. Who so honoureth his father, shall haue ioye of his owne children, and when he maketh his prayer he shalbe hearde. He that honoureth his father, shal haue a long life: and he that is obediẽt for the Lords sake, his mother shal haue ioye of him.

B He that feareth the lord, honoureth his father and mother, & doth them seruice, as it were vnto the Lord him selfe. Honoure thy father in dede, in word, & in al paciẽce, that thou mayest haue Goddes blessing, & his blessing shal abyde with the at the last.

*The blessing of the father buildeth vp the houses of the childrẽ, but the mothers curse roteth out the foundations. Reioyce not when thy father is reproued, for it is not honoure vnto the, but a shame. For the worship of a mannes father is his own worship, and where the father is without honoure, it is the dishonesty of the sonne. My sõne, make much of thy father in his age: and greue him not as longe as he lyueth. And if his vnderstanding faile, haue pacience with him, and despise him not in thy strength. For the good dede that thou shewest vnto thy father, shall not be forgottẽ: and when thou thy selfe wantest, it shalbe rewarded the (& for thy mothers offence thou shalt be recompẽced with good: yea, it shalbe founded for the in righteousnesse) & in ÿ day of trouble ÿ shalt be remẽbred: thy sinnes also shal melte away, like as the yse in the faire warme wether.

C He that forsaketh his father, shal come to shame: and he that defyeth his mother, is cursed of God. My sonne, performe thy workes with louig mekenesse, so shalt thou be loued aboue other mẽ. The greater thou art, the more humble thy selfe in al thinges, & thou shalt fynde fauour in ÿ sight of God. For great power belongeth onely vnto God, and he is honoured of the lowly.

Psal.131. a. Prou.25. d Roma.12. a. * Seke not out ÿ things that are aboue thy capacity, and search not the ground of such things as are to myghty for thee: but loke what God hath cõmaunded ÿ, thinck vpon that alwaye, and be not curious in many of his works. For it is not nedefull for the, to se with thine eyes the thinges ÿ are secrete. Make not thou to much search in superfluous things, and be not curious in many of his workes: for many thinges are shewed vnto the already, which be aboue the capacitye of men. The medlyng with such hath begiled many a man, and tangled their wittes in vanity. Now he ÿ loueth parel, shal perish therin.

D An hard hert shal feare euill at ÿ laste: (and he that loueth daunger shal perishe therin,) an hert that goeth two waies, shal not prospere: & he that is froward of hert, wil euer be worse & worse. A wycked hert shalbe laden with sorowes, and the vngodly sinner will heape one sinne vpon another. The counsell of the proude hath no health, for the plante of sinne shalbe roted out in thẽ, and not knowen. The hert of him that hath vnderstanding shall perceaue hye thinges, and a good eare will gladly herken vnto wisdome. An hert that is wise and hath vnderstanding, will abstaine from sinnes, & encrease in the workes of righteousnesse. Water quencheth burning fire, * and mercy reconcileth sinnes. Psa.xli.a God hath respecte vnto him that is thankful: he thincketh vpon him agaynst the time to come: so that when he falleth, he shall finde a strong holde.

The.iiii. Chapter.

Almes must be done with all mekenesse. The studie of wisdome and her frute. A iudge oughte to be mercifull. An exhortation to eschue euil and to do good.

My sonne, * defraude not the pore A of his almes, & turne not awaye Deu.xv.b thine eyes from hym that hathe nede. Dispise not an hũgry soule, and defie not the poore in his necessitye: greue not the hert of him that is helplesse, and withdraw not thy gift from the nedefull. Refuse not the prayer of one that is in trouble, turne not away thy face from the nedye. Cast not thyne eyes asyde from the pore, for any euill, that thou geue him none occasion to speake euil of the. For yf he complayne of the, in the bitternesse of his soule, his prayer shalbe herd: euen he that made him shall heare him. Be curteous vnto the cõpany of the poore: humble thy soule vnto the elder, & bow downe thy head to a mã of worship. Let it not greue the to bow down thine eare vnto ÿ poore but pay thy det, and geue him a frendelye answere, and that with mekenesse.

B *Deliuer him that suffreth wrong frõ Esa.14.c. the hand of the oppressour, & be not fainte harted when thou syttest in iudgemẽt. Be merciful vnto ÿ fatherlesse as a father & be in stead of an husbãd vnto their mother

so

so shalt thou be as an obedient sonne of ÿ hiest: and he shall loue the more than thy mother doth. Wysedome bredeth life into her children, receaueth them that seke her and wil go before thē in the way of righteousnesse. He that loueth her, loueth lyfe, & they that seke her diligentlye, shall haue great ioye. They that kepe her, shal haue the heritage of lyfe: for where she entreth in, there is the blessing of God. They that honour her, shalbe the seruauntes of ÿ holy one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shall iudge the Heathen: & he that hath respecte vnto her, shall dwell safelye.

C He that beleueth her shall haue her in possession, and his generation shal endure: for when he falleth she doth go with him, and cheseth him among the best. Feare, dread, and temptation shall she bryng vpō him, and trye him in her doctrine: till she haue so proued him in his thoughtes, that he commit his soule vnto her. Then shall she stablysh him, bring the right way vnto him, make him a glad man, shew hym her secretes, and heape vpō him the treasures of knowledge, vnderstanding and righteousnesse. But yf he go wrong, she shal forsake him, and geue him ouer into the handes of his enemye.

D My sonne, make much of ÿ time, eschue the thing that is euill, & for thy life shame not to say the truth. For there is a shame that bringeth sinne, and there is a shame that bringeth worshyp and fauoure: *Accepte no person after thine one will, that thou be not confounded to thine owne decay. Be not ashamed of thy neyghbour in his aduersitie, & kepe not backe thy counsel when it may do good, neyther hyde thy wysdom in her beauty. For in the tong is wysdome knowen, so is vnderstandyng, knowledge, & learning in the talking of ÿ wise, & stedfastnesse in ÿ workes of righteousnesse. In no wyse speake againste the worde of truth, but be ashamed of ÿ lyes of thine owne ignoraunce. Shame not to confesse thine errour, and submyt not thy selfe vnto euery man bicause of sinne. Withstand not the face of the myghty, and stryue thou not against the streame. But for righteousnesse take paines with al thy soule, and for the truth striue thou vnto death, and God shal fight for thee against thine enemies. Be not hastie in thy toung, neither slacke & negligent in thy workes. Be not as a Lion in thine own house, destroiyng the housholde folkes, and oppressyng them that are vnder the. *Let not thine hand be stretched oute to receaue, & shut when thou shouldest geue.

Leui xix.c — Act.xx.g

The.v.Chapter.

In riches may we not put any confidence. The vengeaunce of God ought to be feared, and to repitaunce may we not be slowe.

Trust not vnto thy riches, * & I say not: tush, I haue ynoughe for my lyfe. (For it shall not helpe in ÿ time of vengeaūce, and temptation.) Folowe not the lust of thine own heart in thy strēgth, and say not: tushe, how haue I had strēgth or who wil bring me vnder bicause of my workes? for doubteles God shall auenge it. And saye not: I haue sinned, and what euill hath happened me? For the Almighty is a pacient rewarder.

B *Bicause thy sinne is forgeuen thee, be not therfore without feare, neither heape one sinne vpon another. * And saye not: tushe, the mercye of the Lorde is great, he shal forgeue me my sinnes, be they neuer so many. *For lyke as he is mercyfull, so goeth wrath from him also, and his indignation commeth downe vpon sinners.

C Make no tarying to turne vnto ÿ lord and put not of from day to day: for sodenly shal his wrath come, and in the time of vengeaunce he shal destroy the. *Trust not in wycked ryches, for they shal not helpe the in the day of punishment & wrath. Be not caried about with euery wynde, & go not into euery way, for so doth the sinner that hath a double tong. Stande fast in ÿ way of the Lord, be stedfast in thy vnderstanding, abide by the word, and folow ÿ word of peace and righteousnesse. Be gentle to heare the worde of God, that thou mayest vnderstande it, and make a true aunswer with wisedome. * Be swifte to heare, but slow & pacient in geuing answer. If thou hast vnderstanding, shape thy neyghbour an answere: If no, lay thy hand vpon thy

D mouth, lest thou be trapped in an vndiscret worde, & so confounded. Honour and worship is in a mans wise talking, but ÿ tong of the vndiscrete is his owne destruction. Be not a priuy accuser as long as thou liuest, & vse no slaunder with thy tōg. For shame and sorow goeth ouer ÿ theefe, and an euil name ouer him that is double tonged: but he that is a priuy accuser of other men, shalbe hated, enuyed & confounded. Se ÿ thou iustifie the smal & great alike.

Luc.xii. — Eccle.xi. — Ro.ii.a — Eccl.xi — Ec.xii — Pro.xi. — Iames.i. — Leui.xix.

The.vi.Chapter.

It is the propertie of a sinner to be euell tonged, The doctrine and good counsel of the wise is to be embraced. How wisedom shoulde be searched for. The profite therof.

A Be not thy neyghboures
enemy for thy frẽds sake:
for who so is euil, shall be
the heire of rebuke & dys-
honoure, and whosoeuer
beareth enuy & a double
tong, offendet. *Be not
proude in the deuice of thine owne vnder-
standing,(lest thy strength be hurt by foo-
lishnesse,and)lest thy leaues wither, and
thy frute de destroyed,and so thou be left
as a drye tree (in the wildernesse.) For a
wicked soule destroyeth him that hath it,
maketh him to be laughed to scorne of his
enemyes,(and bringeth him to the portiõ
of the vngodly.)*A swete word,multipli-
eth frendes,and pacifieth them that be at
variaunce, and a thankfull tonge will be
plenteous in a good man.Hold frendshyp
with manye, neuerthelesse haue but one
counseller of a thousande.
B yf thou gettest a frende, * proue hym
first and be not hastie to geue him credẽce.
For som man is a frende but for a time, &
wil not abide in the day of trouble. And
there is some frende that turneth to ene-
mitie,and taketh part against the,& yf he
know any hurt by the, he telleth it out.*
Againe, some frende is but a companion
at the table,& in the day of nede he conti-
nueth not.But a sure frend wil be vnto ŷ
euen as thine owne selfe,and deale faith-
fully with thy houshold folke.yf thou suf-
fre trouble and aduersitie, he is with the,
and hydeth not him selfe from thee. De-
parte from thine enemyes:Yea,& beware
of thy frendes.
C A faithfull frende is a strong defence,
who so findeth such one,findeth a treasure.
A faithfull frend hath no peere,ŷ weight
of golde & siluer is not to be compared to
the goodnesse of his faith.A faithful frẽde
is a medicine of life, and they that feare ŷ
Lorde shall fynde him. Who so feareth the
Lord shal prospere with his frendes:& as
he is him selfe,so shal his frends be also.
My sonne,receaue doctrine frõ thy youth
vp,so shalt thou fynde wisdome til thou be
olde. Go to her as one that ploweth and
soweth,& waite pacietly for her good fru-
tes. For thou shalt haue but litle labour
in her worke, but thou shalt eate of her
frutes right soone. O howe exceadyng
sharpe is wisdome to vnlearned men:an
vnstedfast body wil not remaine in her.
Unto such,she is as it were a touchstone,
and he casteth her from him in al the hast,
for wisdom is with him but in name,there
be but few that haue knowlege of her.
(But with them that knowe her, she aby-
deth euen vnto the appearing of God.)
Geue eare(my son)receaue my doctrine,
and refuse not my coũsel.Put thy fote in-
to her linkes, *& take her yoke vpon thy Mat.xi.d
neck:bowe downe thy shulder vnder her,
beare her pacientlye,& be not wery of her
bandes. Come vnto her with thy whole
hert,& kepe her wayes with al thy power.
Seke after her,and she shalbe shewed the,
and when thou hast her,forsake her not. D
For at the last thou shalt fynd rest in her,&
that shalbe turned to thy great ioye.Then
shal her fetters be a strong defence for the
and her yoke a glorious raiment. For the
beauty of life is in her,and her bãdes, are
the couplyng together of saluation. Yea,&
glorious raiment is it,thou shalt put it on,
and the same crowne of ioy shalt ŷ weare.
My sonne,yf thou wilt take hede,thou
shalt haue vnderstanding,& yf thou wylte
applye thy mynde, thou shalt be wyse. If
thou wilt bow down thine eare thou shalt
receaue doctrine,and yf thou delite in hea-
ring,thou shalt be wise. Stande with the
multitude of suche elders as haue vnder-
standing,and consent vnto their wisdome
with thine herte:*that thou mayest heare Eccl.3.a
all godly sermõs,and that the worthy sen-
tences escape the not.And yf thou seest a
man of discret vnderstanding get ŷ soone
vnto him,and let thy fote treade vpon the
steppes of his dores.*Let thy minde be v- Psal.i.a.
pon the commaundementes of God, & be
earnestly occupyed in his lawes:so shal he
stablish thy hert,and geue thee wisdom at
thyne owne desire.

The.vii.Chapter.

We must forsake euill, and yet not iustifye our selues.The behauiour of the wise toward his wife, his frende,his children,his seruauntes,his father & mother,the priestes.&c.

Do no euil,so shal there no A
harme happen vnto the.
Departe awaye from the
thing that is wicked,& no
misfortune shall medle w
the.My sõne,sow no euill
thinges in the forowes of
vnrighteousnesse,so shalt thou not reape
thẽ seuen fold. Labour not vnto man for

 any

any lordship, neither vnto the king for the
Ps.114.a seate of honour.*Iustifie not thy selfe be-
Ecc.7.a fore God, for he knoweth the hert, & desire
Iob.9.a. not to be reputed wise in ẏ presence of the
Luc.18 b king. Make no labour to be made a Iud-
ge, except it so were that thou couldest
mightelye put downe wickednesse, for if
thou shouldest stande in awe of the presẽce
of the myghty, thou shouldest faile in ge-
uyng sentence. Offende not in the multi-
tude of the citie, & put not thy selfe among
Ecc.12.a the people.*Bynde not two sinnes toge-
ther, for in one sin shalt thou not be vnpu-
nished. Say not: tusshe, God wil loke vpõ
the multitude of my oblations, & when I
offer to the Highest God, he wil accepte it.
B Be not fainte herted whã thou makest
thy prayer, neyther slacke in geuing of al-
mes. Laughe no man to scorne in the he-
uinesse of his soule, for God (whiche seyth
all thinges) is he*that can bryng downe,
1.Re.2.b and set vp againe. Accepte not leasyng a-
gainst thy brother, nether do the same a-
gainst thy frende. Use not to make any
maner of lye for the customes thereof are
not good. Make not many wordes when
Mat.vi.a thou art among the elders:* & when thou
Ro.xii.b. prayest, make not much babling.*Let no
labourious worke be tedious vnto thee,
neyther ẏ husbandrye which the almighty
hath created. Make not thy boast in the
multitude of thy wyckednesse, but humble
thy selfe euen from thine hert: & remembre
that the wrath shal not be long in tarying
and that the vengeaunce of ẏ fleshe of the
vngodly is a very fire and worme. Geue
not ouer thy frende for any good, nor thy
faithfull brother for the best gold.
Depart not from a discrete and good
C womã, that is fallen vnto the for thy por-
tion in the feare of the Lord, for the gyfte
of her honesty is aboue gold.*Where as
Le.19.c. thy seruaunt worketh truly, intreate him
not euill, nor the hirelyng that is faithfull
vnto thee. Loue a discrete seruaunt as
thine owne soule: defraud him not of hys
Deu.25.b. liberty, nether leaue him a pore man.*If
thou haue catell, loke wel to them, and yf
Ec.30.a they be for thy profite, kepe them.*If
thou haue sonnes, bryng them vp in nur-
tour and learning, and holde them in awe
from their youth vp. If thou haue daugh-
ters, kepe their bodye, and shewe not thy
face cheerefull towarde them. Mary thy
daughter, and so shalte thou performe a
weyghty matter: but geue her to a man of
vnderstanding. If thou haue a wife after
thine owne mynd, forsake her not, but cõ-
mit not thy selfe to the hateful.*Honoure Ecc.iii
thy father from thy whole hert: and forget Tob.4
not the sorowful trauaile that thy mother
had with the: remember that thou wast
borne thorow them, and howe canst thou
recompence them the thynges that they
haue done for the? Feare the Lord with al
thy soule, and honour his ministers. Loue
thy maker with al thy strength,*and for- D
sake not his seruauntes. Feare the Lorde Deu.
with al thy soule, and honoure his priests.
*Geue them their porcion of the first fru-
tes and increase of the earth, like as it is
commaunded the: and reconcile thy selfe
of thy negligẽce with the litle flocke: geue
them ẏ shoulders, and their appointed of-
feringes and firstlinges: Reach thine hãd
vnto the poore that God may blesse ẏ with
plenteousnesse.*Be liberall vnto all men
liuing,*yet let not, but do good euen vn-
to them that are dead.*Let not them that
wepe, be without comfort, but mourne w
such as mourne.*Let it not greue the to
visit the sicke, for that shal make the to be
beloued, what so euer thou takest in hand,
remember the ende, and thou shalt neuer
do amysse.

The.viii.Chapter.

Against thy better is no striuing. Of the death of thine enemy mayest thou not reioyce, nor dispise thy neyghbours, nor the wordes of the wyse.

STriue not with a mighty mã,
lest thou chaunce to fall into
his handes.* Make no va-
riaunce with a riche man, lest
he happẽ to bring vp an harde
quarel against thee.*For gold and siluer
hath vndone many a man: yea, euen ẏ her-
tes of kinges hath it made to fall. Striue
not with a man that is ful of wordes: and
lay no stickes vpon his fire. Kepe no com-
panye with the vnlearned, lest he geue thy
kinred an euil reporte.*Dispise not a man
that turneth him selfe awaye from sinne, &
cast him not in the teeth withall, but remẽ-
ber that we are frayle euerychone.
*Thinke scorne of no man in his old age,
for we ware olde also. Be not glad of the
death of thine enemy, but remembre ẏ we
must dy al ẏ sorte of vs, & faine would we
come into ioye.*Dispise not the sermons
of suche elders as haue vnderstãdyng, but
acquaint thy selfe with the wise sentences
of them: for of them thou shalt learne wis-
dome and the doctrine of vnderstanding,
and how to serue great men without com-
plaint. Go not from the doctrine of the el-
ders: for they haue learned it of their fa-
thers

thers. For of them thou shalt learne vnderstanding, so that thou mayest make answere in the time of nede. Kyndle not ẏ coales of sinners, (whē thou rebukest thē) lest thou be brent in the firie flammes of their sinnes. Resist not the face of the blasphemer, ẏ he laye not waite for to mouth. *Lende not vnto him ẏ is myghtier than thy self. If thou lendest him, count it but lost. Be not suertie aboue thy power: if ẏ be, thē thincke surely to paye it. Go not to law with the Judge: for he will iudge according to his owne honour.* Trauaile not by the waye with him that is braynelesse, lest he do the euel: for he foloweth his owne wilfulnesse, and so shalt thou perish thorow his foly.

C *Striue not with him that is angry & cruell, & go not with him into the wildernesse: for bloud is nothing in his sight, & where there is no helpe, he shal murther the. *Take no counsell at fooles, for they loue nothing but the thinges that please them selues. Make no counsell before a straunger, for thou canst not tel what wil come of it. Open not thine hert vnto euery man, lest he be vnthanckeful to the, and put the to reprofe.

The.ix.Chapter.

The ieopardyes of chastenesse are to be eschued. And olde frende is to be preferred before a newe. The glory & riches of sinners. Righteous men shuld be bidden to gest. Laboure is the chiefe thynge in a workman, and wisdome in a prince.

A Pro.6.b and.5.a. and.7.a.

BE not gelous ouer the wife of thy bosome, that she shewe not some shrewed point of wycked doctrine vpon the. *Geue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded. Loke not vpon a woman that is desirous of many men, lest thou fall into her snares. Use not the cōpany of a woman that is a player & a daunser and heare her not, lest thou perish thorow her enticing. Beholde not a mayden, that thou be not hurt in her beauty. *Cast not thy minde vpon harlottes in any maner of thig, lest thou destroy both thy selfe and thine heritage. Go not about gasyng in euery lane of the citie, nether wander thou abroade in ẏ streats therof.* Turne away thy face from a beautifull woman, and looke not vpon the fairenesse of other.* Many a man hath perished thorow the beauty of wemen, for thorow it the desire is kyndled as it were a fyre. An aduouterous woman shalbe troden vnder fote as mire, of euery one that goeth by ẏ way. Many a man wondering at the beauty of a straunge woman hath bene cast out, for her wordes kyndle as a fire. Sit not with another mannes wife by any meanes, lie not with her vpon the bed: make no wordes with her at the wine, least thine heart consent vnto her, & so thou with thy bloud fall into destruction. Forsake not an olde frend, for the new shal not be lyke him.

Pro.6.a. Mat.5.c. Ge.34.a 2.Re.11.a Jud.x.xi.iii. B

A new frende is new wyne: let him be old, and thou shalt drincke him with pleasure. Desire not the honour and riches of a sinner, for thou knowest not what destruction is for to come vpon him. Delite not thou in the thing that ẏ vngodly haue pleasure in: being sure, that the vngodlye shal not be accepted vntil their graue. C

Kepe the from the man that hath power to slay, so nedest thou not to be afraide of death. And if thou cōmest vnto him, make no faute, lest he happen to take away thy life. Remēber that thou goest in the myddes of snares, and vpon the bullwarckes of the citie. Beware of thy neyghbour as nie as thou canst, *& medle with suche as be wise, and haue vnderstanding. Let iust men be thy gestes, let thy mirthe be in the feare of god, let the remembraunce of God be in thy minde, *let all thy talkyng be in the cōmaundements of the Highest. In the handes of the craftesmen shall the workes be commended,* so shal the princes of the people in the wisedome of their talkyng. A man full of wordes is perilous in his citie: and he that is rashe in his talking shalbe abhorred.

Ecc.viii.c. and.37.a De.vi.b. and.11.c. 3.Re.iii.c

The.x.Chapter.

Of kynges and iudges. Pryde and couetousnesse are to be abhorred. Laboure is praysed.

A Wise iudge wil order his people with discretion: and wher a man of vnderstanding beareth rule, ther goeth it well. *As the iudge of the people is him selfe, euen so are his officers: and loke what maner of man the ruler of the city is, such are they that dwel therin also. *An vnwise king destroyeth his people, *but where they ẏ be in autorite are men of vnderstādīg, there ẏ citie prospereth.

A Pro 29.a 3.Re.12.a Pro.28.b and.29.a

The power of the earth is in the hand of God, (and al iniquity of the people is to be abhorred.) and whē his time is, he shal set a profitable ruler vpon it. In the hand of god is the power of man, and vpon the scribes shal he lay his honour. *Remember no wronge of thy neighbour, & medle

Leui.19.d.

thou with no vnrighteous workes. Pride
is hateful before god & man, & all wicked-
Iere.27 a nesse of ẏ Heathẽ is to be abhorred.* Bi-
Dan.4 c cause of vnrighteous dealing, wrõg blas-
phemies, & diuers disceates, a realme shal-
be translated from one people to another.

B There is nothing worse thã a coutous
man. Why art thou proude, O thou earth
and ashes? There is not a more wycked
thing, than to loue mony. And why? suche
one hath his soule to sel, yet is he but fil-
thy doung while he liueth.

And thoughe ẏ Phisicion shew his help
neuer so long, yet in conclusiõ it goeth af-
ter this maner, to daye a king, to morowe
deade. For when a man dyeth, he is ẏ heire
of serpentes, beasts, and wormes. The be-
ginning of mans pride, is to fal away frõ
God: And why? his hert is gone from his
maker, for Pride is the originall of al sin.
Who so taketh holde therof, shalbe filled
with cursings, and at the last it shal ouer-
throwe him. Therefore hath the Lorde
brought the congregations of the wicked
to dishonoure, and destroyed them to the
ende.

C *God hath destroyed ẏ seates of proude,
Sap 6 b princes, and sette vp the meke in theyr
Luce.1 e steade. God hath withered the rootes of
14.c.& 18 the proude heathen, and planted the low-
b
Ec.29.e ly among them.* God hath ouerthrowen
the landes of the Heathen, and destroyed
them vnto ẏ ground. He hath caused them
to wither away, he hath brought them to
noughte, and made the memoriall of them
to ceasse from oute of the earth.

God hath destroyed ẏ name of the proud,
and left the name of the hũble of mynde.
Pride was not made for man, nether
wrathfulnesse for mens childrẽ. The seede
of mẽ that feareth God, shalbe brought to
honoure: but the seede which transgresseth
the commaundementes of the Lord shal-
be shamed. He that is the ruler amonge
brethren, is holden in honoure, yet aboue
hym is he that regardeth suche as feare
the Lorde. The glorye of the ryche, of the
honourable, and of the poore is the feare
of God.

D Dispyse not thou the iust pore man, and
magnifye not the riche vngodly. Great is
the iudge, and mightye in honoure, yet is
there none greater, than he that feareth
Pro. 17. God.* Unto the seruaunt that is discret,
a.
2 Re.xii b shall the free do seruice.* He that is wise
and well nurtoured, wil not grudge whẽ
he is refourmed, and an ignoraunte body
shal not come to honour. Be not proud to
doe thy worke, and dispaire not in the Pro...
tyme of aduersity. * Better is he that la-
boureth, and hath plenteousnesse of all
thinges, than he that is gorgeous & wan-
teth breade.

My sonne, kepe thy soule in mekenesse
and geue her her due honour. Who shal iu- C
stifye hym, that sinneth against him selfe?
Who will honour him, that dishonoureth
his owne soule? The pore is honoured for
his faythfulnesse and truth, but the riche
is had in reputation bicause of his goods.
He that ordreth him selfe honestlye in po-
uertie, howe muche more shall he behaue
him selfe honestly in riches? And who so
ordreth him selfe vnhonestelye in riches,
howe much more shal he behaue him selfe
vnhonestly in pouertie.

The.xi. Chapter.

The praise of humilitie: After the outwarde ap-
pearaunce ought we not to iudge. Of headye and
rashe iudgement. The ryche is not without offence.
All thynges come of God. All men are not to be
broughte into thine house.

The wysdome of him that is
brought lowe, shal lifte vp
his head, & shall make hym
to sitte among great men.
Commende not thou a mã
in his beauty, nether dispi-
se a man in his vtter apperaũce. The Bee
is but a smal beast among the foules, yet
is her frute exceadig swete. Be not proud
of thy rayment, * and exalte not thy selfe Ec...
in the day of thy honour: for the workes of
the hyghest onely are wonderfull: yea, glo-
rious, secrete, and vnknowen are his wor-
kes. Many tirauntes haue bene fayne to
syt downe vpon the earth, *and the vnly-
kely hath worne ẏ crowne. Many mighty
men haue bene brought lowe, and the ho-
nourable haue bene deliuered into other
mens handes. * Condemne no man, be- 1.Re...
fore thou haue tried oute the matter: and
when thou hast made inquisition, then re- Pe...
fourme righteously. * Geue no sentence, De...
before thou hast heard the cause, but fyrst
let men tell out their tales.

Striue not for a matter that toucheth B
not thy selfe, and stande not in the iudge- Prou...
ment of sinners. My sonne, medle not wt
many matters: *and if thou wilt be riche,
thou shalt not get it: and though thou rũ-
nest thy way afore, yet shalt ẏ not escape.
*There is some man that laboureth, and Ma...
the more he werieth him selfe, the lesse he
hath. Againe, some man is slouthful, hath Psa...
nede

nede of help, wanteth strẽgth, & hath great
povertie, & Gods eye loketh upon him to
good, setteth him up frõ his lowe estate, *
and lifteth up his head: so that many men
marvel at him, & geve honour unto God.
C *Prosperity, & adversity, life, and death
povertye, and richesse come al of the Lord.
Wisedom, nurtour, and knowledge of the
lawe, are with God: love, and the wayes
of good are with him. Errour, and dark-
nesse are made for sinners, (and they that
exalte them selves in evill, ware olde in
evel.) The gifte of God remaineth for the
righteous, & his good will shal geve pros-
perity for ever. Some man is riche by ly-
ving nigardlye, and that is the portion of
his reward, in that he sayeth: * now have
I gotten rest, and now wil I eat & drinke
of my goods my self alone. And yet he cõ-
sidereth not, that the time draweth nye (&
death approcheth) that he muste leave all
these things unto other men, and die him-
selfe. Stande thou fast in thy covenaunt,
& exercise thy self therin, & remaine in the
D worke unto thy age. Continue not in the
worcks of siners, but put thy trust in god:
and bide in thine estate: for it is but an ea-
sye thyng in the sight of God, to make a
pore man rich, & that sodely. The blessing
of God hasteth to the reward of the righ-
teous, & maketh his fruts sone to florish, &
prosper. Saye not: what helpeth it me? &
what shal I have yͤ while? Againe, say not:
I have ynoughe, how can I wante?
*When thou arte in welfare, forget not
adversitye: & when it goeth not wel wͭ thee,
have a good hope, that it shalbe better.
For it is but a smal thing unto God, in the
day of death to reward every man accor-
ding to his wayes. The adversitye of an
houre maketh one to forget al pleasure: &
when a man dyeth, his workes are disco-
vered. Prayse no bodye before his death:
E for a man shalbe knowen in his children.
Bring not every man into thine house,
for the disceatful layeth wayte diverslye.
Like as a partrige in a maunde, so is the
hert of the proude: and lyke as a spye that
loketh upon the fall of hys neyghboure.
For he turneth good unto evel, and slaun-
dereth the chosẽ. Of one sparke is made a
great fire, (& of one disceatful mã is bloud
increased,) & an ungodly mã layeth waite
for bloud. Beware of yͤ disceatfull for he
imagineth wicked things, to bring yͤ into
a perpetual shame. Yf yͤ takest an aleaunt
unto thee, he shal destroy thee in unquiet-
nesse, & drive thee from thine own waies.

The.xii.Chapter.

Unto whom we oughte to do good. Enemyes
ought to be eschued.

When thou wilte do good, know A
to whom thou doest it, and so
shalte thou be greatly thanc-
ked for thy benefites. * Doe Eccle. 8. a
good unto the righteous and 1. Ti. 5. a.
thou shalte fynde great rewarde: though
not of him, yet (no doubte) the Lorde hym
selfe shal reward the. He standeth not in a
good case, that is alway occupyed in evil,
and geveth no almes, for the hyest hateth
the sinners, and hath mercy upon thẽ that
shew the workes of repentaunce. Geve
thou unto such as feare God, and receave
not a sinner. As for the ungodlye and syn-
ners, he shal recompence vengeaunce un-
to them, & kepe them to the day of wrath.
Geve thou unto thẽ good, and receave not
the sinner: do wel unto hym that is lowly
but geve not to the ungodlye. Let not the
bread be geven him, yͭ he be not myghtyer
than they selfe therin. For so shalt thou re-
ceave twyce as much evill, in all the good
that yͧ doest unto him. And why? yͤ hyghest
hateth sinners, & shal reward vengeaunce
to the ungodlye. In prosperitye, a frende
shal not be knowen: & in adversity an ene-
my shal not be hyd. For when a man is in
wealth, it greveth his enemies: but in he-
vines and trouble a man shall knowe hys
frende. Trust never thine enemie, for like
as an yron rusteth, so doth his wickednesse
and thoughe he make muche crouching &
kneling, yet kepe wel thy mynde & beware
of him. Set him not by thee, neither let hi B
sit at thy right hand lest he turne him, get
into thy place, take thy rowme, & seke thy
seate, and so thou at the laste remember
my wordes, and be pricked at my sayings.
*Bynde not two sinnes together, for Ecc. 7. a
there shall not one be unpunished. Who and. 21. a
will have pitie of the charme, that is stin-
ged of the serpent, or of al such as com nie
the beasts? Even so is it with him yͭ kepeth
company with a wicked man, and lappeth
him self in his sinnes. For a season will he
byde with the, but yf thou stumble, he ta- C
rieth not. *An enemye is swete in his lip- Jer. 41. b
pes, he can make many good wordes, and
speake many good thinges. Yea, he can
weepe wͭ his eyes, but in hys hert he ima-
gyneth how to throw the into the pyt: and
yf he may finde oportunity, he will not be
satisfyed with bloud. If adversity come u-
pon the, thou shalte fynde him there first,

& thoughe he pretēde to do thee helpe yet shal he vndermine thee. He shal shake hys head, and clappe his handes ouer thee for very gladnesse: and while he maketh many woordes he shall dysguise his countenaunce.

The. xiii. Chapter.

The companies of the proude and of the riche are to be eschued. The loue of God. Lyke do company with their lyke.

A Who so toucheth pitche, shal be syled withall: & he that is familiar with ẏ proud, shall clethe hym self wyth pride. He taketh a burthen vpō him, that accompanyeth a more honourable man than him selfe. Therfore kepe not familiaritye with one that is rycher than thy selfe. How agree the ketel & the pot together? for yf the one be smitten against the other, it shalbe broken. The riche dealeth vnryghteously, and threatneth with all: but the pore being oppressed, and wrongfully dealte with all, suffereth scarcenesse, and geueth faire woordes. Yf thou be for his profite, he vseth the: but if thou haue nothing, he shall forsake thee. As long as thou hast any thyng of thine own, he shal be a good felow w thee: yea, he shall make the a bare man, and not be sory for thee. Yf he haue nede of thee, he shal defraude thee: (and with a priuy mocke) shal he put the in an hope, and geue the all good wordes, and saye: what wantest thou? Thus shall he shame the in his meate, vntill he haue supte the cleane vp twyce or thryce, and at the last shal he laughe thee to scorn. Afterwarde, when he seeth that thou hast nothing, he shall forsake thee, and shake his heade at thee. (Submit thy selfe vnto God, and wayte vpon his hande.)

B Beware that thou be not disceaued, and brought downe in thy simplenesse. Be not to humble in thy wisdome: lest when thou art brought low, thou be disceaued thorow folishenesse. If thou be called of a mighty man, absente thy selfe, so shall he cal the to hym the more ofte. Preace not thou vnto him, that thou be not shut out: but go not thou farre of, least he forget the. Withdraw not thy selfe from his speche, but beleue not hys many words. For with much communication shall he tempte the, and (with a priuy mocke) shal he question thee of thy secretes. The vnmercifull mynde of his shall marke thy wordes, he shal not spare to do the hurt, & to put the in prison. Beware and take good hede to thy selfe, for thou walkest in perill of thy ouerthrowyng.

Now when thou hearest his wordes, make thee as though thou werest in a dreame, and wake vp. Loue God all thy lyfe longe, and cal vpon him in thy nede. Euery beast loueth hys lyke, euen so lette euery man loue his neyghboure. Al fleshe will resorte to their like, and euery man will kepe company with such as he is him selfe. But as the wolfe agreeth with the lambe, so doth the vngodly with the righteous. C * What felowshippe should an holy man haue with a dogge? How can the rich and ẏ pore agre together? The wilde Asse is the lyons pray in the wildernesse, euen so are pore men the meate of the rich. Like as the proude may not away with lowlynesse, euen so do the riche abhorre the pore. If a rich man fall, his frendes set him vp againe: but when the poore falleth, his acquaintaunce forsake him. If a riche man fal into an errour, he hath many helpers: he speaketh proude wordes, and yet men iustifye him.

D But if a poore man go wrong, he is punished: yea, though he speake wysely, yet can it haue no place. When the riche man speaketh, euery body holdeth his tong: and loke what he sayeth, they prayse it vnto ẏ cloudes. But if the poore man speake, they saye: What felowe is this? and yf he do amysse, they shall destroye him. Riches are good vnto him that hath no sinne in hys conscience, and pouertye is a wicked thing in the mouth of the vngodly: The heart of a man chaungeth his countenaūce whether it be in good or euil. A cherefull countenaunce is a token of a good heart, for elles it is an harde thyng to knowe the thoughte.

The. xiiii. Chapter.

The offence of ẏ tong. Man is but a vayne thing. Happye is he that continueth in wisedome.

Blessed is the man, * that hath not fallen with ẏ worde of his mouth, & is not pricked with ẏ conscience of sinne. Happye is he that hath no heuinesse in his mynde, and is not falle from his hope. It becommeth not a couetous man and a nygarde to be ryche: and what shoulde a nygarde do with gold? He that with al his carefulnesse heapeth together vnryghteously, gathereth for other folkes, and another man shal make good cheare with his goodes.

goodes. He that is wicked vnto him selfe,
how should he be good vnto other men?
howe can suche one haue any pleasure of
his goodes? There is nothing worse, than
when one dysfauoureth him selfe, & this
is a rewarde of his wickednesse. Yf he do
any good, he doth it not knowing therof,
and against his wil, and at the last he de-
clareth his vngraciousnesse. A nygarde
hath a wicked eye, he turneth awaye hys
Pro.17. face, & dispiseth his owne soule.* A coue-
Eccl.i.a. tous mãs eye hath neuer ynough in ẏ por-
tion of wickednesse, vntil the time that he
wyther away, & hath lost his owne soule.
A wycked eye spareth breade, & there is
B scarcenesse vpõ his table. My son, do good
to thy selfe of that thou hast, and geue the
Lord his due offeringes. Remembre that
death tarieth not, and how that the coue-
naunt of the graue is shewed vnto thee:
for the couenaunt of this world shal dye ẏ
Ec.iiii.a death.* Do good vnto thy frende before
Lu.4.b thou dye, & according to thy ability reache
Lu.16.b. out thine hande, & geue vnto the pore. Be
not disapointed of the good day, & let not
the portion of the good day ouerpas thee.
Shalte thou not leaue thy trauailles and
laboures vnto other mẽ? In the deuidyng
of the heritage geue and take, and sancti-
fye thy soule. Worke thou righteousnesse
before thy death, for in the hel there is no
Esa.40 meate to fynde.* Al flesh shal fade awaye
1. lyke grasse, & lyke a florishyng leafe in a
1.Pet.i.d grene tree. Some growe, some are caste
Jam.i.b. downe, euen so is the generation of flesh
and bloud: one commeth to an ende, ano-
ther is borne. Al transitorie thinges shall
C faile at the last, & the worker therof shall
go withal. Euery chosen worke shalbe iu-
stified, & he that medled withal, shall haue
honoure therin. Blessed is the man that
kepeth him in wisdom, and exerciseth him
selfe in vnderstanding, & with discretion
shall he thinke vpon the sore knowledge
of God, whiche considereth the wayes of
wisdome in his hert, hath vnderstãding in
her secretes, goeth after her as one that
seketh her out & continueth in her waies.
He loketh in at her wyndowes, & harke-
neth at her dores: He taketh his rest beside
her house, and fasteneth his stake in her
walles. He shall pitche his tente nie vnto
her hand, and in his tente shall good thin-
ges rest for euermore. He shall sette his
children vnder her couering, & shal dwell
vnder her braũches. Under her couering
shall he be defended from the heate, and
in her glorie shall he reste.

The.xv.Chapter.

The goodnesse that foloweth him which feareth God. God relecteth and casteth of the sinner. God is not the authour of euil.

HE that feareth God, will doe A
good and who so kepeth the
law, shall obtaine wisedome.
As an honourable mother
shal she mete him, & as a vir-
gin shall she receaue him.* With the bread Mat.4.a
of life & vnderstanding shal she fede him, & Joh.4.b.
geue him the water of wholsome wisdome
to drincke. Yf he be constãte in her, he shall
not be moued: yf he holde himselfe fast by
her, he shal not com to confusion. She shal
bring him to honoure among hys neygh-
boures, & in the middest of the congrega-
tion shall she open his mouth, with ẏ spirit
of wisdome & vnderstanding shall she fyll
him, and cloth him with the garment of
glory. She shal heape ẏ treasure of mirth
and ioye vpon him, and geue him an euer-
lasting name to heritage. Folish men will
not take holde vpon her: but suche as haue
vnderstanding, wil mete her. (Folish men
shal not se her) for she is far from pride and
disceate. Men that goe about with lyes,
wil not remẽbre her: but men of truth shal
be found in her, and shall prosper euen vn-
to the beholding of god. Praise is not se-
mely in the mouth of ẏ vngodlye, for he is
not sent of the Lord. For of God commeth
wisdome, and the praise shal stande by the
wisdome of God, and shalbe plenteous in
a faithfull mouth, and the Lord shall geue
her vnto him.
Say not thou, it is the lordes faulte that B
I am gone by, for thou shalt not do the
thing that God hateth. Saye not thou: he
hath caused me to do wronge, for he hath
no nede of the vngodly. God hateth al ab-
homination of errour, and they that feare
God wil loue none suche.* God made mã Gene.i.d
from the beginning, and left him in the
hande of hys counsell. He gaue him hys
commaundementes and preceptes; if thou
wilt obserue the commaundementes, and
kepe acceptable faithfulnesse for euer, thei
shal preserue the.* He hath set water and Jer.21.b.
fire before ẏ, reache out thine hande vnto
which thou wilte. Before man is life & de-
ath, good & euil: loke what him liketh shal-
be geuen him. For the wisdome of God is
great & mightye in power & beholdeth all
men continually. The eyes of the Lord ar
vpon thẽ that feare him, and he knoweth
al the workes of man. He hath commaun-
ded no man to do vngodlye: neyther hath

he geue any man space to sinne.

The .xvi. Chapter.

Of unhappy and wicked children. No man can hyde him selfe from God. An exhortation to the receauing of instruction.

A Delite not thou in ẏ multitude of ungodly children, and haue no pleasure in them, yf they feare not god. Trust not thou to their lyfe, and regarde not their labours: for one sonne that feareth God is better, than a thousande ungodly. And better it is for a man to dye without children, than to leaue behinde him suche children as are ungodlye. For by one that hath understanding, may a whole citie be upholden, but though the ungodly be many, yet shal it be wasted thorow thē. Many such things hath mine eye sene & greater thinges than these haue I heard with
Ecc. 21. b mine eares. * In the congregation of the ungodly shal a fire burne, and among unfaithful people shal the wrath be kyndled.
B * The olde giauntes obtained no grace
Ge. 6. a. for their sines, which wer destroyed, trusting to their owne strength. Nether spared he them, (among whom Loth whiche
Ge. xix. c. was a * straunger) but smote them, & abhorred them bicause of the pride of their wordes. He had no pitie upon thē, but destroyed al the people, that wer so stoute in
Nu. 14. c and. 26. f sinne. * And for so much as he ouersawe not the sixe hundreth thousand that gathered thē selues together in ẏ hardenesse of their heart: it were maruell if one beyng
Ecc. v. a. hard necked, should be free. * For mercy & wrath is with him: he is both mightye to forgeue, and to poure oute displeasure. Like as his mercy is great, euen so is his punishment also, he iudgeth a man according to his workes. The ungodlye shall not escape in his spoile, and the long pacience of him that sheweth mercy, shal not bide behind. Al mercy shal make place unto euery man according to the worthinesse of his workes, and after the understanding of his pilgrimage.
C Say not thou: I wil hyde my self from god, for who will thinke upon me from aboue? I shal not be knowen in so great an heape of people, for what is my soule among so many creatures? Beholde, the heauen: yea, the heauen of heauens, the depe, the earth, and al ẏ therin is shalbe moued at his presence: ẏ mountaines, the hilles, & the foundatiōs of the earth shall shake for feare when God visiteth thē. These thinges doth no hart understande, but he understandeth euery hart, and who understādeth his wayes? No mā seeth his stormes, and ẏ most part of his workes are secret. Who wil declare the works of his rightousnesse? Or who shalbe able to abide the? For the couenaunt is far from some, and the trying out of mē is in the end. He that is humble of hart, thinketh upon such thinges: but an unwise and erronious mā casteth his minde unto folish thinges.
D My sonne, herken thou unto me, and learne understādinge, and marke my wordes with thine hert, I will geue the a sure doctrine, and plainly shall I instruct the: (marke my wordes thē in thine hart: for in rightousnesse of the spirit do I speake of the wonders ẏ God hath shewed among hys workes from the beginning. And in truth do I shewe the knowledge of him.) God hath set his workes in good order frō the beginning and part of thē hath he sundred from ẏ other. He hath garnished hys workes from euerlasting, and their beginninges, according to their generations. None of them hyndred another, nether was any of thē disobediēt unto his word. After this, God loked upon the earth, and filled it with his goodes. With al maner of liuing beasts hath he couered the ground, & thei al shalbe turned unto earth againe.

The .xvii. Chapter.

The creation of man: & the goodnesse that God hath done unto him. Of almes, and repentaunce.

A God * did shape man of ẏ earth, and made him after his owne
Gen. i. b. image, and turned him unto earth again and clothed him with his owne strength. He gaue him the numbre of dayes & certaine time: yea, & gaue him power of the thinges that are upon earth. He made all fleshe to stande in awe of him, so that he had the dominion of all beastes and foules. * He
Gen. 2. made oute of him an helper like unto hym self, & gaue thē discretion, & tong, eies, eares, and hart, to understand, & filled them with instruction and understanding. He created for them also the knowledge of ẏ spirite, filled their hartes with understanding and shewed them good and euil. He set his eye upō their hartes, declaring unto them his greate and noble workes: that they should praise his holy name together, reioice of his wonders, and be telling of his noble actes. * Besides this, he
Exo. 20. a. gaue them instruction, and the lawe of
De. 4. b. 5. and. 9. life for an heritage.

He

He made an euerlasting couenaũt with
them and shewed thẽ his righteousnesse,
and iudgementes. They sawe his glorie
with their eyes, and their eares heard the
maiesty of his voice. And he said vnto thẽ:
beware of all vnrighteous thinges. He
gaue euery man also a commaundement
concerning his neighboure.
B Their wayes are euer before him, & are
not hyd from his eyes. ✠ He hath set a ru-
ler vpon euery people, *but Israell is the
Lords portion. All their workes are as the
sunne in the sight of God, and his eyes are
alway lokyng vpon their wayes. All their
vnryghteousnesse are manifest vnto him,
and all their wickednesses are open in his
syghte.
*The mercy that a man sheweth is as it
were a purse with him, & the grace that
is geuen to a man preserueth him as the
apple of an eye. ✠ At ẏ last shal he awake,
and rewarde euery man vpon his head, &
shal turne them together into the nether-
most partes of the earth. *But vnto them
that will repent he hath geuen the way of
righteousnesse. As for suche as be weake,
he comforteth them, suffreth thẽ, and sen-
deth them the portion of the verity.
O turne then vnto the Lorde, forsake thy
synnes, make thy prayer before the Lorde,
do the lesse offence, turne agayne vnto the
Lorde, forsake thine vnrighteousnesse, be
an vtter enemye to abhomination, lerne
to knowe the ryghteousnesse, and iudge-
mentes of God, stande in the portion that
is set forth for the, and in the prayer of the
moste highe God, Go into the portion of ẏ
holy worlde with suche as be liuyng & geue
C thanckes vnto God. ✠ Who wil praise the
Lord in the hell? Abyde not thou in the er-
roure of the vngodly, but geue him than-
kes before death. As for the dead, thanck-
fulnesse perisheth from him, as nothing.
Geue thou thankes in thy lyfe: yea, while
thou art liuing & whole, shalte thou geue
thankes and praise God, and reioyce in
his mercy. O howe great is the louyng
kyndnesse of the Lorde, and his mercifull
goodnesse vnto suche as turne vnto hym?
For al thinges may not be in man, & why?
the sonne of man is not immortall and he
hath pleasure in ẏ vanitie of wickednesse.
What is more cleare than the sunne? Yet
shal it faile. Or what is more wycked, thã
the thyng that fleshe and bloud hath ima-
gined? and that same shalbe reproued.
The Lorde seeth the power of the hyghe
heauen, and all are but earth, and asshes.

The.xviii.Chapter.

The marueilous workes of God, the miserye and wretchednesse of man. Against God oughte we not to complaine. Praye must we continually.

HE ẏ liueth for euermore, A
✠ made all thinges toge- Gen. i.a.
ther, god onely is righte-
ous, and remaineth a vi- Ps.89 a.
ctorious king for euer. ✠ Ec.43.d.
Who shall be able to ex-
presse the workes of him?
Who will seke out the ground of his noble
actes? Who shall declare the power of hys
greatnesse? Or who wil take vpon him to
tel oute his mercy? As for the wonderous
workes of the Lord, ther may nothyng be
taken from them, nothing may be put vn-
to them, nether maye the ground of them
be found out. But when a man hath done
his best, he must begin againe: and when
he thinketh to come to an ende, he muste
go againe to his laboure. What is man?
Wherto is he worthe? What good, or euill Ps.;10.a
can he do? ✠ Yf ẏ nũbre of a mans dayes
be almost an hundred yere, it is muche.
Like as the droppes of rayne are vnto B
the sea, & as a grauel stone is in compari-
son of the sand: ✠ so are these few yeres to 1.Pet.3.b
ẏ dayes of euerlasting. Therfore is ẏ lorde
pacient with them, & poureth out his mer-
cy vpon them. He sawe and perceaued the
thoughtes & imaginations of their hart,
that they were euil, therfore heaped he vp
hys mercifull goodnesse vpon them, & she-
wed them the way of righteousnesse. The
mercy ẏ a mã hath, reacheth to his neigh-
bour: but ẏ mercy of God is vpon al flesh.
He chasteneth, he teacheth, & nurtoureth:
yea, euẽ as a shepherd turneth againe hys
flocke, so doth he al thẽ ẏ receiue chastning Esa.lxvi.
nurtour, & doctrine. * Merciful is he vnto a.
them ẏ stande in awe of his iudgemẽtes.
My sonne, when thou doest good, make C
no grudgyng at it: & whatsoeuer thou ge-
uest, speake no discomfortable wordes.
Shal not the dew coole the hete? euen so
is a worde better than a gift. * Is not a Pro.15 a
frendly worde a good honest gyfte? but a and.xx b c
gracious man geueth them both. ✠ A fole Ecc.xl.b
shal cast a man in the teethe, and ẏ rough-
ly, and a gifte of the nygarde putteth oute
the eyes. Get thee righteousnesse before ẏ
come to iudgement. Learne before thou
speake, and go to phisicke or euer thou be
sick: * examine, and iudge thy selfe, before 1 Cor.11 b
the iudgement come, & so shalt thou finde

grace in the sight of God. Humble thy self
before thou be sicke, and in time of thy de-
sease shew thy conuersation.

Lu.18.a. 1.Thes.5.c. *Let not to pray alway, and stande not
in feare to be refourmed vnto death, for ẏ
reward of god endureth for euer. Before
thou praiest prepare thy soulle, and be not
as one that tempteth god. Thinke vpon
the wrathful indignation that shalbe at ẏ
ende, and the houre of vengeaunce, when
Ecc.xi.b. he shall turne away his face. *When thou
hast ynoughe remember the time of hun-
ger: and when thou art riche, thinke vpon
the time of pouerty and scarcenesse.

D From the morning vntil the euening the
time is chaunged, and all such thinges are
sone done in the sight of God. A wise man
feareth god in all thinges, and in ẏ dayes
of transgression he kepeth him selfe from
sinne. A discrete man hathe pleasure in
wisdom, and he that fyndeth her, maketh
much of her, they that haue had vnderstã-
ding, haue delte wisely in wordes, haue vn-
derstand the trueth, & righteousnesse, and
haue sought out wyse sentences & iudge-
Ro.vi.b. and.xiii.c mẽtes. *Folow not thy lustes, but tourne
the from thine own wil. For if thou geuest
thy soule her desires, it shall make thine
enemies to laughe the to scorne. Take not
thy pleasure in great volupteousnesse, and
medle not to muche withall. Make not to
great chere of the thyng that thou haste
wonne by aduauntage, least thou fal into
pouerty, and haue nothing in thy purse.

The.xix. Chapter.

Wyne and whoredom bring men to pouerty: in thy wordes must thou vse discretion. The difference of the wysedome of God and man, whereby thou mayest know what is in a mã. Correction must be vsed without anger.

A A Labouring man that is geuẽ
vnto dronckennesse, shall
not be riche, and he that ma-
keth not much of small thyn-
ges, shal fal by lytle and litle.
Ge.19.g. 3.Re.xi.a *Wine & women *make wise men runna-
gates, & put men of vnderstanding to re-
profe: and he ẏ accõpanyeth aduouterers
shal becom a wicked man. Mothes & wor-
mes shal haue him to heritage: yea, he shal
be set vp to a greater example, & his soule
Iosu 22.c. shalbe roted out of the numbre. *He that
is hastie to geue credence, is light minded,
and doth against him selfe. Who so reioy-
ceth in wickednesse, shalbe punished: he ẏ
hateth to be refourmed, his lyfe shalbe
shortened, & he that abhorreth babling of
wordes, quencheth wickednesse. He that
offendeth against his owne soule shall re-
pent it: and he that reioyceth in wycked-
nesse, shalbe punished.

Rehearce not a wicked and churlish
worde twyse, & thou shalt not be hindred. B
Shewe thy secretes neither to frende nor
foe: and if thou hast offẽded, tell it not out.
For he shal herken vnto thee & marke the
and when he fyndeth oportunity, he shall
hate the, (& so shal he be alway about the.)
*Yf thou hast heard a worde againste thy
neyghbour: let it be dead with in ẏ, and be
sure thou shalte haue no harme thereby.
A foole trauaileth with a word, lyke as a
woman that is payned with bearing of a
childe. Like as an arrow shot in a dogges
thighe, so is a worde in a fooles hert. *Tel
thy frende his faulte least he be ignorant,
and say: I haue not done it, or yf he haue
spoken that he do it nomore. Reproue thy
neighbour that he kepe his tonge, and yf
he haue spoken, that he say it nomore.

Tel thy neyghboure his faulte, for oft C
times an offence is made: & geue not cre-
dence to euery word. A man falleth somtime
with his tonge, but not with his wil. *For
what is he, that hath not offended in hys
tonge, geue thy neyghboure warnyng,
before thou threaten hym, and geue place
vnto the law of the lord. The feare of god
is all wisdome, and he that is a righteous
man, kepeth the lawe. As for the doctrine
of wyckednesse, it is no wysedome and the
prudence of sinners is no good vnderstã-
ding: it is but wickednesse, & abhomina-
tion, & a blaspheming of wisdom. A simple
man of small vnderstanding, that feareth
God, is better than one ẏ hath much wis-
dom, & transgresseth the law of ẏ highest.
A crafty subtile man can be wise, but he is
vnrighteous, & with giftes he wrasteth ẏ D
open, and manifest law. A wicked man cã
behaue him selfe humbly, and can ducke
with his heade, and yet is he but a discea-
uer within. He hydeth his face, and dis-
guyseth it: & bicause he should not be kno-
wen, he preuenteth the.

And though he be so weake ẏ he can do
the no harme, yet when he maye finde op-
portunity, he shal do som euel. A man may
be knowen by his face, and one that hath
vnderstanding, may be perceaued by the
loke of his coũtenaũce. *A mans garmẽt,
laughter, and going, declare what he is.

The.xx. Chapter.

Of correction, and repentaunce. Of the gyft of the wise man: and of the foole. Of lying.

Some

Some man reproueth his neighbour ofte times, but not in due season: Againe som man holdeth his tōg, and he is wise and discret. It is much better to geue warning, and to reproue, than to beare euil wil: for he that knowledgeth him selfe openly, shalbe preserued from hurt and destruction. Like as when a gelded man thorow desire and lust defyleth a mayden, euen so is it with hym that vseth violence: & vnrighteousnesse in the law. O how good a thing is it, a man that is reproued to shew opēly his repentaūce: for so shalte thou escape wilfull sinne.

Some man kepeth stilence, and is foūd wise: but he that is not ashamed, what he sayeth, is hateful. Some man holdeth his tunge, bicause he hath not the vnderstandyng of the language: & some man kepeth silence, waiting a conueniente time. * A wise man wil hold his tong til he se oportunity, but a wanton and vndiscret body shall regard no time. He that vseth many words shall hurt his owne soule, & he that taketh auctority vpon him vnrightouslye, shalbe hated. Some man hath ofte times prosperity in wicked things: Againe, som man getteth muche, & hath harme & losse. There is som gift that is nothing worth: Againe, there is some gifte, whose reward is double. Some man getteth a fall for being to proud, and som commeth to worshyppe from low estate. Some man bieth muche for a litle pryce, and must praye for it seuen folde.

B Ec.xii. *A wyse man with his wordes maketh hym selfe to be loued, but the fauour of foles, shalbe poured out. The gifte of ȳ vnwyse shall do the no good, for his eyes are

Ec.18.c seuenfolde.* He shal geue lytle, and saye he gaue much: he openeth his mouth, and cryeth out, as it were one that cryeth oute wyne. To daye he lendeth, to morowe he asketh agayne, and such a man is to be hated. The foole sayeth: I haue no frende, I haue no thancke for all my good dedes: yea, euen they that eate my breade, speake no good of me. O how ofte, and of howe many shal he be laughed to scorne & he taketh a more perillous fal by such wordes thā yf he fell vpon the grounde: euen so shall the falles of wycked men come hastily. In the mouthe of hym that is vntaughte, are many vnconuenient, & vnmete wordes. A wyse sentence shal not be alowed at the mouth of the fole, for he speaketh it not in due season.

Some man sinneth not, bicause he hath not where withal, and in his rest he shalbe stinged. Some man there is that destroyeth his owne soule with shame, and for an vnwise bodyes sake destroyeth he it, and with acceptyng of persons shall he vndo hym selfe. Some man promiseth his frend a gifte for very shame, and getteth an enemy of him for noughte. A lye is a wycked shame in a man, yet shall it be euer in the mouthe of the vnwyse. A theefe is better than a man that is accustomed to lye, but they both shall haue destruction to heritage. The conditions of lyars are vnhonest, and their shame is euer with them. C

A wyse man shal bryng him selfe to honour with his wordes, * and he that hath vnderstanding, shalbe set by among great men. * He that tilleth his lande shall encrease his heape of corne: he that worketh righteousnesse shalbe exalted, and he that pleaseth great men, shal escape much euil. * Rewardes, and giftes blynd the eyes of the wise, and make him dūme, that he cannot tel men their faultes. * Wisdome that is hyd, and treasure that is hoorded vp, what profite is in thē both? Better is he ȳ kepeth his ignoraunce secret, than a man that hydeth hys wysdome.

D Ge.41.f. Dan.2.g Pro 12.b and.29.a

Ecc.23.a De.17.b

Ecc.41.c

The.xxi.Chapter.

Of the repentaunce of sinne. We may not heape sinne vpon sinne. The boldenesse of an heretike. The ende of sinners. Of a fole, and of the wyse mā. Of him that curseth the deuil.

My sōn if thou hast sinned, do it no more: but *pray for thy foresines that they may be forgeuen thee. Fle frō sin, euen as frō a serpēt: for if thou commest to nie her, she wil bite the. The teeth therof are as the teethe of a Lion, to slay ȳ soules of men. The wickednes of mā is as a sharpe two edged swerd, whyche maketh suche woundes that they cannot be healed.

A Ecc.6.a. 7.a.e.xii a. Ps.41.a. Luc.15.b.c

Strife and wrong dealing shal waste awaye a mans goodes, and thorow pride a riche house shal be brought to nought, so the riches of the proud shal be rooted out. *The prayer of the pore goeth oute of the mouthe, and commeth vnto the eares of God, and his defence, shall come, and that astily. Who so hateth to be refourmed, it is a token of an vngodly persone, but he that feareth God, wil remember himselfe. A myghty man is knowen a far of by his tonge: but he that hath vnderstandyng, perceaueth that he shall haue a fall.

Exo.3.b. and.xxii. c.

B Whoso buildeth his house with other
Ecc.15.a mens cost, is lyke one that gathereth sto-
nes in winter. * The congregation of the
vngodly is like stubble gathered together
theyr ende is a flamme of fire. The waye
of ẏ vngodly is set wt stones, but in their
ende is hell, darcknesse & paines. He that
kepeth the lawe, wil hold fast the vnder-
standing therof: and the ende of the feare
of God is wysdome and vnderstanding.
He that is not wyse, will not be taught in
good, but the vnwise man aboundeth in
wyckednesse: & where bytternesse is, there
is no vnderstandyng. The knowlege of
the wyse shall flow lyke water that ren-
neth ouer, and his counsaile is like a foū-
taine of life.

C The heart of a foole is lyke a broken
vessell, he can kepe no wisedome. When a
man of vnderstandyng heareth a wyse
word, he shal commende it, & make much
of it. But yf a voluptuous man heare it,
he shal haue no pleasure therin, but cast it
behind his backe. The talking of a fole is
lyke an heuye burthē by the waye, but to
heare a wise man speake, it is a pleasure.
Where a doubte is in the congregation, it
is asked at the mouth of the wyse, & they
shall ponder his wordes in their hertes.
Lyke as is a house that is destroyed, euen
so is wisdom vnto a fole. As for the know-
ledge of ẏ vnwise, it is but darke wordes.
Doctrine is vnto him that hath no vnder-
standing, euen as fetters about his fete, &
Ec.xix.b. lyke manycles vpon his right hand. * A
foole lifteth vp his voice with laughter,
but a wise man shall scarse laugh secretly.
D Learning is vnto a wise man a Jewel
of gold, & lyke an armelet vpon his ryght
arme. A foolishe mans fote is soone in his
neighbours house, but one that hath expe-
rience, shall be ashamed at the persone of
the mightye. A foole will pepe in at the
wyndow into the house, but he that is wel
nurtered, will stande without. A foolishe
man standeth herkening at the doze, but
he that is wyse wylbe ashamed.

The lyppes of the vnwyse will be tel-
lyng foolishe thynges, but the wordes of
such as haue vnderstādīg, shalbe wayed
in the balaunce. The hert of fooles is in
their mouth, but the mouth of the wyse is
in their hert. When the vngodlye curseth
the blasphemer, he curseth his owne soule.
Leui.19.
d. * A pryuie accuser of other men shal defile
his owne soule, and be hated of euery mā:
(but he that kepeth his tong & is discrete,
shall come to honour.)

The.xxii. Chapter.

The purgation of the slouthful. Of the folish sons and daughter, we must haue discretion how and to whom we ought to preache, of sorowynge vpon the dead. A fole is not to be much talked withall. Injuries, & wronges do breake frendshyp and amity.

A Slouthfull body is moulded
of a stone of claye, and euery
mā wil speake to his dispray-
se. A slouthfull body is made
of the donge of oxen, and eue- a
ry one that toucheth him, must washe hys
handes agayne. A missenurtered sonne is
the dishonoure of the father. A foolishe
daughter shalbe litle regarded. A wyse
daughter is an heritage vnto her husbād:
but she that commeth to dishonesty, brin-
geth her father in heuinesse. A daughter
that is past shame, dishonoureth both her
father and her husbande, the vngodly shal
regarde her, but they both shall despyse
her. The playing of musyke is not mete
wher heuinesse is, euen so is the correctiō
and doctrine of wisdome euer vnpleasāt
vnto fooles.

Who so teacheth a foole, is euen as one b
that gleweth a potsherde together: as one
that telleth a tale to him that heareth him
not, and as one that rayseth a man out of
an heuy slepe. Who so telleth a fole of wis-
dome, is euen as a man, whiche speaketh
to one that is a slepe. When he hath tolde
his tale, he sayeth: what is the matter?
Whē one dyeth, lamentation is made for
him: bicause ẏ light faileth him, euen so let
mē mourne ouer a fole: for he wanteth vn-
derstanding. Make but litle weping bi-
cause of the deade: for he is com to rest, but
ẏ life of ẏ fole is worse than ẏ death. Se-
uen daies do mē mourne for him ẏ is dead
but the lamentation ouer ẏ vnwise & vn-
godly shuld endure al ẏ dayes of their life.

Talke not much with a foole, & go not c
with him that hath no vnderstanding. Be-
ware of him leaste it turne the to trauaile,
and thou shalt not be defiled with his sin.
Departe from him, & thou shalt fynde rest,
and shalt not be drawen backe into hys
foolishnes. What is heuier than leade?
And what should a fole be called elles but
leade? * Sande, salt, and a lumpe of yron Pro.27.
is easier to beare, than an vnwise, folish, & d
vngodly man. Like as ẏ bande of woode
bound together in the fōdation of ẏ hou-
se cannot be lowsed, euen so is it with the
hert that is stablished in ẏ thought of cou-
cel. The thought of the wise shall neyther
feare,

D feare,nor be offended at any time.
Like as a faire plastered wal in a winter, house,and an hye building,may not abide the wynd and storme:euen so is a fooles hert afrayde in his imagination,he feareth at euery thing,and cānot endure. (A wauering herte in the imagination of a foole will not euer stande in awe, but he that abideth in the commaundementes of God,will alway feare.) He that nyppeth a mans eye bryngeth forth teares,& he that pricketh the heart,bringeth forth ye meaning and thought. Who so casteth a stone at the birdes,frayeth thē away, & he that blasphemeth his frende,breaketh ye frendship:though thou drewest a sweard at thy frende, yet despaire not , for thou mayest come againe to thy frend. Yf he speake sowerly,feare not,for ye may be agreed together again,excepte it be that thou blaspheme him,disdaine him , open his secretes,and wounde him traiterously, for al
C suche thinges shall driue awaye a frende.
Be faithfull vnto thy neighbour in his pouerty,that thou mayest reioice with him also in his prosperity. Abyde stedfast vnto him in the time of his trouble , that thou mayest be heire with him in his heritage.
Like as the vapoure and smoke goeth out at the ouen before ye fire, euen so euill wordes rebukes,and threatninges go before bloudeshedding. Be not ashamed to defende thy frende:as for me , I wil not hyde my face from him thoughe he should do me harme. Whosoeuer heareth it, shall
Psal.14.a. beware of him. * Who shal set a watch before my mouth, and a sure seale vpon my lyppes,that I fal not with them,and that my tonge destroye me not.

The.xxiii.Chapter.

A prayer against pride:lechery,and glotony. Of othes , blasphemie, & of vnwyse communication. Of ye thre kyndes of sinnes. Many sinnes procede of aduoutrye. Of the feare of God.

A O Lorde,father and gouernour of my lyfe , leaue me not in their imagination and councell. Oh let me not fall in such reproofe. Who will kepe my thought with the scourge,and ye doctrine of wisdom in myne hert:that he spare not myne ignoraunce,that I fall not with thē lest mine ignoraunces increase,that mine offences be not many in number, and that my sinnes exceade not, leste I fall before mine enemies,& so my aduersary reioyce. O Lord:thou father,and God of my lyfe, leaue me not in their imagination. O let me not haue a proude loke , but turne awaye all volupteousnesse from me . Take from me the lustes of the bodye,let not the desires of vncleannes take hold vpon me, and geue me not ouer into an vnshamefast and obstinate minde.

Heare me (O ye children) I will geue you a doctrine,how you shal order youre B mouth:who so kepeth it, shall not perishe thorow his lyppes , nor be hurte thorowe wycked wordes. As for the sinner,he shalbe taken in his own vanitie:he ye is proude and cursed, shall fall therin. * Let not thy Exo.20.b. mouth be accustomed with swearing , for Ec.27.b in it there are many falles. Let not ye na- Mat.v.b. ming of God be continually in thy mouth (and medle not with ye names of sainctes, for thou shalt not be excused of thē) for like as a seruaunt which is ofte punished cannot be without som sore,euen so what soeuer he be that sweareth and nameth god shall not be cleane purged frō sinne: A mā that vseth much swearing, shalbe filled wt wickednesse,and the plage shall neuer goe frō his house. Yf he begile his brother, his faith shalbe vpon him,if he knowlege not his sin,he maketh a double offence,& if he sweare in vaine,he shal not be foūd righteous:for his house shalbe ful of plages.

*The wordes of the swearer bringeth C death. (God graūt that it be not found in Leui.24 c. the house of Iacob .) But they that feare God,eschue all such,and lie not weltering in sinne. * Use not thy mouth to vnhonest Eph.v.a. and filthye talkyng,for in it is the word of sinne. Remember thy father, and thy mother,when thou art set amōg great men lest God forget the in their sight,and leste thou doting in thy custome suffer rebuke, and wyshe not to haue bene borne, and so curse the daye of thy natiuity. * The man 2.Re 16. b. that is accustomed with the wordes of blasphemye, will neuer be refourmed all the dayes of his life. To sinne twyse is to much, but the third bringeth wrathe and destruction. An hote stomacke cannot be quenched: (euen like a burning fire) till it haue swalowed vp some thing:euen so an vnchast man hath no rest in his flesh,til he haue kyndled a fire.

All bread is swete to an whoremōger, he D will not leaue of til he haue his purpose. A man ye breaketh wedlocke , and regardeth not his soule,but saieth: * Tush,who seeth Esa.29 a me? I am cōpassed about with darkenesse the

ÿ walles couer me, no body seeth me whõ
nede I to feare: The hyghest will not re-
membre my sinnes. He vnderstãdeth not
that his eyes see all thinges, for all suche
feare of men dryueth awaye the feare of
God from him: for he feareth onelye the
eyes of men, and considreth not that the
eyes of the Lorde are clearer than the sũn,
beholding all the wayes of men and the
grounde of the deepe, and lokyng euen to
mens heartes in secret places. The Lord
God knew all thinges or euer they were
made, and after they be brought to passe
also he loketh vpon them all. * The same
Le.xx.b. man shalbe openly punished in the stretes
De.22.c. of the citie: and shalbe chased abrode like a
yong horse foale: And when he thynketh
least vpon it, it shall be taken. Thus shall
he be putte to shame of euery man, bicause
he would not vnderstande the feare of the
Lorde. And thus shal it go also with eue-
ry wife that leaueth her husband, and get-
teth inheritaunce by a straunge mariage.
Exo.xx.c * First, she hath bene vnfaithfull vnto the
lawe of the hyghest: Secondelye, she hath
forsaken her owne husbande. Thyrdelye,
she hath playde the whore in aduouterye,
and gotten her children by another man.
She shall be brought oute of the congre-
gation, and her children shalbe loked v-
pon. Her children shall not take roote: and
as for fruite, her braunches shall bryng
forthe none. A shamefull reporte shall she
C leaue behinde her, and her dishonoure shal
not be putte oute.
And they that remayne, shall knowe, that
there is nothing better, than the feare of
God: and that there is nothing swetter
than to take hede vnto the commaunde-
mentes of the Lorde. A great worshippe
is it to folowe the Lorde, for long life shal
be receaued of him.

The.xxiiii.Chapter.

A prayse of wisedome procedyng forthe of the mouth of God. Of her workes and place where she resteth.

A Wysedome shall prayse her
selfe, and be honoured in
God, and reioyce in the
middest of hys people: in
the congregations of the
highest shall she open her
mouth, and triumphe in
the beholding of his power: in the middest
of her people shall she be exalted and won-
dred at in the holyfulnesse.
In the multitude of the chosen she shalbe
commended, and among suche as be bles-
sed, she shalbe praysed and shall saye: I
am come oute of the mouth of the highest,
firste borne before all creatures.
I caused the lyght that fayleth not to a-
rise in the heauen, and couered all the
earth as a cloude. My dwellynge is
aboue in the heyghte, and my seate is in
the pyller of the cloude. I my selfe alone
haue gone rounde aboute the compasse of
heauen and pearsed the grounde of the
deape: I haue walked in ÿ floudes of the
sea, and haue stande in all landes: my
dominion is in euerye people and in eue-
rye nation, and with my power haue I
troden downe the heartes of all, both hye
and lowe.
In all these thynges also I soughte B
reste, and a dwellyng in some inheritaũce.
So the creator of all thynges gaue me a
commaundement: and he that made me ap-
poynted me a tabernacle, and sayde vnto
me: let thy dwelling be in Jacob, and thine
inheritaunce in Israell, and rote thy selfe
amonge my chosen.
* I was created from the beginning Pr.
and before the worlde, and shall not leaue
of vnto the worlde to come. * In the holy Ex.
habitation haue I serued before him, and
so was I stablished in Sion.
* In the holye citye rested I in like ma- Psa.
ner, and in Jerusalem was my power,
I toke roote in an honourable people e-
uen in the portion of the Lorde, and in
hys heritage, and kepte me in the ful-
nesse of the Saincetes. I am sette vp an
hye lyke a Ceder vppon Libanus, & as a
Cypres tree, vpon the mounte Hermon:
I am exalted lyke a Palme tree in Ca-
des, and as a Rose plante in Jericho: as
a fayre Oliue tree in the fielde, and am ex-
alted lyke as a plantaine tree by the wa-
ter syde. I haue geuen a smell in the stre-
tes as the Cinamom and Balme, that
hath so good a sauoure: yea, a swete o-
doure haue I geuen as it were Mirre of
the beste.
I haue made my dwellinges to smell C
as it were of Rosen, Galbanum, of Clo-
ues, and incense, and as Libanus when
it is not hewen downe, and my odoure is
as the pure Balme. As the Terebinth
haue I stretched out my braunches, and
my braunches are the braunches of ho-
noure and louing fauoure. * As the vine Joh.
haue I brought forthe fruyt of a swete
sauoure

fauoure, and my floures are the frute of honoure and riches. I am the mother of beauty, of loue, of feare, of knowlege, and of holy hope. * In me is all grace of life & trueth. In me is all hope of lyfe & vertue.

O come vnto me, all ye that be desirous of me, and fill your selues with my frutes: for my spirite is sweter than hony, and so is myne inheritaunce more than the honye combe: the remembraunce of me endureth for euermore. They that eate me, shall haue the more hunger, and they ỹ drinke me, shall thirste the more. Who so herkeneth vnto me, shal not come to confusion: and they that worke in me, shal not offẽd. They that make me to be knowne, shall haue euerlasting lyfe.

All these thinges are the booke of lyfe, the couenaunte of the hyghest, and the knowlege of the truth. * Moses commaunded the law in the preceptes of righteousnesse for an heritage vnto the house of Iacob, and committed the promises vnto Israel. * Out of Dauid his seruaunte he ordened and raysed vp a moste myghtye kyng syttyng in ỹ seate of honoure for euer more: * he filleth all things with wisedome lyke as the floude of Phison, and as the floud of Tigris, when the newe frutes are growyng.

D * He bringeth a plenteous vnderstandyng lyke Euphrates: and filleth it vp as Iordaine in the tyme of haruest. This maketh nurture to breake forth as ỹ light, and as the water Geon in the harueste.

The first hath not knowen her perfectly, no more shall the last seke out the grounde of her. For her thought is fuller than the sea, and her councell is profounder then the greate deepe.

I wysedõme haue cast oute floudes. I am as a great waterbroke oute of the riuer. I am as the ryuer Dorix, and as a waterconduite am I come out of the garden of pleasure. I sayde: I will water the garden of my yong plantes, and fill the frute of my byrth. So my water broke became exceading great, and my ryuer approched vnto the see. For I make doctrine to be vnto al mẽ as light as the faire morning, and I shall make it to be euer the clearer. I will pearse thorow all the lower partes of the earth, I will looke vpon all suche as be a slepe, and lyghten all them that put theyr trust in the Lorde. I shall yet poure out doctrine, lyke as prophecie, and leaue it vnto suche as seke after wysdome, and theyr generation shall I neuer fayle, vnto the holye euerlasting worlde. * Beholde, howe that I haue not laboured for my selfe onely, but for al them that seke after the truthe. Ecc.34.c

The.xxv.Chapter.

Of thre thinges whiche pleaseth God, and of thre whiche he hateth. Of nyne thynges that be suspecte, and of the tenth chefelye of the malice of a woman.

Thre thynges there are, that my spirite fauoureth, which be also alowed before God and men. * The vnity of brethrẽ, * the loue of neyghbours, * a manne and wyfe that agre well together. A
Gen. 13.b Ro.xii.a Ecc.xl.d

Thre thynges there be whyche my soule hateth, and I vtterlye abhorre the life of them. A poore man that is proude. A ryche man that is a lyer, * and an olde body that doteth, and is vnchaste. Ge.18.b

Yf thou haste gathered nothyng in thy youth, what wylte thou fynde then in thyne age. O howe pleasaunt a thyng is it, when graye headed menne are discrete, and when the elders can geue good counselle. O how comelye a thyng is wysedome vnto aged menne? yea, vnderstandyng and counsell is a glorious thyng. The crowne of olde men is to haue much experience: and the feare of God is theyr worshyppe.

There be nyne thynges, whiche I haue iudged in myne hearte to be happye, and the tenthe will I tell forthe vnto men with my tongue. A man that whyle he lyueth, hath ioye of his children, and seeth the fall of his enemyes. Wel is him that dwelleth with an huswyfe of vnderstanding, * and that hath not fallen with hys tongue, and that hath not bene fayne to serue suche as are vnmete for hym. Well is hym that fyndeth a faythfull frende, and well is hym whiche talketh of wysdome to an eare that heareth hym. O howe greate is he, that fyndeth wisedome and knowledge? Yet is he not aboue hym, that feareth the Lorde. The feare of God hath sette it selfe aboue all thinges. Blessed is the man vnto whome it is graunted to haue the feare of God. Unto whome shall he be likened, that kepeth it fast? The feare of God is the begynning of hys loue, and the beginnyng of fayth is to cleaue faste vnto it. B
Ec.xix.c. and.24.b Iaco.3.c

The

The heuinesse of the hearte is all the punishement, and the wickednesse of a woman goeth aboue all. All punishment and plague is nothyng in comparison of the plage of the heart, euen so al wyckednesse is nothing to the wickednesse of a womã.

What soeuer happeneth vnto a man is nothyng in comparison of it, that hys euill willers doe vnto him: and all vengeaunce is nothing to the vengeaunce of the enemye.

There is not a more wicked head than
C the head of the serpente, and there is no
Pro.xxi.a. wrath aboue the wrath of a woman. * I wil rather dwell with a Lion and a Dragon, than to kepe house wyth a wycked wyfe.

The wyckednesse of a woman chaungeth her face, she shal muffle her countenaunce as it were a beare, and as a sacke shall she shewe it among the neyghbours. Her husbande is brought to shame among his neyghbours and when he heareth it, it maketh hym to syghe. All wyckednesse is but lytle to the wyckednesse of a woman, the portion of the vngodlye shall fall vpon her.

Lyke as to clymé vp a sandye waye is
D to the fete of the aged, euen so is a wife ful
Ec.xlii.b of wordes to a still quiete man. * Loke
2. Re.xi.a not to narowly vpon the beauty of a wo-
and. 12 a. man, leaste thou be prouoked in desire towarde her. The wrathe of a woman is dishonoure and great confusion. Yf a woman gette the masterye, then is she contrarye to her husbande. A wycked wyfe maketh a sorye hearte, an heavy countenaunce, and a dead wounde.

*(Weake handes, and feble knees is a woman that her husbande is not the better for.)
Ge.iii.a. * Of the woman came the begin-
1. Ti.ii.b nyng of sinne, and thorowe her we all are deade. Geue thy water no passage, no not a lytle: nether geue a wycked woman her wyll. Yf she walke not after thy hande, she shall confounde the in the syghte of thyne enemyes. Cutte her of then from thy fleshe that she doe not alwaye abuse the.

The.xxvi.Chapter.

The prayse of a good woman. Of the feare of three thinges, and of the fourth. Of the gelous and dronken woman. Of two thynges that cause sorowe, and of the thirde which moueth wrath.

Happye is the man that hathe a vertuous wyfe, for the nũber of his yeares shal be double. An honest womã maketh her husbande a ioyfull man, and she shall fyll the yeares of hys lyfe in peace. A vertuous womã is a noble gifte, which shalbe geuen for a good portion vnto suche as feare God: Whether a man be ryche or poore, he maye haue euer a merye hearte, and a cherefull countenaunce. A

There be thre thinges that my heart feareth, and my face is afrayde of the fourth. Treason in a citie, a seditious people, and noisome tongues, al these are heuier than death. But when one is gelous ouer hys wife, it bringeth payne and sorowe vnto the heart: and a woman that telleth out al thinges, is a scourge of the tongue. When one hath an euill wife, it is eu͂e as whẽ an vnlike payre of oxen must draw together. * he that getteth her, getteth a Scorpion. A dronken woman is a great plague, for she can not couer her owne shame.

The whordome of a woman maye be knowen in the pryde of her eyes and eye lyddes. B * Yf thy daughter be not shamefast, holde her straytly, lest she abuse her selfe thorow ouer much libertye: Beware of all the dishonesty of her eyes, and maruelle not yf she do agaynst the. Lyke as one that goeth by the waye and is thirsty, so shall she open her mouth, and drynke of euery next water that she may get.

By euery hedge shall she sitte downe, and open her quyuer against euery arow. A louing wife reioyseth her husband, and fedeth his bones with her wisedome. A woman of fewe wordes is a gift of God, & to a wel nurtured mynde may nothing be compared.

An honest and manerlye woman ys a gyfte aboue other giftes, and there is no C weyght to be compared vnto a minde that can rule it selfe. Lyke as the sunne when it aryseth, is an ornamente in the hyghe heauen of the Lord, so is a vertuous wife the beautye of all her house. Lyke as the cleare lyght is vpon the holy candlesticke so is the beauty of the face vpon an honest body. * Lyke as the golden pillers are vpon the sockettes of siluer, so are the fayre legges vpon a woman that hath a constaunte mynde. Perpetuall are the foundations that be layed vpon an whole stonye rocke: so are the commaundementes of god vpon the heart of an holy woman.

There be two thinges that greue my

heart

[illegible] in the third is a displeasure com[illegible]. When an experte man of warre [illegible] scarcenesse and pouertie. When [illegible] understandyng and wisdome are [illegible] by: And when one departeth from [illegible]teousnesse vnto sinne. Who so doeth [illegible], the Lord hath prepared him vnto y [illegible]. There be two maner of thinges, [illegible] me thinke to be hard and perillous. [illegible] marchaunte cannot lyghtlye kepe him [illegible] wronge, neyther a tauerner him self from sinne.

¶The. xxvii. Chapter.

[illegible] the pore that woulde be riche. The probation of the man that feareth God. The vnconstauntnesse of a fole. The secretes of a frend, are not to be vtte[red]. The wycked imagineth euill, which retourneth vpon himselfe.

By cause of pouertye haue many one offended: & he that seketh to be riche, tourneth hys eyes aside. Lyke as a nayle in the wall sticketh fast betwixte two stones, euen so doeth sinne sticke betwixte the byer & the seller. Yf he hold him not diligently in the feare of the lord, his house shall soone be ouerthrowen. Lyke as whe[n] one syfteth, y filthinesse remaineth in the syue: So remayneth there som vncleane thing in the thought of man. The ouen proueth the potters vessell, * so doeth tēptation of trouble trye righteous men.

* The tree of the fielde is knowen by hys fruite, so is the thoughte of mannes heart knowen by his wordes. Prayse no man excepte thou haue heard him, for a man is knowen by his words. Yf thou folowest rightcousnesse, thou shalt get her, and put her vpō thee as a faire garment. And y shalt dwell with her, & she shall defende the for euer: and in the day of knowledge thou shalt finde stedfastnesse. The birdes resorte vnto their lyke: so doeth the trueth turne vnto them that be occupyed withall. The Lyon wayteth the praye: So doe the sinners lurke vpon the worhers of wickednesse. The talkyng of him y feareth God, is nothing but wisedome: as for a foole, he chaungeth as y Moone. Yf thou be among the vndiscret, kepe thy wordes tyll a conuenient tyme, but among such as be wyse, speake on hardely. The talkyng of fooles is abhomination, and their sporte is voluptuousnesse and misnurtour. * Muche swearing maketh thy heere to stande vp, and to striue with suche stoppeth the eares.

The strife of the proude is bloudshedyng, and their blasphemyng is heavy to heare. * Who so discouereth secretes, le- C
seth his credence, and findeth no frende Ec. 19 b.
after his will. Loue thy frende, and bynde and 22. d
thy selfe in faithfulnesse with him: but yf thou bewrayest his secretes, thou shalte not get hym againe. For lyke as the man is that distroyeth his enemie: So is he also that dealeth falselye in the frendshyp of his neyghboure.

Lyke as one that letteth a birde goe D
out of his hande, cannot take her agayne: Euē so y, if thou geue ouer thy frend thou canst not get him againe.

Yea, thou canst not come by him: For he is to farre of. He is vnto the as a Roe escaped out of y snare, for his soule is woūded. As for woundes, they may be bounde vp againe, and an euill worde maye be reconciled: but whoso bewrayeth the secretes of a frende, there is no more hope to be had vnto him.

* He that winketh with the eyes, yma- Pro. x. b
gineth some euill, and no man shall take him frō it. When thou art present, he shall highlye commende and prayse thy wordes: But at the last he shall turne his tale, and slaunder thy saying. Manye thinges haue I hated, but nothing so euill, for the Lord him selfe also abhorreth such a one. E

* Who so casteth a stone on hye, it shal Exo. 21. b
fall vpon his owne heade: and he that smyteth with gyle, woundeth him selfe: Who so diggeth a pitte, shall fall therin, & he that layeth a stone in his neyghbours waye, shall stomble theron, and he that layeth a snare for another shal be taken in it him selfe. * Who so geueth wicked & noi-
some counsell, it shal come vpon him selfe, Ester. 7. b
and he shall not knowe from whence. Psa. 7. b
The proude blaspheme and are scornefull, Pro. 26. c.
but vengeaūce lurketh for them as a Liō. Eccl. x. a.
They that reioyce at the fal of thē righteous, shalbe taken in the snare: anguishe of hearte shall consume them before they dy. Angre and rigorousnesse are two abhominable thinges, and the vngodlye hath thē both vpon him.

The. xxviii. Chapter.

We oughte not to desire vengeaunce, but to forgeue the offence. Of the vyces of the tongue, and of the daungers therof.

A HE that seketh vengeaūce, shal fynde vengeaunce of the Lorde, whiche shall surelye kepe him his sinnes. *Forgeue they neighboure the hurte y he hath done to the and so shal thy sinnes be forgeuen the also, when thou prayest. A mā that beareth hatred against another, how dare he desire forgeuenesse of God? He that sheweth no mercye to a man which is lyke himselfe, how dare he aske forgeuenesse of his sinnes? If he y is but flesh, beareth hatred & kepeth it, who will entreate for his sinnes. Remēbre the end, and lette enemitie passe, which seketh death and destruction, and abide thou in the commaundementes, remembre the cōmaundementes, so shalte thou not be rigorous ouer thy neyghboure.

De. 32. a. Ro. xii. c. Mat. v. b. & vi. b. 18. b.

Thynke vpon y couenaūt of the highest, and forgeue thy neighbours ignoraunce.

B *Beware of strife: and thou shalte make thy sinnes fewer. For an angry mā kindleth variaunce, and the vngodly disquieteth frendes, & putteth discord among thē that be at peace.* The more woode there is, the more vehement is the fire: and the mightier that men be, the greater is the wrathe, and the longer the strife endureth the moore it burneth.

Ecc. 38. a Pro. 26 a.

An hasty brauling kindleth a fire, and hastye strife shcddeth bloud. A tongue also that beareth false witnesse bryngeth death. If thou blowe the sparke, it shall burne. If thou spitte vpon it, it shall goe forth: and both these go out of thy month. *The slaunderer & double tonged is cursed, for manye one that be frendes setteth he at variaunce. The thirde tong hath disquieted many one, and driuen them frō one land to another. Strong cities, of the ryche hath it broken downe, and ouerthrowen the houses of great menne. The strength of y people hath it brought down and bene the decay of mighty nations.

Ec. xxi. d

Thy third tong hath cast out manye an honest woman, and robbed them of their labours. Whoso herkeneth vnto such, shal neuer finde rest, and neuer dwell safely. The stroke of the rod maketh adders, but the stroke of the tong smytteth the bones in sunder. There be manye that haue perished with the swearde, but manye moe thorowe the tong.

C Wel is him that is kepte from an euill tong and commeth not in the anger therof, whiche draweth not the yoke of suche, and is not bounde in the bandes of it. For the yoke therof is of yron, and y band of it of stiele. The deth therof is a verye euill death: hell were better for one than suche a tong. But the fire of it may not oppresse thē that feare God, and the flame therof may not burne them. Such as forsake the Lorde, shall fal therin: and it shal burne them, and no man shall be able to quenche it. It shall fall vpon them as a Lyon, and deuoure them as a leoparde. Thou hedgest thy goodes with thornes: why doeste not thou rather make doores and barres for thy mouthe? Thou weyest thy golde and siluer, why doest thou not weye thy wordes also vpon the balaunce? Beware, that thou slyde not in thy tong, and so fall before thine enemyes, that lay wayte for thee, and thy fall be incurable, euen vnto death.

The. xxix. Chapter.

How we ought to lende our money: and doe almesse. Of a faythful man answeryng for his frend. Of liberality and Hospitalitye.

A WHo so will shewe mercy, let him lende vnto hys neyghboure: and he that is able, let him kepe y commaundement. Lende vnto thy neyghboure in tyme of hys nede, and paye thou thy neyghbour agayne in due season. Kepe thy worde, and deale faythfully with him and thou shalt alway finde the thing that is necessarye for thee. There haue bene many, that when a thyng was lent them, rekened it to be founde, and made them trauaille and laboure that had helped thē. While they receyue any thyng, they kysse the handes of suche as geue them, and for their neighbours good they humble their voyce. But when they should pay agayne, thei kepe it backe, & geue euil wordes, and make many excuses by reason of y time: & though he be able, yet geueth he scarce the halfe againe, and rekeneth the other to be founde. And yf he withholde not his money, yet hath he an enemye of him, & that vndeserued.

Deu. [illegible]

He payeth hym with cursynge and rebuke, and geueth him euill wordes for his good deede. There be manye one, whiche are not glad for to lende, not bicause of euill, but they feare to lese the thyng that they lende. Yet haue thou pacience with y the simple, and withhold not mercy from him. Helpe the poore for the commaundementes

nedes sake, and lette him not goe empty fro thee because of his necessitye. Lese thy money for thy brother and neyghbours sake, and burie it not vnder a stone, wher it rusteth and corrupteth.

B *Gather thy treasure after the commaundement of the highest, and so shall it bring thee more profite than golde: Laye vp thy almesse in the hād of the poore, and it shall kepe the from all euell.

*A mans almesse is as a purse with him, and shal kepe a mans fauour as the apple of an eye, and afterwarde shal it arise, and paye euerye man his rewarde vpon hys heade. It shal fyght for the against thyne enemys, better thā the shield of a giaunt, or speare of the mightie.

C A good honest man is suretye for hys neyghbour, but a wycked personne letteth hym come to shame. Forget not the frendshyp of thy suretye, for he hath geuen hys soule for thee. The vngodlye dispyseth the good dede of his surety, and the vnthankful and ignoraunte leaueth his suretye in daunger. Some man promyseth for his neyghbour: and when he hath lost his honestie, he shall forsake him. Suretishyppe hath destroyed many a riche man, and remoued them as the waues in the sea. Mighty people hath it driuen awaye, and caused them to wander in straunge countreyes. An vngodly man trāsgressing the commaundement of the Lorde shal fal into an euill suretishyppe: And though he force himselfe to gette out, yet shall he fall into iudgement. Helpe thy neyghbour out after thy power: and beware that thou thy selfe fall not into suche det. *The chiefe thing that kepeth in the life, is water and bread, clothing, and lodginge to couer thy shame.

D Better it is to haue a poore liuyng in a mannes owne house, than delicate fare among the straunge. *Be it litle or muche that thou hast, hold thee contente withal, and thou shalte not be blamed as a vagabound: for a miserable life is it, to goe frō house to house: and wher a man is frende, he dare not open his mouth. Though one be lodged, and haue meate and drinke, yet shal he be taken as vnworthy, and heare many bitter rough wordes, namely thus: Goe thy waye thou straūger, and prepare a table for thi selfe, and fede me also of that thou hast. Awaye thou straunger, so that he regardeth his honoure no more, my brother commeth into my house, and so he telleth him the necessitie of his house. These thynges are heuye to a man that hath vnderstanding: namely, ÿ forbidding of the house, and that the lender casteth him in the teeth.

The.xxx. Chapter.

Of the correction of children. Of the commoditie of health. Death is better than a sorowfull lyfe. Of hydde wisedome. Of the ioye and sorow of the hearte.

A Who so loueth hys childe, *holdeth him still vnder correctiō that he may haue ioye of him afterward, and that he grope not after his neighbours dores. *He that teacheth his sonne, shall haue ioye in him, and nede not to be ashamed of him, among his acquaintaunce. Who so informeth and teacheth his sonne, greueth the enemy, and before his frendes he may haue ioye of him. Though thy father dye, yet is he as thoughe he were not dead: For he hath left one behind him that is like him. In his life he sawe him, and hadde ioye in him, and was not sory in his death, neyther was he ashamed before his enemyes. For he left behind him an auenger against his enemies, and a good doer vnto the frendes. He that chasteneth his childe bindeth the woundes together, that his heart may feare euery worde. An vntamed horse will be hard, and a wanton childe wil be wilfull. Yf thou bring vp thy sonne delicately, he shall make the afrayde: and yf thou play with him, he shal bring ÿ to heuinesse. Laugh not wt him, lest thou wepe with him also, and lest thy teeth be set on edge at the laste.

Pro.13.c. and.23.b
Deu.vi.a

B *Geue him no libertie in his youth, and excuse not his folie. Bowe downe his necke while he is younge, bytte him vpon the sides, while he is yet but a childe, least he waxe stubborne, & geue no more force of thee, and so shalte thou haue heuynesse of soule. Teache thy childe, and be diligent therin, least it be to thy shame. Better is the poore being whole and strong, than a man to be riche, & not to haue his health: Health and wel fare is aboue all gold, and a whole body aboue all treasure. There is no richesse aboue a sounde body, and no ioye aboue the ioye of the hearte. Death is better than a wretched lyfe, and eternall rest better than continuall sycknesse. The good thinges that are putte in a close mouthe are like as when meate is

Ecc.vii.e

loyd vpon the graue.
C What good doeth the offering vnto an
Bel. b. Idoll. * For he can neither eate, taste nor
smell. Euen so is he that is chased of the
Lord, and beareth the reward of iniquity.
He seeth with his eyes: and groneth lyke
a gelded man, that lyeth with a virgin &
sygheth. * Geue not ouer thy mynde into
Pro. 22. heuynesse, and vexe not thy selfe in thyne
b. owne counsail. * The ioye and chearefull-
xv, b. 17. nesse of the heart is the lyfe of man, and a
b. mans gladnesse is the prolonging of hys
Ecc 38. c dayes. Loue thyne owne soule, and com-
Pro. 14. b fort thyne heart: as for sorowe and heuy-
nesse, dryue it farre from thee.
2 Cor. 7. * For heuinesse hath slayne many a man,
b. and bringeth no profite: Zeale and angre
shorten the dayes of the lyfe: carefulnesse
and sorowe bring age before the tyme.
Unto a merye hearte euery thyng, hath a
good tast, that he eateth.

The. xxxi. Chapter.

We ought to geue diligent hede to honestie. Of
them that take paine to gather riches. The prayse
of a riche man without a faulte. We ought to flye
dronkennesse and folowe sobrenesse.

TRauaile and carefulnesse for
* ryches taketh awaye the
I slepe, and maketh the fleshe
1. Ti. vi. b to consume. When one lyeth
and taketh care, he awaketh
euer vp, like as a great sickenesse breaketh
the slepe. The riche hath great labour in
gathering his rychesse together & then w
ye pleasure of his richesse he taketh his rest,
and is refreshed. But who so laboureth, &
prospereth not, he is pore: and thoughe he
leaue of, yet is he a begger. He that loueth
rychesse, shall not be iustified: and whoso
foloweth corruption, shall haue ynoughe
Ecc 8. a. ther of. * Many one are come in greate
misfortune by ye reason of golde, and haue
found their distruction before them. It is
a tre of falling vnto them that offre it vp,
and all suche as be folyshe fall therein.
E Blessed is the riche, which is found with-
out blemish, and hath not gone after gold
nor hoped in mony and treasures.
Where is there such a one and we shal cō-
mende him, and call hym blessed: for great
thinges doth he among hys people. Who
F so is tryed, and found perfect in such thin-
ges, shalbe commended and prapsed. Who
might offend, and hath not offended? Who
coulde do euill, and hath not done it? Ther-
fore shall hys good be stablished, and the
whole congregation shall declare his al-
messes. Yf thou sit at a great mans table,
open not thy mouthe wyde vpō it, & make
not meny wordes. Remember that an euil
eye is a shrewe.
What thyng created is worse than a
wicked eye? therfore wepeth it before eue-
ry mans face: Laye not thine hande vpon B
euery thing that thine eye seeth, and striue
not with him in the dish. * Ponder by thy
selfe, what thy neyghbour would faine
haue, and be discrete in euery point. Eate
the thing that is set before thee manerly,
as it becommeth a man, and eate not to
much, lest thou be abhorred. Leaue thou
of first of al bicause of nourtour, least thou
be he whom no man maye satisfie, whiche
maye turne to thy decay. When thou sittest D
among many men, reach not thine hande
out first of all. * O howe well content is a
wise man with a litle wine? so that in slepe
thou shalte not be sycke thereof, nor fele
any paine. A swete wholesame slepe shall
such a one haue, and fele no inward greif.
He riseth vp by times in the morning and
is well at ease in him selfe. But an vnsa-
ciable eater slepeth vnquietlye, and hath
ache and paine of the body. Yf thou feelest
thee that thou hast eaten to muche, arise,
go thy way, cast it out of thy stomacke, and
take thy rest: and it shall ease thee, so that
thou shalt bring no sicknes vnto thy body.
My sonne, heare me, & despise me not, C
and at the last thou shalt finde as I haue
tolde thee. * In all thy workes be diligent
and quicke, so shall ther no sicknesse happe
vnto thee. * Who so is liberall in dealyng
out his meate, many men shall blesse him,
and praise him with their lippes: and the
same is a sure token of his loue and faith-
fulnesse. But he ye is vnfaithful in meate,
the whole citie shall complain of him: and
that is a sure experience of his infidelitie,
and wickednesse. * Be not thou a wine bib-
ber, for wyne hath destroyed many a man.
The fire proueth the harde yron, euen so
doth wine proue the heartes of the proud,
when they be dronken.
* Wine soberly dronken, quickeneth the D
lyfe of man. Yf thou drynkest it measura-
bly, thou shalt be temperate. What lyfe is
it, that maye continue without wine?
What taketh awaye lyfe? euen deathe.
Wyne was made from the beginning to
make men glad, and not for dronkennesse.
Wyne measurably dronken is a reioycyng
of the soule and body. (A measurable drin-
kyng is health to soule and bodye.)
But

But yf it be dronken with excesse, it maketh bitternes & sorow unto the mynde. Dronkēnesse fylleth ẏ mynde of the folish with shame & ruine, minisheth ẏ strength and maketh woundes. *Rebuke not thy neyghbour at the wyne, and dispise him not in his myrth. Geve him no dispitefull wordes, and preace not upon him with contrarye sayinges.

¶ The .xxxii. Chapter.

Of discretion and prayse of the preacher, and of the hearer. Of the feare, faith, and confidence in God.

A If thou be made a Ruler, *pride not thy selfe therin, but be thou as one of the people. *Take diligent care for them and loke well therto: and whē thou hast done al thy duty, set the downe, that thou mayest be mery with them, and receave a crown of honour. Talke wisely and honestly, for wisdom becommeth thee right well. Hindre not musicke. Speake not, wher there is no audience: *& poure not forth wysedom out of time, at an importunity. Lyke as the Carbuncle stone shyneth that is set in gold, so doth a songe garnishe the wine feast, and as the Smaradge that is set in golde, so is the swetenesse of Musyke by the mirth of wyne. (Geve eare and be still, and for thy good behaviour thou shalt be loved.)

B Thou yong man speake that becommeth thee, and that is profitable, and yet scarce when thou art twyce asked. Comprehēde muche with fewe wordes. In many thinges be as one that is ignoraunt: geve eare and holde thy tong withal. Yf ẏ be among mē of higher autority, desire not to cōpare thy selfe unto them: and when an elder speaketh, make not thou many wordes therin. Before the thunder, goeth lightening, and before nourtour and shamefastnesse goeth love and favoure. Stande up by times, and be not the last: but gette the home soone, and there take thy pastime, & do what thou wilte: so that thou do no evil and defie no mā: but afore al thinges geve thankes unto him that hath made thee, & replenished thee with his goodes.

C Whoso feareth the Lord, will receave his doctrin: and they that get them to him by times, shall fynde grace. he that seketh the law shalbe filled withal. As for him ẏ is but fayned, he wilbe offended thereat. They that feare the Lorde, shall finde the Judgement, & their righteousnesse shalbe kindled as a lyght. An ungodly man will not be refourmed, but can helpe him selfe, with the example of other in his purpose. A man of understādinge dispiseth no good counsaill: but a wilde & proude body hath no feare. Yea, even when he hath dealte rashly with another man, but his owne doynges shalbe hys rebuke. My sonne, do nothing without advisement, so shal it not repente thee after the dead. Go not in the way wher thou mayest fal, nor wher thou mayest stumble against ẏ stone. Geve not thy selfe into a laborious slippery way, & beware of thy children, and take hede of them that be thine own housholde. In all thy workes, put thy trust in God, from thy whole harte, for that is the keping of the cōmaundementes. Who so beleveth goddes worde, taketh hede to the commaundementes: and he that putteth hys truste in the Lord, shall wante nothyng.

The .xxxiii. Chapter.

The delyveraunce of him that feareth god. The answere of the wyse. The litle discretion of a foole. Man is in the hande of God, as the earth is in the hand of the potter. We ought not to dispose our selves to become subiect to other.

There shall no evil happen unto him ẏ feareth God: A
but when he is in temptation, the Lord shal deliver him, & kepe him from evil. A wise mā hateth not the law, but an ypocrite is as a ship in a raging water. A man of understanding geveth credence unto the law of God, and the law is faithfull unto him. Be sure of the matter, then talke therof: Be first wel instruct, thē mayest thou geve answer. The heart of ẏ folish is like a cart whele: & his thoughtes runne about lyke an axel tree. Like as a wild horse ẏ neieth under every one that sitteth upon him, so is it with a scornful frend. Why doth one day excel another, seyng al ẏ dayes of the yere com of the Sunne? The wysdom of ẏ Lord hath so parted them asundre, and so hath he ordained the times, & solemne feastes. Some of thē hath he chosen and halowed before other dayes. And al men are made of the *ground, and out of the earth Gen. ii. A
of Adam. In ẏ multitude of science hath B
the Lord sundred thē, & made their wayes of divers fashions. Some of them hath he blessed, made much of them, halowed thē, & clapmed thē to him selfe. But sum of thē hath

hath he cursed, brought them lowe and
Rom.9.c put them out of their estate. * Like as the
claye is in the potters hande, and all the
ordyng therof at his pleasure: so are men
also in the hande of hym that made them,
1.Cor.vi.c. so that he maye geve them as lyketh hym
best. * Against euill is good, and againste
death is life: so is the ungodly against such
as feare God. Beholde, these are the wor-
kes of the highest, and there are euer two
against two, and one set against another.
I am awaked up last of al, as one that ga-
thereth after in haruest. In the giftes of
God, and in his blessyng I am increased,
and haue fylled my wynepresse, lyke a
Ec.24.d grape gatherer. * Beholde, howe I haue
not laboured only for my selfe, but for all
suche as loue nourtoure and wysedome.

C Heare me, o ye great men of the people,
and herken with your eares ye rulers of
the cõgregation. Geue not thy sonne and
wife, thy brother and frende, power ouer
thee, while thou liuest: and geue not away
thy substaunce and good to another, leste
it repente thee, and thou be fayne to beg
therfore thy selfe. As long as thou lyuest
and hast breth, let no man chaunge the:
For better it is thy children to pray thee,
than that thou shouldest be fayne to loke
in their handes. In all thy workes be ex-
cellent, that thine honour be neuer stay-
ned. At the tyme when thou shalt end thy
dayes, and finish thy life, distribute thine
enheritaunce. The fodder, the whippe, &
the burthen belongeth unto ÿ asse: Meate,
correction, and worke unto thy seruaunt.
Yf thou set thy seruaunt to labour, thou
D shalte fynde rest. But if thou let hym goe
ydle, he shall seke lyberty. The yoke, and
the whipp bowe downe the harde necke,
but tame thou thy euil seruaunt with bon-
des and correction. Sende him to labour,
that he go not ydle. For idlenesse bringeth
muche euil. Set him to worke, for that be-
longeth unto him, and becõmeth him wel.
Yf he be not obedient, bynde his fete: but
Eccl.7.c do not to muche to him in any wyse, and
without discretion do nothing. * Yf thou
haue a faithful seruaunte, let him be unto
thee as thine owne soule: intreate hym as
a brother, for in bloud hast thou gottẽ him.
Yf thou haue a seruaunte, hold him as thy
selfe: for thou haste nede of hym as of thy
selfe. Yf thou intreate him euill, and kepest
him harde, and makest him to be proude, &
to runne awaye from the, thou canste not
tel, what waye thou shalt seke him.

The .xxxiiii. Chapter.

Of dremes, diuinations and enchauntmentes. We ought to confute vayne hope, and lyinge. The prayse of them that feare God. Of diuerse workes of men. God doth not alowe the workes of an unfaithfull man.

Unwyse people begile thẽ-
selues with vaine and di-
sceatful hope, and fooles
trust in dreemes. Whoso
regardeth dreames, ys
like him ÿ will take holde
of a shadowe, and folowe
after the winde. Euen so is it with the ap-
peringes of dreames. Before the face, is ÿ
lykenesse of a face. Who can be clensed of
the uncleane? Or what trueth can be spo-
ken of a lyer? Sothsaying, witchcraft, sor-
cerie and dreaming is but vanitie: like as
when a woman trauelleth with child, and
hath many fantasies in her hert. Wher as
such visions com not of God, set not thine
hert upon thẽ. For dreames haue decea-
ued many a man, and failed them that put
their trust therin.

The law shalbe fulfilled without lies, B
and wysedome is sufficient to a faythfull
mouth. What knowledge hath he that is
not tried? A wise man that is wel instruct,
understandeth muche, and he that hath
good experience can talke of wisdome. He
that hath no experiẽce, knoweth litle: & he
ÿ erreth, causeth muche wickednesse. He ÿ
is not tried, what thigs knoweth he? Who
so foloweth no rule, is ful of wickednesse.

When I was yet in errour, I learned
muche also: yea, I was so learned that I
coulde not expresse it all, and came ofte in
peril of death therfore, till I was deliue-
red from (it thorow ÿ grace of god.) Now
I se, that they whiche feare God haue the
right spirit: for their hope standeth in him
that can helpe thẽ. And the eyes of ÿ Lord
are on them, ÿ loue him. Who so feareth ÿ
Lord standeth in awe of no man, & is not
afraied, for ÿ Lord is his hope & comforte.

Blessed is the soule of him that feareth ÿ C
Lorde: In whom putteth he hys truste?
Who is his strength? * For the eyes of the 1.Par.b.
Lord haue respect unto thẽ that loue him.
He is their mighty protection, and strong
ground. A defence for the heate, a refuge
for the hote none day, a succoure for stum-
blyng, and an helpe for falling. He setteth
up the soule, and lighteneth the eyes. He
geueth lyfe, and blessing. He that geueth
an offering of unrighteous goodes, hys
offering is refused: and the scornefull dea-
lynges

inges of ẏ vnrighteous please not God.
The Lorde is theirs onely, that paciently
abyde him in the way of the trueth, and of
ryghtousnesse. The Hiest doth not alow
the giftes of the wicked. * And God hath
no delite in the offeringes of the vngodly,
nether maye synne be reconcyled in the
multitude of oblations. Who so bringeth
an offering out of the goodes of the poore,
doth euen as one that kylleth the sonne,
before the fathers eyes.
D The bread of the nedeful is the life of the
poore: he that defraudeth him thereof, is a
man of blood. Whoso robbeth his neygh-
bour of his liuing, doth as great sinne as-
De.24.c though he slewe him to death. * He that de-
Le.19.b fraudeth the laborer of his hyre, is a blood
shedder. When one buildeth, and another
breaketh downe, what profyte haue they
then but labor? When one prayeth, & ano-
ther curseth, whose voyce wyll the Lorde
Nu.19.b heare? * He that washeth himself bycause
of a dead body, & then toucheth the deade
Pr.26.b agayne, what doth his washing? * So is
2.Pet.2.d it with a man that fasteth for his sinnes,
& doth thẽ againe: who wil heare his prai-
er? Or what doth his fasting helpe him?

The.xxxv.Chapter.

It is well done to pray, and to do Sacrifice. The prayer of the fatherlesse and of a wyddowe, and him that humbleth himselfe.

A W Ho so kepeth ẏ law bringeth
Jer.7.c offeringes ynoughe. He that
holdeth fast the commaunde-
mẽt, offereth an helthful sacri-
fice. He ẏ is thankful & recõpē-
seth offereth fine flour. Who so is merciful
Heb.xiii. & geueth almes, offereth a thãckful offerīg.
Phil.4.c God hath pleasure, whẽ one departeth frõ
sinne: and to forsake vnrighteousnesse is
the offering of reconsiliatiõ. * Thou shalte
Exo.23.b not appeare empty before the Lord, for all
suche is done bicause of the commaunde-
Gen.4.a ment of God. * The offering of the righte-
B ous make the aulter fat, and a swete smel
is it before the Highest. The offering of the
righteous is acceptable vnto God, & shall
neuer be forgotten. Geue God his honour
with a cherefull heart, and kepe not backe
2.Cor.ix. the firstlinges of thy handes. * In all thy
b. giftes shew a mercifull countenaunce, and
halow thy tithes vnto God with gladnes.
Geue vnto God according as he hath en-
riched & prospered thee, * and loke what
Tob.4.b thine hande is able, geue with a cherefull
eye: for the Lord recompenceth, and geueth
thee seuen times asmuche againe.
Geue no vnrighteous giftes, for such will C
he not receaue. Beware of wrõgfull offe-
ringes, for the lord is a righteous Judge:
& regardeth no mans person. He accepteth
not the person of the poore: but he heareth Jud.4.b.
the prayer of the oppressed. * He despiseth
not the desire of the fatherles, nor the wid-
dow, when she poureth out her prayer be-
fore him. Doth not God se the teares, that
runne downe the chekes of the widowe.
Or heareth he not the complaint ouer such
as make her to wepe? frõ her chekes do the
teares go vp vnto heuen, & the Lord which
heareth them doth accept them. Who so ser-
ueth God after his pleasure, shalbe accep-
ted: and his prayer reacheth vnto the clou- Thre.3.d
des. * The prayer of him that hũbleth him- Acts.x.a.
self, goeth thorowe the cloudes, till she com
nye. She wyl not be comforted, nor go her
way tyl the Hyghest God haue respect vn-
to her, geue true sentence, and perfourme
the iudgement. And the Lord will not be
slack in comming, nor tary lõg, til he hath
smitten in sunder the backes of the vnmer-
ciful, and auenged himself of the heathen:
tyl he haue taken away the multitude of ẏ
cruel, and broken ẏ Scepter of the vnrigh-
teous: till he geue euery mã after his wor-
kes, and rewarde them after their doings:
til he haue deliuered hys people, mayntey-
ned theyr cause, and reioyced them in hys
mercye. O how fayre a thing is mercye in
time of anguish & trouble? It is like a clou-
de of raine, ẏ cometh in ẏ time of a drouth.

The.xxxvi.Chapter.

A prayer to God in the persone of all faithfull men: with the praise of a good woman.

H Aue mercie vpon vs, O Lord, A
thou God of all thinges. Haue
respect vnto vs, shewe vs the
lyght of thy mercies, and send
thy feare among the heathen
and straungers, which seke not after thee,
that they may know how that there is no
God but thou, and that they may shew thy
wonderous workes. Lifte vp thyne heade
ouer the outlandish Heathen, ẏ they maye
learne to know thy might & power. Like
as thou arte halowed in vs before them, so
bring to passe, that thou maiest be magni-
fied also in them before vs that they maye
know thee, like as we know thee. For ther
is none other God but only thou. O Lord,
Renue ẏ tokens, & chaunge the wonde-
rous workes. Shew thyne hande, and thy

 righte

right arme gloriousli. Rayse vp thy indig-
B nation, & powre out thy wrath. Take a-
way the aduersary, and smite the enemye.
Make the time shorte, remember thy co-
uenaunt, that thy wonderous workes may
be praysed. Let the wrath of the fire con-
sume them, that liue so carelesse: & let them
perish that do ye people hurt. Smite in su-
der the head of the princes that be our ene-
mies, and say there is none other but we.

Gather all the tribes of Jacob together
again, that they may know, how that ther
is none other God but only thou, that they
maye shewe thy wonderous workes, and
be thou thy peoples heritage, lyke as from
the beginning. O Lorde, haue mercy vpon
Exo.4.2.f Israell, * whom thou haste lykened to a
first borne sonne. O be mercifull vnto Je-
.Pa. g rusalem, the citie of thy Sanctuary, * the
citie of thy reste. Fyll Sion with thy vn-
speakable vertues, and thy people with thy
glorie. Geue witnesse vnto thy creature,
C whom thou madest from the beginning,
and rayse vp the Prophecies that haue
bene shewed in thy name. Rewarde them
that wayte for thee, that thy Prophetes
maye be founde faithfull. O Lorde, heare
the prayer of thy seruauntes, according to
the blessing of Aaron ouer thy people, and
guide thou vs in the waye of ryghteous-
Nu.vi.d. nesse, * that all they which dwell vpon the
earthe maye know, that thou art the Lord
the eternall God, whiche is from euerla-
stynge.

The belly deuoureth al meates, yet is
one meate better than another. Lyke as
.Cor.2.b the tonge tasteth venisone, * so doth an
heart of vnderstanding marke false wor-
des. A froward heart geueth heuinesse, but
a man of experience lyfteth him vp again.
D The woman receaueth euery man, yet is
one daughter better than another.
A faire wyfe reioyceth her husbande, and
a man loueth nothyng better. Yf she be lo-
uing and vertuous wi hall, the is not her
husbande lyke other menne. He that hath
gotten a vertuous woman, hath a goodlye
possession: she is vnto him a helpe, and pil-
ler wherupon he resteth. Wher no hedge
is, there the goodes are spoyled: and wher
no huswyfe is, there the frendles mour-
neth. Lyke as there is no credence geuen
to a robber, that goeth from one citie to a-
nother: So is not the man beleued, that
hath no nest: and muste turne in where he
may abyde in the nyghte.

The.xxxvii. Chapter.

How a man shoulde knowe frendes and coun-
sellers: and searche the company of a holy man.

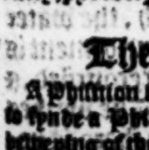
Every frende sayeth: I will
be frendly vnto him also.
But there is some frende,
whiche is onely a frende
in name. Remayneth
there not heuinesse vnto
death when a companion
and frende is turned to an enemy?
O most wicked presumption. From whece
art thou spronge vp, to couer the earth w
Ec.vi. falshed and disceate: * There is some com-
panion which in prosperitie reioyceth with
his frende: but in the time of trouble he ta-
keth parte against him. There is some co-
panion that mourneth with his frende for
the belly sake: but when trouble cometh,
he taketh holde of the shylde. Forget not
thy frende in thy mynde, and thinke vpon
him in thy riches. Seke no cousaile at thy
kinsman, and hide thy counsaile from such
as beare the no good will. * Euery coun-
Ec.viii. celer bryngeth forth his counsaile. Neuer-
theless, there is somme that councelleth
but for his owne profyte. Beware of the
counceler, and be aduysed afore wherto
thou wilte vse him, for he wil counsail for
himself. Lest he cast the lot vpon thee, and
say vnto thee: Thy way & purpose is good:
and afterward he stande against thee, and
loke what shall become of thee.

Aske no counsaile at him, that suspec- B
teth thee for an enemy, and hyde thy coun-
saile from such as hate thee. Aske no coun-
saile at a woman, concerning the thynges
that she longeth for, nor at a fearful & faint
herted bodye, in matters of warre: or at a
marchaunt, how deare he will cheape thy
wares towarde hys: or at a bier of selling:
Or at an enuious man, of thākes geuing:
Or at the vnmerciful, of louing kindnesse:
or at an vnhonest man of honesty. Or at ye
slouthfull, of workyng. Or at an hirelyng
which hath no house, or profite, of welthe.
An ydle body would not gladly hear speake
of much labour. Take no such folks to cou-
saile: but be diligente to seke counsaile at a
vertuous man, that feareth god, suche one
as thou knowest to be keper of the comaun-
dementes, which hath a minde after thine
own minde, & is sory for thee whē thou stu-
blest. And holde thy counsaile fast in thine
hart: for there is no man more faithfull to
kepe it: than thou thy selfe. For a mans C
mynde is some time more disposed to tell
out, than seuen watchmen that syt aboue
in

in an hygh place lokyng about them. And
above al this, pray the hyghest that he wil
leade thy way in faithfulnesse and trueth.
Before all thy workes aske counsaile first:
and or ever thou doest any thyng, be well
avised. Ther be foure thiges that declare
a chaüged hert, whereout there springeth
evel and good: death and lyfe, and a mas=
terful tōg that bableth much. Some man
is apte, and well instructe in many thyn=
ges, and yet verye unprofytable unto hym
selfe. Some man there is, that can geve
wyse and prudent counsaile, and yet is he
hated, and continueth a begger: for yͤ grace
is not geven hym of God to be accepted.
Another is robbed of al wisedom, yet is he
wyse unto him selfe, & the frute of under=
standing is commendable in his mouth.
D. A wyse man maketh his people wyse, &
the frutes of hys wysdom fayle not. A wise
man shalbe plenteously blessed of God: &
all they that se hym, shall speake good of
him. The life of man, standeth in the num=
ber of dayes, but the dayes of Israell are
innumerable.
A wise man shall obtaine faithfulnesse, &
credence among his people, and his name
shalbe perpetuall. My sonne, prove thy
soule in thy lyfe: and yf thou se any evell
i.Co.vi. thyng, geve it not unto her. * For all thin=
and.x.c. ges are not profitable for all men: nether
hath every soule pleasure in every thyng.
Be not gredy in every eatyng, and be not
Ec.xxi a. to hasty upon all meates. * For excesse of
meates bryngeth sycknesse, and glotonye
commeth at the laste to an unmesurable
heate. Thorow surfet have many one pe=
rished: but he that dyeteth him self tempe=
ratly, prolongeth hys lyfe.

The. xxxviii. Chapter.

A Phisition in syckenesse ought we to pray, and
to fynde a Phisition which healeth by prayer. The
bewepyng of the dead. Sciences, wysedome Ar=
tificers or craftesmen.

A Onour the Phisition, honour
hym bicause of necessity. God
hath created him (for of yͤ hiest
cōmeth medicine) and he shall
receave gyftes of the kyng.
The wysedome of the Phisition bryngeth
hym to great worshyp, and in the syght of
the great men of thys world he shalbe ho=
nourably taken. The Lorde hath created
medicine of the earth, and he that is wyse
Exo.[illegible] will not abhorre it. * Was not the bytter
water made swete with a tree: that men
myght learne to know the vertue therof.
The Lorde hath geven men wysdom, and
understandyng, that he myght be honou=
red in hys wonderous workes. With such
doth the heale men, & taketh awaye theyr
paynes: Of such doth the Apoticary make
a confection: yet can no man perfourme al
hys workes: For of yͤ Lord commeth pros=
perous wealth over al the earth.
My sonne dyspise not thys in thy sycke= B
nesse, but * pray unto the Lord, and he shal 2.Pa.16.
make the whole. Leave of from synne, and c.
order thy handes a ryght, clense thine hert Esa.38 a.
from all wykednesse. Geve a swete savou=
red offeryng, and the fyne floure for a to=
ken of remembraunce: make the offeryng
fat, as one that geveth the first frutes, and
geve rowme to the Phisition. For the lord
hath created hym, let hym not go frō thee,
for thou hast nede of hym. The houre may
come: that the sycke may be helped thorow
thē, whē they pray unto the Lord, that he
may recover, and get helth to lyve longer.
He that sinneth before hys maker, shal fal
into the handes of the Phisition.
My sonne, * bryng forth thy teares over C
yͤ dead: & begin to mourne, as yf thou had= Ec.22 d.
dest suffered great harme thyselfe, & then
cover hys body after a convenient maner
and dyspyse not hys buryall. Enforce thy
selfe to wepe, & provoke thy selfe to mourne
* and make lamentation expediently, and i Tes. 4.
that a day or two, lest thou be evell spoken
of: and then comfort thy selfe bicause of yͤ
hevinesse. * For of hevynes cōmeth death: Pr.20.12 d
the hevynesse of yͤ heart breaketh strēgth, and.17.d
Hevynes, and poverty greveth the hearte Ec.30.c.
in temptation and offence. Take no hevy=
nesse to heart, drive it away, & remembre yͤ
last thynges. Forget it not, for there is no
turnyng agayne. Thou shalte doe hym no
good, but hurte thy selfe. Remember hys
iudgement, thine also shalbe lykewyse: un=
to me yester daye unto thee to day.
* Let the remembraunce of the dead 2.Re.12.
ceasse in hys rest, and comfort thy selfe a= c.
gayn over hym, seyng hys spirit is depar=
ted from hym. The wysdome of the scribe
is at convenient tyme of rest: and he that
ceasseth from exercyse and laboure shalbe
wyse.
He that holdeth the plough, & hath plea=
sure in proddyng, and dryving the oxē, and D
goeth about with such works, he cā speake
of oxē: He setteth his hart to make furrows
& is diligent to geve yͤ kyne fodder. So is
every carpēter also, and workemaster that
laboureth stil night & day: he carveth, gra=
veth, cutteth out, and his desire is in sundry

cunning thinges, his heart imagineth how
he may cunningly cast an ymage, his dili-
gence also, and watching perfourmeth yͤ
worke. The ironsmith in like maner by-
deth by his stithe, and doth his diligence to
labour the yron. The vapour of yͤ fire bur-
neth his fleshe and he must fight with the
heate of the fornace. The noyse of the hā-
mer soundeth euer in his eares, and his
eyes loke still vpon the thyng that he ma-
keth. He hath set his minde thereupō, that
he will make out his worke, and therefore
he watcheth, how he maye sette it out, and
bring it to an ende.

So doth the potter sit by his worke, he
C turneth the whele about with his fet, he is
diligent & careful in all doings, and his la-
bour and worke is without numbre. He
fashioneth the clay with his arme, & with
his feete he tempereth it. His hert imagi-
neth how he may make it pleasaunt, & his
diligēce is to clense the ouen. Al these hope
in their handes, and euery one thinketh to
be cunning in his worke. Without these
may not the cities be mayntained, inhabi-
ted, nor occupied: yet they come not hye in
the congregation, nether sit they vpon the
iudgement seates: they vnderstande not yͤ
couenaunt of the law: they cannot declare
equitie and iudgement: they cannot fynde
out the darke sentences: but thorow them
shal the creature of the world be maintay-
ned, their prayer concerneth only yͤ worke
and labour of cunning.

The .xxxix. Chapter.

A wise man. The workes of God. Unto the good, good thinges profite, but vnto the euell, euen good thinges are euell.

He that applieth his minde
to the vnderstanding of yͤ
A law of God, doth diligent-
ly seke out the wisdome of
them of the olde time, and
exerciseth him selfe in the
Prophetes. He kepeth the
sayings of famous men, & preacheth to the
vnderstanding of darke sentēces of wisdō.
He seketh out the mystery of secrete sayin-
ges, & exerciseth him selfe therin cōtinual-
ly. He doth seruice among great men, & ap-
pereth before the Prince. He goeth into a
a straunge country, & trauaileth thorow it
loke what good or euell is among men, he
proueth it, & seketh it out. He purposeth in
his hert, to resort early vnto the Lord that
made him, and to pray before the Highest
God. He openeth his mouth in prayer, and
prayeth for his sinnes. When yͤ great Lord
will, he shall be fylled with the spirit of vn-
derstanding that he may then poure out D
wyse sentences, and geue thankes vnto yͤ
Lorde in his prayer. He shall order his de-
uice, and leade his knowledge a right: and
geue him vnderstādyng of secrete things.
He shall shew forth the science of his lear-
ning, and reioyce in the couenaunt of the
law of the Lord. The whole congregation
shal commende his wisdom, & it shal neuer
be put out. The remēbraunce of him shall
neuer be forgotten, & his name shall cōti-
nue frō one generation to another. ✠ Hys
wisdom shal be spoken of among the peo- Ec.44.b
ple, and the whole congregation shal ope-
ly declare his prayse, whyle he lyueth he
hath a greater name than a thousand be-
side: & after his death, the same name re-
mayneth vnto him. Yet will I speake of
moe men of vnderstanding. For I am full
as the Moone.

Herken vnto me, ye holy vertuous chil-
dren, bring forth fruite, as the Rose that is
planted by the brookes of the field, & geue C
ye a swete smel as Libanus. Florish as
the Rosegardeine sing a song of prayse.
O geue thākes vnto God ouer al his wor-
kes. Geue glory and honour vnto yͤ Lord,
shew his prayse with your lyppes: yea,
euen wyth the song of your lyppes with
harpes, & playing, and in geuing thankes
vnto him, saye after this maner. * All the Gen.1.d
workes of the Lord are exceading good, &
all his commaundementes are mete & cō-
uenient in due season. A man nede not to
say: what is this? what is that? For at time
conuenient they shall al be sought. At hys
commaundement the water was as a wal
and at the word of his mouth, the water
stode still. * In his commaundement is Gen.7.d
euery thing acceptable and reconciled, &
his health cānot be minished. The workes
of al flesh are before him, and there is no-
thing hyd from hys eyes. He seeth from
euerlastyng to euerlastyng, and there is
nothyng to wonderful, or hye vnto him. A
man nede not to say thē, what is this or yͭ?
For he hath made all thinges to doe good
vnto man. His blessing shal runne ouer as
the streame, and moysture the earth lyke a
floude of water. Like as he maketh yͤ wa-
ter for drouth, so shall hys wrath fall vpon
the Heathen.

✠ His wayes are playne and right vnto
the iust, but the vngodly stumble at them. E
For the good are good thynges created
from the beginning, and euill things for yͤ
vngodly

vngodly. *All things necessary for the life of man are created from the beginnyng: water, fire, yron, ⁊ salt, meale, wheat, and hony, milke, and wyne, oyle, ⁊ clothing. *All these thinges are created for the best to the faithfull. But to the vngodlye shall al these thinges be turned to ẏ hurt ⁊ harme. There be spirites that are created for vēgeaūce, ⁊ in their rigorousnesse haue they fastened their tormentes. *In the time of the ende they shal poure out their strength ⁊ pacify the wrath of him that made thē. *Fyre, hayle, hunger, and death: all these thinges are created for vengeaunce. The teeth of wylde noysome beastes, the scorpions, serpentes, and the sweard are created also for vengeaunce, to the destructiō of the vngodly.

They shalbe glad to do his commaundementes: and when nede is, they shalbe redy vpon earth: and when their houre is com, they shal not ouerpasse the cōmaundemente of the Lorde.

Therfore haue I taken a good courage vnto me from the beginning, ⁊ thoughte to put these things in Wryting, ⁊ to leaue them behinde me. * Al the workes of the Lorde are good, ⁊ he geueth euery one in due season, ⁊ when nede is, so ẏ a mā nede not to say: this is worse than ẏ. For in due season they are al pleasaunt ⁊ good: And therfore prayse the lord with whole hert ⁊ mouth, ⁊ geue thankes vnto his name.

The.xl. Chapter.

Many miseries light in a mānes life. All thinges passe awaye, but a firme and a stable faith remayneth: Of the blessing of the righteous, and prerogatiue of the feare of God.

A A Great trauaile is created for all men an heuye yoke vpon al men children, from the day that they goe out of their mothers wombe, till they be buried (in ẏ earth) the mother of al thynges: namely, their thoughtes and imaginatiōs feare of ẏ hert, councel, meditatiōs, ⁊ longing, desire the day of death frō ẏ highest that sitteth vpon the glorious seate, vnto ẏ lowest and most simple vpon the earth: from him that is gorgiouslye arayed, and weareth a crowne, vnto him that is but homely, and simply clothed. There is nothyng but wrath, enuy, fearfulnesse, vnquietnesse, and feare of death, rigor, anger ⁊ strife. And in the night, when one shulde rest ⁊ sleape vpon his bed, the slepe chaūgeth his vnderstanding and knowlege. A litle or nothing is his rest. And in slepe his mynde (as when a man dothe lye in a traunce) is troubled with Imaginatiō.

He feareth and is disquieted in the vision of his hert, as one that renneth oute of a battaile, and in the time of health he awaketh and marueilleth that the feare was nothyng. Suche thynges happen vnto all fleshe, both man and beaste: but seuen folde to the vngodlye. Moreouer, death, bloudshedyng, strife, and sweard, oppression, hunger, destructiō, and punishment: * these thinges are all created agaynst the vngodlye, and for their sakes came the floude also. *All that is of the earth, shall turne to earth againe: and all waters ebbe againe into the sea. All brybes and vnrightousnesse shalbe put away, but faythfulnesse and truth shall endure for euer. The substaunce and goodes of the vngodlye shalbe dryed vp, and sinke awaye as the water floude, and they shall make a sound lyke a greate thōder in the rayne.

Like as the righteous reioyceth, when he openeth his hande, so shall the transgressoures be faynte, when their goodes banishe and consume awaye. *The children of the vngodly shall not obtaine many braunches: And the vncleane rootes vpon the hye rockes, shalbe rooted out before the grasse by the water side and vpon the riuer banckes.

Frendlinesse, and liberalitye in the increase and blessyng of God, is like a paradise, and garden of pleasure: such mercy also and kyndnesse, endureth for euer. * To labour, and to be content with that a man hath, is a swete and a pleasaunt lyfe, but sweter than they both in to haue the treasure. To beget children, and to repaire the citie, maketh a perpetual name, but an honest woman ys more worthe than they both. Wyne and musyke reioyce the hert, but the loue of wysedome is aboue them bothe.

Pipynge and harpyng make a swete noyse, but a frendly tonge goeth beyonde them both. Thine eye desireth fauour and beauty, but a grene sede tyme, rather than they both. A frende and companion com together at opportunity, but aboue them both is a wyfe that agreeth with her husband. One brother helpeth another in the tyme of trouble, but almes shall delyuer more than they both. Golde and syluer fasten the feete, but a good councell ys more

B — Ecc.3.c. — Gen.7.a — C — Ec.41.b. — 1.Ti.vi.b Phil.4.b — D

more pleasaunt than they both. Tempo-
rall substaunce and strength, lyft vp the
mynde: but the feare of the Lord, more thā
they both. The feare of the lorde wanteth
nothing, and nedeth no helpe. The feare
of the Lorde is a pleasaunt garden of
blessing, and nothing so beautiful as it is.
My sonne lead not a beggers lyfe, for bet-
ter it were to dye than to begge. Who so
loketh to another mans table, taketh no
thought for his owne liuing howe to vp-
hold his life, for he feedeth him selfe with
other mennes meate. But a wyse and wel
nurtered man wil bewar therof. Begging
is swete in the mouth of the vnshamefast,
but in his belly there burneth a fire.

The.xli.Chapter.

Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortation to geue hede vnto wisedome. Of what thinges a man ought to be ashamed.

A O Death, how bitter is the re-
membraunce of the, to a man
that seketh rest and cōfort in
his substaunce and riches, vn-
to the man that hath nothyng
to vexe him, and that hath prosperity in al
thinges: yea, vnto him that yet is able to
receaue meate: O death, how acceptable
and good is thy iudgement vnto the nede-
full, and vnto him whose strength faileth,
and that is nowe in the last age, & that in
al thinges is full of care and fearfulnesse:
vnto him also that is in dispaire, and hath
no hope nor pacience: Be not thou afraide
of death: remember them that haue bene
before thee: and ẏ comme after thee: this
is the iudgemēt of the Lord ouer all flesh.
Ge. 8.b. *And why wouldest thou be againste the
pleasure of the highest: Whether it be ten,
an hundreth, or a thousande yeres: death
asketh not how longe one hath lyued.
B The children of the vngodly ar abhomi-
nable children, & so are they that kepe cō-
Ec.40.c pany with ẏ vngodly.* The inheritaunce
of vngodly children shall come to naught,
and their posteritye shall haue perpetuall
shame, and confusion. The children com-
plaine of an vngodly father, & why for his
sake they are rebuked and dispised. Wo be
vnto you. (O ye vngodly) which haue for-
sakē the lawe of the Hyghest God: if ye be
borne, ye shalbe borne to cursing, if ye die,
the curse shalbe your portion.
Ec.40 b *All that is of ẏ earth, shal turne to erth
againe: so goe the vngodly also out of the
curse into destruction. The sorow of men
is in their body: but the name of ẏ vngod-
ly shalbe put oute.
*Labour to get the a good name, for that
shall continue surer by thee, than a thou-
sande great treasures of gold. A good lyfe
hath a numbre of dayes, but a good name
endureth euer.
*My children kepe wisedome in peace
for wisdom that is hyd: & a treasure that is
not sene, what profite is in them both? A
man that hideth his folishnesse, is better
than a man ẏ hideth his wisedome. Ther-
fore be ye turned at my wordes: for it is
not good in al things, & alway to be ascha-
med. True faith must proue & measure it.
Be ashamed of whoredom before father &
mother: Be aschamed of leasing before the
prince & men of auctority: Of sinne before
the Iudge & ruler. Of offence before ẏ con-
gregation & people: Of vnrighteousnesse
before a cōpanion & frend. Of theft, before
thy neighbours. * As for ẏ trueth of god,
and his couenaūt, be not aschamed therof.
Be aschamed to lye with thyne elbowes
vpon the bread: Be aschamed to loke vpon
harlottes: Be aschamed to turne away thy
face from thy frende. Be aschamed to take
& not to geue. Be aschamed also to loke vpō
another mannes wyfe, & to make many
trifling wordes w her mayden or to stand
by her bedside. Be aschamed to vpbrayde
thy frende: when thou geuest any thing,
cast him not in the teeth withall.

The. xlii.Chapter.

Secretes may not be opened. The law of God must be taught. A daughter. A woman. God knoweth all thinges: yea, euen the secretes of the harte.

R Ehearse not a thyng twyce, & A
disclose not the wordes, ẏ thou
hast heard in secret. Be sham-
fast, & well manered in dede,
so shall euery mā fauour thee.
Of these things be not thou aschamed, and
accepte no person to offende. Namelye, of
these thinges be not aschamed: of the lawe
of God, of the couenaunt, of Iudgement,
to bring the vngodly frō his vngodlinesse
vnto righteousnesse: and to make hym a
good man: to deale faithfully w thy neigh-
bour and companion: to distribute the he-
ritage vnto thy frendes: to be deligent to
kepe true measure and weyght: to be con-
tent whether thou gettest much or litle: to
deale truly with temporall goodes in by-
ing and selling: to bring vp children with
diligence

diligence to correcte an euill seruaunte, to kepe that thine is from an euill wife: to set a locke wher many hãdes are: what thou deliuerest, and geuest oute to be kepte, to tell it, and to weye it: to write vp all thy out geuing and receauyng: to enfourme the vnlearned and vnwise: Of the aged, that are Iudged, of the yong. yf thou be diligent in these thynges, trewlye thou shalte be learned and wyse, and accepte of all menne.

B The daughter maketh the father to watche secretelye: And the carefulnesse that he hath for her, taketh away his slepe, yea, in the youth, lest she shuld ouergrow him: And when she hath an husbande, lest she should be hated: lest she should be defyled or rauished in her virginity, or gotten with childe in her fathers house: Or (whē she commeth to the man) lesse she behaue her selfe not righte, or continue vnfruitful. *yf thy daughter be wanton kepe her straightely, lest she cause thine enemyes to laugh thee to scorne, and the whole citie to geue the an euill reporte, and so thou be fayne to heare thy shame of euery man, & be confounded before all the people. *Beholde not euery bodyes beauty, and haue not to muche dwelling among women. For lyke as the worme and mothe cometh out of ÿ clothing, so doth wickednesse com of women.

It is better to be with an euill man, thã
C with a frendely wife, that putteth one to shame and rebuke. I will remembre the workes of the Lord, and declare the thing that I haue sene. In the wordes of the Lorde are his workes. The Sunne ouerloketh all thinges with his shyne, and all his works are full of the clearenesse therof. Hath not the Lord brought to passe, ÿ hys saincte shoulde tell out all his wonderous workes, whyche the almightye Lorde hath stablished: Al thinges endure in hys glorye. He seketh oute the grounde of the depe, and the hearte of men, and he knoweth all their ymaginacion and wisdome. For the Lord knoweth all science, and he loketh into the token of the time. He declareth the thinges that are paste, & for to com, and discloseth thinges that are secrete.

D *No thoughte may escape him, neither may anye worde be hydde from hym. He hath garnished the hye excellent workes of his wisedome, and he is from euerlasting to euerlasting. Unto him maye nothing be added neither can he be minished, he hath no nede also of any mans cõsel. O howe amiable are all his workes, and as a sparke to loke vpon. They lyue, all and endure for euer: and when so euer nede is, they are all obedient vnto him. They are al double, one against another: he hath made nothyng that hath faulte or blemishe.

*He hath stablished the goodes of euery one: and who may be satisfied with hys glorie, when he seeth it.

Job.15.b. Esa.19.c. De.32.a.

The.xliii.Chapter.

The summe of the creation of the workes of God.

A The glory of the height, is *the faire and clere firmament: the beauty of the heauē is his glorious clearenesse. The Sunne when it appeareth, declareth the day in the going out of it, a marueilous worke of ÿ highest. At none it burneth the earth, and who maye abyde for the heate thereof? Whoso kepeth an ouen when it is hoote, thre tymes more doth the Sunne burne vpon the mountaines, when it breatheth out the fire beames and shineth with the brightnes of it, it blindeth the eyes. Great is the Lorde that made it, and in his commaundement he causeth it to rũne hastily.

Psal.8.a

*The Moone also is in all, and at conuenient season it sheweth the times, and is a token of the time. *The token of the solemne feast is taken of the Moone, a light that minisheth, & increaseth againe. The moneth is called after the Moone, it groweth wonderously in her chaunging.

Gen.1.b. Exo.12.a

B The armye of heauen also is in ÿ height in the firmament of heauen: It geueth a cleare and glorious shyne. This is the clearnesse of the starres, the beautiful apparell of heauen, the apparel that ÿ Lord lighteneth in ÿ heyght. In his holy worke they continue in their order, and not one of thē fayleth in his watche. *Loke vpon the raynebowe, and praise him that made it: very beautifull is it in his shine. He cõpasseth the heauen about with his clearnesse, & glorye, the handes of the hyghest hath bended it. Thorow his commaundement he maketh the snowe to fall, and the thunder of his iudgement to smite hastily. Thorow his commaundement the trea-

Ge.9.b.

sures

sures are opened, and the cloudes flye as
the foules. In his power hath he strēgth-
ned the cloudes, and broken the hayle sto-
C nes. The mountaines melte at the syghte
of him, the wynde bloweth according to
his will. The sounde of his thunder bea-
teth the earth, and so doth the storme of ÿ
northe: the whyrle wynde also lyghteth
downe as a fethered foule: casteth oute
and spredeth the snowe abroade: and as
the grashoppers that destroy all, so falleth
it down. The eye marvelleth at the beau-
tye of the whitenesse therof, and the hearte
is afraide at the rayne of it. He poureth
oute the frost upon earth lyke salte, and
when it is frosen, it is as sharpe as the
pricke of a thistle.

When the cold North winde bloweth,
harde Christall commeth of the water. He
lyghteth downe upon al the gatheringes
together of water, and putteth on the wa-
ters as a breast plate. He devoureth the
mountaines, and burneth the wildernesse
and looke what is grene, he putteth it out
lyke fire. The medicine of al these is, whē
a cloud commeth hastely: and when a dew
commeth upon the heate, it shalbe refres-
shed agayne. In his word he stilleth the
wynde: In his councel he setteth the depe,
and (the Lord) Iesus plāted it. They that
D sayle over the sea, tell of the parelles and
harmes therof, and when we heare it
with our eares, we marvelle there at. For
there be straunge wonderous workes, di-
verse maner of nice beasts & whalefishes.
Thorowe him are all thynges set in good
order, and perfourmed, and in his worde
all thinges endure.

I speake muche, but I can not sufficiēt-
lye attayne unto it, for he himselfe only is
the perfection of all wordes. We shoulde
praise the Lorde after all oure power, for
he is great in all his workes. The Lorde
Ps.xcvi.a is to be feared: yea, very great is he, * and
marvelous is his power. Praise the Lord
magnifie him as muche as ye maye, yet
Ps.cvi.a. doeth he farre exceade al praise. * O mag-
nifie him with al your power, and labour
earnestly, yet are ye in no wise able suffi-
ciently to praise him. Who hath sene him,
that he might tell us?
Deu.v.c * Who can magnifie him so greatlye
Iohn.i.b as he is. For there are hydde yet greater
thinges than these be: as for us, we have
sene but few of his workes. For the Lord
hath made all thinges, and geven wisdom
to suche as feare God.

The.xliiii.Chapter.

The praise of certaine holy men. Henoch, Noe, Abraham, Isahac and Iacob.

Et us commende ÿ noble
famous men, and the ge- A
neratiō of our fore elders
and fathers. Many more
glorious Actes hath the
Lorde done, and shewed
his great power ever sīce
the beginning. The noble famous menne
raygned in their kingdomes, and bare ex-
cellent rule. In their wisdome and under-
standing, they folowed the councel shewed
in the prophetes. * They led the folke tho-
row the councell and wisdome of the scry- Ec.x
bes of the people. Wise sentences are foūd c.
in their instructiō. They sought the swete-
nesse and melody of musike, and brought
forth the pleasaunt songes in scripture.
They were riche also, and could comforte
and pacifie those that dwelte with them.
All these were verye noble and honorable
men in their generations, and were well
reported of in their times. These have left
a name behynde them, so that their praise
shal alway be spoken of. Afterward, there
were some, whose remembraunce is gone.
* They came to nought, and perished, as
though they had never bene: and became Ge.
as though they had never ben borne: yea,
and their children also with them.

Nevertheless, these are loving menne, B
whose righteousnesse shall never be for-
gotten: but continue by their posteritye.
Their children are an holy good heritage.
Their sede endureth fast in the covenaūt.
For their sakes shall their children and
seede continue for ever, and their prayse
shall never be put downe. Their bodyes
are buried in peace, but their name liveth
for evermore. The people can speake of
their wisedome, and the congregation can
talke of their prayse. * Henoch walked
righte and acceptably before the Lorde: Ec.
therfore was he translated for an exam- Gen.
ple of amendement to the generations.
* Noe was a stedfast and ryghteous mā: Gen.
and in the time of wrath he receyved re- c.vii.
warde. Therefore was he left a remnaūt
unto the earth, when the floude came.
An everlasting covenaunt was made wt
hym, that all fleshe shoulde * perishe no
more with the water. Abraham was a a Gen.
greate father of manye people, in glorye C
was there none lyke unto him. He kepte Ge.
the law of the highest, & came into a cove- a.
naunt

naunte with him. He sette the couenaunt in his flesh, and when he *was proued, he was founde faithfull. Therfore swore god vnto him, with an othe, that he wold blesse all people in his seede, that he would multiplye and increase him as the dust of the earth, and to exalte his seede as the starres: yea, & that his seede shoulde haue the possession and inheritaunce of the lande, from sea to sea, and from the ryuer vnto the borders of the worlde.

*With Isaac dyd he stablish the same couenaunte, for Abrahã his fathers sake. yea, that gracious blessyng, and health of all men and couenaunt, dyd he stablyshe with Isaac, and made it to reste vpon the heade of Iacob. He knew him *in that he prospered him so well and richelye, and gaue him an heritage, and sundred hys portion by it selfe, *and parted it among the twelfe tribes. Mercifull men brought he out of him, whiche found fauour in the syght of all fleashe.

The.xlv.Chapter.

The prayse of Moses, Aaron, and Phinehes.

Moses* beloued of God & man whose remẽbraunce is in hys prayse, him hath the lord made like in glorie to saintes, and magnified him, so that the enemies stode in awe of him, thorowe his wordes he dyd greate wonders. He made him greate in the sighte of kynges, gaue him commaundemente before his people, and shewed him his glorious power. *He stablished hym with faithfulnesse and mekenesse, and chose him out of all men. For he heard hys voyce, & he ledde him in the darke cloud *& there he gaue him the commaundementes: yea, the lawe of lyfe and wisdome, that he myghte teache Iacob the couenaunt and Israell his lawes.

B He chose Aaron hys brother also out of the tribe of Leui, exalted hym whome he made lyke to him.* An euerlastyng couenaunte made he with him, and gaue him the priesthode in the people. He made him glorious in beautifull araye, and clothed him with the garment of honour. He put perfecte ioye vpon him, and gyrded hym with strength. He decked him with syde clothes, and a tunicle, with an ouerbodycote also & a gyrdle. Roũde about made he him belles of golde, and that manye:* that when he went in þ sound might be hearde, that thei might make a noise in þ sanctuary, & geue þ people warnyng. The holye garment was wroughte & browdred with gold, yelow silke & purple. And in þ brest lappe there was a goodlye worke, wherin was fastened lyght and perfectnesse.

C *Upon the same also there was a worke fastened, and set with costely precious stones, all bounde with golde: and thys he brought in his ministration.

The stones wer fastened for a remembraũce after the numbre of the twelfe tribes of Israell. Upon his miter there was a plate of pure golde, a grauen ymage of holinesse, a famous & noble worke, garnished, and pleasaunt to loke vpon. Before hym were there sene no suche fayre ornamentes, and these it behoued him alwaye to vse: There might none other put them on but onely his children and his childres children perpetually. Daylye perfourmed he his burnte offerings two times. *Moses fylled his handes, and anoynted hym with holy oyle.

D This was nowe confirmed him with an euerlastyng couenaunte, and to hys sede, as the dayes of heauen, namely, that hys children shoulde alwaye minister before him, and perfourme the office of the priesthode, and wishe the people good in his name. Before all menne liuing chose he hym, that he shoulde offer incense before the Lorde, and make odoures for a swete sauoure and remembraunce, that he shoulde reconcile the people of the Lorde with him agayne. *He gaue him auctoritye also in his commaundementes, and in the couenaunte, that he shoulde teache Iacob the statutes, and testimonies, and to enfourme Israell in hys lawe.

E *Therefore there stode vp certaine agaynste hym, and hadde enuye at hym in the wyldernesse, namely, they that wer of Dathan and Abirams side, and the furious congregation of Chore.

This the Lorde sawe, and it displeased him, and in his wrathfull indignation were they consumed. A greate wonder dyd he vpon them, and consumed them with the fire. *Beside thys he made Aaron yet more honourable and glorious. He gaue him an heritage, and parted the first fruites vnto him.* Unto him speciallye he appointed the bread for sustenaũce, (for the Priestes dyd eate of the offerings of the Lorde) this gaue he vnto him and hys

Margin notes: Exo.28.c. — Ex.xxviii.c — Leui.8.a — De.17.c and.xxi.a Psal.ii.a. — Nu.xvi.a — Nu.xvii.b. — Exo.25.f Le.24.b — Exo.28.

De.12.b. and.18 d Eze.45. b his sede.* Elles had he no heritage nor portion in the lande, and with the people. For the Lord him selfe is his portion and inheritaunce.

The thirde noble and excellent man is
F *Phinehes the sonne of Eleazar, whiche
Nu.xv.c pleased the God of Israell, bicause he had the Zeale and feare of the Lord. For when the people were turned backe, he put hym selfe forth right soone, and that with a good wyll, to pacifye the wrath of the lord toward Israell. Therfore was there a couenaunt of peace made with him, that he should be ẏ principal among ẏ righteous, & ẏ people ẏ he & his posterity shuld haue the office of the priesthode for euer. (Lyke as there was made a couenaũt with Dauid of the tribe of Juda, that from among his sonnes only there should be a kyng:) And that Aaron also and his sede shoulde be the heritage, to geue vs wisdome in our heart, to iudge his people in righteousnesse, that his goodes should not com into forgetfulnesse, and that their honoure myght endure for euer.

The.xlvi. Chapter.

The prayse of Iosue, Caleb, and Samuell.

A Josu.12.c. Nu.27 d De.34.b Josu.1.a. Manlye and strong in battaile *was Jesus the son of Naue, which in steade of Moses the Prophete was geuẽ to be captaine of the people, whiche accordinge vnto his name, was a greate sauioure vnto the electe of God, to punish the enemyes that rose vp against Israell, that Israell myghte obtayne their inheritaunce. O how greate, noble, and excellent was he, when he lifte vp his hande, and drewe out his swearde agaynst the cityes? Who stode so manlye before him? For the lorde himself brought
Josu.x.c. in the enemyes. * Stode not the Sunne styll at hys commaundement, and one day was as longe as two? He called vpon the hyghest and moste myghtye, when the enemyes preaced vpon him on euerye side, and the Lorde hearde him with the hayle stones. They smote the Heathenishe people myghtilye, and in the fallyng downe they slue all the aduersaries, so that the Heathen knewe hys hoste, and all hys defence, that the Lorde him selfe fought agaynst thẽ, for he folowed vpon the myghtye men of them.

* In the tyme of Moses also, he and B
Caleb the sonne of Jephune, dyd a good Nu.14.a
worke, which stode agaynst the enemyes, withhelde the people from sinne, and stilled the wicked murmuryng. * And of sixe Nu.26.g
hundreth thousande people of foote, they two wer preserued, to bring them into the heritage, namely, a land that floweth with milke and honye.

* The Lorde gaue strength also vnto
Caleb, whiche remayned with him vnto Jos.14.c.
hys age: so that he went vp into the high places of the lande, and hys sede conquered the same for an heritage, that all the chyldren of Israell myghte see, how good a thyng it is to be obedient vnto the lord. And the iudges and rulers (euerye one after hys name) whose hearte wente not a whoringe, nor departed from the Lord, and that forsoke not the Lorde vnfaythfullye, whose remembraunce hath a good reporte.

Yea, theyr bones florishe out of their place & their names shal neuer be chaunged, (but honour remayneth stil wyth the children of those holy men.)

Samuell the Prophete beloued of
the Lorde hys God * ordeyned a kyng C
and anoynted the princes ouer the people. 1.Re.16.
In the lawe of the Lorde he Judged the 1.Re.1.b.
congregation, and the Lorde had respecte vnto Jacob: The Prophete was founde diligent in hys faythfulnesse: yea, and he is knowen faythfull in hys wordes bi-
cause he sawe the God of lyghte. * He cal- 1.Re.8.c
led vpon the Lorde Almyghtye, when the enemyes preaced vpon him one euery side what time as he offered the suckyng lambes. And the Lorde thoundered from heauen, and made hys voice to be heard with a great noyse. He discomfited the Princes of Tyre, and all the rulers of the Philesti-
nes. * Before hys last ende, he made pro- 1.Re.12.
testation in the syghte of the Lorde, and a.
hys anoynted, that he toke neyther substaunce nor good of anye man, no not so muche as a shoe, and no man myght accuse him. After this he tolde, that hys end was at hande, and shewed the kyng also hys end and death: and from the earth lyfte he vp hys voyce in the prophecie, that the vngodly people should perishe.

The.xlvii. Chapter.

The prayse of Nathan, Dauid, and Salomon.

After-

AFterwarde in the tyme of kyng Dauid there rose vp a Prophet called Nathan: for lyke as ye fat is taken awaye from the offering, so was Dauid chosen out of ye children of Israell. He toke hys pastime with the Lions, as with kiddes, and with Beares, like as with Lambes. * Slue he not a gyaunt, when he was yet but yong, and toke awaye the rebuke from hys people? What tyme as he toke ye stone in hys hād, and smote down the proude Goliah with the slyng. For he called vpon the hyghest Lord, which gaue hym strength in hys ryghte hande, so that he ouerthrewe the mightie Gyaunte in the battayle that he might set vp ye horne of hys people again.

B *Thus brought he him to worship aboue all Princes, & made hym to haue a good report in the prayse of the Lorde, that he should weare a crown of glory. * For he destroyed the enemies on euery syde, rooted out the Philistines hys aduersaryes, and breake their horne in sunder, lyke as it is brokē yet thys day. In al hys works he praised the highest and holiest, & ascrybed the honor vnto hym.

With his whole heart dyd he prayse the Lord, and loued God that made hym. * He set singers also before the aultar, and in their tune he made swete songes. He ordeined to kepe the holy dayes worshipfully, and that the solemne feastes thorow the whole yere should be honorably holdē with praising the name of the Lorde, and with singing by tymes in the morning in the sanctuary.

C *The Lord toke away hys sinnes and exalted hys horne for euer. He gaue hym the couenaunt of the kyngdome, and the throne of worship in Israell. * After hym ther rose vp ye wyse sonne called Salomō and for hys sake he droue the enemies away farre of. Thys Salomon raigned wt peace in hys tyme, for God gaue hym rest from hys enemies on euery syde, that he might builde hym an house in hys name, and prepare the Sanctuary for euer lyke as he was well instruct in hys youth, and filled with wisdom and vnderstādyng as it wer with a water floud. He couered and filled the whole lande wt similitudes and wyse prudent sentences.

D Hys name went abrode in the Iles, bicause of hys peace he was beloued. All lādes maruelled at hys songes, prouerbes, similitudes, and at hys peace, and at the name of the Lord god, which is called the God of Israell.

*He gathered golde as tynne, & he had as much siluer as leade. *He was moued in inordinate loue toward women, and was ouercome in affectiō. He stayned his honor and worship: yea, hys posteritie defiled he also, in brynging the wrath of the Lord vpon hys children, and sorow after hys ioy, *so ye hys kyngdom was deuided and Ephraim became an vnfaythful and an vncōstant kyngdom. *Neuerthelesse, God did not slake hys mercy, neither was he vtterly destroyed bicause of hys works that he should leaue hym no posterity. As for the sede that came vpon hym, which he loued, he brought it not vtterly to nought but gaue yet a remnaūt vnto Iacob, and a roote vnto Dauid out of hym. E Thus rested Salomon wt hys fathers, and oute of hys sede he left behynd hym a very folishnesse of ye people, and such one as had no vnderstanding. *Euen Roboam, whych turned away the people thorow hys coūsell, and Ieroboam the sonne of * Nebat, which caused Israell to synn, and shewed Ephraim ye way of vngodlines: insomuch that their synnes and misdedes had the vpper hande so sore, ye at the last they wer dryuen out of ye lande for the same: yea, he sought out, & brought vp all wickednesse, tyll the vengeaunce came vpon them.

iii. Re. x. d. iii. Re. xi. a. iii. King. xii. e. ii. Kin. vii. c. iii. King. xii. b. iii. kin. xii. d.

The .xlviii. Chapter.

The prayse of Elias, Eliseus, Ezechias and Esay.

A THen stode vp * Elyah ye Prophet as a fyre, and hys word brēt like a cresset. He brought an hunger vpon them, and in hys zeale he made them few in number. For thei might not away with the commaundementes of ye Lorde. Thorowe the word of the Lord he shut ye heauen. And three tymes brought he the fyre down. Thus became Elias honorable in hys wonderous dedes. Who may make hys bost to be like him? *One ye was dead raysed he vp from death: and in ye word of the hyest he brought hym out of the graue againe. He cast down kinges & destroyed them, and ye honorable from their seate. Vpon ye mount Sina he heard ye punishment, and vpon Horeb ye iudgement of ye vengeaunce. He prophecied recōpencing vnto kynges, *ordayned Prophetes after hym. He was taken vp in ye storme of fier, in a charet of horses of the Lorde. He was ordeyned in ye re prouinges in tyme,

iii. King. xvii. a. iii. King. xviii. e. 3. Re. xvii. c. iii. Re. xix. c. iiii. King. ii. c.

Luk. i. a. to pacify the wrath of the Lord,*to turne
the heartes of the fathers vnto the childrē
and to set vp the trybes of Jacob againe.
Blessed were they that saw thee, and wer
garnished in loue: for we lyue in lyfe: but
after death we shall haue no such name.
B *Elias was couered in the storme, but He
iiii. King lisens was filled with hys spirit. Whyle he
ii. c. lyued he was afrayd of no Prynce, and no
iii. & iiii. man myght ouercome hym. There could
iiii. king, no word disceaue hym.* And after hys
xiii. d. death hys body prophecied.* He dyd wō-
iiii. king. ders in hys lyfe, and in death were hys
v. vi. vii. & workes maruelous. For al thys, ỹ people
viii. amended not, neither departed they from
iiii. King their sinnes:*til they were caryed away
xvii. b. prysoners out of the lande, and were scat-
tered abroade in all countreyes, so that of
them wer remayned, but a very litle peo-
ple, and a Prynce vnto ỹ house of Dauid.
Howbeit some of them did right, & some
heaped vp vngodlinesse.
ii. Para. *Ezechias made hys city strong, con-
xxxii. a. ueyed hym water into it, dygged thorow
iiii. king. the stony rocke with yron, and made vp a
xviii. c. well by ỹ water syde.*In his tyme came
esa. xxxvi Sennacherib vp, and sent Rabsakes be-
c. fore, lift vp hys hande against Sion, and
defyed them with great pryde. Then trē-
bled their heartes and hands, so that they
sorowed lyke a woman trauailing wyth
chylde. So they called vpon ỹ lord, which
is merciful, and lift vp their hands before
hym. Immediatly the Lorde heard them
out of the heauen: he thought no more v-
pon their sinnes, nor gaue them ouer to
their enemies: but deliuered them by the
iiii. King hande of Esay.*He smote the hoste of the
xix g. Assirians, and his Angel destroyed them.
For Ezechias had done the thyng ỹ plea-
sed the Lord, and remayned stedfastly in
the way of Dauid his father. As Esay the
iiii. Kin. great and faythfull Prophet in the syght
xx, b. of God had commaunded hym.* In hys
Esay. tyme the sunne went backewarde: and he
xxxviii. b. lengthened the kynges lyfe. With a right
spirit prophecied he, what should come to
passe at the last: and to such as wer sorow
full in Sion he gaue consolation, where-
wyth they myght comfort themselues for
euermore. He shewed thinges that were
for to come, and secret, or euer they came to
passe.

The. xlix. Chapter.

Of Josiah, Hezechiah, Dauid, Jeremy, Ezechiel,
Zorobabell, Jesus, Nehemiah, Enoch, & Joseph.

The remembraūce of *Jo- iiii. King
sias is lyke as whē a po- xxii. a.
ticary maketh many pre- xxiii. b
cious swete smelling thin- ii. Para.
gs together. His remem- xxxiiii. a
braunce shalbe swete as
hony in all mouthes, and
the playing of musyke at a bāket of wine.
He was appoynted to turne the people a-
gayne, and to take away all abhominati-
ons of the vngodly. He directed his heart
vnto the Lord, and in the tyme of the vn-
godly he set vp the worship of god again.
All kyngs (except Dauid, Hezechiah and
Josiah) committed wickednesse: for euen
the kynges of Juda also forsoke ỹ lawe of
God. For they gaue their horne vnto o-
ther, their honor and worship also to a
straunge people. B
Therfore was the elect citie of ỹ Sāc- iiii. King
tuary brent with fier, and ỹ streates ther- xxv. a.
of lay desolate and wast: for they entrea-
ted Jeremy euil, which neuerthelesse was
a Prophete ordeyned from hys mothers
wombe, ỹ he myght roote out, breake of,*
and destroy: and ỹ he myght builde vp, & Jere. i. a.
plant agayn:*Ezechiel saw ỹ glory of the Ezech. i. a.
Lord in a vision, which was shewed hym
vpon the charet of the cherubyns. For he
thought vpon ỹ enemies in ỹ rayne, to do
good vnto such as had ordred their waies
aright. And ỹ bones of the. xii. Prophetes
florished from out of their place: for they
gaue comfort, & consolation vnto Jacob,
and deliuered them faithfully.*How shal Agg. i. a.
we prayse Zorobabell, whiche was as a i. Esd.
ryng in the ryght hand. iii. a.
*So was Jesus also the sonne of Jose iii. Esd.
dec: these men in their tymes builded the v. a.
house, and set vp ỹ Sanctuary of ỹ Lorde C
agayn: which was prepared for an euer- Agg. i. a.
lasting worshyp.*And Nehemiah is al- and ii. a.
way to be commended,*which set vp for ii. Esd.
vs the walles ỹ were broken down, made ii. Esd.
the portes and barres agayne, and buil- vii. a.
ded our houses of new.* But vpon the Gen. v.
earth is there no man created like Enoch Eccle.
for he was takē vp from the earth.* And xliiii. b.
Joseph which was Lord of hys brethren, Hebr. xi.
and the vpholder of hys people: his bones Gen.
were couered and kept. Seth and Sem xlii. a.
were in great honor among the people e.
and so was Adam aboue all the beastes
when he was created.

The. l. Chapter.

Of Simon the sonne of Onias.

A Simon the sonn of Onias the high Priest, which in hys lyfe set vp ye house agayne, and in his dayes made fast the teple. The heyght of the temple also was founded of hym, the double building, and the hye walles of ye temple. In hys dayes the wels of water flowed out, and wer exceading full as the Sea. He toke care for hys people, and delivered them from destruction. He kept hys citie, and made it strong, that it shuld not be besieged. He dwelt in honour and worship among hys people, and enlarged the entraunce of the house and the court. He gaue lyght as the morning starre in ye middest of the cloudes, and as the Moone
B when it it full. He shined as the Sunn in
the temple of God. He is as bryght as the raynebow in the fayre cloudes and florisheth as the flowres and roses in ye spring of the yere, and as lilies by ye riuers of water: Lyke as the braunches vpon ye mout Libanus in the tyme of Somer: as a fyre and incense that is kindled. Lyke as an whole ornament of pure golde, set wyth all maner of precious stones: & as an Olyue tree, that is fruitfull, & as a Cipresse tree, which groweth vpon hye.

When he put on the garment of honor and was clothed with al beuty: when he went to the holy aulter, to garnish the couering of the Sanctuary: when he toke the portions out of the Priestes hand, he hymselfe stode by the hearth of the aulter, and hys brethren rounde about in order. As ye braunches of the Cedree tree vppon the mount Libanus, so stode they rounde about hym. And as the braunches of the olyue tree, so stode al the sonnes of Aaron
C in their glory, and ye oblations of the lord
in their handes before all the cogregatio of Israell. And that he might sufficiently performe his seruice vpon the aultar, and garnish the offring of the hiest God, he stretched out hys hande, and toke of the drynke offring, and poured in of the wine so he poured vpo the bottom of the aultar a good smell vnto the hyest Prynce.

Then began the sonnes of Aaron to crye, and to blow with trompets, and to make a great noyse, for a remembraunce and prayse vnto the Lord. Then were all the people afrayd, & fel down to the earth vpon their faces, to worship the LORD their God, and to geue thankes to the almightie God. They song goodly and with their voyces, so that there was a pleasaut noyse in the great house of the Lord. And the people in their prayer, besoughte the Lord the hyest, that he woulde be mercyfull tyll the honor of the Lorde were performed, thus ended they their ministration and seruice. The went he downe, and stretched out hys handes ouer the whole multitude of ye people of Israell, that they should geue prayse & thankes out of their lyppes vnto ye Lord, and to reioyce in hys name. He bega yet once also to pray, that he myght openly shew ye thanksgeuing before ye hyest, namely thus: O geue prayse and thankes (ye al) vnto ye Lord our God which hath euer done noble & great thinges: which hath increased oure dayes fro our mothers wombe, and dealt with vs according to hys mercy: yt he wyl geue vs the ioyfulnesse of heart, and peace for our tyme in Israell. Which faythfully kepeth his mercy for vs euermore, and alway delivereth vs in due season. There be two maner of people, yt I abhorre fro my hart: as for ye third, who I hate, it is no people. They yt sit vpon the mountain of Samaria, ye Philestines, and the folish people yt D
dwell in Sichimis. I Jesus the sonne of
Sirach Eleazarus, of Jerusale, haue tokened vp these informations and documentes of wysdom and vnderstanding in thys boke, and poured out the wisdom of my heart. Blessed is he yt exerciseth hymselfe therin: & whoso taketh such to hearte shalbe wise for euer. If he do these things he shal be strong in al. For the light of the Lord leadeth hym.

The li. Chapter.

A prayer of Jesus the sonne of Sirach.

I Wyll thanke thee O Lorde and A
kyng, and prayse thee O God, my Sauiour. I wil yelde praise vnto thy name: for yu art my defender and helper, and hast preserued my body from destruction, from ye snare of traytourous tonges, and from ye lyppes yt are occupyed wt lyes. Thou hast ben my helper, from such as stode vp against me, and hast deliuered me after ye multitude of thy mercy, and for thy holy names sake. Thou hast deliuered me from ye roryng of the, yt prepared themselues to deuoure me, oute of the handes of suche as sought after my lyfe: from the multitude of them that troubled me, and went about to set fyre vppon me on euery syde, so yt I am not brent in ye myddes of the fyre. From the depe of hell, from an vncleane tong, from lying wor-

des, from the wicked kyng, and from an
unrighteous tong. My soule shall prayse
the lord unto death, for my lyfe drew nigh
B unto y hell downwarde. They compassed
me rounde about on every syde, and ther
was no man to helpe me. I loked aboute
me, if there wer any man that would suc-
coure me: but there was none. Then
thought I upon thy mercy, O Lord, and
upō thyne actes that thou hast done ever
of olde: namely, that thou deliverest suche
as put their trust in thee, and ryddest thē
out of the handes of the heathē. Thus lift
I up my prayer from the earth, and pray-
ed for deliveraunce from death. I called
upon the Lord the father of my lord, that
he would not leave me without helpe, in
the day of my trouble, and in the tyme of y
proude: I wyll prayse thy name continu-
ally, yelding honor and thankes unto it:
and so my prayer was heard. Thou sa-
uedst me from destructiō, and deliveredst
me from the unrighteous tyme. Therfore
wyll I acknowlege & prayse thee, & mag-
C nifie the name of the Lord. When I was
yet but young, or ever I went astray, I
desired wisdom openly in my prayer. I
came therfore before the temple, & sought
her unto the last. Then florished she unto
me as a grape y is sone rype. My hart re-
ioyced in her, then went my fote the right
way: yea, from my youth up, sought I af-
ter her. I bowed down mine eare and re-
ceaued her. I founde me much wysdome:
and prospered greatly in her. Therefore
wil I ascribe the glory unto him that ge-
ueth me wisdom: for I am aduised to do
therafter. I wyll be gelous to cleaue unto
the thing y is good, so shall I not be con-
founded. My soule hath wrestled w her,
and I haue ben diligent to be occupied in
her. I lift up myne hands on hye, the was
my soule lyghtened thorow wisdom, that
I knowleged my folishnesse, I ordred my
soule after her: she and I were one heart
from the beginning, and I founde her in
cleannesse. And therfore shal I not be for-
saken.
D My heart longed after her, and I gat
a good treasure. Thorow her the Lorde
hath geuen me a new tong, wherwith I
Esa, 55, a, will prayse him. *O come unto me ye un-
learned, and dwell in y house of wisdom:
withdraw not your selues from her, but
talke and commune of these thinges, for
your soules are very thirsty. I opened my
mouth and spake. O come and bye wis-
dome without money, bowe down your
necke under her yoke, and your soule shal
receiue wisdom. She is hard at hāde, and
is content to be founde. Behold with your
eyes *how that I haue had but litle labor
and yet haue founde much rest. O receiue
wisdome. And ye shall haue plentuousnesse
of silver and golde in possession. Let your
mynde reioyce in hys mercy, and be not
ashamed of hys prayse. Worke hys worke
betymes, & he shall geue you your reward
in due season.

The ende of the boke of Je-
sus the sonne of Syrach, which
is called in Latyne Eccle-
siasticus.

The booke of the Pro-
phete Baruch.

The first Chapter.

Baruch wrote a boke during the captiuitie of Babilon, which he red before Jechoniah and al the people. The Jewes sent the boke with mony unto Jerusalem, to their other brethren, to the intente that they should pray for them.

AND these are y wordes of A
the boke, which wer writ-
ten by Baruch the sonne
of Neriah, y son of Maa-
sias, the sonn of Sedechi-
as, the sonn of Sedeias,
the sonne of Helchias, at
Babilon, in the fift yere, and in the seuenth
day of the moneth, what tyme as y Chal-
dees toke Jerusalem, and brēt it up with
fier. And Baruch did reade the wordes of
thys boke, y Jechoniah the sonne of Joa-
chim kyng of Juda might heare, and in y
presence

presence of all the people that were come
to heare the boke: yea, and before all ÿ no-
ble kynges sonnes, before the lordes of ÿ
counsaple, and elders: and before ÿ whole
people, from ÿ lowest unto the hyghest: be-
fore al them that dwelt at Babilon, by the
water of Sody. Which whē they heard it,
wept, fasted and prayed before the Lord.
They made a collection also of mony, ac-
B cordyng to euery mannes power, and sent
it to Jerusalem unto Joachim ÿ sonne of
Helchia, the sonne of Salon Priest, wyth
the other Priestes, and to all the people
which were wyth hym at Jerusalem, what
tyme as they had gotten the ornamentes
of ÿ temple of ÿ lord (ÿ wer takē away out
of the temple) ÿ they might bryng them a-
gayne into the lande of Juda, the tēth day
of the moneth Siuan: namely, siluer ves-
sels (which Sedechiah the sonn of Josiah
kyng of Juda had made) after that Na-
buchodonozor kyng of Babilon had takē
Jechoniah with al his Princes, Lordes,
C and al the people, and led thē captiue frō
De.xiii, Jerusalem unto Babilon. And they sayd:
behold we haue sent you mony, * to bye you
Jere.xx.b burnt offeringes and incense withall:
i.Tim.ii make you unleauened bread, and offer for
b. synne upon the aultar of ÿ Lord our God.
* And pray for ÿ prosperitie of Nabucho-
donozor, kyng of Babilō, and for the wel-
fare of Balthazar hys sonne: ÿ their dayes
may be upon earth, as the dayes of heauē
that God also may geue us strength, and
lighten our eyes, that we may lyue under
the defence of Nabuchodonozor kyng of
Babilon, and under the protectiō of Bal-
thazar hys sonne: that we may long doe
them seruice, & fynde fauor in their sight.
Pray for us also unto the Lord our God,
for we haue synned against the Lord our
God, and unto thys day is not hys wrath
turned yet away from us. And see that ye
reade this boke (which we haue sent unto
you to be rehearsed in ÿ temple of ÿ lorde)
upon the hye dayes, and at tyme couēni-
ent. Thus shall ye say. * The Lord oure
D
Bar.ii.b God is righteous, but we are worthy of
Da.ix.a, confusion, and shame: like as it is come to
passe thys day unto all Juda, and to eue-
ry one ÿ dwelleth at Jerusalē: to our kin-
E ges, Princes, Priestes, Prophetes, and
our fathers. We haue synned before the
Lord our God, we haue not put our trust
in hym, nor geuen hym reuerence, we haue
not obeyed hym, we haue not hearkened
unto the voyce of ÿ Lord our god, to walk
in the commaundementes that he gaue us.
Since ÿ day ÿ he brought our forefathers
out of the lande of Egipt unto thys presēt
day we haue ben euer a misbeleuing and
an unfaythfull people unto the Lorde our
God: destroying oure selues utterly, and
shrinking backe, that we should not heare E
hys voyce. * Wherfore, there are come upō Leu.xxvi
us great plages, and diuerse curses. Like Deuter.
as ÿ Lord deuised by Moses hys seruaunt: xxviii.c.
* which brought our forefathers out of ÿ Exod.xii
lande of Egipt, to geue us a lande ÿ flo- xiii.&.xiii
weth with milke and hony, lyke as it is to
see thys day. Neuerthelesse, we haue not
hearkened unto ÿ voyce of ÿ lord our god,
according to al ÿ wordes of the Prophets,
whom he sent unto us, and to our rulers,
but euery man folowed hys own mynd, &
wicked imaginatiō, to offer unto straunge
Gods, and to do euil in the sight of ÿ Lord
our God.

The.ii Chapter.

The Jewes confesse that they suffer iustlye for their sinnes. The true confession of the Christen. The Jewes desire to haue the wrath of God turned from them. The Lord will that we obey our Princes although they be euil. He promiseth that he will call agayne the people from captiuitie, and geue them a new, and an euerlasting testamente.

FOr the which * cause, the A
Lord our God hath per- Da.ix.b,
formed hys deuice wher-
of he certified us, and our
heades that ruled in Je-
rusalem: yea, and our kin-
ges, our Princes with all
Israell & Juda. And such plagues hath ÿ
Lord brought upon us, as neuer came to
passe under the heauen, lyke as it is fulfil-
led in Jerusalē. * according as it is wri- Deute.
ten in ÿ law of Moses: ÿ a man should eate xxviii.c.
the flesh of his own sonn, and ÿ flesh of his [illegible]
own daughter. Moreouer, he hath deli- Thre.iiii
uered them into the handes of al ÿ kings b,
that are rounde about us, (to be confounded
and desolate) and scatered them abroade
in al landes and nations. Thus are we
brought beneath & not aboue, bicause we
haue synned against the lord our god, and
haue not ben obedient unto hys voyce. *
Therfore the Lord our God is righteous, Bar.i.d,
and we with our fathers (as reason is) are
brought to open shame, as it is to see thys
day. And as for these plagues ÿ are come
upon us already, the lord hath deuised the
for us: yet would we not pray unto ÿ lord
our god ÿ we might turne euery mā from

hys vngodly wayes. So ȳ Lord hath cau-
sed such plages to come vpon vs: for he is
righteous in al hys workes, which he hath
commaunded vs: which we also haue not
done, nor hearkened vnto his voice: for to
walke in the commaundementes of the
Lord, that he hath geuen vnto vs.
B *And now, O Lord God of Israel, thou
Dan, ix, that* hast broughte thy people out of the
lande of Egipt with a mighty hand, with
Exo, vii, tokens & wonders, with the great power,
viii, ix, x, and out streched arme: & hast gotten thy
xi, xii, xiii selfe a name, as it is come to passe this
xiiii. day. O Lord our God, we haue sinned, we
haue done wickedly, we haue behaued
our selues vngodly in al thy righteous-
nesse. Turne thy wrath frō vs (we beseche
thee) for we are but a few left among the
heathen, where ȳ hast scatered vs. *Heare
our prayers (O lord) & our petitiōs: bring
ii, Pa, vi, vs out of captiuity, for thine own sake: get
c, vs fauor in the sight of them, which haue
led vs away: ȳ all landes may know, that
thou art the Lord our God: and ȳ Israell
and hys generatiō calleth vpō thy name.
C O Lord, loke down from thy holy house v-
De, xxvi, pon vs: encline thine eare, and heare vs.
e, *For the dead ȳ be gone down to their
Esa, 38, c, graues, & whose soules are out of their bo
Psa, xcix dyes, * ascribe vnto the Lorde, neyther
a. praise, nor righteous making: but ȳ soule
that is vexed for the multitude of her sin-
nes (which goeth on heauily, & weakely)
whose eyes begin to faile: yea, such a soule
ascribeth praise and righteousnesse vnto
the Lord: O Lord, we poure out our prai-
ers before thee, and require mercy in thy
sight: O Lord our God: not for any God-
lynes of our forefathers, but bicause thou
hast sent out thy wrath and indignation
vpō vs: according as thou diddest threa-
ten vs, by thy seruauntes the Prophetes
saying. *Thus sayth the Lord: bowdown
D your shoulders and neckes, and serue the
Je, xxvii, kyng of Babilon, so shall ye remaine styll
a, in the lande, ȳ I gaue vnto your fathers.
If ye will not do thys, nor heare the voice
of the Lord your God, to serue the king of
Babilon: I shall destroy you in the cities
of Juda: with Jerusalem and without, I wil
also take from you the voice of mirth, and
the voice of ioy, the voyce of ȳ bridegrome
and the voyce of the bryde, & there shal no
man dwell more in the lande. But they
would not hearken vnto thy voice, to do ȳ
king of Babilon seruice: and therfore hast
thou performed the wordes ȳ thou spakest
by thy seruauntes the Prophetes: name-
ly, ȳ the bones of our kynges, & the bones E
of our fathers shuld be translated oute of
their places. And loe, nowe are they layed
out in the heate of the sunn, & in the colde
of the night, & dead in great miserie, with
hunger, wt sweard, with pestilence, and ar
cleane cast forth. As for the temple wher-
in thy name was called vpon, thou hast
layed it waste, as it is to see thys day: and
that for the wickednesse of ȳ house of Is-
raell, and the house of Juda. O Lorde our
God, ȳ hast intreated vs after al thy good
nesse, & according to al that great louing
mercy of thine, like as thou spakest by thy
seruaunt Moses, in the day when ȳ dyd-
dest comaunde hym to wryte thy law be-
fore the children of Israell, saying: *If ye Deu,
wyll not hearken vnto my voyce, thē shal c,
thys great multitude be turned into a ve-
ry small people, for I wyll scatter them a- F
brode. Notwithstanding, I am sure that
thys folke wyll not heare me, for it is an
hard necked people, but in ȳ lande of their
captiuitie, they shal remember thē selues,
and learne to know that I am the Lorde
their God, when I geue them an heart to
vnderstande, and eares to heare. Then
shall they prayse me in the lande of their
captiuitie: and thinke vppon my name.
Then shall they turne them from their
hard backes, and from their vngodlinesse
Then shal they remember the thinges, ȳ
happened vnto their forefathers, which
synned against me. So I wyll bryng thē
againe into the lande, which I promysed
with an oth vnto their fathers: Abraham
Isaac, and Jacob, and they shalbe Lords
of it: yea, I wil increase them, and not mi-
nish them. *And I wil make another co-
uenaunt with them: such one as shall en- Heb, viii,
dure for euer: namely, that I wil be their c,
God, and they shalbe my people: & I wyll Zac, viii,
no more dryue my people, the children of b,
Israell out of the lande that I haue geuē
them.

The. iii. Chapter.

The people continueth in their praier begō for their
deliueraunce. He prayseth wisdome vnto the peo-
ple shewing that so greate aduersities came vnto
them for the despising therof. Onely God was the
fynder of wisedome. Of the incarnation of Christ.

And now, O Lord almightie A
thou God of Israel, our soule
that is in trouble, and our spi-
rit that is vexed, cryeth vnto
thee: heare vs (O Lorde) and
haue pitie vpō vs: for ȳ art a merciful god,
be gracious vnto vs, for we haue synned
before

before thee. Thou endurest for euer, should
we then vtterly perish? O Lord almightie
thou God of Israell.
Heare now the praier * of ye dead Isra-
elites, and of their children, whiche haue
synned before the, and not hearkened vn-
to ye voyce of ye Lord their god, for ye which
cause these plages hang now vppon vs:
O lord, remēber not ye wickednesse of our
forefathers, but thinke vpon thy power, &
name now at thys tyme: for thou arte the
Lord our God: and thee (O Lord) wil we
prayse.* For thou hast put thy feare in
our heartes, to the intent that we shoulde
call vpon thy name, and prayse the in our
captiuitie, and that we might turne from
the wickednesse of our forefathers, that
synned before thee. Beholde, we are yet
thys day in our captiuitie, wheras ye haste
scattered vs, to be an abhominatiō, curse
B and synne: * lyke as it hath happened vn-
Ps. lxxix. to our forefathers also, bicause of al their
wickednesse, and departing from thee. O
Israell, heare the commaundementes of
lyfe: ponder them well with thyne eares,
that thou mayest learne wisdome. But
how happeneth it Israel, that thou art in
thyne enemies lande? ye art waxen olde in
a straunge countrey, and defiled with the
dead. Why art ye become like them, that go
down to their graues. Euen bicause ye hast
Iere. ii. b. * forsaken the wel of wisdom. For if thou
haddest walked in the way of God truely
thou shouldest haue remayned styl safe in
thyne own lande.* O learne then where
Pro. xi. a. discretion is, where vertue is, where vn-
derstanding is, that ye mayest knowe also
Ps. cxi. b. frō whence cometh * long lyfe, a necessary
living, ye lyght of ye eyes, & quietnesse. Who
C euer founde out her place? Or who euer
came into her treasures? Where are the
Princes of ye heathen become, & suche as
ruled ye beastes vpō the earth? They ye had
their pastime wt the foules of the aire, they
that hoorded vp siluer, & golde (wherin mē
trust so much) & made no end of their ga-
thering? What is become of them ye coined
siluer, & were so carefull, & could not bring
their workes to passe? They be roted out,
and gone down to hell, and other mē are
come vp in their steades. Yonge mē haue
sene light, and dwelt vpon earth: but the
way of refourmation haue they not kno-
wen, nor vnderstande the pathes thereof:
neyther haue their children receaued it:
yea, ryght farre is it from them. It hath
D not ben heard of in the lande of Canaan,
neyther hath it ben sene at Theman. The
Agarenes sought after wysdom, but that
which is earthly, lyke as the marchaunts
of the lande do. They of Theman are cu-
ning also, and they labor for wisdom, and
vnderstanding: but ye way of true wisdom
they knowe not: neyther do they thynke
vpon ye pathes therof. O Israel how great
is the house of God? and how large is the De. iiii. f.
place of hys possession? * Great is he, and Ier. xxxii. b.
hath no ende: yea, & vnmeasurable. What Ps. cxlv. a.
is become of those famous Gyauntes, that
were so great of bodies, and so worthy mē
of warre? Those had not the lord chosen,
neyther haue they founde the way of re-
fourmation, therfore were they destroied:
and forsomuch as they had no wisdom,
they perished bicause of their folishnesse.
Who hath gone vp into heauen, to take
wysdom there, and brought her down frō
the cloudes? Who hath gone ouer ye Sea,
to fynde her, and hath chosen her aboue
golde, and so brought her hether? No man E
knoweth the wayes of wisdome, neyther
is there any that can seke out her pathes
But he that wotteth all thyngs, knoweth
her, and he hath founde her out wyth hys
fore knowlege.* Thys same is he whiche Gen. i. d.
prepared the earth at the beginning, and
filled it wt all maner of foules & beastes.* Iosu. i. c.
When he sendeth out the lyght, it goeth: & Esdras. xxxviii. b.
when he calleth it againe, it obeyeth hym Ecc. xlvi.
wyth feare. The starres kepe their watch a.
and geue their lyght: yea, and that gladly
When he calleth them, they sayd here we be
And so wt chearefulnesse they shew lyght
vnto hym that made them.* Thys is our
God, and there shal none other be compa- Ps. 148. c.
red vnto hym. It is he that hath founde De. iiii. a.
out all wysdom, and hath geuen her vnto
Iacob his seruaunt, and to Israel his be-
loued.* Afterwarde dyd he shewe hym-
selfe vpon earth, and dwelte among men. Ioh. i. a. i. Ioh. i. a.

The. iiii. Chapter.

The rewarde of them that kepe the lawe, & the punishment of them that dispise it. A comforting of the people, being in captiuitie. A complaynt of Ierusalem, and vnder the figure therof the Church. A consolation, and comforting of the same.

Thys is ye boke of ye commaū- A
dementes of god, and ye lawe
that endureth for euer. All
they that kepe it shal come to
lyfe: but suche as forsake it,
shal come to death. Turne thee, O Iacob,
take holde of it: walke by thys waye, tho-

 rowe

row his brightnes ashine. Geue not thine
honoure to another, and thy worship to a
Ba,45,b straūge people. O Israel, * how happy ar
we seing ÿ god hath shewed vs such thin-
ges as are pleasaūt vnto him. Be of good
cheere ÿ people of God. O thou aūcient
4 Re17,d Israel. * Now ar ye sold among ÿ heathē,
and,25,d howbeit, not for your vtter destruction:
but bicause ye prouoked god the Lord to
wrath & displeasure, therfore wer ye dely-
uered vnto your enemies: for ye displea-
sed ÿ euerlasting god, ÿ made you, offring
vnto deuels & not to god. Ye haue forgot-
ten him ÿ brought you vp, & your nourse
have ye greued O Jerusalem.
B Whē she saw ÿ the wrath of god was cō
ming vpō you, she said: herkē O ye ÿ dwel
about Siō, for god hath brought me into
great heuynesse, & why? I se ÿ captiuity of
my people, of my sonnes and daughters,
which ÿ euerlasting God will bring vpon
thē. With ioy did I norishe thē, but nowe
must I leaue thē with weppyng & sorowe.
Let noman reioyce ouer me a widdow, &
forsakē: which for ÿ sinnes of my children
am desolate of euery man. For why? they
departed frō ÿ law of God: thei would not
know his righteousnesse, nor walke in ÿ
way of his cōmaundementes: & as for the
pathes of ÿ truth & godlinesse, thei had no
lust to go in thē. O ye dwellers about Si
C on: come & let vs cal to remēbraunce the
captiuite, that the euerlasting God hath
De,28,c, brought vpō my sōnes, & my daughters. *
Jere,v,b, He hath brought a people vpō thē frō farr
an vnnurtrous people, & of a straūge lan-
guage: which neither regard ÿ old, nor pi-
tye the yonge. These haue caried awaye ÿ
deare beloued of my widdowes, leauyng
me alone, both desolate & childlesse. But
alas, what can I helpe you? Now he that
hath brought these plages vpō you, dely-
uer you also frō ÿ handes of your enemies.
Go your way (O my childrē go your way:
De, iiii c for I am desolate, & forsakē. * I haue put
and,ere.a of ÿ clothing of peace, & put vpon me the
Ps,130,a sackecloth of prayer, & for my time I will
cal vpon ÿ most hyest. Be of good chere,
O my childrē, cry vnto ÿ Lorde, & he shall
deliuer you frō the power of the princes,
your enemyes.
For verily, I haue euer a good hope of
your prosperous health: yea, a very glad-
nesse is com vpon me frō the holy one, by-
cause of ÿ mercy ÿ ye shall haue of our e-
D uerlasting sauiour. With mourning and
weping did I let you go frō me, but wt ioy
& perpetual gladnesse shal ÿ Lorde bring
you againe vnto me. Like as the neigh-
bours of Siō saw your captiuitie frō god.
Euē so shall they also se shortely your
health in god, which shall come on you wt
great honour & euerlasting worship.
O my childrē * suffer paciently ÿ wrath Ba,n
ÿ shal com vpō you. For ÿ enemy hath per
secuted thee, but shortly ÿ shalt see his de-
struction, & shalt tread vpō his necke. My
dearlinges haue gone throughe harde
waies, for they ar led away as a flocke ÿ
is scattred abrod with ÿ enemies. But be
of good comfort (O my childrē,) & cry vnto
ÿ Lord: For he ÿ led you away, hath you E
yet in remēbraunce: & like as ye haue ben
minded to swarue frō your god * so shalye
now endeuoure your selues ten tymes Ba,n,a
more, to turne again, & seke him. For he
ÿ hath brought these plages vpō you shal
bring you euerlasting ioy again, wt your
health. Take a good heart vnto the, O
Jerusalē: for he which gaue thee ÿ name
exhorteth thee so to do.
* The wicked doers ÿ now put thee to Je,so4
trouble, shal perish, & suche as haue reioy- b,
ced at thy fal, shalbe punished. The cityes
whō thy childrē serue, and ÿ haue caryed
away thy sonnes, shalbe correct. For like
as thei be now glad of thy decay & reioyce
at thy fall so shall they mourne in their
own destruction. The ioy of their multi-
tude shalbe take away, & their chere shal
be turned to sorow. For a fyre shal fal vpō
thē frō ÿ euerlasting god, long to endure:
& it shalbe inhabited of deuels for a great
season.

The .v. Chapter.

Jerusalē is moued vnto gladnes for ÿ retourne of
her people, & vnder the figure therof, the Churche. A

O Jerusalē, loke about thee
toward ÿ East, & behold ÿ
ioy ÿ commeth vnto thee
frō god. For lo, thy sonnes
(whō thou hast forsakē, &
ÿ were scattered abrode)
come gathered together,
frō ÿ east & west, reioycing in ÿ word of ÿ
holy one, vnto the honoure of God.
Put of thy mourning clothes (O Jeru-
salē) & thy sorow, & decke the with ÿ wor-
ship & honoure, ÿ commeth vnto thee frō
God, wt euerlasting glory. God shal put ÿ
garment of righteousnesse vpō thee, & set
a Crowne of euerlasting worship vpon
thine head, for vpō the will God declare
his brightnes, ÿ is vnder the heauē, yea,
an euerlasting name shalbe geuē thee of
God

God, with peace of righteousnesse, & the
honoure of Godes feare.
B Arise, O Jerusalē, stand vp on hye, loke
about thee toward ẏ East; and beholde thy
children gathered frō the East, vnto the
west, which reioyce in thy holy worde, ha-
uing God in remēbraunce. They depar-
ted frō thee on foote, & were led away of
their enemyes: but now shall the Lorde
bring thē caried with honoure as ẏ chil-
dren of the kingdome. For God is purpo-
sed to bring downe al stoute mountaines:
yea & al hie rockes, to fil ẏ valleyes, & so to
make thē euen w the grounde, that Israel
may be diligent to liue vnto ẏ honoure of
God. The woodes, and al pleasaunt trees
shal ouershadow Israel, at ẏ cōmaunde-
ment of God. For hether shal God bryng
Israel with ioyful mirth, & in the light of
his maiesty: with ẏ mercy and righteous-
nesse that commeth of himselfe.

The.vi.Chapter.

A copie of ẏ Epistle that Jeremy sent vnto the
Jewes, which wer led away prisoners by the king
of Babilon: wherin he certifieth them of the thing
that was commaunded him of God.

By cause of ẏ sinnes ẏ ye haue
A done against God, ye shalbe
Jere.25.a.b led away captiue vnto Babi-
lon, euē of Nabuchodonozor
ẏ king of Babilō. So whē ye
be com into Babilon, ye shal remain ther
many yeares, & for a long season: namely
seuen generations: & after ẏ wil I bring
you away peaceably frō thence. Now shal
ye see in Babilō Gods of gold, of siluer, of
wood, & of stone: borne vpon mens shoul-
ders, to cast out a fearefulnesse before the
heathē. But loke ẏ ye do not as ẏ other:
be not ye afraied, & let not the feare of thē
ouercome you.
B Therfore, whē ye see ẏ multitude of peo-
ple worshipping thē behinde & before, say
Deu.vi.a. ye in your heartes: O Lorde, * it is thou, ẏ
oughtest onely to be worshipped. Myne
Angel also shal be w you, & I my selfe wil
care for your soules. As for the tymber of
those gods, ẏ carpenter hath polished thē:
yea gilted be they, & laid ouer with siluer,
yet are they but vaine things, and cānot
speake. Like as a wenche ẏ loueth para-
moures is trimly decte, euen so are these
made, & hanged w gold. Crownes of gold
verily haue their Gods vpō their heads:
so ẏ priests thēselues take ẏ golde, & siluer
from them, and put it to their own vses:
yea, they geue of the same vnto harlots,
and trimm their whores withall againe,
they take it from their whores, and decke
their Gods there with. * Yet cā not these
Gods delyuer themselues from rust and Jer.10.a.
mothes. When they haue couered them
with clothing of purple, they wype theyr
faces for the dust of the temple, whereof
there is much among them. One hath a
Scepter in hys hande, as though he wer
iudge of the countrey: yet can he not slaye
such as offēd him. Another hath a swearde
or an axe in hys hande, for al that he is
neyther able to defende hymselfe frō bat- C
tayle, nor from murtherers. By thys ye
may vnderstande, ẏ they be no Goddes:
therfore see ẏ ye neyther worship thē, nor
feare them. For lyke as a vessell ẏ a man
vseth, is nothing worth when it is brokē,
euē so is it w their Gods. Whē they be set
vp in the temple, theyr eyes be full of dust
thorow ẏ fete of those ẏ come in. And lyke
as ẏ dores are shut in rounde about vpon
hym, ẏ hath offended ẏ king. Or as it wer
a dead body kept besyde ẏ graue. Euen so
the Priestes kepe ẏ dores w barres and
lockes, least their Gods be spoiled w rob-
bers. They set vp candels before thē (yea,
verely, and ẏ many) wherof thei cannot se
one, but euē as blockes so stande they in
the tēple. It is sayd that ẏ serpētes, and
wormes, which com of ẏ earth, gnaw out
their hertes, eating them, & their clothes
also, & yet they fele it not. Theyr faces
are blacke, thorow ẏ smoke ẏ is in ẏ tēple.
The oules, swalowes, & byrdes, flye vpon
them: yea, and ẏ cattes runne ouer theyr
heades. By thys ye may be sure, ẏ they ar D
not Gods, therfore feare them not. The
gold ẏ they haue, is to make thē beawtiful
for al ẏ, except some body wype of their
rust, they wyll geue no shyne: & whē they
were cast into a fourme, they felte it not.
They are bought for money and haue no Sap.14.c.
breath of lyfe w in them. * They must be
borne vpon mennes shoulders, as those ẏ
haue no feete: whereby they declare vnto
men, ẏ thei be nothing worth. * Confoun-
ded be they then ẏ worship thē, for if they Ps.114.a.
fal to ẏ groūde, they cannot ryse vp again
of themselues. Yea, though one helpe thē
vp, and set them right, yet are they not a-
ble to stande alone: but must haue proppes
set vnder them lyke dead men. As for the
thing ẏ is offred vnto them, their priestes
sel it, & abuse it: yea, the Priestes wiues
take thereof: but vnto the sicke and pore,

they geue nothing of it: ẏ women w child
and ẏ menstruous lay handes of their of-
ferynges: by thys ye may be sure, that they
are no Gods, therfore be not ye afrayd of
them. From whence cometh it then, ẏ they
are called Gods? The women sit before ẏ
Gods of syluer, golde, and wood, and the
Priestes sit in their temples, hauing opē
clothes, whose heades ⁊ beardes are sha-
uen, ⁊ haue nothing vppon their heades:
roaryng, and cryyng vpon their Gods, as
men do at the feast whē one is dead. The
E Priestes also take away the garments of
the ymages, ⁊ decke their wiues ⁊ childrē
withall. Whether it be good or euill that
any man do vnto them, they are not able
to recompence it: they can neyther set vp a
kyng nor put hym down. In lyke maner
they may nether geue riches, nor reward
euil. Though a man make a vowe vnto
Eccl. v,a thē and kepe it not, they wil not require it
They can saue no man frō death, neyther
deliuer ẏ weake from ẏ mightie. They cā-
not restore a blynd man to hys syght, nor
helpe any man at hys nede. They cā shew
no mercy to ẏ widdow, nor do good to the
fatherlesse. Their Goddes of wood, stone,
gold, ⁊ syluer, are but euē as other stones
that be hewen of ẏ moūtayne. They that
worship thē, shalbe cōfounded. How shuld
they then be taken for Gods? yea, howe
dare mē call thē Gods? And though the
Chaldees worshipped thē not, hearing ẏ
they were but dumm ⁊ could not speake.
yet they thēselues offer vnto Bel, ⁊ would
fayne haue hym to speake: as who saye,
they could fele, ẏ may not moue. But whē
these mē come to vnderstādīg, they shall
forsake thē, for their gods haue no feling.
A great sort of wemē girde w coardes, sit
in ẏ streetes, ⁊ burne oliue beries. Nowe if
one of thē be conueyed away, ⁊ ly with any
suche as come by: she casteth her neigh-
bours in ẏ teeth, bicause she was not so
worthely reputed, nor her coarde broken.
Whatsoeuer is done for them, it is but in
vain and lost. How may it then be sayd or
thought, ẏ they are Gods? Carpēters, and
goldesmithes make thē, neyther be they
F any other thing but euē what ẏ workmē
wyl make of thē. yea, ẏ goldesmythes thē
selues ẏ make thē, are of no long cōtinu-
aunce. How shuld thē ẏ things ẏ ar made
of thē be Gods? Vayn therfore are ẏ thin-
ges (yea, very shame is it) ẏ they leaue be-
hynde thē for their posteritie. For assoone
as there cometh any warre or plage vpon
thē, then ẏ Priestes imagine, where they
may hyde thēselues w thē. How can men
thynke then, ẏ they be Gods, which ney-
ther may defende thēselues from warre,
nor deliuer thē frō missfortune? For seing
they be but of wood, of stone, of siluer, and
of golde, all people ⁊ kynges shall knowe
hereafter ẏ they be but vain thynges: yea,
it shalbe opēly declared, ẏ they be no gods
but euē ẏ very workes of mennes hands,
and ẏ God hath nothing to do w thē. It
is manifest thē ẏ they are no Gods, but ẏ
workes of mennes handes, ⁊ no work of
God in thē. They can set no kyng in the
lande, nor geue rayne vnto mē. They can
geue no sentēce of a matter, neyther defēd
the lande frō wrōg. For they are not able
to do so much as a crow ẏ flyeth betwene
heauē ⁊ earth. Whē there hapneth a fier
in ẏ house of those gods of wood, ⁊ siluer
and of golde, ẏ Priestes wil escape, ⁊ saue G
thēselues, but ẏ Gods burne as ẏ balkes
therin. They cannot wstand any kyng or
battel: how may it thē be thought or grau-
ted, that they be Gods? Moreouer these
Gods of wod, of stone, of gold ⁊ siluer, may
neyther defende thēselues frō theues nor
robbers: yea, ẏ very wycked are stronger
thā they. These strip thē out of their ap-
parell, ẏ they be clothed wall, these take
their gold, ⁊ siluer frō thē, ⁊ so get them a-
way: yet cā they not help thēselues. Ther-
fore it is much better for a mā, to be a kig,
⁊ so to shew hys power: or els a profitable
vessel in a house, wherin he that oweth it,
might haue plesure: yea, or to be a dore in
a house, to kepe such thigs safe as be ther
in, thā to be such a vain god. The Sunn,
ẏ Moone, ⁊ all ẏ starres, seing they geue
their shine ⁊ light, are obediēt, ⁊ doe men
good. Whē ẏ lightening glistereth, all is
cleare. The wynde bloweth in euery coū-
trey, ⁊ whē god cōmaundeth ẏ cloudes to
go roūde about ẏ whole world, they doas
they are byddē, whē ẏ fyre is sent downe H
frō aboue, ⁊ cōmaūded, it burneth vp hyls
⁊ woods. But as for those Gods, they are
not lyke one of these things, nether in beu
ty, nether strēgth. Wherfore, mē shuld not
think nor say, ẏ they be Gods, seeing they
can nether geue setēce in iudgement, nor
do mē good. For so muche now as ye are
sure, ẏ they be no gods, thē feare thē not.
For they cā neyther speake euil nor good
of kyngs. They cā shew no tokēs in hea-
uē for ẏ heathē, nether shine as ẏ Sunne,
nor geue lyght as ẏ Moone: yea, ẏ vnrea-
sonable beastes are better than they, for
they cā get thē vnder ẏ rofe, ⁊ do thēselues
good.

good. So can ye be certified by no maner of meanes that they be Gods: therfore feare them not. For lyke as a scarecrow in a garden of herbes kepeth nothing: euen so are their Gods of wood, of siluer and golde: & lyke as a whyte thorne in an orcharde, ẏ euery byrde sitteth vppon: yea, lyke as a dead body ẏ is cast in ẏ dark. Euē so is it with those Gods of wood, syluer, & golde, By ẏ purple, and scarlet which they haue vpon them, and soone fadeth away: ye may vnderstande, that they be no Gods: yea, they themselues shal be consumed at the last, which shalbe a great confusion of the lande. Blessed is the Godly man, that hath no ymages and worshippeth none, for he shalbe farre from reprofe.

The ende of the Prophete Baruch.

The song of the three children, which wer put into the hote burning ouen. The comunē translation readeth thys song in the third Chapter of Daniel.

AND they walked in the middest of the flame praising God, and magnified the Lord. Azarias stode by and prayed on thys maner. Euen in the middest of the fyre opened he hys mouth and sayd. Blessed be thou (O Lord God of our fathers) right worthy to be praysed, and honoured is that name of thine for euermore. For thou art righteous in al ẏ thinges ẏ thou hast done vnto vs, yea, faythfull are all thy workes, thy wayes are right, and all thy iudgementes true. In al ẏ things ẏ thou hast brought vpon vs, & vpon ẏ holy citie of our fathers (euen Ierusalem) thou hast executed true iudgemēt: yea, according to ryghte and equitie hast ẏ brought al these things vpō vs bicause of our sinnes. For why? we haue offēded & done wyckedly, departing frō thee. *In al things haue we trespased [Da, ix, c.] and not obeyed thy commaundemētes, nor kept thē, neither done as ẏ hast biddē vs, that we might prospere. *Wherfore all ẏ [Bar, iii, b.] thou hast brought vpon vs, & euery thyng that ẏ hast done to vs, ẏ hast done them in true iudgemēt: as in deliueryng vs into ẏ hands of our enemies, among vngodly & wycked imaginations, & to an vnrighteous kyng: yea, ẏ most froward vpō earth. And now we may not opē our mouthes, we are become a shame & reprofe vnto thy seruauntes, & to them ẏ worship thee. Yet for thy names sake (we besech thee) geue vs not vp for euer, breake not thy couenaunt, & take not away thy mercy frō vs, for thy beloued Abrahās sake, for thy seruaunt Isaacks sake, & for thy holy Israels sake. To whō ẏ hast spokē and promised ẏ thou *wouldest multiplie their sede [gen, xv, c] as ẏ starres of heauē, and as ẏ sande that [xxii, c,] lyeth vpon ẏ Sea shore. For we (O lord) [xxvi, b,] [Deu, x, d;] are become lesse then any people, and be kept vnder thys day in al ẏ world, bicause of our synnes: so ẏ now we haue neyther Prince, Duke, Prophete, burnt offering, Sacrifice, oblatiō, incēse, nor Sāctuary before the. Neuertheles, in a cōtrite heart and an hūble spirite let vs be receaued, ẏ we may obtayne thy mercy. Lyke as in ẏ burnt offring of Rāmes, & bullockes, and lyke as in thousandes of fat lambes, so let our offringes be in thy sight thys day ẏ it may please thee, *for there is no confusion [i, Pe, ii, a] vnto thē ẏ put their trust in the. And now [Rom, x, c] [Esay,] we follow thee w all our heart, we feare [xxviii, d,] thee, & seke thy face. Put vs not to shame, [Ro, ix, g.] but deale w vs after thy louing kindnesse and according to ẏ multitude of thy mercyes. Deliuer vs by thy miracles (O lord) & get thy name an honor, ẏ al they which do thy seruauntes euill, may be cōfoūded. Let thē be ashamed thorow thy almighty power, & let their strength be brokē, ẏ they may know, how ẏ ẏ only art ẏ lord god, & honor worthy thorowout al ẏ world. And the kynges seruauntes ẏ put them in, ceased not to make ẏ ouen hote, w wylde fyre, stráw, pitch & faggottes: so ẏ the flame went out of the ouen vpon a.xlix. cubites: yea, it toke away and burnte vp those Chaldees ẏ it gat holde vpon, besyde the

ouen. But y Angell of the lord came down
into y ouen to Azarias, and hys felowes, &
smote y flame of the fier out of the ouen, &
made the middest of y ouen as it had bene
a colde wynde blowing: so y the fyre ney-
ther touched them, greued them, nor dyd
them hurt. Then these thre (as out of one
mouth) praysed, honoured, and blessed
God in the fornace saying.
i. Macha, iiii, d, *Blessed be thou, O Lord God of oure
fathers: for thou art prayse & honor wor-
thy: yea, & to be magnified for euermore.
ps. lxvii, c *Blessed be y holy name of thy glory, for
it is worthy to be praysed, and magnifyed
in all worldes. Blessed be y in y holy tem-
ple of thy glory, for aboue al thinges thou
art to be praysed: yea, and more tha wor-
thy to be magnifyed for euer. Blessed be
thou in the throne of thy kingdome, for a-
boue all thou art worthy to be well spoke
of, and to be more tha magnified for euer.
Blessed be thou that lokest thorow y depe
and sittest vpon the Cherubins, for y art
worthy to be praysed, and aboue all to be
magnified for euer.

Blessed be thou in the firmament of hea-
uen, for thou art praise, and honor worthy
for euer.

O al ye workes of the Lord, speak good
of the Lord, praise him and set hym vp for
euer.

Psa, cii, c and, cxlix b, *O ye Angels of the Lord, speake good
of the Lord, praise him, and set hym vp for
euer.

O ye heauens speake good of the Lorde:
prayse hym, and set hym vp for euer.

O all ye waters y be aboue y firmament,
speake good of the Lord: prayse hym, & set
hym vp for euer.

O all ye powers of y Lord, speake good
of the Lord, prayse hym, & set hym vp for
euer.

Ps. cxlv. a. *O ye Sunn and Moone, speak good
of the lord: prayse hym, and set hym vp for
euer.

O ye Starres of heauen, speak good of
the Lord: prayse hym, and set hym vp for
euer.

Psalme, cxxxvi. a. *O ye Showers and dew, speak good
of the Lord: praise hym, and set him vp for
euer.

O al ye Wyndes of God, speake good of
the Lord: prayse hym, and set hym vp for
euer.

O ye fyre and heate, speake good of the
Lord: prayse hym, and set hym vp for euer.

O ye wynter and sommer, speake good
of y lord: praise him, & set hym vp for euer.

O ye dewes and frostes, speake good of
the Lord: praise him, & set him vp for euer.

O ye frost and colde, speake good of the
lord: praise him, & set hym vp for euer.

O ye yse and snow, speake good of y lord:
prayse hym, and set hym vp for euer.

O ye nightes and dayes: speake good of
the Lorde: praise him, and set hym vp for
euer.

O ye light and derkenesse, speake good
of the Lorde: prayse hym, & set hym vp for
euer.

O ye lightninges, and cloudes, speake
good of the Lord: prayse hym, & set hym vp
for euer.

O let the earth speake good of the lord:
yea, let it prayse hym, and set hym vp for
euer.

O ye mountaines & hilles, speake good
of the Lord, prayse hym, & set hym vp for
euer,

O all ye grene thinges vpon the earth
speake good of the Lord: prayse hym, and
set hym vp for euer.

O ye wels, speake good good of the lord
prayse hym, and set hym vp for euer.

O ye Sees and floudes, speake good of
the Lord: prayse hym, and set hym vp for
euer.

O ye Whales, and all that moue in the
waters, speake good of the Lord: prayse
hym, and set hym vp for euer.

O all ye foules of the ayre, speake good
of the Lord: prayse hym, & set hym vp for
euer.

O all ye beastes, and catel, speake good
of the Lord: prayse hym, & set hym vp for
euer.

O ye children of men, speak good of the
Lorde: prayse hym, and set hym vp for
euer.

O let Israell speake good of the Lord:
prayse hym, and set hym vp for euer.

O ye Priestes of the Lord, speake good
of the Lord: prayse hym, & set hym vp for
euer.

*O ye seruauntes of the Lorde speake Ps. c[illegible]
good of the Lord: prayse hym, and set hym [illegible]
vp for euer. [illegible]

O ye spirites and soules of the righte-
ous, speake good of the Lord: prayse hym,
and set hym vp for euer.

O ye holy and humble men of heart,
speake ye good of the Lord: prayse ye him,
and set him vp for euer.

O Ananias, Azarias, & Misaell, speake [illegible]
ye good of the Lord: prayse hym, & set hym [illegible]
vp for euer. *Which hath deliuered vs fro a.
the

the hell, kept vs from the hande of death, ryd vs from the myddes of the burning flame and saued vs euē in the myddest of the fyre. * O geue thankes therfore vnto the Lord: for he is kynde hearted, and hys mercy endureth for euer. O al ye deuoute men, speake ye good of the Lord, euen the God of all Goddes. O prayse hym, & geue hym thankes, for hys mercy endureth world without ende.

The History of Susanna
which is the thirtene Chapter of Danyell after the Latyn.

A There dwelt a man in Babilon, called Joachim, ÿ toke a wyfe, whose name was Susanna, ÿ daughter of Helchia, a very fayre woman, and such one as feared God. Her father & her mother also were Godly people, and taught their daughter according to ÿ law of Moses. Now Joachim (her husbande) was a great rich man, and had a faire orchard ioyning vnto his house. And to him resorted the Jewes commonly, bicause he was a man of reputation among them. The same yere were there made two iudges, such as the Lord speaketh of: all the wickednesse of Babilon commeth from ÿ elders ÿ is, from the iudges, which se me to rule ÿ people. These came oft to Joachims house, & all such as had any thing to do in the law, came thither vnto them.

B Now when the people came agayn at afternone, Susanna went into her husbādes orcharde to walke. The elders seyng thys, ÿ she wente in dayly & walked, they burned for lust to her: yea, they wer almost out of their wittes, and caste downe their eyes, that they should not see heauen, nor remember that god is a righteous iudge. For they were both wounded with ÿ loue of her, nether durst one shew another his griefe. And for shame, they durst not tell her their inordinate lust, that they would fayne haue had to do wt her. Yet they layd wayte for her earnestly from day to day, that they might (at the least) haue a syght of her. And the one sayd to the other: Up, let vs go home, for it is diner tyme. So they went their way from her. Whē they returned againe, they came together, enquiring out ÿ matter betwixt thēselues: yea, ÿ one tolde ÿ other of hys wicked lust, then appointed they a tyme when they might take Susanna alone. It happened also ÿ they spyed out a conuenient tyme whē she wēt forth to walke as her maner

C was, wt no mo but two maydens, and thought * to wash her selfe in ÿ garden, for it was an hote season: and there was not one person there, except ÿ two elders that had hyd thēselues to behold her. So she sayd to her maydens: go set me oyle & sope, & shut ÿ orchard dore, ÿ I may wash me. And they did as she bad thē, & shut the orchards dore, & wēt out themselues at a backe dore, to set ÿ thyng ÿ she had commaunded: but Susanna knew not, ÿ the elders lay there hyd win. Now when the

D maydens were gone forth, the two elders gat thē vp, & came vpō her, saying: nowe ÿ orchard dores are shut, ÿ no man can see vs: we haue a lust vnto thee, therfore consent vnto vs, & lye wt vs. If ÿ wylt not, we shal bryng a testimonyall against thee, ÿ there was a yong felow wt thee, and that thou hast sent away thy maydens from thee for ÿ same cause. Susanna syghed, & sayd: alas, I am in trouble on euery syde. Though I folow your mynd, it wil be my death, & if I cōsent not vnto you, I cā not escape your handes. Well, it is better for me, to fall into your handes wout ÿ dede doing, than to synn in ÿ syght of ÿ Lorde: and wt that, she cryed out wt a loude voyce: the elders also cryed out against her. Then ranne there one to the orcharde dore and smote it open. Now when the seruauntes of the house heard the cry in the orcharde, they rushed in at the backe doore, to see what the matter was. So when ÿ elders tolde them, the seruauntes were greatlye

E ashamed, for why: Ther was neuer such a report made of Susanna. On ÿ morow after, came the people to Joachim her husbande, and the two elders came also, full of mischeuous ymaginatiō against Susanna to bryng her vnto death, & spake thus before the people. Sende for Susanna ÿ daughter of Helchias, Joachims wyfe. And immediatly they sent for her. So she came wt her father and mother, her childre and al her kynred. Now Susanna was a tender person, & marueilous fayre of face. Therfore ÿ wycked mē commaunded to take of ÿ clothes frō her face (for she was couered) that at the lest they might so be satisfied in her beuty. Ther her frendes, yea, & all they ÿ knew her, begā to wepe.

Exo. ii, a
Deu. xi, a

These

D These two elders stode vp in the myddest
Le.xxiiii.c. of the people, *and layd their handes vpō
the head of Susanna, which wept and lo
ked vp towarde heauen, for her heart had
a sure trust in ẏ Lord. And the elders said
as we wer walking in the orchard alone
thys woman came in wt her two maydēs
whom she sent away frō her, and sparred
the orcharde dores: wt ẏ, a yonge fellowe
(which there was hid) came vnto her, and
lay wt her. As for vs, we stode in a corner
of the orcharde. And when we sawe thys
wyckednesse, we rann to her: and perceaued,
ẏ they had medeled together. But we
could not holde hym, for he was stronger
than we: thus he opened the dore and gat
hym away.

E Now when we had taken thys womā,
we asked her what yōg felow thys was,
but she would not tell vs. Thys is the
matter, and we be witnesses of the same.
The common sort beleued them: as those
that were the elders and iudges of the
people, & so they condemned her to death.
Susanna cryed out wt a loude voyce and
Heb.iiii.c sayd: O euerlasting God, *ẏ searcher of
secretes, thou ẏ knowest al thinges afore
they come to passe: thou wottest that they
haue borne false witnesse against me, and
beholde, I must dye, wheras I neuer dyd
such thinges, as these mē haue malicious
ly inuented against me. And the Lorde
heard her voyce. For when she was ledde
forth to death, the Lord raysed vp the spirit
of a yong childe, whose name was Da
niel, which cryed wt a loude voyce: *I am
F cleane from thys bloud. Then all the peo
ii. King. iii.c. ple turned them towarde hym, and sayde:
What meane these wordes, that thou hast
Act,xx,b, spoken: Daniel stode in the myddest of thē
and sayd: are ye such fooles, O ye children
of Israell, ẏ ye can not discerne nor know
the truth: ye haue here cōdēned a daugh
ter of Israell vnto death, and knowe not
the truth wherfore. So sit on iudgemente
agayne, for they haue spokē fals witnesse
against her.

Wherfore the people turned againe in
all the hast. And the elders (ẏ is the prin
cipall heades) sayd vnto hym: come, syt
down here among vs, and shew vs thys
matter, seeing God hath geuen thee as
iii.Re.iii,d great honor as an elder. And Daniel said
vnto them: * put these two asyde one frō
another, and thē shall I heare them. Whē
they were put a sunder one from another
he called one of them and sayd vnto hym:
O holde cankered carle, ẏ hast vsed thy
wyckednesse so long: thine vngracious
dedes (which ẏ hast done afore) are nowe
come to light. For ẏ hast geuē false iudge
mentes, ẏ hast oppressed ẏ innocente, and
letten the gilty go free, wheras yet ẏ lord
sayth: *the innocent and righteous, see ẏ
slay not. Well then, if ẏ hast sene her, tell
me vnder what tre sawest ẏ them talking
together. He answered: vnder a Molbery
tree. And Daniell sayd: very well, now ẏ
lyest euen vpon thyne own head. Loe, the
messaunger of the Lord hath receiued the
sentence of hym, to cut thee in two. Then
put he hym asyde, and called for the other,
and sayd vnto hym: O thou sede of Cana
an, but not of Iuda: fairnesse hath discea
ued thee, and lust hath subuerted thyne
heart. Thus dealt ye afore with ẏ daugh
ters of Israel, and they (for feare) consen
ted vnto you: but the daughter of Iuda
would not abyde your wyckednesse. Now
tell me then vnder what tree diddest thou
take them speaking together. He answe
red: vnder a Pomegranate tree. Thē sayd
Danyell vnto hym: very well now ẏ lyest
also euen vppon thyne head. The mes
sāger of the Lord standeth wayting with
the sweard to cut you in two, and to slay
you both.

With that al the whole multitude gaue
a great shoute, and praysed God, * which
alway deliuered them that put their trust
in hym. And they came vppon the two el
ders, whom Daniell had conuict wt their
own mouth, that they had geuē false wit
nesse, and dealt with them, euen likewise
as they would haue done wt their neigh
bours: yea, they did *according to the law
of Moses, and put them to death. Thus ẏ
innocent bloud was saued the same day.
Then Helchia and hys wyfe praysed god
for their daughter Susanna, with Ioa
chim her husbande and all the kynred: ẏ
there was no dishonesty founde in her.
From that day forth was Daniell had in
great reputation in the sight of ẏ people.
(And kyng Astiages was layd with hys
fathers, and Cirus of Persia, raygned in
hys steade.)

¶ The ende of the history
of Susanna.

The History of Bell, and of the dragon, which is the fourtene Chapter of Danyell after the Latyne.

A Danyell dyd eate at the kynges table, and was had in reuerence aboue all hys frendes. There was at Babylō an ymage, called Bell: & there were spent vppon hym euery day .xii. cakes, .xl. shepe, and .vi. great pots of wine. Him did the kyng worshyp hymselfe, & went dayly to honor hym: but Danyell worshypped hys own God. And ẏ king sayd vnto him: why dost not thou worship Bell. He answered & sayd: * bicause I may not worshyp thyngs that be made with handes,* But the liuing God, which made heauen and earth, and hath power vpon all flesh. The kyng sayd vnto hym: thynkest thou not that Bell is a liuing God? Or seest ẏ not how much he eateth and drynketh euery day? Danyell smyled and sayd: O kyng, disceaue not thy selfe, for thys is but made of clay within, & of metal wythout* neyther eateth he euer any thing.

B Then the kyng was wroth, and called for hys Priests, and sayd vnto them: if ye tell me not who is thys, that eateth vp these expences, ye shall dye. but if ye can certifie me that Bell eateth them, thē Danyel shal dye, for he hath spoken blasphemy against Bell. And Danyell sayd vnto the kyng: let it so be, according as ẏ haste sayd: the Priestes of Bell were .lxx. beside their wiues and children. And the kyng went with Daniell into ẏ temple of Bell. So Bels Priestes sayd: Lo, we wil go out and set thou the meate ther (O kyng) and poure in the wyne, then shut the dore fast and seale it with thyne own signet: and to morow when thou commest in, if thou fyndest not that Bell hath eaten vp all, we wyl suffer death, or els Daniell that hath lyed vpō vs. The Priestes thought them selues sure ynough, for vnder the aulter they had made a priuy entraunce, & there went they in euer, and dyd eate vp what there was.

C So when they were gone forth, ẏ kyng set meates before Bell. Now Danyel had commaunded hys seruauntes to bryng asshes, and these he syfted thorowout al the temple, ẏ the kyng myght see. Then went they out, & sparred ẏ dore, sealing it with the kynges sygnet, and so departed. In ẏ nyght came the Priestes wt their wiues and childrē (as they were wont to do) and dyd eate and drynk vp all. In ẏ morning betymes at ẏ breake of ẏ day, ẏ king arose and Danyell with hym. And ẏ kyng said: Daniell, are the seales whole yet? He answered: Yea (O king) they be whole. Now as sone as he had opened the dore, ẏ king loked vnto the aulter, and cryed wyth a loude voyce: Great art thou, O Bell, and with thee is no disceit. Thē laughed Danyell, and helde the kyng that he shoulde not go in, and sayd: behold ẏ pauemente, marke well whose fote steppes are these. The kyng sayd: I see the foote steppes of men, wemen and children. Therfore the kyng was angry, and toke the Priestes, with their wiues and children, and they shewed hym the priuy dores, where they came in, and did eate vp such thynges as were vpon the aulter. For the which cause the kyng slue thē * & deliuered Bell into Daniels power, which destroyed him and hys temple. And in ẏ same place ther was a great dragō, which they of Babilō worshipped. And ẏ kyng sayd vnto Danyell: sayest ẏ, that thys is but a God of metal also? Loe, he lyueth, he eateth and drinketh, so that thou canst not say, that he is no liuing God, therfore, worship hym. Daniell sayd vnto the kyng: I wyll worship the Lord my God. * He is the true liuing god as for thys, he is not the God of lyfe. But geue me leaue (O kyng) and I shall destroy this dragō without sweard or staffe. The kyng sayd: I geue thee leaue. Then Daniel toke pitch, fat, and heary wol, and dyd seeth them together, and made lōpes therof: thys he put in the dragons mouth and so the dragon burst in sunder. & Daniel said: lo, there is he: whom ye worshipped. When they of Babilon heard ẏ, they toke great indignatiō and gathered thē together against the kyng, saying: The kyng is become a Jew, and he hath destroyed Bell, he hath slayne the dragon, & put the Priestes to death. So they came to the kyng, and sayd: let vs haue Daniel, or els we wyll destroy thee & thine house. Now when the kyng saw, that they russhed in so sore vpō hym, and that necessitie constrayned hym, * he deliuered Daniel vnto thē which cast hym into the Lyons denn, wher he was .vi. dayes, In the denn ther wer .vii. Liōs & they had geuen

Jer. ii. b. Es. xlvi. a Jere. l. A. Da. v. a. Da. vi. a

them euery day two bodyes & two shepe:
which then were not geuen them, to the
intent that they might deuoure Daniell.
F There was in Iewry a Prophet called
Abacuc,which had made pottage, & bro-
ken breade in a drye platter, & was go-
ing into the field,for to bring it to the rea
pers. But the Angell of ye Lord sayd vnto
Abacuc,go cary the meate yt thou hast in-
to Babilon,vnto Daniel,which is in the
Lyons denne. And Abacuc sayd: Lorde I
neuer saw Babilon:and as for the denn,
Ez.viii.a I know it not. * Then the Angell of the
Lord toke hym by the topp,and bare hym
by the heere of the head, and (thorowe a
mightie wynde) set hym in Babilon vpon
the denne. And Abacuc cryed, saying: O
iii.Kinge. xvii.a. Daniel,*thou seruaunt of God,haue,take
thy breakefast,yt God hath sent thee. And
Daniel sayd: O God,hast yu thought vpon
me? Wel,thou neuer failest them that loue
thee. So Daniel arose,and dyd eate: and
the Angell of the Lord set Abacuc in hys
G own place againe immediatly. Upon the
seuenth day,ye kyng went to bewepe Da-
niel:and when he came to ye denne, he lo-
ked in:and beholde,Daniel sat in ye myd-
dest of ye Lyons. Then cryed the kyng wt a
loude voyce,saying:great art thou, O lord
Ieremy. xxxviii.b. God of Daniel:*and he drew hym out of
Hebr. xi. b. the Lyons denne. * As for those yt wer the
cause of hys destruction,he dyd cast them
into the denne, and they were deuoured
Da.vi.c in a moment before hys face.
After thys wrote the kyng vnto al peo-
ple,kynreds,and tonges,that dwelt in al
countreies,saying: peace be multiplied wt
you. My commaundement is,in al the do
minion of my realme:that men feare,and
stande in awe of Daniels God, * for he
Da.vi.e. is the liuing God, which endureth euer:
Dan.vi.c * hys kyngdom abydeth vncorrupte,and
Luk.i.c. hys power is euerlastyng. It is he yt can
Esay. xliii.b. delyuer and saue, he doth wonders and
Ose. xiii. a. marueilous workes in heauen & in earth,
for he hath saued Daniel from the power
Da.iii.f. of the Lyons.

¶ The ende of the History of Bell.

The prayer of Manasses kyng of Iuda,when he was holden captiue in Babilon.

O Lord Almightie, God of our fathers Abraham,Isaac,and Iacob, and of ye righteous sede of them, which hast made heauen and earth,with al the ornamentes therof,whiche hast ordeined the Sea,by the word of thy commaundement,which hast shut vp the depe,and hast sealed it for thy fearefull & laudable name,which al men feare, and tremble before the face of thy vertue, and for the anger of thy threatening, ye which is importable to synners. But the mercye of thy promyse is great,and vnsearchable for thou art the lord God most hye aboue al the earth,long suffring,and exceading merciful,and repentaunte for the malyce of men. Thou Lord after thy goodnesse hast promysed repentaunce of the remission of synnes,and thou yt art the God of ryghteous,hast not put repentaunce to ye righteous Abraham,Isaac, and Iacob, vnto them that haue synned against thee But bicause I haue synned aboue the nu̅ber of the sandes of the sea,and that mine iniquities are multiplied,I am humbled with many bandes of yron, and there is in me no breathing : I haue prouoked thine anger, and haue done euill before thee,in committing abhominations and multiplying offences. And now I bow ye knees of my heart, requiring goodnesse of thee, O Lord. I haue synned, Lorde I haue synned,and know myne iniquitie. I desyre thee by prayer, O Lorde forgeue me:forgeue me,and destroy me not wyth myne iniquities,nether do thou allwayes remember myne euils, to punyshe them, but saue me(which am vnworthy) after thy great mercy:and I wyl prayse thee euerlastyngly,al the dayes of my life:for al the vertue of heauen prayseth thee, and vnto thee belongeth glory world without ende. Amen.

The fyrst booke of the Machabees.

The fyrst Chapter.

After the death of Alexander the kyng of Macedonia, Antiochus taketh the kingdome. Many of the chyldren of Israel make couenaunte with the Gentiles. Antiochus subdueth Egipte and Jerusalem vnto his dominion. Jerusalem being burnt maketh lawes of her owne, and forbiddeth to kepe Gods lawes. Antiochus setteth vp an ydol ouer the aultare of God.

A After that Alexander the
sonne of Philippe kyng
of Macedonia went forth
of the lande of Cethim, &
slewe Darius kyng of the
Persians and Medes, it
happened that he tooke i.spa.vi, a
great warres in hande, wanne very mi-
ghte strong cityes, and slewe many kyn-
ges of the earth, goyng thorowe to the
endes of the worlde, and gettyng many
spoyles of the people: insomuche that the
worlde stoode in great awe of hym. And Ionu.i.b
therfore was he proude in his hart. Now
when he had gathered a mightye strong
hoste and subdued the landes and people
with their princes, so ŷ thei became tribu-
taries vnto hym, he fell sicke. And when
he perceyued that he muste nedes dye, he
called for his noble estates (which had be
brought vp with him of children) & par- Da, viii, a
ted his kingdome among them, while he Da, viii, b
was yet alyue. So Alexander reigned xii Iosep.an-
yere and then dyed. tiqui.Lib
After his death fell the kyngdom vnto ii.Cap.i.
his princes, & they obtained it euerye one
in his rowme, and caused thē selues to be
crowned as kinges, and so did their chil-
dren after them many yeres, and muche
wickednesse increased in ŷ world. Out of
these came ŷ vngracious roote noble An-
tiochus, the sonne of Antiochus the king, (which had bene a pledge at Rome) ii.spa.viii a.
and he reygned in the hundred and seuē
and thirtye yeare of the Empyre of the
Grekes.
In those dayes went there out of Is-
rael wicked mē, which moued much peo- B
ple with their counsayle, saying: *Let vs Iu.viii.a.
go & make a couenant with the heathen,
that are round about vs: for since we de- Ie.xliiii,a
parted frō thē we haue had much sorow.
So this deuice pleased thē well, and cer-
tain of the people toke vpon them for to
goe vnto the kyng, whiche gaue them li-
cence to doe after the ordinaunce of the
heathen. *Then set they vp an opē schole i.spa.iiii.b.
(at Jerusalem) of ŷ lawes of the heathen,
& were no more circumcised, but forsoke
the holy testament, and ioyned thē selues
to the heathen, & and were cleane solde
to do mischief. So when Antiochus begā iii.iii.xxi b
to be mighty in his kingdom, he went a-
bout to obtain the lande of Egipte also,
that he might haue the dominion of two
realmes. And vpō this entred he into Egipt ii.spa.v b
with a strong hoste, with charrettes, Ele-
phantes, horsemen, and a great number
of shyps, and beganne to warre agaynste
Ptolomy the kyng of Egipt. But Ptolo-
my was afrayde of hym and fledde: and
many of his people were wounded to death
Thus Antiochus wanne manye strong
cities and toke away great good out of
the lande of Egipt.
And after ŷ Antiochus had smytten C
Egypte, he turned agayne in the Cxliii. ii.spa.v.e
yere, and went toward Israell, and came
vp to Jerusalem with a mightye people:
and entred proudly into the sanctuarie,
and toke awaye the golden aultare, ŷ can-
dlesticke and al the ornamentes therof, ŷ
table of ŷ shewbread, the pouryng vessell,
the chargers, the golden spones, the vail,
the crownes, and the golden apparel of ŷ
temple, and brake downe al. He toke also
the siluer and golde, the precious iewels,
and the secrete treasures that he founde.
And whē he had taken away altogether,
he caused a great murther of mē, & so ful-
filled his malicious pride, he departed in-
to his owne lande.
Thus there arose great heauynesse &
miserye in all the lande of Israell. The ii.spa.v.e
princes & the elders of ŷ people mourned,
the yong men and the maidens were defi-
led, and the fayre beauty of wemen was
chaunged: the bridegrome and the bryde

toke them to mourning:the lande,& those
that dwelt therin,was mourning:for all the
house of Jacob was brought to confusion.
ii.Ma.b ¶ After two yeres ẏ king set his chefe re-
ceyuer into the cities of Juda, which came
to Jerusalē wᵗ a great multitude of people
speaking peaceable wordes vnto them,
but all was disceyte: for when they had
geuen him credence, he fell sodainly vp-
pon the citye, and smote it sore,and de-
stroyed muche people of Israell. ¶ And
i.Ma.vii. b. when he hadde spoyled the citie, he sette
fyre on it,castyng down houses & walles
on euery syde. The wome and their chil-
dren toke they captiue,and ledde awaye
theyr cattell. Then bulded they the citye
of Dauid with a greate and thicke wall,
and with mighty towres, and made it a
strong hold for them. Besyde all this,thei
set wicked people and vngodlye men to
kepe it,stored it with weappons and vital-
les:gathered the goodes of Jerusalem &
layed them vp there: thus became it a
cheuish castell.
And this was done to lay wait for the
people that went in to the sanctuary,and
for the cruell destruction of Israel. Thus
they shed innocent bloud on euery side of
ẏ sanctuary,& defiled it: Insomuche that
the citizens were fayne to depart,and the
city became an habitatiō of straungers,be-
ing desolate of her own sede,for her own
Tob. ii,a natiues wer fain to leaue her. ¶ Her sā-
Am.viii.b tuary was clearne wasted,her holy dayes
were turned into mourning,her Sabbo-
thes wer had in derision,and her honour
brought to nought. Looke how great her
glory was afore,so great was her confu-
sion,and her ioy turned into sorow.
E ¶ Antiochus also ẏ king sent out a cō-
ii.Ma.vi, a, mission vnto all his kyngdom,that al the
people should be one. Thē they left euery
man his law,and all the heathen agreed
to the commaundemente of kyng Antio-
chus:yea,many of the Israelites consen-
ted thereunto,offeryng vnto Idols, and
defiling ẏ Sabboth. So the kyng Antio-
chus sent his messangers with his com-
mission vnto Jerusalem, and to al the ci-
ties of Juda:That thy should folow the
lawes of the heathen, and forbad eyther
burnt offeryng, meate offering, or peace
offeryng to be made in the temple of God,
and that they should not Sabboth nor hie
feast day be kepte: but commaunded that
the sanctuary and the holy people of Is-
rael should bee defiled. He commaunded
also that there should bee sette vp other
altares,temples, and Idols: to offer vp
swynes flesh, and other vncleane beastes
that men should leaue their children vn-
circumcised,to defile their soules with al
maner of vnclennesse & abhominations:
that they myght so forgette the law, and
chaunge all the holy ordinaunces of god:
and that whosoeuer would not do accor-
dyng to the commaundement of king An-
tiochus,shuld suffer death. In like maner
commaunded he throughout al his realm,
and set rulers ouer the people,for to com-
pel them to do these things,cōmaūding ẏ
cities of Juda,to do sacrifice vnto Idols.
Then went the people vnto the heathens
by heapes, forsooke the lawe of the lord,
and committed much euyll in the lande:
yea,and chased out the secrete Israelites
whiche hadde hyd themselues in corners
and priuy places. The fiftene day of the
moneth Casleu in the hundred and fyue
and fourtye yeare, sette kyng Antiochus
an abhominable Idoll of desolation vpō
the altare of God, and they buylded al-
tares throughout all ẏ cities of Juda on
euery syde before the doores of ẏ houses,
& in the stretes:where they brent incense
and dyd sacrifice. ¶ And as for the bokes
of the lawe of God,thei brent them in the
fyre,and rent them in peces. What soeuer
he was that had a boke of the testament
of the Lord founde by him:yea, whoso-
uer endeuored hymself to kepe the law of
the Lorde,the kynges commaundement
was,that they shoulde put hym to death.
And through his authority thei executed
these thinges euery moneth vpon ẏ peo-
ple of Israell that were founde in the ci-
tyes.
¶ The fiue and twenty day of the mo- G
neth,what tyme as they dyd sacrifice vpō ii.Ma. b.
the altare(which stode in the stede of the
altare of the Lord) accordyng to the com-
maundemēt of king Antiochus, they put
certain womē to death,which had caused
their children to be circumcised: Not only
that,but they hanged vp the children by
the neckes,throughout al theyr houses,&
slew the circumcisers of them.
Yet were there many of the people of
Israel,which determined in themselues,
ẏ they would not eate vncleane thinges:
but chose rather to suffer death,thē to bee
defiled with vncleane meates. And bicause
they would not breake the blessed law of
God,they were cruelly slayne. And thys
great tiranny endured very sore vpon ẏ
people of Israell.

The

The .ii. Chapter.

The mourning of Matthathias and his sonnes
for the destruction of the holy citie. They refuse to
do sacrifice unto ydols. The zele of Matthathias for
the lawe of god. They are slaine and wil not fighte
agaynst because of the Sabboth daie. Matthathias
dying commaundeth his sonne to stick by the word
of god after the ensamples of the fathers.

IN those dayes there did stād
up one Matthathias ẏ sonn
of John, the sonne of Sime-
on the Priest (out of the kin-
red of Joaris) from Jerusa-
lem, and dwelte uppon the mounte of
Modin, and had fiue sonnes, John cal-
led Caddis, Simon called Thasi: Judas
other wyse called Machabeus: Eleazer,
otherwyse called Abaron: and Jonathas,
whose sirname was Apphus. These saw
the euyll that was done among the peo-
ple of Juda and Jerusalem. And Mat-
thathias sayde: Woe is me, alas that euer
I was borne, to se this misery of my peo-
ple, and the pitcous destruction of ẏ holy
city: and thus to sit so styll, it beyng dely-
uered into the handes of the enemies.
Her sanctuary is come into the power of
straungers: Her temple is, as it wer a mā
that hath lost his good name: Her preci-
ous ornamentes are caryed away captiue.
Her olde men are slain in the streetes, and
her yong men are fallen through ẏ sword
of the enemies.

What people is it that hath not some
possession in her kingdome? Or who hath
not gotten some of her spoyles? All her
glorye is taken awaye. She was a free
woman and now she is become an hand
mayde.

Beholde our sanctuary, our beautye &
B honor is wasted away, and defyled by the
Gentiles. What helpeth it us then to liue?
And Matthathias rēt his clothes, he and
his sonnes, and put sackcloth upon them
and mourned very sore.

Then came the mē thither which wer
sent of kyng Antiochus to compell suche
as were fledde into the city of Modin, for
to do sacrifice, & to burne incense unto I-
dols, and to forsake the lawe of God. So
manye of the people of Israell consented
and enclined unto thē, but Matthathias
and his sonnes remained stedfast. Then
spake the commissioners of kyng Antio-
chus, and sayde unto Matthathias: thou
art a noble manne, of hyghe reputation
and great in this city, hauing fayre chyl-
dren and brethren. Come thou therefore
firste, and fulfyll the kynges commaun-
dement, lyke as al the heathē haue done:
yea, and the men of Juda, and such as re-
mayne at Jerusalem: so shalte thou and
thy chyldren be in the kynges fauor and
enryched with golde, siluer, and great re-
wardes.

Matthathias answered, & spake with
a loude voyce: Though all nations obey
the kyng Antiochus, and fall away euery
man from kepinge the lawe of theyr fa-
thers: Though they consent to his com-
maundementes, yet wyl I and my sonnes
and brethren not fall from the law of our
fathers. God forbyd we shoulde, that wer
not good for us: that we shoulde forsake
the law and ordinaunces of God, and to Act. v, b,
agree unto the commaundement of king
Antiochus. Therfore we wyl do no suche
sacrifice, neyther breake ẏ statutes of our
lawe, to goe another way. And when he Pro. iiii c
had spokē these wordes, ther came one of
the Jewes, which openly in the syghte of
all, dyd sacrifice unto the Idols upon the
altare, in the citie of Modin, accordyng to
the kynges commaundement.

When Matthathias saw this, it greued C
him at the harte, so that his raynes shoke
withall, and his wrath kyndled for verye
zeale of the lawe. With that he starte up,
and killed the Jew besyde the altar. yea,
& slew the kinges commissioner, that cō-
pelled him to do sacrifice, & destroyed ẏ al-
tare at ẏ same time: such a zele had he un-
to ẏ law of god. Like as Phinehes dyd
unto Zambri ẏ sōn of Salomi. And Mat- Nu. xxv b
thathias cryed with a loud voyce thorow
ẏ citie, saying: Whoso is feruent in ẏ law,
and wil kepe the couenant, let hym folow
me. So he and his sonnes fledde into ẏ ii. Pa. b. c
mountaynes, and lefte al that euer they
had in the city. Many other godly mē al-
so departed into the wildernesse w theyr
chyldren, theyr wyues and theyr cattell,
and remained there: for the tirannye in-
creased sore upon them.

Now when the kinges seruauntes, and
the host, which was at Jerusalē in ẏ citye D
of Dauid, heard that certayne men hadde
broken the kings commaundement, and
wer gone theyr way to ẏ wildernes into
secrete places, & ẏ there wer many depar-
ted after thē: they folowed upon them, to
fyght against them on the Sabboth day,
and sayd: wyll ye yet rebell? Get you hēce,
and do the commaundement of king An-
tiochus, and ye shal liue. They answered:

Josu,i.8. ✠We wyl not go forth, neither wil we do the kinges commaundement, to defile the Sabboth daye. Then began they to fyght against them: Neuerthelesse, they gaue them none other aunswer, nyther cast they one stone at them, nor made fast their priuy places, but sayde: we wyll dye all in our innocency, heauen & earth shall testify with vs, y^t ye put vs to death wrongfully. Thus they fought against thē vpon the Sabboth, and slewe both menne and cattel, their wiues, and their children to y^e number of a thousande people.

E When Matthathias and his frendes heard this, they mourned for them ryght sore, and said one to another: If so be that we all do as our brethren haue done, and fight not for our liues, and for our lawes against the heathen, then shall they sone rote vs out of the earth. So they concluded among themselues at the same tyme, saying: what soeuer he be that cometh to make battaile with vs vpō the Sabboth day, we wil fight against him & not die al as our brethren that were murthered so haynously. Vpō this came the Sinagoge of the Jewes vnto thē strong men of Israel, all such as were feruent in the lawe. And al thei y^t wer fled for persecutiō came to help them, and to stand by them: Insomuch that they gathered an host of men, and slewe the wicked doers in their gelousy, & the vngodly men in their wrath. Som of the wicked fled vnto y^e heathen, and escaped.

Thus Matthathias & his frendes wēt about, & destroyed the altares & circumcised the children that had not yet receiued circumcisiō: as many as they found within y^e coastes of Israel: and folowed mightely vpon the children of pryde, and this act prospered in their handes: Insomuch that thei kept the law against the power of the Gentiles and the kyngs: and gaue not ouer their dominion vnto wicked doers.

After this, when the time drew on fast
F that Matthathias should die, he said vnto his sonnes: Now is pride and persecution increased, now is the time of destruction and wrathful displeasure: wherefore (O my sonnes) be ye feruent in the law, and ieoparde youre lyues for the Testament of the fathers, call to remembraunce what actes our fathers dyd in their time, so shall ye receiue great honor and an euerlasting name.

✠Remēber Abraham, was he not foūd faithful in temptation, and it was reckened vnto hym for righteousnes: ✠Joseph in tyme of his trouble, kept the commaūdement, and was made a Lord of Egipt. *Phinehes our father was so feruēt for y^e honour of god, that he obtained the couenāt of an euerlastyng priesthode. ✠Jesus for fulfilling the word of God, was made the captain of Israel. *Caleb bare record before the congregation, and receiued an heritage. ✠Dauid also in his mercifull kindenes, obtayned y^e trone of an euerlastyng kingdome. ✠Elias being gelous & feruente in the lawe, was taken vp into heauen. Hananias, Azarias and Misael, remayned stedfast in faith, and wer delyuered out of y^e fier. In like maner Daniel being vngilty, was saued from y^e mouthe of the Lions.

G And thus ye may consider throughout al ages since y^e world began, * that whosoeuer putte theyr trust in God, were not ouercom. Feare not ye then y^e woordes of an vngodly manne. For his glorye is but dong and wormes, to daye is he set vp, & to morowe is he gone: for he is turned into earth, and his memoryal is come to nought. Wherefore (O my sonnes) take good hartes vnto you, and quite your selues like men in the lawe, for if ye doe the thyngs that are commaunded you in the lawe of the Lorde youre God, ye shall obtayn great honor therin.

And behold, I knowe that your brother Simon is a man of wisedome: see that ye geue eare vnto hym alway, he shalbe a father vnto you. As for Judas Machabeus he hath euer bene mightye and strōg frō his youth vp: Let him be your captayne, & order the battaile of the people: Thus shal ye bring vnto you al those that fauor the lawe, & see that ye auenge the wrong of youre people and recompence the heathen again and apply your selues whole to the commaundement of the lawe. So he gaue them his blessing and was layde by his fathers: and died in the .cxlvi. yere at Modin, where his sonnes buried hym in his fathers sepulchre, and all Israell made great lamentation for him.

The .iii. Chapter.

Judas is made ruler ouer y^e Jewes. He killeth Appolonius & Seron the princes of Siria. The cōfidence of Judas toward god. Judas determineth to fight against Lisias, whō Antiochus had made captaine ouer his hoste. The prayer of the abstyners.

Then

THen stode vp Judas Ma-
chabeus in hys fathers
stede, & al his brethrē hel-
ped him, & so did al they ẏ
helde with his fathers, &
foughte wt cherefulnesse
for Israell. So Judas
gat his people great honoure. He put on
a brest plate as a Giaunt, & arayed him-
self with his harnesse, & defended the host
with his swearde. In his actes he was
like a Lion, & as a liōs whelpe roaring at
his pray. *He was an enemy to ẏ wicked,
& hunted them out: *and brent vp those, ẏ
vexed his people. So ẏ his enemies fled
for feare of him, and al the workers of vn-
godlynes wer put to trouble: such lucke &
prosperity was in his hand. This greued
diuers kings, but Jacob was greatly re-
ioyced thorow his actes, & he gat himselfe
a great name for euer.

He went thorow the cityes of Juda, de-
stroying the vngodly out of thē, tourning
away the wrath from Israel, & receiuing
such as wer oppressed: & the fame of hym
went vnto the vttermost parte of ẏ earth.
Then Appolonius (a prince of Siria) ga-
thered a mighty great host of the heathē,
and out of Samaria, to fight against Is-
rael. Which whē Judas perceiued, he wēt
forth to mete hī, fought wt him, slew him,
& a great multitude with him: ẏ remnaūt
fled, & he toke their substaūce. Judas also
toke Appolonius own sweard, & fought
with it al his life long.

Now when Seron (another prince of
B Siria) heard say, ẏ Judas had gathered
vnto him the congregation & church of ẏ
faithful, he sayd: I wil get me a name & a
praise throughout the realme: for I will
go fight with Judas & thē that are with
him, as many as haue despised the kings
cōmaundement. So he made him ready,
and there went with him a great mighty
host of the vngodly, to stand by hym, & to
be auenged of the childrē of Israell. And
F. when they came nye vnto Bethoron, Ju-
das went forth against thē with a small
company. And when hys people saw such
a great host before thē, they said vnto Ju-
das: How are we able (being so fewe) to
fight against so great a multitude and so
stronge, seing we be so wearye, & haue fas-
ted al this day.

* But Judas sayd: It is a small mat-
ter for many to be ouercome wt fewe: yea,
ther is no difference to ẏ God of heauē, to
deliuer by a great multitude, or by a small
cōpany: *for the victorye of the battayle
standeth not in the multitude of the host,
but ẏ strength cometh from heauen. Be-
hold, thei com against vs wt a presumptu- 2.Pa.25
ous & proude multitude to destroy vs, our b
wiues, and our children, & to rob vs. But
we wil fyght for our lyues, & our lawes,
and the Lord himself shal destroy the be-
fore our face: therfore be not ye afrayde of
them.

As soone as he had spokē these wordes, C
he leapt sodaynly vpon them. Thus was
Seron smitten, and his host put to flight,
& Judas folowed vpō thē beyond Betho-
ron vnto the plaine field: wher there wer
slayne eight hundred men of them, and ẏ
residue fled into the land of ẏ Philistines.
Then al the heathen on euery side wer a-
frayd of Judas and his brethren: so ẏ the
rumoure of hym came vnto the kynges
eares, for al the Gentiles coulde tel of the
warres of Judas.

So when king Antiochus heard these D
tydynges, he was angrye in hys mynde:
wherfore he sent forth, & gathered an host
of his whole realme, very strong armyes,
& opened hys treasury and gaue hys host
a yeares wages in hand, commaundyng
them to be ready at al times.

Neuerthelesse, whē he saw, ẏ there was
not money ynough in his treasuries, and
ẏ thorow the discord & persecution, which
he made in the lande (to put downe the
lawes that had ben of old times) hys cus-
tomes and tributes of the land wer minis-
shed: he feared ẏ he was not able for to
beare the costes and charges any longer,
nor to haue such giftes, to geue so liberal-
ly as he did afore, more than the kynges
that were before hym.

Wherfore he was heauy in hys mynd, 1.Ma.6.a
and thought to goe into Persydes, for to
take tributes of the land, and so to gather
muche money. So he left Lisias (a no-
ble man of the kynges bloude) to ouersee
the kynges busynesses, frō the water Eu-
phrates vnto the borders of Egipt: and to
kepe wel hys sōne Antiochus, til he came
agayne.

Moreouer, he gaue hym halfe of his host
& Elephauntes, & cōmitted vnto him euery
thyng of his mind, cōcernyng those which E
dwelt in Juda & Jerusalē: that he should
send out an army agaynst thē, to destroy
& to roote out ẏ power of Israel, & ẏ rem-
naunt of Jerusalē: to put out their memo-
rial frō ẏ place: to set straungers for to in-
habite all theyr quarters, and parte their

land among them: Thus the king toke
other part of the host, and departed from
Antioch (a citye of his realme) ouer y^e wa-
ter of Euphrates, in the hundred & .xlvii.
yeare, and wente thorow the hygh coun-
treyes.
2 Ma,8 b * And Lisias chose vnto him Ptolo-
mie the sonne of Doriminus, Nicanor, &
Gorgias mightye men, and the kynges
frendes. These he sent with fortye thou-
sande foote men, and seuen thousande
horsemen, for to goe into the lande of Iu-
da, and to destroy it, as the king cõmaun-
ded. So they went forth with all theyr
power, and came to Emaus into y^e plaine
fielde.
When the Marchauntes hearde
the rumoure of them, they and theyr ser-
uauntes, toke very much siluer and gold,
for to by the children of Israel to be their
bondemen: There came vnto them also
F yet moe men of warre on euery side, out of
Siria, and from the Philistines.
Now when Iudas and his brethren
saw that trouble increased, and that the
host drewe nye vnto their borders, consy-
dering the kinges wordes which he com-
maunded vnto the people: namely that
they shoulde vtterlye waste and destroy
them: They sayde one to another: Let
vs redresse the decaye of our people, let vs
fight for our folke and for oure Sanctua-
rye. Then the congregation were soone
ready gathered to fyghte, to praye, and to
make supplycation vnto God for mercye
1,Ma i.d and grace.
*As for Ierusalem, it layde voyde,
and was as it had bene a wyldernesse.
There wente no man in or oute at it, and
the Sanctuarye was troden down. The
aleauntes kepte the castell, there was
the habitacion of the Heathen. The
myrthe of Iacob was taken awaye, the
pipe & the harpe was gone from amonge
G them.
The Israelytes gathered them to-
gether, and came to Maspha before Ieru
salem: for in Maspha was the place*
2,Ki,7.d where they prayed afore tyme in Isra-
ell. So they fasted that daye, and put
sackeclothes vpon them, caste ashes
vpon theyr heades, rente their clothes
and layde forthe the bookes of the law
(whereoute the Heathen sought the like-
nesse of theyr ymages) and brought the
Nu, vi,b priestes ornamentes, the fyrstlynges and
the tithes. They set there also the * ab-
stayners (whiche had fulfilled their day-
es) before GOD, and cried with a loude H
voyce, towarde heauen, saying: What
shal we do with these, and whether shall
we carye them awaye? For thy Sanctu-
arye is troden downe and defyled, thy
priestes are come to heuynesse, and disho-
noure: and beholde, the Heathen are
come together for to destroye vs. Thou
knowest what thynges they ymagine a-
gaynst vs. Howe maye we stande be-
fore them, excepte thou (O God) be our
helpe.
They blewe oute the trompettes also
with a loude voyce. Then Iudas ordei-
ned * captaynes ouer the people: ouer
thousandes, ouer hundredes, ouer fiftie, Ex.18,
and ouer ten. But as for suche as builded
them houses, maryed wyues, planted
them vyneyardes, and those that were
fearefull: he commaunded them euery
man to goe home agayne, accordynge
* to the lawe. So the hoste remoued, De.20,
and pytched vpon the southe syde of E- Jud,7.
maus.
And Iudas sayde: Arme your sel-
ues, be strong (O my children) make
you readye agaynste to morowe in the
mornynge, that ye maye fyghte wyth
these people, whyche are agreed toge-
ther to destroye vs and oure Sanctu- Mat.6,
arye. Better is it for vs to dye in bat- Luk,22
tayle, than to see oure people, and oure
Sanctuarye in suche a myserable case.
* Neuerthelesse, as thy will is in heauen
so be it.

The .iiii. Chapter.

☞ Iudas goeth agaynste Gorgias, which ly-
eth in wayte, dryueth Gorgias and hys hoste
to flyght. Lisias inuadeth Iewry, but Iudas
dryueth him out. Iudas purifieth
the Temple and dedica-
teth the aultare.

THen toke Gorgias fyue I
thousande men of foote, Iosep.
and a thousande of the Lib.12
beste horsemen, and re- Cap.11
moued by nyght, to come
nye wher the Iewes host
laye, and so to slay them
sodaynlye. Nowe the men that kept
the Castell, were the conueyers of them.
Then arose Iudas to smyte the chiefe
and principall of the kynges hoste at
Emaus, for the armye was not yet com
togyther

together. In the meane season came Gorgyas by nyght into Judas tentes: and when he founde no man there, he sought them in the Mountaynes, and thoughte they had bene fled away, bycause of hym. But when it was day, Judas shewed hymselfe in the fielde with thre thousande men onely, whiche had neither harnesse, nor sweardes to theyr myndes. But on the other syde, they sawe that the Heathen were mighty and well harnessed, and their horsemen aboute them, and all these well expert in feates of warre. Then sayd Judas to the men that were with hym: Feare ye not the multytude of them, be not afrayed of theyr violente runnyng: remember, Ex.14.f. howe our fathers were delyuered * in the read sea, when Pharao folowed vpon them with a greate hoste. Euen so let vs also cry now towarde heauen, and the LORDE shall haue mercye vpon vs, and remember the couenaunte of oure fathers: yea, and destroye thys hoste before oure face thys daye: And al the Heathen shall knowe that it is GOD hymselfe, whiche delyuereth and saueth Israell.

B Then the Heathen lyfte vp theyr eyes, and when thei saw that they wer commyng agaynste them, they went out of theyr tentes into the battayle: and they that were with Judas, blewe vp the trompettes. * So they buckled together, and the Heathen were dyscomfited, and fled ouer the playne fielde: but the hynmoste of them were slayne. For they folowed vpon them vnto Assaremoth, and into the fieldes of Idumea, towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande menne. So Judas tourned agayne wyth hys hoste, and sayde vnto the people: Be not gredy of the spoyles, we haue yet a battayle to fyght, for Gorgias and hys hoste are here by vs in the Mountaines, but stande ye fast agaynste oure enemyes, and ouercome them, then may ye safelye take the spoyles.

C As Judas was speaking these wordes, beholde there appeared one parte of them vpon the mounte. But when Gorgias sawe that they of hys partye wer fled and the tentes brente vp (for by the smoke they myght vnderstande what was done) they perceauyng thys, were verye sore afrayde: and when they sawe also that Judas and hys hoste were in the fielde readye to strike battayle, they fled euerichone into the lande of the heathen.

So Judas tourned agayne to spoyle the tentes, where they gat muche gold, and siluer, precyous stones, purple, and greate richesse. Thus they went home and song a Psalme of thankesgeuynge, and praysed GOD in heauen: * for he is gracious and hys mercy endureth for euer. And so Israell had a greate victorye in that daye. Psalme, 107.a. Ps.108 Nowe all the Heathen that escaped, came and tolde Lisias euerye thyng as it happened. Wherfore Lisias was sore afrayd, and greued in hys mynde, bycause Israell had not gotten suche myscfortune, as he woulde they shoulde, neyther as the Kynge commaunded. The nexte yeare folowynge gathered Lisias three score thousande chosen menne of foote, and fiue thousande horsemen to fyght agaynste them.

D So they came into Jewrye, and pytched theyr tentes at Bethoron, where Judas came agaynste them wyth ten thousande men. And when he sawe so greate and myghtye an hoste, he made hys prayer, and sayde: Blessed be thou (O sauioure of Israell) * whiche dyddeste destroye the violente power of the Gyaunte, in the hande of thy seruaunt 1.Re.17.g David, * and gaueste the hoste of the heathen into the hande of Jonathas (the sonne of Saule) and of his weapon bearer. 1.Re.14.b Put thys hoste nowe into the hand of thy people of Israel, and let them be confounded in their multitude and horsemen. Make them afrayed, and dyscomforte the boldenesse of theyr strength, that they maye be moued thorowe theyr destruction. Caste them downe thorow the swearde of thy louers, then shall all they that knowe thy name, prayse thee with thankesgeuing. So they stroke the battayle, and there were slayne of Lisias hoste fyue thousande men. Then Lysias seyng the discomfityng of hys men, and the manlynesse of the Jewes, howe they were ready, eyther to lyue or dye lyke men: He went vnto Antioche and chose oute men of warre: that when they were gathered together, they might come agayne into Jewrye.

Then sayd Judas and hys brethren,

beholde, our enemies are discomfyted: Let
vs now go vp, to clense and to repaire the
E Sanctuary.
2. Pa. x. a * Upon this, al the host gathered the to-
gether, and went vp into mounte Sion.
Now whe thei saw the Sanctuary layed
wast, ȳ aultar defiled, the dores brent vp,
the shrubbes growing in the courtes like
as in a wood or vpon mountaines, yea &
ȳ the priestes Celles were broken down:
Thei rent their clothes, made great lame-
tatiō, cast asshes vpō their heads, fel down
flat to ȳ ground, made a great noyse with
the trompettes, and cryed towarde hea-
uen.

Then Judas appoynted certayn mē to
fight agaynst those which were in ȳ castel
tyl they had clensed ȳ Sanctuary. So he
chose priests that were vndefiled, such as
had pleasure in ȳ law of God: & they clen-
sed ȳ Sanctuary: and bare out ȳ defyled
stones into an vncleane place. And for so
much as the aultar of burntoffrings was
vnhalowed, he toke aduisement, what he
might do wall, so he thought it was best
to destroy it (lest it should happē to do thē
any shame) for the heathē had defiled it &
therefore thei brake it downe. As for the
stones thei layd thē vp vpō ȳ mountaine
by ȳ house, in a conuenient place: til there
came a Prophet, to shewe what should be
done with them.
F * So thei toke whole stones, according to
Ex. xx. d. De. 27. a Josue viii. g ȳ law, & builded a new aultar, such one as
was before, & made vp ȳ Sanctuary win
and without, & halowed ȳ house, and the
courtes. They made new ornamētes, and
brought the candelsticke, ȳ aultare of in-
cense, & the table into the temple. The in-
cense laied they vpon ȳ aultar, & lighted
ȳ lampes which wer vpon ȳ candelsticke
that they might burne in ȳ temple. They
set ȳ shewebread vpō the table, and han-
ged vp the vayle, & set vp the temple, as it
. Pa. x. a was afore.
* And vpon the fyue & twenty day of the
ninth moneth, which is called ȳ moneth
Nouember. of Casleu, in ȳ hundred and eight & forty
yeare: thei rose vp by times in ȳ morning,
for to do sacrifice (according to the law)
vpon the new burntoffring aultar ȳ they
had made: after ȳ tyme and season that ȳ
heathē had defiled it. The same day was
it set vp agayn, with songs, pypes, harpes
and cimbales.
G And al the people fel vpon their faces,
worshipping and thanking the God of
heauen, which had geuen them ȳ victory.
* So they kept ȳ dedication of the aultar 2. Pa. 7. b
eyght dayes, offring burnt sacrifice, and
thankesoffrynges with gladnesse. They
deckt ȳ temple also with crownes & shil-
des of gold, & halowed the portes & celles
& hanged dores vpō thē. Thus ther was
very great gladnesse among ȳ people bi-
cause the blasphemy of ȳ heathē was put
away. So Judas & hys brethren with ȳ
whole congregatiō of Israel, ordeined * Johñ. x. a.
ȳ the time of ȳ dedicatiō of ȳ aulter should
be kept in his season from yeare to yeare,
by ȳ space of eight dayes, frō the fyue and
twenty day of the moneth of Casleu, with
myrth and gladnesse.

And at the same time builded they vp ȳ
mount Sion w hie walles, & strong tow-
ers round about: lest the Gentiles should
come & tread it downe, as they did afore.
Therfore Judas set men of warre in it, to
kepe it, & made it strong, * for to defende 1 Ma. 6. and . f.
Bethsura: that the people might haue a
refuge agaynst the Edumites.

The v. Chapter.

Judas vanquisheth the heathen that go about to
destroye Israell, and is holpen of his brethren
Simon and Jonathas. He ouer-
throweth the citye of Ephron,
bicause they denied him
passage through it.

A Joseph. Libro xi. Capit. xi. IT happened also ȳ when
the heathē round about,
heard, how that ȳ aulter
& the Sanctuary wer set
vp in their olde estate, it
displeased thē very sore,
wherfore thei thought to
destroy ȳ generation of Jacob ȳ was a-
mong thē: In somuch ȳ they beganne to Ez. 15. and 36. 1. Pa. 11
slaye, & to persecute certayn of the people.
* Then Judas fought agaynst ȳ children
of Esau in Idumea, & agaist those which
wer at Arabathane (for they dwelt round
about the Israelites) wher he slew and
spoyled a greate multitude of them. He
thoughte also vpon the malice and vn-
faithfulnesse of the children of Bean, how
they were a snare & a stop vnto ȳ people &
how they layd wayt for thē in ȳ hye way.
Wherfore hee shutte vp them in two tow-
ers and came vnto them , destroyed
them vtterlye , and burnt vppe theyr
Towers, wyth all that were in them.

Afterwarde went he agaynst the chil-
dren of Ammon, wherof he foūde a mighty
power,

power, & a great multitude of people, wt
Timothy their captain. So he stroke ma-
ny battayles wt thẽ, which wer destroyed
before him: & whẽ he had slayne thẽ, he
wanne Gazer y city, wt the townes belon-
ging therto, & so turned again into Jewry.
The heathẽ also in Galaad gathered thẽ
together agaynst y Israelites y were in
their quarters, to slay thẽ, but they fled to
y castel of Dathemã, & sent letters to Ju-
das & his brethrẽ, saying: The heathẽ ar
gathered against vs on euery side, to de-
stroy vs, & now thei make thẽ ready for to
come, & lay siege to y castel, wherunto we
are fled, & Timothy is captaine of their
host: com therfore & deliuer vs out of their
handes: for ther is a great multitude of vs
slayne already. Yea, & our brethren y wer
at Tubin, are slayne, & destroyed (wel nye
a thousand men) & their wiues their chil-
dren, and their goodes haue the enemyes
led away captiue.
While these letters wer yet a reding, be-
B hold, ther came other messangers frõ Ga-
lile, wt rent clothes: which told euẽ y same
tidinges, and sayd y they of Ptolemais, of
Tirus & of Sidon wer gathered against
thẽ, & that al Galile was filled with ene-
mies, to destroy Israel. * When Judas &
1Ma,8,c the people heard this, thei came together,
(a great congregatiõ) to deuise, what thei
might do for their brethren, y wer in trou
ble, & besieged of their enemies. And Ju-
das said vnto Simon his brother: chose
thee certain mẽ, & go deliuer thy brethrẽ
in Galile: As for me & my brother Jona-
thas, we wil go into Galaadithim. So he
left Josephus y sonne of Zachary, & Aza-
rias to be captaines of y people, & to kepe
the remnaunt of the host in Jewry, & com-
maunded thẽ, saying: Take y ouersighte
of this people, & see that ye make no warr
agaynst the heathen, vntil the time y we
come agayne. And vnto Simon he gaue
three thousand men, for to go into Galile,
but Judas himself had eight thousand in
Galaadithim.
C Thẽ went Simõ into Galile, & stroke di-
uerse battayles with the heathen: whõ he
discomfited, and folowed vpon them vnto
y port of Ptolemais. And ther wer slaine
of the heathen almost three thousand mẽ.
So he toke y spoiles of thẽ, & caried away
the Israelites that were in Galile, & Ar-
batis, with their wiues, their childrẽ & al
that they had, & brought them into Jew-
ry wt great gladnesse. Judas Machabe-
us also & his brother Jonathas went ouer
Jordan, & trauailed .iii. dayes iourney in
the wildernesse. Whẽ y Nabuthites met
them, and receiued them louingly, & tolde
thẽ euery thing that had happened vnto
their brethrẽ in Galaadithim, & how that
many of thẽ wer besieged in Barasa, Bo-
zor, Alimis, Casphor, Mageth & Carna-
im (al these ar strong walled and mighty
great cities) and that they wer kept in o-
ther cities of Galaad also: & tomorow thei
are appoynted to bryng their host vnto
these cities, to take them, & to winne them
in one day.
So Judas & hys host turned in all the
hast in the wildernesse towarde Bozor, &
wanne the citie, slew al y males with the
sweard, toke al their goodes, & set fire vpõ
y city. And in y night they toke their iour-
ney frõ thence, & came to y castel. And by-
times in the morning whẽ thei loked vp,
behold, ther was an innumerable people
bearing ladders, & other instrumentes of
warre, to take the castel, and so ouercome
them.
Whẽ Judas saw that the battaile began,
and that y noyse therof went vp, & rang
into heauen, and that ther was so great a
cry in the city: He sayd vnto his host: fight
this day for your brethrẽ. And so came be-
hynde their enemies in three companies
& blewe vp the trompetes, and cried in
their prayer to God.
But as sone as Timothies host perce-
ued y Machabeus was ther, they fled frõ
hym, and the other slew them down right
sore: so that there wer killed of thẽ y same
day, almost eyght .M. men. Thẽ departed
Judas vnto Maspha, layde siege vnto it,
& wãne it, slew all y males in it, spoyled it,
& set fire vpon it. Frõ thence went he and
toke Casbon, Mageth, Bozor, and the o-
ther cities in Galaad.
* After thys gathered Timothy another D
host, which pitched their tents before Ra- 1Ma,r,d
phon, beyond y water, Judas also sent to
espye y host, & they brought him worde a-
gayn, saying: Al the heathẽ that be round
about vs, are gathered vnto him, and the
host is very great. Yea, they haue hired y
Arabians to helpe thẽ, and haue pitched
their tentes beyond y water and at redy
to com and fight against thee. So Judas
went on to mete them.
And Timothy sayd vnto y captaines of
his host: whẽ Judas and his host com nie
the riuer: yf ye go ouer first, we shal not be
able to withstand hym, for why he wil be
to strong for vs. But if he dare not come

ouer, so that he pitche his tent beyond the water: then wil we go ouer, for we shalbe stro͂ge ynough against him. Now as sone as Judas came to ẏ riuer, he appoynted certaine scribes of ẏ people, & co͂maunded them, saying: see ẏ ye leaue none behinde vpo͂ this side of ẏ riuer, but let euery man come to ẏ battayle. So he went first ouer vnto the͂, and his people after him.

And al ẏ heathe͂ were discomfited before him, & let their weapons fal & ranne into ẏ temple ẏ was at Carnaim. Which city Judas wa͂ne, & burnt ẏ temple with all ẏ were in it: So was Carnaim subdued, & might not withstand Judas. The͂ Judas gathered al ẏ Israelites ẏ were in Galadathim, from the least vnto the most, with their wiues, & their childre͂ (a very greate host) for to come into the land of Israel.

E *So thei came vnto Ephro͂, which was a
2 Pa, 12 c mighty great & stronge citie, and laye in
their way. For thei could not go by it, neyther of ẏ right hand nor of ẏ left, but must go thorowe it. Neuerthelesse they that were in the citie would not let the͂ go thorow, but walled vp ẏ ports w stones. And Judas sent vnto them w peaceable wordes, saying: Let vs passe thorow your la͂d, ẏ we may go into our own countrye: ther shal no body do you harme, we wil but only go thorow on foote. But they would not let them in.

Wherfore Judas co͂mau͂ded a proclamation to be made thorowout ẏ host, ẏ euery ma͂ should kepe his order: and so they did theyr best like valeaunte men.

And Judas besieged ẏ city al ẏ day & all ẏ night, & so wanne it: wher they slew as many as wer males, & destroyed ẏ citye, & spoiled it, & went thorow al the citye ouer them ẏ wer slayne. Then went they ouer
F Jordan into the playn field before Bethsam. And Judas helped those forwarde ẏ came behinde, & gaue the people good exhortation al the way thorow, til they wer com into ẏ land of Juda. Thus thei went vp vnto ẏ mount Sion, where they offred w mirth * & thankesgeuing: bycause ther
2 Pa, 12 a were none of them slayne, but came home agayne peaceably.

Now what time as Judas & Jonathas wer in ẏ la͂d of Galaad, & Simo͂ their brother in Galile before Ptolamais: The͂ Josephus ẏ sonne of Zachary, & Azarias the captaines, hearing of ẏ actes ẏ wer done, & of ẏ battailes ẏ were stricke͂, said: Let vs get vs a name also, & go fight against the heathen that are rounde about vs.

So they gaue their host a co͂maundeme͂t, & went toward Jamnia. The͂ came Gorgias & his me͂ out of ẏ citie, to fight against them: Josephus also & Azarias were chased vnto ẏ borders of Jewry, & there were slaine ẏ day of ẏ people of Israel, two M. me͂: so ẏ there was a great misery amo͂g ẏ
people, & al bicause thei wer not obedient vnto Judas & his brethren, but thought thei should quit the͂selues ma͂fully. Neuerthelesse thei came not of the sede of these me͂, by who͂ Israel was helped. But ẏ me͂ ẏ wer w Judas wer greatly co͂mended in ẏ sight of al Israel & al ẏ heathe͂, wheresoeuer their name was heard vpo͂, & the people came vnto the͂, bidding the͂ welcome. After this we͂t Judas forth with his brethre͂, & fought agaynst ẏ children of Esau, in ẏ land ẏ lieth toward ẏ south where he wanne ẏ citie of Ebron, & the Townes ẏ lye beside it: & as for the walles & towers round about it, he brent them vp.

Then remoued he to go into ẏ land of the Philistines, & went thorow Samaria. At ẏ same time wer there many priests slain in ẏ battaile, which wilfully and w out aduiseme͂t went out for to fight, to get them honour. And whe͂ Judas came to Azot in
ẏ Philistines land, he brake downe theyr aultars, brent ẏ Images of their Idolls spoyled the cities, & came agayn into the land of Juda.

The. vi. Chapter.

Antiochus willing to take the citie of Elimas for a praye, is driuen away of ẏ citizens. He falleth into sicknes & dyeth. His sonne Antiochus is made king. The besiege of the tower of Sion. Eupater cometh into Jewry with a great army. The boldenesse of Elazar.

A Now when king Antiochus trauailed thorow ẏ hy countries he hearde ẏ Elimas in Persia was a noble & plenteous city in siluer & golde, and that there was in it a very ryche temple: whereas were clothes, coate armoures, & shyldes of gold, which Alexander ẏ sonne of Philip kyng of Macedonia (that raigned first in Greke land) had lefte behinde hym. Wherfore he went aboute to take the citye, and to spoile it, but he was not able: for the citizens were warned of it, & fought w hym. And so he fled, & departed with great heuinesse, & came againe into Babilo͂. Moreouer, ther came one whiche brought hym tydings in * Perside, ẏ his hostes, whiche were in the lande of Juda, wer driuen away, & how that Lisias we͂t forth first with a greate power, and was

driuen

Josephus. Capit. 7. Libro 12. Antiquit.

driuen awaye of ẏ Jewes: howe that they had wonne the victorie, and gotten great goodes out of the hostes ẏ perished, howe they had broken down the abhominacio͞, which he set vp vpo͞ ẏ aultare at Jerusalem, and fensed the Sanctuarye with hie walles, like as it was afore: yea, & Bethsura his citie also.

B So it chaunsed, that whe͞ the king had heard these wordes, he was afraied, & greued very sore. Wherfore he laid him down vpon his bed, & fel sycke for very sorowe: & al bicause it had not happened as he had deuised. And there he continueth long, for his grefe was euer more & more, so ẏ he saw he must nedes die. Therfore he sente for his frendes, & said vnto them: the slepe is gone fro͞ myne eies, for the very sorowe & vexation of heart that J haue. For whe͞ J consider in my mynd the great aduersitie that J am come vnto, and ẏ floudes of heuynesse which J am com in, wheras afore time J was so mery, & so greatlye set by, by reason of my power. Againe, considring ẏ euil ẏ J haue done at Jerusalem, fro͞ whence J toke al ẏ riches of gold, & siluer ẏ wer in it, & sent to fetch away the inhabitours of Jewry without any reaso͞ why: J know ẏ these troubles are com vpo͞ me for ẏ same cause. And beholde, J must dy with great sorow in a straunge land. The͞ called he for one Philip a fre͞d of his, who͞ he made ruler ouer all his realme, & gaue him ẏ Crowne, his Robe, & his ring: ẏ he should take hys sonne Antiochus vnto him, & bring him vp, till he might raigne himself. *So ẏ king Antiochus died ther, in ẏ hundred and fortye & nyne yeare. Whe͞ Lisias knew that ẏ king was dead, he ordeyned Antiochus his sone (*who͞ he had brought vp) to reigne in his fathers stead & called him Eupator, now they that wer in the castell (at Jerusalem) kept in ẏ Jewes round about ẏ Sanctuary, & sought euer still to do the͞ harme, for the strengthnyng of the heathen.

Joseph. Cap.14. Lib.12.

C Wherfore Judas thought to destroy the͞, and called al ẏ people together, that they might lay siege vnto them. So they came together in the hundred and fifty yeare, & besieged the͞, laying forth their ordinau͞ce & instrumentes of warre. Then certain of the͞ that were besieged, wente forth (vnto who͞ some vngodly men of Jsrael ioyned the͞selues also) & we͞t vnto ẏ kyng, saying: How long wil it be, or thou punysh & auenge our brethren? We haue euer bene minded to do thy father seruice, to walke in his statutes, & to obeye his co͞maundements. Therfore our people fel from vs, & whersoeuer they fou͞d any of vs, thei slew the͞, & spoyled our inheritau͞ce, & they haue not only medled with vs, but with all our cou͞tries, & behold, this day ar thei besieging ẏ castel at Jerusale͞, & haue made vp ẏ strong hold in Bethsura. And if thou doest not preuent the͞ right sone, thei wil do more tha͞ these, and ẏ shalt not be able to ouercom the͞. *Whe͞ the king heard thys, he was very angry, & called al his frends, ẏ captaines of his foote men, & of all hys horseme͞ together. He hired men of warre also out of other realmes, & out of ẏ Jles of ẏ sea, which cam vnto him. And ẏ numbre of his host was an hundred thousand footemen, & twentye thousand horsemen, & xxxii. Elephantes well exercised in battayle. These came thorow Jdumea vnto Bethsura, and besieged it a long season, and made diuerse instrumentes of warre against it. But the Jewes came out, and brent the͞, & fought like me͞. The͞ departed Judas fro͞ the castel at Jerusale͞, & remoued ẏ host toward Bethzacaran, ouer against the kinges armye.

1 Ma 4 g / 2 Ma 13, b / D / 1 Ma 4 g and, vi, f,

E So ẏ king arose before ẏ day, & brought the power of his host into ẏ way to Bethzacaran, where ẏ hostes made the͞ readye to ẏ battaile, blowing ẏ trompets. And to prouoke the Elephantes for to fight, thei shewed the͞ ẏ sap of red grapes, & mulberies: & deuided ẏ Elephants amo͞g ẏ host: so ẏ by euery Elephant ther stode a thousand me͞ wel harnessed, & helmets of stele vpo͞ their heades, yea, vnto euery one of ẏ Elephants also wer ordeyned, v. hu͞dred horsemen of ẏ best, which waited on ẏ Elephant, going wheresoeuer he went, & departed not fro͞ him. Euery Elephant was couered w a strong tower of wood, wher vpo͞ wer two & thirty valeaunt men with weapons to fyght & within it was a man of Jnde to rule the beast.

& as for ẏ remnau͞t of the horseme͞, he set them vpon both the sydes in two partes w trompetes, to prouoke ẏ host, & to styrre vp such as wer slow in the army. And whe͞ ẏ sunne shone vpon their shieldes of gold & stele, the mountaynes glystered again at the͞, & wer as bright as ẏ cressettes of fire. The kigs host also was deuided, one part vpo͞ ẏ hie mou͞taines, ẏ other low beneth: so thei went on taking good hede & keping their order. And al they ẏ dwelt in ẏ land, wer afrayed at ẏ noyse of their host, when the multitude went forth, and whe͞

the

the weapons smote together, for the hoste
was both great & mightye. Judas also
and his hoste entred into þ battayle, &
slewe sixe hundred men of þ kings army.
Now whē Eleazar þ sonne of Saura, did
see one of þ Elephāts deckt wt the kings
badge, & was a more goodly beast than þ
other: he thought þ king shoulde be vpon
him, & ieopard himself to deliuer his peo-
ple, & to get him a perpetual name. Wher
fore he ranne wt a corage vnto þ Elephāt
in þ middest of the host, smiting thē down
of both sides, & slew many about hi. So
went he to þ Elephants fete, and gat him
vnder him, & slew him, thē fell þ Elephant
down vpon him, & ther he died. Judas al-
so & his men seing the power of the king,
& the mightie violence of his hoste depar-
ted from thē. And the kinges army went
vp against thē toward Jerusalem, & pit-
ched their tentes in Jewry beside mount
i Ma, iiii, g, vi, d, ii Mac, xi xv, d, Sion. Moreouer, the king toke truce wt
them that were in *Bethsura.

But whē they came out of the citie (bi-
cause they had no vitayles within, & the
land lay vntilled) þ kinge toke Bethsura,
F and set men to kepe it: & turned his hoste
to þ place of þ Sanctuary, & laid siege to
it a great whyle. Wher he made al maner
of ordinaūce: handbowes, fyre darts, rac-
ketes to cast stones, scorpions to shote a-
rowes, & slings. The Jewes also made or-
dinaunce against theirs, and fought alōg
season.

But in þ citie there were no vitailes, for
it was the seuenth yeare of the warres, &
those heathen þ remained in Jewry, had
eatē vp all their store. And in þ Sanctu-
ary wer fewe men left, for þ hunger came
so vpon thē, that thei wer scattred abrode
euery man to his own place.

2 Ma, 6 b So whē Lisias heard þ Philip (*whō
Antiochus þ king while he was yet liuīg
had ordained to bring vp Antiochus hys
sone, þ he might be king) was com again
out of Persia, & Media, wt the kings host,
& thought to obtaine þ kingdom. He gat
hym to the king in all the hast, and to the
captaynes of the host, & said: we decrease
G daily, & our vitailes are but smal: Againe,
the place that we laye siege vnto is very
strong, and it were our part to see for the
realme. Let vs agre with these mē, & take
truce with them, & with all their people, &
graunt thē to liue after their law, as they
did afore. For thei be greued, & do al these
things against vs, bicause we haue dispi-
sed their law. So the king and þ princes
wer cōtent, & sent vnto thē to make peace, D
& they receaued it. Now when the king &
the princes had made an othe vnto them,
they came out of þ Castel, & the king wēt
vp to mount Sion. But when he sawe þ
þ place was wel defenced, he brake þ othe
þ he had made, & cōmaunded to destroy þ
wal round about. Then departed he in al
the hast, & returned vnto Antioch, where
he found Philip hauing dominiō of þ ci-
tie. So he foughe against him, & toke þ ci-
tie agayn into his handes.

The. vii. Chapter.

Demetrius raigned after he had killed Antiochus, & Lisias. He troubleth þ children of Israel thorow the counsaile of certain wicked persons. The praier of þ priestes against Nicanor. Judas killeth Nicanor, after he had made his praier.

IN the Hundred & li, yeare, A
came Demetrius the sone of
Seleucus frō þ city of Rome
wt a smal cōpany of men, vn-
to a citie of þ sea coast, & ther
he bare rule. And it chaunced, þ when he
came to Antioch the citye of his progeni-
toures, his host toke Antiochus & Lisias,
to bring thē vnto him. But when it was
told him, he saide: let me not see their faces.
So þ host put thē to death. Now whē De-
metrius was set vpon the throne of hys
kingdom, there came vnto him wicked &
vngodly mē of Israel: whose captain was
Alcimus, þ woulde haue bene made hye
priest: These mē accused þ people of Isra-
el vnto the king, saying: Judas & hys bre-
thrē haue slayne thy frendes, & driuen vs
out of our own land. Wherfore send now
some man (to whō thou geuest credence)
þ he may go & see al the destructiō, which
he hath done vnto vs & to the kings land
& let him be punished with al hys frends B
and fauourers. Then the king chose Ba-
chides a frend of his, which was a man of
great power in the realme (beyond the
great water) & faithfull vnto the king, &
sent him to se þ destruction þ Judas had
done. And as for that wicked Alcimus, he
made him hie priest, & cōmaunded hym to
be auenged of the children of Israel. So
thei stode vp, & came with a great host in-
to þ land of Juda, sending messangers to
Judas & his brethren, & speaking vnto
thē with peaceable wordes: but vnder dis- i. Ma ii
ceate. *Therfore Judas & his people be-
leued not their saying: for they saw þ thei
were come with a great host.

After this came þ Scribes together vn-
to Alcimus and Bachides, trusting the
best

best vnto them. And first, þ Assideans required peace of them, saying: Alcimus the Priest is come of þ sede of Aaron, how can he disceaue vs? So they gaue thē louing wordes, and swore vnto thē, and sayd: we wyl do you no harme, neither your frēds: and they beleued them. But þ very same day toke they .lx. score mē of thē, and slew thē according to þ wordes þ were writtē.

...al. b

C

*They haue cast þ flesh of thy Saintes, & shed their bloud rounde about Ierusalē, and there was no man þ would bury thē. So there came a great feare, & dread among þ people, saying: there is neyther truth or righteousnesse in them, for they haue brokē þ appointment and oth þ they made. And Bachides remoued hys hoste from Ierusalem, and pitched hys tent at Bethzeka: where he sent forth, & toke many of thē þ had forsakē hym. He slew many of þ people also, & cast thē into a greate pit. Then cōmitted he þ lande vnto Alcimus, and left mē of warr w hym to helpe hym. And Bachides hymselfe went vnto the kyng. And thus Alcimus defēded his high Priesthode, & al such as vered Israell resorted vnto hym: insomuch that they obteyned þ lande of Iuda, and did muche euill vnto þ Israelites. Now whē Iudas saw al þ mischiefe þ Alcimus & hys cōpany had done (yea more than þ heathē thēselues) vnto þ Israelites: he wente forth rounde about all the borders of Iewry, & punished those vnfaythfull runnagates, so þ they came no more out into þ coūtry. So whē Alcimus saw þ Iudas & his people had gottē þ vpper hand, and þ he was not able to abyde them, he went againe to þ kyng, & sayd all þ worst of them that he could. Then þ kyng sent Nicanor one of hys chiefe Princes (which bare euil wil vnto Israell) and commaunded hym, þ he should vtterly destroy þ people. * So Nicanor came to Ierusalē with a great host

D

...Mach. ...a.

and sent vnto Iudas and hys brethrē w frendly words (but vnder disceate) saying there shalbe no warre betwixt me & you: I wyll come wyth a few men, to see howe ye do with frendship. Vpon thys he came vnto Iudas, & they saluted one another peaceably, but the enemies were appointed to take Iudas by violēce. Neuerthelesse, it was tolde Iudas, þ he came vnto hym but vnder disceate: wherfore, he gat hym away frō hym, and would se hys face no more. Whē Nicanor perceaued þ hys councell was bewrayed, he went out to fight against Iudas, besyde Capharsalama where there wer slayn of Nicanors hoste .v. M. men: and þ residue fled vnto the castell of Dauid. After this came Nicanor vp vnto mount Siō: and þ Priestes with the elders of þ people went forth to salute hym peaceably, & to shew hym þ burnt sacrifices þ were offred for þ kyng. But he laughed thē and þ people to scorne, mocked thē, defiled their offringes, and spake disdainfully: yea, & swore in his wrath, saying. *If Iudas & his hoste be not deliuered now into my handes, as sone as euer I come agayne (& fare well) I shal burne vp thys house. With that, went he out in a great anger.

E

ii. Mach. xiiii. a.

Then þ Priestes came in, & stode before þ aultar of þ temple, weping, and saying: *Forsomuch as thou (O lord) hast chosen thys house, þ thy name might be called vpon therin, and þ it should be* an house of prayer & petition for thy people. Be auenged of thys man & hys hoste, and let thē be slaine w the sweard, remēber þ blasphemies of thē, and suffer them not to continue any longer.

ii. Para. iii. c. iii. king. viii. f. Esay. lvi. b. Mat. xxi. b.

When Nicanor was gone from Ierusalē, he pytches hys tent at Bethoron, & there an host met with hym out of Siria. And Iudas came to Adarsa w three. M. mē, and made hys prayer vnto god, saying: O lord, * because the messengers of kyng Sennacherib blasphemed thee, þ Angel wēt forth, and slew an C. foure score, and .v. M. of them. Euen so destroy þ thys hoste before vs to day, þ other people may know, how þ he hath blasphemed thy Sāctuary, & punish him according to his maliciousnesse.

Esay. xxxvii. f. ii. Mach. viii. d. and. xv. d. iiii. King. xix. g.

And so the hostes stroke the fielde, the thirtene day of the moneth *Adar, and Nicanors host was discomfited, *& he hymself was first slayne in þ battaile.

Februarye. ii. Mach. xv. b.

When Nicanors men of warre saw that he was killed, they cast away their weapons and fled, but the Iewes folowed vpon thē an whole daies iourney from Adasar vnto Gazara, blowing with the trompets, and making tokens after them. So þ Iewes came forth of al the townes there about, & blewe out their hornes vpon them, & turned against them. Thus were they all slayne, and not one of them left. Thē they toke their substaunce for a pray and smote of Nicanors head, and hys ryghte hande (* whiche he helde vp so proudly) and brought it wyth them, and hanged it vp afore Ierusalem.

F

ii. Macha. xiiii. c.

Wherfore the people wer exceadingly reioyced, and passed ouer that day in greate gladnesse. And Iudas ordeined, that the same day (namely the thirtenth day of the

moneth

moneth Adar) shuld be kept in mirth euery yere. Thus the lande of Iuda was in rest a litle whyle.

The. viii. Chapter.

Iudas consideryng the power and Godly policy of the Romaines, maketh peace with them. The rescript of the Romaines sent vnto the Iewes.

A Iudas heard also ŷ fame of the Romayns, ŷ they were mightie and valyaunt men and agreable to al thynges that are required of thē, & to make peace with all mē, which come vnto thē, and how they wer doughty men of strength. Besydes that, it was told hym of their battailes, and noble actes, which they did in Galacia, how they had conquered thē, & broughte thē vnder tribute: and what great thinges they had done in Spayn, how that with their wisdom and sober behauiour they had wonn the mynes of siluer and golde, that are there, and obtayned all the lande, with other places farre from them: how they had discomfited and slayne down the kynges that came vpon them, from the vttermost part of the earth, and how other people gaue them tribute euery yeare: how they had slain and ouercome Philip and Perses kynges of Cethim, and other moe (in battail) which had brought their ordinaūce against them: how they discomfited great Antiochus kyng of Asia (that would nedes fight with them) hauing an hundred and twenty Elephantes, with horsemē, charrets, and a very great host, how they toke hymselfe alyue, and ordayned hym (wyth such as should raygne after hym) to pay them a great tribute.

B *yea, and to finde them good suertyes and pledge: besydes al thys, how they had takē from hym India, Media, and Lidia, (hys best landes) and geuē them to kyng Eumenus. Agayne, how they perceauing that the Grekes were comming to vexe them: sent against them a captaine of an hoste, which gaue them battaile, slew many of them, led away their wyues & children captiue, spoyled them, toke possession of their lande, destroyed their strong holdes, and subdued them to be their bondemen, vnto thys day. Moreouer, how that as for other kyngdomes and Iles, which sometyme withstode them, they destroyed them, and brought them vnder their dominion. But helped euer their own frendes, and those ŷ were confederate wyth them, and conquered kyngdomes, both farr and ny, and that whosoeuer heard of their renown, was afrayd of thē: for whō they would helpe to their kyngdomes, those raigned, and whom it lyked not thē to raigne, they put hym down. And howe they were come to great preeminēce: hauing no king among thē, neyther any mā clothed in purple, to be magnified there thorow: but had ordained thēselues a parlyamēt, wherin there sat. iii. C. xx. Senatoures dayly vpon ŷ councell to dispatch euer ŷ businesse of the people, and to kepe good order: and how that euery yere they chose a Mayre to haue ŷ gouernaunce of all their lande: to whom euery man was obediēt, and there was neyther euill wyll nor discention among thē. Then Iudas C chose Eupolemus ŷ sonn of Iohn, ŷ sonn of Iacob, and Iason ŷ sonn of Eleazar, & sent thē vnto Rome, for to make frendship and a bonde of loue w thē: ŷ they mighte take from thē ŷ bondage of ŷ Grekes, for the Iewes saw ŷ the Grekes would subdue ŷ kingdom of Israell. So they went vnto Rome (a very great iourney) & came into ŷ Parlament, and sayd: Iudas Machabeus with his brethrē and ŷ people of the Iewes hath sent vs vnto you, to make a bonde of frendship and peace with you, and ye to note vs as your louers and frēdes. And the matter pleased ŷ Romaines right well, wherfore it was writtē vp: of ŷ which ŷ Romains made a writing in tables of brasse, and sent it to Ierusalē: that they might haue by thē a memoriall of ŷ same peace, and bonde of frendship after thys maner. God saue ŷ Romaines, & the people of the Iewes, both by Sea and by lande, and kepe ŷ sweard and enemy frō thē for euermore. If there come first any warr vpon the Romaines or any of their frēdes thorowout all their dominion, the people of the Iewes shal helpe them (as ŷ tyme requireth) and that with all their heartes. Also they shall neyther geue nor sende vnto their enemies, vitalles, weapons, mony nor shippes. But fulfyl thys charge at ŷ Romaines pleasure, and take nothing from thē therfore. Againe, if the people of ŷ Iewes happē first to haue war the Romaines shall stand by thē wyth a good wyll, according as the tyme wil suffer: neyther shall they geue vnto ŷ Iewes enemies, vitailes, weapons, money nor shippes. Thus are the Romaines contēte to do, and shall fulfyll their charge wythout any disceate.

1. Mac. 1. a.

Accor-

cording to these articles, the Romaynes made the bonde with ẏ Iewes. Now after these articles (sayd they) if any of the parties wil put to them, or take any thyng from them they shall do it with the consẽt of both: and whatsoeuer they adde vnto them, or take from them, it shal stand fast. And as touching the euill that Demetrius hath done vnto ẏ Iewes, we haue written vnto him, saying: wherfore laiest thou thy heauy yoke vpon the Iewes our frendes and louers. If they make any complaynt of thee againe vnto vs, we shal defende them, and fyght with thee by Sea, and by lande.

The.ix.Chapter.

After the death of Nicanor Demetrius sendeth his army against Iudas. Iudas is slain. Ionathas is put in the stede of his brother. The strife betwene Ionathas and Bachides. Alcimus is taken with the palsey, and dyeth. Bachides returneth agayne vnto the king. He commeth vpon Ionathas by the councell of certaine wicked persons, and is ouercome. The truce of Ionathas with Bachides.

C

In the meane season, when Demetrius heard, * ẏ Nicanor and hys hoste was slain in ẏ fielde, he procedeth further to sende Bachides and Alcimus agayne into Iewry, and these ẏ were in the ryght wyng of hys hoste, wt them. So they went forth, by the way ẏ leadeth vnto Galgala, and pitched their tentes before Mesaloth, which is in Arbellis; and wanne the citie & slew much people. In the first moneth of ẏ.clii. yere, they brought their host to Ierusalẽ, and rose vp, and came to Berea wt.xx.M. fote men, and.ii.M. horsemen. Now. Iudas had pytched hys tent at Laisa, wt thre thousande chosen men. And when they saw the multitude of the other army, that it was so great, they were sore afraid, and many conueyed themselues out of ẏ host. Insomuch ẏ there abode no moe of them but.viii.C. men. When Iudas saw ẏ hys hoste fayled hym, and that he must nedes fight: it brake hys heart, ẏ he had no time to gather them together, wherfore ẏ man was in extreme trouble. Neuerthelesse, he sayd vnto them that remained with him. Vp let vs go against our enemies, peraduenture we shalbe able to fyght wt thẽ. But they would haue stopped him, saying we shall not be able, therfore let vs nowe saue our lyues, and turne againe to oure brethren, and then wyll we fight against them, for we are here but few.

B And Iudas sayd: God forbyd that we should flee from them. Wherfore, if our tyme be come: let vs dye manfully for our brethren; and let vs not staine our honor. Then the hoste remoued out of the tẽtes, and stode against thẽ. The horsemẽ were deuyded in two partes, the slyng casters and archers went before the hoste: and al the mightie men wer formest in the field. Bachides hymselfe was in ẏ ryght wing of the battell, & the hoste drew nye in two partes, and blew the trompets. They of Iudas syde blew the trompets also, and the earth shoke at the noyse of ẏ hostes, & they strake a fielde from the mornyng tyll nyght. And when Iudas saw that Bachides hoste was strongest of the ryght syde, he toke wt hym all the hardy men, & brake the ryght wynge of their order, and folowed vppon them vnto the mount Azot. Nowe when they which were of the lefte wyng, saw that the ryght syde was discõfited, they persecuted Iudas and them ẏ were with hym. Thẽ was ther a sore battaile, for many were slaine and wounded of both ẏ parties. Iudas also himself was kylled, and the remnaunt fled. So Ionathas and Symon toke Iudas their brother, and buryed hym in hys fathers Sepulchre in the citie of Modin. And all the people of Israell made great lamentatiõ for hym, and mourned long, saying: Alas, that thys worthy should be slayne, whych delivered ẏ people of Israell. As for other things pertaining to the battailes of Iudas, the noble actes ẏ he dyd, and of hys worthinesse: they are not written, for they were very many. * And after the death of Iudas, wicked men came vp in all the coastes of Israell, and there arose al such as worke vngodlinesse. In those dayes was there a great dearth in the land, and all the countrey gaue ouer themselues & theirs vnto Bachides. So Bachides chose wycked men and made them lordes in the land. These sought out and made search for Iudas frendes, and broughte them vnto Bachides, whiche auenged hymselfe vpon them wt great despite. And there came so great trouble in Israell, as was not since the tyme ẏ no prophet was sene there. Then came all Iudas frendes together, and sayd vnto Ionathas: for so much as thy brother Iudas is dead, ther is none lyke hym, to go forth agaynst our enemies, against Bachides, & such as are aduersaryes vnto our people. Wherefore, this day we chose thee for hym, to be oure prince & captain, to order our battaile. And

C Iose.cap. xvii.li.xi. Ios. cap.3. lib. xiii.

Iona-

Jonathas toke ỹ gouernaunce vpon him
at the same tyme, and ruled in ỹ steade of
hys brother Judas. When Bachides gat
knowlege therof, he sought for to slay him
But Jonathas and Simon hys brother,
perceiuing ỹ, fled into ỹ wildernesse of
Thecua wt al their company, and pitched
their tentes by ỹ water poole of Asphar.

D Which when Bachides vnderstode, he
came ouer Jordane with all hys host vpõ
the Sabboth day. Now had Jonathas
sent hys brother John (a captaine of the
people) to pray hys frendes ỹ Nabuthits,
that they would lende them their ordi-
naunce, for they had much. So ỹ children
of Jambry came out of Madaba, & toke
John, and all ỹ he had, and went theyr
way wt all. Then came word vnto Jona-
thas and Simon hys brother, ỹ the chil-
dren of Jambry made a great maryage,
and brought ỹ bryde from Madaba with
great pomp: for she was daughter to one
of ỹ noblest prynces of Canaan. Wherfore
they remembred the bloud of John their
brother, and went vp, and hyd thẽselues
vnder the shadow of the Mountayne.

So they lift vp their eyes, & loked: and
behold, there was much a doe, and great
repayre: for ỹ brydegrome came forth, and
hys frendes, and hys brethren met them
with tympaynes, instrumẽtes of musike,
and many weapons. Thẽ Jonathas and
they that wer wt him, rose out of their lur-
king places against them, and slew many
of them. As for the remnaunt, they fledd
into the mountaynes, and they toke all
their substaunce. Thus the mariage was
turned to mourning, and ỹ noyse of theyr
melody into lamentation. And so when
they had auenged the bloud of their bro-
ther, they turned agayne vnto Jordane.
E Bachides hearing thys, came vnto ỹ ve-
ry border of Jordan with a great power
vpon the Sabboth day. And Jonathas
sayd to hys company, let vs get vp, & fight
against our enemies: for it standeth not wt
vs to day as in tymes past: behold, our ene
mies are in our way, the water of Jordan
vppon the one syde of vs, with bankes,
fennes, and woodes of the other syde, so
that there is no place for vs to depart vn-
i. Para, x a, to. *Wherfore cry now vnto heauen, that
ye may be deliuered frõ the power of your
i, Macha, iiii, d, enemies. So they stroke the battell. And
Jonathas stretched out hys handes to
smyte Bachides, but he fled backewarde.
Then Jonathas and they that wer with
hym, leapt into Jordan, and swymmed
ouer Jordan vnto hym, and there were
slayne of Bachides syde that day a thou-
sande men.

Therfore Bachides with hys host, tur-
ned againe to Jerusalem, and builded vp
the castels and strong holdes that wer in
Jewry, Jericho, Emaus, Bethoron, Be-
thell, Thamnata, Phara, and Topo, with
high walles, with portes and with lockes
and set mẽ to kepe them, that they might
vse their malice vpõ Israel. He walled vp
the citie of Bethsurath, Gazarach, and the
castell, and prouided them with men and
vitails. He toke also the chiefest mennes
sonnes in the countrey for pledges, and
put them in the castell at Jerusalem to be
kept.

Afterwarde in the hundred .l. and thre
yere in the seconde Moneth Alcimus cõ-
maunded, that the walles of the inmost
Sanctuary should be destroyed, and the
buildinges of the Prophetes also. And
when he began to destroy them, the thyn-
ges that he went about, wer hyndred, for
he was smitten with a Palsey, and hys
mouth shut, so ỹ he could no more speake,
nor commaunde any of his house: concer-
ning hys businesse. Thus dyed Alcimus
in great misery at ỹ same tyme. And whẽ F
Bachides saw that Alcimus was dead,
he turned againe to the king, and so the
lande was in rest two yeres. Then all the
vngodly men helde a councel, saying: be-
hold, Jonathas and hys company are at
ease and dwel without care. Wherfore, let
vs bryng Bachides hether, and he shall
take them all in one night.

So they went and gaue Bachides this
councell, which arose to come wt a great
host: and sent letters priuyly to his adhe-
rentes, which were in Jewry, to take Jo-
nathas and those that were wt hym. But
they myght not, for the other had gotten
knowlege of their deuice. And Jonathas
toke .l. men of the countrey (which were ỹ
ryngleaders of them) and slew them.

Then Jonathas and Simon wt their
company departed vnto the city Bethbes-
sen, which lyeth in ỹ wildernesse, and re-
payred the decay thereof, & made it strõg.
When Bachides knew thys, he gathered
all hys hoste, and sent word to them that
were of Jewry. Then came he and layde
siege to Bethbessen, and fought against
it a long season, and made instrumentes
of warre. Nowe Jonathas left hys bro-
ther Simon in the citie, and went forth
himselfe into the countrey, and came with
a cer-

a certayne numbre, and slew Odares, and his brethren, and the chyldren of Phaserõ in their tẽtes: so that he began to be strõg, and to increase in power.

As for Symon and hys companye, they wente oute of the citye, & brente vp the instrumentes of warre, & foughte agaynste Bachides, & discomfited hym. And Bachides was sore vexed, bicause hys counsell and trauaile was in vaine. Wherfore, he was wrath at the wycked men (that gaue him councell to come into their lande) and slewe manye of them. Then purposed he with his companie to goe awaye into hys owne countrye, whereof, when Jonathas had knowlege, he sente ambassadours vnto him, for to make peace with him, & that he shuld deliuer him his prisoners again. To the which Bachides consented gladly, and dyd accordyng to his desire: yea, and made an othe, that he should neuer do him harme all the dayes of his lyfe. So he restored vnto him all the prisoners that he had taken out of the lande of Juda, & then tourned and went his way into his owne lande, neither proceded he any further to come vnto the borders of Juda. Thus Israel hadde no more warre, and Jonathas dwelt at Machemas, & began there to gouerne the people, and destroied the vngodly men out of Israell.

The .x. Chapter.

Demetrius desireth to haue peace with Jonathas, Alexander moueth warre against Demetrius, Demetrius is slayne. The frendshyppe of Ptolomeus and Alexander.

A [margin: ...sep ...i. 23. ...n. 13. ...quit.] IN the hundred and thre score yere, came Alexander: ye sonne of noble Antiochus, and toke Ptolomays, whose cityzens receaued him, & there he raigned. Whẽ Demetrius heard therof, he gathered an exceading great host, and went forth against him to fight. Wherfore Demetrius sent letters vnto Jonathas, with louing wordes, and praysed him greatly. For he said: we will first make peace wyth him, before he binde him selfe with Alexãder against vs: els he shall remembre the euell that we haue done against him, hys brother, and his people. And so he gaue Jonathas leaue to gather an host, to make weapons, and to be confederate with him, and commaunded the pledges that were in the castell to be deliuered vnto hym.

B Then came Jonathas to Jerusalem, & redde the letters in the audience of all the people: and of them that were in the castle. And therfore were they sore afrayde, because they heard that the kyng had geuen him licence to gather an hoste. Thus wer the pledges deliuered vnto Jonathas which restored them to their elders. Jonathas also dwelte at Jerusalem, and began to builde vp, and to repaire the citie, commaunding the worke men to wal it: & the mounte Sion roũd about with free stone, to be a strong hold, and so they dyd. As for the Heathen that wer in the castels, which Bachides hadde made vp, they fled: so that euery man lefte the place, and went into his owne countre. Onely at Bethsura remained certaine of the Jewes, which had forsaken the lawe and commaũdementes of God, for Bethsura was their refuge.

Now when kyng Alexãder heard of the promises that Demetrius had made vnto Jonathas, and when it was told him of ye battailes and noble actes, whiche he and his brethren had done, & of the great trauailes that they had taken: he said: Where shall we fynde such a man? Well, we will make him our frende, and be confederate with him. Upon this he wrote a letter vnto him: With these wordes: kyng Alexãder saluteth his brother Jonathas. We haue heard of the, that thou art a valiaunt man and mete to be our frende: wherefore thys day we ordeine thee to be the hyghe priest of thy people, and to be called the kynges frende. (Upon this he sente him a purple clothyng, and a crowne of gold) that thou mayest consider what is for our profit, and kepe frendshyp towarde vs.

So in the seuenth moneth of the hũdred C
and thre score yere vpõ the solempne feast day of the tabernacles, Jonathas put the holy rayment vpon him. Then gathered he an host, and made many weapons.

Whiche when Demetrius heard, he was maruellous sorye, and sayde: Alas, what haue we done, that Alexander hath preuented vs in gettyng the frendshyp of the Jewes for his owne defence?

Yet will J wryte louynglye vnto them also: yea, and promyse them dignities, and rewardes, that they may be of my syde. Whereupon he wrote vnto thẽ these wordes: king Demetrius sẽdeth greting vnto the people of the Jewes. Wher as ye haue kept your couenaũt toward vs, & cõtinued in our frendeshyppe, not inclynyng to our enemyes, we were glad, when we heard therof. Wherfore remaine still, & be faythful to vs: and we shall well recompence you

for the thynges that ye haue done on our partye: we shall release you of many charges, and geue you rewardes. And now I discharge you and all the Jewes from tributes: I forgeue you the customes of salt, and release you of the crowne taxes, of the third part of the sede, and halfe of the fruite of trees, whiche is myne owne duetye.

D These I leaue for you, from thys daye forth: so that they shall not be taken of the land of Juda nor of the thre cities, which are added thereunto out of Samaria, and Galile from thys daye forth for euermore. Jerusalem also with all thynges belongyng therto, shalbe holy and free: yea, the tythes and tributes shall pertaine vnto it. As for the power of the castell, which is at Jerusalem, I remit and geue it vnto the hye priest, that he maye set in it such men, as he shall chose to kepe it. I freelye deliuer all the Jewes that are prisoners thorowout all my realme, so that euery one of thē shalbe free from paying any tribute: yea, euen of their cattell.

All the solempne feastes, Sabbothes, new Moones, the dayes appoynted, the thre dayes before and after the feast, shall be free for all the Jewes in my realme: so that in them no man shall haue power to doe any thyng, or to moue any busynes against any of thē in any maner of cause. There shall thirtye thousande also of the Jewes be written vp in the kynges hoste, and haue their wages payed, as all other men of warre of the kynges shoulde haue: and of them shall be ordeyned certaine to kepe the kynges strong holdes: yea, and some of them shall be set ouer the kynges businesse, that they maye faythfully deale with the same. The Jewes also shall haue princes of their owne, and walke in their owne lawes, as the kyng hath commaunded in the lande of Juda.

And the thre cities that are fallen vnto
E Jewry from the country of Samaria and Galile: shalbe taken as Jewry, and be vnder one: nether be subiecte to any straung Lorde, but to the highe priest. As for Ptolomais and the lande pertaynyng therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holye things. Moreouer, I will geue euery yere xv. thousand sycles of siluer out of the kinges checker (which partaineth vnto me) to the worke of the tēple: yea, and loke what remayneth (which they that had our matters in hād in times past, haue not payed) the same shall they geue vnto them also.

And besydes all this, the fyue thousande sicles, which they toke yearely of the rētes of the Sanctuarye, shall belong vnto the priestes that doe seruice.

Item, whosoeuer they be, that flee vnto the temple at Jerusalem or within the lyberties therof, where as they are fallen into the kynges daunger for any maner of busynesse, they shalbe pardoned, and all the goodes that they haue in my realme, shalbe free. For the buyldyng also and repayring of the worke of the Sanctuarye, expences shall be geuen out of the kynges checker: yea, and for the makyng of the walles roūde about Jerusalem, for ye breakyng downe of the old, and for the settyng vp of the strong holdes in Jewrye, shal the costes and charges, be geuen out of the kynges checker.

*But when Jonathas and the people heard these wordes, they gaue no credence vnto them, neyther receiued them: for they remembred the great wyckednesse that he hadde done vnto Israel, and howe sore he had vexed them. Wherefore, they agreed vnto Alexander, for he was a prynce that had dealte frendely with them, and so they stode by hym alwaye. *Then gathered kyng Alexander a great host, and brought his armye against Demetrius. So the two kynges stroke battaille together, but Demetrius hoste fled, and Alexander folowed after, and fell vpon them. A myghty sore field was it, continuyng till the sunne went down, and Demetrius was slayne the same day.

f And Alexander sente Ambasadours vnto Ptolomy the kyng of Egypte wyth these wordes, saying: For asmuche as I am come agayne to my realme, and am set in the throne of my progenitours, & haue gotten the dominiō, ouercommed Demetrius, conquered the lande, and strycken field with him so that we haue discōfyted both him and his host, and sit in ye throne of hys kyngdom: Let vs now make frendshyppe together, geue me thy daughter to wyfe: So shall I be thy sonne in lawe, and both geue thee rewardes, and her greate dignity. Ptolomy the kyng gaue aunswer saying: Happye be the daye wherin thou arte come agayne, vnto the lande of thy progenitous, and set in the throne of theyr kyngdom. As now will I fulfill thy wrytyng: But mete me at Ptolomais, that we may se one another, and that I may mary my daughter vnto the, accordyng to thy desire. So Ptolomy went oute of Egypte with

1.Ma. ... Iose. ... 5. lib. ... Iose. ca. ... 4. lib. 13. antiqui.

with hys daughter Cleopatra, and came
unto Ptolomays in the. Clxii.yeare wher
kyng Alexander mette him, and he gaue
Alexander his daughter Cleopatra, and
maryed them at Ptolomays wyth great
worshyp, lyke as the maner of kings is to
be. Then wrote kyng Alexander unto Jo-
nathas, that he shoulde come, and mete
hym. So he went honorably unto Ptolo-
mays, and there he mette the two kinges,
and gaue them greate presentes of golde
and siluer, and founde fauoure in theyr
syght.
G And there came together against Jona-
thas certayne wycked men and ungraci-
ous persons of Israel, makyng complain-
tes of him, but the kyng regarded them
not. As for Jonathas, the kyng commaũ-
ded to take of his garmentes, and to cloth
him in purple, and so they dyd. Then the
kyng appoynted hym to sitte by hym, and
sayd unto his princes: Goe with him into
the myddest of the citye, and make a pro-
clamation that no mã complaine against
him of any matter, and that no man trou-
ble him for any maner of cause.
So it happened: that when his accusers
saw the worshyp, which was proclaymed
of him, and that he was clothed in purple,
they fledde euerychone.
And the kyng made much of hym, wrote
him among his chiefe frendes, made hym
a Duke, and partaker of hys dominion.
*Thus Jonathas went agayne to Jeru- Iose. cap. ... lib.13. antiquit.
salem with peace and gladnesse. In the
hundred, lxv. yere came Demetrius yͤ sone
of Demetrius, from Creta into his fathers
land: whereof when Alexander heard tell,
he was right sory, and returned unto An-
tioch. And Demetrius chose * Appolonius
(which had the gouernaunce of Celosiria)
to be his captaine.
So he gathered a great hoste, & came
unto Jamnia, and sente worde unto Jo-
nathas, yͤ high priest, saying: Darest thou
withstande us, thy selfe alone? As for me,
I am but laughed to scorne and shamed,
bicause thou prouedst thy strẽgth against
us in the mountaines. Now therfore, yf yͤ
trustest in thine own strength, com down
to us into the plaine field, and there let us
proue oure strength together: thou shalte
fynde, that I haue ualiaunt men of warre
with me: and shalt know whom I am, and
the other that stande by me.
H Whiche sayet: that your fote is not able
to stande before oure face, for thy fathers
haue bene twice chased into their own lãd.
And nowe, how wylt yͤ be able to abyde so
great an hoste of horsemen and fotemen
in the field wher as is neyther rocke stone
nor place to flee unto? When Jonathas
heard the wordes of Appollonius, he was
moued in hys mynde: wherfore he chose
tenne thousand men, and went out of Je-
rusalem, and Simon his brother met him
for to helpe him. And they pitched their tẽ-
tes at Joppa, but the city kepte hym forth,
for Joppa was an holde of Appolonius:
Then Jonathas layed seege to it, and thei
that were in the Citye for very feare lette
him in, and so Jonathas wanne Joppa.
Appollonius hearyng of thys, toke thre
thousande horsemen, with a great host of
fotemen, and went as though he woulde
goe to Azotus, and came immediatly into
the playne fielde: bicause he had so many
horsemen, and putte his trust in them. So
Jonathas folowed upon him to Azotus,
and there thei stroke the battail. Now had
Appolonius lefte a thousand horsmen be-
hind thẽ priuily in the tentes. And when
Jonathas knewe that suche wayte was
layed behynde them, they wente round a-
boute the enemies host, and shotte dartes
at the people, from the mornyng to the
euenyng. As for Jonathas people, they
kepte their order as he had commaunded
them, and the enemyes horses were euer
labouryng.
Then brought Simon forth his hoste, I
and set them agaynst the fote men. For the
horsemen were werye already. So he dis-
comfited them, and they fledde. And they
that wer scatered in the fielde, gatte them
to Azotus, and came into the tẽple of Da-
gon their Idol, that they myght there saue
their liues. But Jonathas sette fire upon
Azotus, and all the cities round about it,
and toke their goodes and * brent up the 1. Mac. 3. a.
temple of Dagon, with all them that were
fled into it.
Thus were slayne & brent wel nye viij.
M. men. So Jonathas remoued the hoste
from thence and brought them to Ascalon:
Where the men of the citie came forth, and
met him with great worshyppe. After this
went Jonathas and his hoste agayne to
Jerusalem, with great substaũce of good.
And when kyng Alexander heard these
thynges, he thought to do Jonathas more
worshyp, and sente hym a color of gold, as
the use is to be geuen unto such as are of
the kynges next bloud. He gaue hym also
the Citie of Accaron (with the landes be-
longyng thereto) in possession.

The .xi. Chapter.

The discention betwixt Ptolomeus and Alexander his sonne in law. The death of Alexander. Demetrius raygneth after the death of Ptolomeus. Simon is beseged of Jonathas. Demetrius seyng that no man resisted hym, sendeth his armye again. Tryphon moueth Antiochus against Demetrius. Demetrius is delivered by ẏ succour of Jonathas. After his deliueraunce he breaketh hys couenaunt that he had made.

A AND the kyng of Egipt gathered an host (lyke the sand that lyeth vpon the sea shore) and manye shyppes, * and wente about thorow disceate to obtaine the kyngdom of Alexāder, & to ioyne it vnto his owne realme. Upon this, he toke his iourney into Siria, & was letten into the cities, & mē came forth to mete him, for kyng Alexander had commaūded them so to do, bicause he was his father in law. Now whē Ptolomie entred into any citie, he lefte mē of war to kepe it, and thys he dyd thorowout all the cities. And when he came to Azotus, * they shewed him the temple of Dagon, and Azotus that was brent vp, wyth the other thynges whiche were destroyed, the dead bodyes caste abrode, and the graues that they had made by the waye side, for suche as wer slaine in the fielde. And tolde the kyng that Jonathas had done all these thinges, to the intente they myght get him euill will. But the kyng said not a worde therto. And Jonathas met the kyng with great honoure at Joppa, wher they saluted one another, and toke their reste. So when Jonathas had gone wyth the kyng vnto the water that was called Eleutherus, he tourned againe to Jerusalem.

Iose. cap. 5. lib. 13.

1. Mac. x.

B Nowe Ptolompe had gotten the dominion of the cities vnto Seleucia vpon the sea coaste, ymaginyng wycked councels against Alexāder, and sente Ambasadours vnto Demetrius, saying: Come, lette vs make a bonde betwyxte vs, so shal I geue the my daughter that Alexāder hath, and thou shalt raigne in thy fathers kingdom. I repent ẏ I gaue Alexander my daughter, for he goeth about to slaye me. And thus he slaundred Alexander, bicause he would haue had his realme.

Thus he toke hys daughter from hym, gaue her vnto Demetrius, and forsoke Alexander, so ẏ hys malice was openly knowen. And Ptolomy came to Antioch, wher he set two crownes vpon his owne head: The crowne of Egypte and of Asia. In the meane season was king Alexander in Cilitia, for they that dwelte in those places, had rebelled agaynst hym. But when Alexander heard of thys, he came to warre against him. So kyng Ptolompe broughte forth his host and met hym with a mighty power and chased him awaye. Then fled Alexander into Araby there to be defended, and kyng Ptolomies honour increased. And Zabdel the Arabyan smote of Alexanders head, and sente it vnto Ptolomy. But the third day after, dyed kyng Ptolomy him selfe: and they whom he had set in the strong holdes wer slayne of those that were within the cities. And Demetrius raygned in the hundred and seuen and syxtye yeare.

C At the same tyme gathered Jonathas them that wer in Jewry, to laye sege vnto the castell, which was at Jerusalem, and so they made many instrumentes of warr against it. Then went there certaine vngodlye persons (whiche hated their owne people) vnto kyng Demetrius: and tolde hym that Jonathas besieged the castel. So when he heard it, he was angrye, and immediatlye came vnto Ptolomays, and wrote vnto Jonathas that he should laye no sege to the castell, but come & speake wt hym in all ẏ hast. Neuerthelesse, when Jonathas heard this, he commaunded to besege it. He chose also certaine of the elders and Priests of Israel, and put him selfe in the peril, and toke with hym golde, syluer, clothyng, and diuers presentes, and went to Ptolomays vnto the kyng, and founde hym gracious.

And thoughe certayne vngodlye men of hys owne people made complayntes vpon hym, yet * the kyng entreated hym as hys predecessours hadde done before, and promoted him in the syghte of al hys frendes, confirmed him in the high priesthod, with all the worshyppe that he had afore, and made hym hys chiefe frende. Jonathas also desired the kyng that he woulde make Jewry free * with thre head cities of Samaria, and the landes pertaynyng therto: vpon this dyd Jonathas promise him thre hundred talentes. Wherunto the king consented, & gaue Jonathas writing of the same, conteynyng these wordes: King Demetrius sedeth greeting vnto his brother Jonathas, & to the people of ẏ Jews. We sende you here a copy of ẏ letter, which we dyd wryte vnto our elder Lasthenus, concernyng you, that ye should know it.

1. Mac. x.

1. Mac. x. [illegible]

kyng Demetrius sendeth greetyng vnto Lasthenus hys elder. For the faythfulnesse that our frẽdes the people of the Iewes kepe vnto vs, and for the louig kyndnesse, which they beare toward vs: we are determined to doe them good.

Wherefore, we ordayne al the coastes of
D Iewrye with thre cities, Lydda and Ramatha (whiche are added vnto Iury from Samaria) and all the landes pertaynyng thereunto, to be frelye separated for suche as doe sacrifice in Ierusalem, both concernyng the payments, which the kyng toke yerelye afore tyme, & the fruites also of the earth and trees. As for other tythes & trybutes that belõgeth vnto vs, we discharge them therof from this time forth. In lyke maner we graunt vnto them all the customes of salte, and crowne taxes: whiche were brought vnto vs. And this fredome shal they haue firme & stedfaste, from this time forth for euermore. Therfore, see that ye make a copie of these our letters, & deliuer it vnto Ionathas, that it may be kept vpon ŷ holy mounte in a conueniẽt place.

E After this, when Demetrius the kyng saw that his lande was in reste, and that no resistaunce was made him: he sente away al his host euery mã to his ownplace, except an armye of straungers, whom he brought frõ the Iles of the heathen, wherfore all his fathers hoste had euill will at
i.Mac.xii him. * Now was there one Triphon (that had bene of Alexanders part afore) which when he sawe that all the hoste murmured against Demetrius: he went to Emaleuel ŷ Arabiã (that brought vp Antiochus the sonne of Alexander) and laye sore vpõ him, to deliuer him this yong Antiochus, that he might raygne in his fathers stead. He tolde him also what great euill Demetrius had done, and how his men of warre loued him not, and so remayned ther a lõg season.

And Ionathas sent vnto kyng Demetrius, to dryue them out whych wer in the Castel at Ierusalẽ, & in the other refugies, for they dyd Israell great harme. So Demetrius sente worde vnto Ionathas, saying: I wil not onely doe these thinges for the, & thy people, but at time conuenient I will doe both thee, and thy people greate worshyp. But nowe shalte thou doe me a pleasure, if thou wilt send me men to help me, for all myne armye is gone from me.
F So Ionathas sente hym thre thousande strong men vnto Antioch, and they came to the kyng: Wherefore the kyng was verye glad at their comming. But they that wer of the Citie (euen an hundred and .xx. M. men) gathered them together, & would haue slayne the kyng, which fled into his courte, and the citizens kepte the streates of the citie, and beganne to fyghte.

Then the kyng called for the Iews helpe, which came vnto him altogether, & wente abroad thorow the citie, and slew the same daye an hundred thousande men, set fyre vpon the citie, gat manye spoyles in that day: and deliuered the kyng. So when the citizens sawe that the Iewes had gotten their will of the citie, and they them selues disappoynted of their purpose, they made their supplication vnto the kyng, sayinge: Graunt vs peace, and let the Iewes cease from troublyng vs and the citie, and vpon thys they cast away their weapons. Thus they made peace, and the Iews gat great worshyppe in the syght of the kyng, and in the syght of all that wer in his realme, and were spoken of thorow out the kyngdome: and so they came agayne to Ierusalẽ with great goodes.

So the kyng Demetrius satte in the
throne of hys kyngdom, and had peace in G
hys lande. Neuerthelesse, he dissembled in all that euer he spake, and withdrewe hym selfe from Ionathas, neither rewarded hym accordyng to the benefites, whiche he had done for him, but troubled hym verye sore. After this came Triphon agayn with yong Antiochus: which raygned and was crowned kyng. Then there gathered vnto hym all the men of war: whom Demetrius had put awaye, these fought against Demetrius, which fled and turned his backe. So Triphon toke the Elephantes, & wan Antioch. And young Antiochus wrote vnto Ionathas, saying: I confirme the in thy priesthode, make the ruler of foure countreyes, that thou mayest be a frende of the kynges.

Upon thys, he sente him golden vessels to be serued in: & gaue him leaue to drinke in gold, to be clothed in purple, & to weare a colar of golde. He made his brother Simon also captaine, from the coastes of Tyrus vnto the borders of Egypte. Then Ionathas toke his iourney, and went thorow the cities beyonde the water of Iordane, and all the men of warre of Syria gathered them vnto him for to helpe him. So he came vnto Ascalon, and they of the citie receaued him honourably: and from thence wente he vnto Gaza, but they woulde not let him in, wherefore he layd siege vnto it.

burnyng vp and spoyling the places that
were about the citie.
H And the citizens of Gaza submitted them
selues vnto Jonathas, which made peace
with thē, but toke of their sones to plēdge,
sent them to Jerusalem, and went thorow
the countre vnto Damascus. Now when
Jonathas heard that Demetrius prynces
wer come into Cades (which is in Galyle)
with a great host, purposing to put Deme=
trius out from medlyng in the realme, he
came against them, and lefte Simon hys
brother in the land, which came to Beth=
sura, and layd siege to it a long season, and
discomfited them. So they desired to haue
peace with hym, which he graunted them,
and afterward put them out from thence,
toke the citie, and set men to kepe it. And
Jonathas with his hoste came to the wa=
ter of Genesar, and betimes in ẏ mornyng
gat them to the plaine fielde of Azor.
And beholde, the hostes of the Heathen
met them in the field, and layd watche for
them in the moūtaynes: so that when Jo=
thas came against them, the other (which
wer laied to watch) rose out of their places
and fought, & they that were of Jonathas
syde fled euery man, & there was not one
of them left, except Mattathias the sonne
of Absalomus and Judas the sonne of
Calphy the captayne of the host.
Then Jonathas rent his clothes, laide
earth vpō his head, made his prayer, and
turned againe to them in the fielde: where
they fought together, and he put them to
flight. Now when his own men that wer
fled saw this: they turned againe vnto him,
and helped him to folow vpō all their ene=
mies vnto their tētes at Cades. So there
were slaine of the Heathen the same daye.
iii.M. men: and Jonathas turned agayne
to Jerusalem.

The.xii.Chapter.

Jonathas sendeth Ambassadours to Rome, and to the people of Sparta, to renue their couenaūt of frendship. Jonathas putteth to flyght the princes of Demetrius. Tryphon taketh Jonathas by disceat.

A Jonathas seinge that the time
was mete for him, chose cer=
taine men, and sent thē vnto
Rome for to stablishe and to
1.Ma.8.a renue ẏ frendeship with thē.
He sente letters also vnto Sparta, and to
other places in lyke maner. So they went
vnto Rome, and entred into the councel, &
sayd: Jonathas the hie priest, and the peo=
ple of the Jewes sent vs vnto you, for to
renue the olde frendshyp and bond of loue:
Upon this the Romaynes gaue them free
pasportes, that men should lead thē home
into the land of Juda peaceably. And this
is the coppye of the letters that Jonathas
wrote vnto the Spartians.
Jonathas the hye priest with the elders,
priests, & the other people of ẏ Jewes, send
greting vnto the Spartiās their brethrē.
There were letters sent long agoe vnto
Onias the hye priest, from Arius: whiche
then raigned among you: that ye are oure
brethren, as the writyng made therupon
specifieth. And Onias entreated ẏ embas=
sadour that was sent honourably, & recea=
ued the letters: wherin ther was mention
made of the bond of loue & frendshyp. But
as for vs, we nede no suche writynges: for
why? we haue ẏ holy bokes of scripture in
our handes to oure cōforte. Neuerthelesse B
we had rather sende vnto you, for the re=
nuyng of the brotherhod, and frendeshyp:
Lest we shuld be straunge vnto you, for it
is long synce the time that ye sent worde
vnto vs. Wherfore in the sacrifices that we
offer, and other ceremonies vpon ẏ highe
solempne dayes, and other, we alwaye re=
mēber you without ceassyng (lyke as rea=
son is, and as it becommeth vs to thincke
vpon our brethren) yea, and are right glad
of your prosperous honoure.
And thoughe we haue had great trou=
bles, & wars, so ẏ the kings about vs haue
foughten against vs: yet would we not be
greuous vnto you, nor to other of our lo=
uers & frēds in these warres. For we haue
had helpe frō heauē, so ẏ we are deliuered,
and our enemyes subdued. Wherfore we
chose Numenius ẏ son of Antiochus, and
Antipater ẏ sō of Jason, & sent them vnto
the Romās, for to renue ẏ olde bōd of frēd=
ship & loue with thē. We commaunded thē
also to come vnto you, to salute you, and to
deliuer you our letters, concerning ẏ reno=
uation of our brotherhod. And now ye shal
do right wel, to geue vs an āswer therūto.
And this is ẏ copy of the writing, which
Arius the kyng of Sparta sent vnto Oni= C
as: Arius kyng of the Spartians sendeth
gretyng vnto Onias the highe Priest. It
is founde in writyng, ẏ the Spartians &
Jews are brethren, & com out of the gene=
ration of Abraham. And now for so much
as this is come to our knowlege, ye shall
do wel, to write vnto vs of your prosperity.
As for vs, we haue wrytten our minde vn=
to you: Our catell and goodes are youres,
& yours, ours. These thynges haue we cō=
maunded to be shewed vnto you.

When

When Jonathas heard that Demetrius
princes were come forth to fight agaynst
him wt a greater host thã afore, he went frō
Jerusalē, & met thē in the land of Hemath,
for he gaue them not space to com into his
own country. And he sent spyes vnto their
tentes, which came againe and tolde him,
that they wer appointed to come vpō hym
in the nyght season. Wherfore when the
Sunne was gone down, Jonathas com-
maūded his men to watche all the night,
& to be ready with weapons for to fight: &
set watch men round about the hoste. But
when the aduersaries heard that Jona-
thas was ready with his mē to the battel:
they feared, & wer afrayed in their heartes
& kyndled fiers in their tentes, brake vp, &
gat them away. Neuerthelesse, Jonathas
and his company knew it not till the mor-
ning, for they sawe the fiers burnyng.
D Then Jonathas folowed vpon them, but
he might not ouertake them, for they wer
gone ouer the water Eleutherus. So Jo-
nathas departed vnto ẏ Arabians (whych
wer called Zabâdei) slew thē & toke their
goodes. He proceeded further also, & came
vnto Damascus, and went thorow al that
country. But Simon his brother toke his
iourney & came to Ascalon, and to the next
strong holdes, departing vnto Joppa, and
wan it. For he heard: that they would stād
of Demetrius party, wherefore he set men
of war in ẏ citie, to kepe it. After this came
Jonathas home againe, and called the el-
ders of the people together: & deuised with
them for to build vp the strong holdes in
Jewry, and the walles of Jerusalē, to set
vp an hye wall betwixt the castell and the
citie, for to seperate it from the citie, that it
might be alone, & that men should neyther
E by nor sel in it. Upon this they came toge-
ther for to build vp the citie, & for so muche
as the wal vpon the broke of the west syde
(called Caphetah) was fallen down, they
repaired it: And Simon set vp Adiadah in
Sephelah, & made it strong, settyng por-
1.Mac.xi. c. tes and lockes vpon it. Now when *Tri-
phō purposed to raigne in Asia, to be crow-
Iose. cap. 21.lib.13. ned, and to slay ẏ kyng Antiochus: he was
afrayed that Jonathas would not suffre
him: but fyght against him: Wherefore he
went about to take Jonathas, and to kyll
him. So he departed, & came vnto Bethsā.
Then went Jonathas forth against hym
to the battell with.xl.M.chosen men, and
came vnto Bethsan also. But when Tri-
phon sawe that Jonathas came with so
great an hoste to destroye him, he was a-
frayed, and therfore he receaued him ho-
nourably, commended hym vnto all hys
frendes, and gaue him rewardes and cō-
maunded his men of war to be as obediēt
vnto him as to hym selfe.
And said vnto Jonathas: why hast thou F
caused this people to take suche trauaile,
seyng there is no war betwixt vs? There-
fore sende them home agayne, and chose
certaine men to wayte vpon the, and come
thou wt me to Ptolomais, for I wil geue it
the, with the other strong holdes, men of
war, and their officers: As for me, I muste
depart, this is only ẏ cause of my cōming:
Jonathas beleued him, did as he said, put-
ting away his host, whiche went into the
land of Juda. He kept but thre thousād by
him, wherof he sent two thousād into Ga-
lile, and one thousand wēt with him selfe.
Now assone as Jonathas entred into
Ptolomais, the citizēs sparred the gates of
the city, & toke him, and slew al them with
the swearde, that came in with him. Then
sent Triphon an hoste of fotemen & horse-
men into Galile, and into the great plaine
fielde, to destroye all Jonathas compa-
ny. But when they knew that Jonathas
was taken: and al they slaine that wayted
vpon him, they toke councel together, and
came forth ready to the battell. So when
thei which folowed vpon thē, saw, ẏ it was
a matter of life, they turned backe againe.
As for the other: they went into ẏ lande of
Juda peaceably, and bewailed Jonathas,
and thē that wer with him right sore. And
Israel made great lamētation. Thē al the
Heathen that wer roūde about thē sought
to destroy thē. For they said: now haue thei
no captain, nor any man to helpe them.
Therfore, let vs ouercome them, and roote
out their name from among men.

The.xiii.Chapter.

After Jonathas was taken Simon is chosen cap-
taine, of whome Triphon takyng his children and
mony for the redemption of Jonathas, killeth hym
and his children. The graue of Jonathas. Triphon
kylleth Antiochus, and possessed the realme. Deme-
trius taketh truce with Simon. Simon wynneth
Gaza. He possesseth the tower of Sion. He maketh
his sonne John captaine.

NOw when Simon heard ẏ Tri- A
phon gathered a great hoste to
come in ẏ lande of Juda, & to de-
stroy it, & saw that ẏ people was
in great fearfulnesse & care: He came vp to
Jerusalē, and gathered ẏ people together,
and gaue thē exhortatiō, saying: Ye know

what great battailes I and my brethren,
and my fathers house haue fought for the
law and the Sãctuary, and what maner
1.Ma.6.c of troubles we haue sene: thorow occasion
[illegible].b.xiii b wherof *al my brethren are slayne for Is-
raels sake, & I am left alone. And now let
me not spare myne own life in any maner
of trouble, for I am not better than my
brethren, but will auenge my people, and
the Sanctuary, our children and our wy-
ues: for al the Heathen are gathered toge-
ther to destroy vs of very malice.
B At these wordes the hertes of the peo-
were kyndled together, so that they cryed
with a loude voyce saying: Thou shalte be
our captaine in stead of Iudas, and Iona-
thas thy brethren, order thou our battail,
and whatsoeuer thou commaundest vs,
we shal do it. So he gathered all the men
of war, making hast to finish al the walles
of Ierusalẽ, which he made strong rounde
about. Thẽ sent he Ionathas the sonne of
Absolomus with a fresh host vnto Ioppa,
which droue thẽ out that wer in the castel
& remained there him self. Triphõ also re-
moued frõ Ptolemais wt a great army, to
com into ẏ land of Iuda, & Ionathas with
him beig in warde. And Simõ pitched his
tentes at Addus before the plaine fielde.
But when Triphon knew that Simon
stode vp in stead of his brother Ionathas,
and that he woulde warre against hym, he
sent messangers vnto him, saying: Where
as we haue kept Ionathas thy brother, it
is for money that he is owing in the kyn-
ges accoumpt, cõcerning the busynes that
he had in hande. Wherfore sende now an
hundred talentes of siluer, & his two sõnes
for suerty, ẏ when he is letten forth, he shal
not forsake vs, and we shall sende him a-
gaine. Neuerthelesse, Simon knew, that
he dissembled in his wordes, yet commaũ-
ded he the mony and children to be deliue-
uered vnto him, lest he should be the grea-
ter enemy against ẏ people of Israell, and
saye: bicause he sent him not the mony and
the children, therfore is Ionathas deade.
C So Simon sent him the children and an
hundred talentes, but he dissembled, and
would not let Ionathas goe. Afterwarde
came Triphon in the land to destroye it, &
went round about by ẏ way, that leadeth
vnto Ador. But wheresoeuer they wente,
thether wẽt Simon & his host also. Now
they ẏ were in the castell, sent messangers
vnto Triphon, that he should make hast to
come by the wildernesse, and to send them
vitailes. And Triphon made ready all hys
horsemen to come the same night. Neuer-
thelesse, it was a very great snow, so that
he came not in Galaaditham. And when he
drew nye Baschama, he slew Ionathas &
his sonnes there; and thẽ turned for to go
home into his owne lande.
Then sent Simon for to fet his brothers
dead coarse, & buried it in Modin his fa-
thers city. So all Israell bewayled him wt
great lamentatiõ, & mourned for him very
long. And Simon made vpõ the sepulchre
of his father and his brethren, a buyldyng
hye to loke vnto, of free stone, behynd & be-
fore, & set vp sevẽ pillers, one against ano-
ther (for his father, his mother, & four bre-
thren) and set great pillers rounde about
with armes vpon them, for a perpetuall
memorye, and carued shyppes beside ẏ ar-
mes, that they might be seen of mẽ sailing
in the sea. This sepulchre whiche he made
at Modin: standeth yet vnto this daye.
*Now as Triphon went forth to walke D
with the yõg kyng Antiochus, he slew him Iose.a.10.
trayterously, and raygned in hys steade, Libro.13
crowned him self king of Asia, & dyd much
euil in the lande. Simon also builte vp the
castels in Iewry, making them strõg with
hye towres, great walles, portes, and loc-
kes, and laied vp vitailes in the strõg hol-
des. And Simon chose certaine men, and
sent thẽ to king Demetrius, to desyre him,
that he would discharge the lande from al
bondage, for Triphon had spoyled it verye
sore. Whereupon Demetrius the kyng an-
swered him, and wrote vnto him after this
maner.
Demetrius the kyng sendeth gretyng
vnto Simon the hye priest his frend, with
the elders and people of the Iewes. The
golden crowne, and precious stone that ye
sent vnto vs, haue we receaued, & are rea-
dy to make a stedfast peace with you: yea,
& to write vnto our officers, for to release
you, concernyng the thynges wherin we
made you free, and the appointement that
we make with you, shalbe firme & stable.
The strong holds which ye haue builded,
shalbe your own. As for any ouersyght or
faulte cõmitted vnto this day, we forgeue
it, and the crowne taxe that ye oughtvs al-
so. And where as was any other tribute in
Ierusalem, it shal now be no tribute: & loke
who are mete amõg you to be in our court,
let them be wrytten vp, that there maye be
peace betwixte vs.
Thus the yoke of the Heathen was ta- E
ken from Israel, in the hundreth & seuenty
yere. And the people of ẏ Iewes began to
wryte

heyte in their letters and actes on this maner: * In the first yere of Simon the hye priest, and prince of the Jewes.

In those daies went Simon vnto Gaza, and besieged it rounde about, wher he set vp ordinaunce of war. And wan a towre, which he toke. So they that gat into the towre, leapt into the citie, which was in a great feare: In so much that the people of the citie rent their clothes, and clymed vp vpon the walles with their wyues & children, besechyng Simon to be at one with them, saying.

F Rewarde vs not after oure wyckednesse, but be gracious vnto vs, and we shal do the seruice. Then Simon for very pity, would fyght nomore agaynste them, but put them oute of the citye, and caused the houses (wherein the ymages were) to be clensed, and so entred the citie with Psalmes of prayse, geuyng thanckes vnto the Lord. So when he had cast all abhominations out of the citie, he sette suche men in it as kept the law of God, & made the citie strong, and buylded a dwellyng place for him selfe.

Now, when they in the castell at Jerusalem wer kepte so straightely that they coulde not come forth into the coūtrye, and might neither bye nor sel: they were verye hungry, & many of thē famished to death, in so much that they besought Simon to be at one with them, whiche he graunted them. So he put thē out from thence, and clensed the castell from fylthynesse. And vpon the .xxiii. day of the second moneth in the .clxxi. yeare they entred into it wyth thankesgeuing and braunches of Palme trees, with harpes, croudes, cimbales, and lutes, singing Psalmes & songes of prayse vnto God: for that the great enemye of Israell was ouercome.

And Simon ordained that the same day should be kept euery yeare in gladnesse, & made strong the hyll of the temple ŷ was beside the castell, where he dwelt him selfe with his cōpany. Simon also perceauing that John his sonne was a mightye man of armes, made him captaine of al ŷ hosts, and caused him to dwell at Gaza.

The .xiiii. Chapter.

Demetrius is ouercome of Arsaces. Simon beyng captayne, there is great quietenesse in Israell. The couenaunt of frendship with the Romaines, & with the people of Sparta is renewed.

IN the .Clxxii. yere gathered kyng Demetrius his host, and departed vnto Media, to get him helpe for to fight agaynst Triphon. Now when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes, to take him alyue: and to bring him vnto him. So he went and slew Demetrius host, toke hym selfe, brought him to Arsaces whiche kept him in ward. And al the land of Juda was in rest so lōg as Simō lyued, for he sought the wealth of his people, therfore wer they glad to haue him for their ruler, and to do him worshyp alway. A

Simon wan the citie of Joppa also for an hauen to wone, and made it an entraūce into the Iles of the sea. He enlarged ŷ borders of his people, and cōquered thē more lande. He gathered vp many of their people that were prisoners: he had the dominion of Gaza, Bethsura, and the castell, which he clensed from filthinesse, and ther was no manne that resisted him. So that euery man tylled his ground in peace, the lande of Juda, and the trees gaue their fruite & encrease. The elders sat al in iudgemēt, and toke their deuyce for ŷ wealth of the land, the yong men put on worshyp and harnesse vpon thē. He prouided vitayles for the cities, & made goodly strōg holdes of them, so ŷ the fame of his worshippe was spoken of vnto the ende of the world. B

* For he made peace thorow out the land, and Israell was ful of myrth and ioye. Le. 26.a 3.Re. 4.b

Euery man sat vnder his vine and figtrees, and ther was no man to feare them away. Ther was none in the land to fyght agaynst thē, for then the kinges wer ouercome. He helped those that were in aduersity among hys people, he was diligent to see the law kepte, as for suche as were vngodly and wicked, he toke them away. He set vp the sanctuary, and increased the holy vessels of the temple.

When the Romains and Spartians had gotten worde, ŷ Jonathas was dead, they wer right sorie. But when they heard that Simō his brother was made hie priest in his stead, and how that he had wonne the land again with the cities in it, thei wrote vnto him in tables of brasse, to renue the frendship & bond of loue, whiche they had made afore with Judas and * Jonathas his brethren. Which writings wer red before the congregation at Jerusalem. 1 Ma. 8.c and. 12.a

And this is ŷ copie of the letters that the

Spartians sente: The Senatours, and
citizens of Sparta send greting vnto Si-
mon the great priest, with the elders, prie-
stes, and y other people of the Jewes their
brethren. When your ambassidours y wer
sent vnto oure people, certifyed vs of your
worship, honor & prosperous wealth, we
wer glad of their comming, & haue writtē
the errand which thei spake before y coun-
sel of the people: namely y Numenius the
sonne of Antiochus, & Antipater the son of
Jason the Jewes ambassidours are come
vnto vs, for to renue y old frendeship with
vs. Upon this y people consented, that the
men shuld be honorably entreated, & that
the copie of their errand should be written
in the special bokes of the people, for a per-
petuall memory vnto the Spartians: yea,
and y we shuld send a copy of the same vn-
to Simon the great priest. After this dyd
D Simon send Numenius vnto Rome, with
a golden shilde of a.M. pounde weyght to
cōfirme the frendship with thē, which whē
the Romains vnderstode, they sayde, what
thanckes shall we recōpence againe vnto
Simon & his children? For he hath sta-
blished his brethren, & ouercom y enemies
of Israell. Wherefore they graunted hym
to be free. And all this wrote the Jewes in
tables of brasse, and nayled it vnto the pil-
lers vpon the mount Sion. The copye of
the writing is this.
August. The eyghtenth day of y Moneth *Elul,
in the.Clxxii.yeare, in the thirde yeare of
Simon the hye priest, in the great cōgre-
gation of the priestes, rulers of the people,
and elders of the countrey at Asaram, wer
these wordes openly declared.
E For so much as there was much war in
our lāde, therfore Simon y son of Matha-
thias (come of the children of Jareb) & hys
brethren, put them selues in parel, and re-
sisted y enemies of their people: that their
Sanctuary & law might be maintained: &
did their people great worship. Jonathas
in lyke maner, after that he had gouerned
hys people, and bene their hye priest: dyed,
and lyeth buried beside his elders. After y
would their enemies haue troden their ho-
ly thinges vnder fote, destroyed their land
and vtterly wasted their Sanctuary. Thē
Simon withstode them, and foughte for
his people, spent much of his owne mony,
waponed the valiaunt men of his people,
gaue them wages, made strong the cities
of Juda, with Bethsura that lyeth vpō the
borders of Jewry (where the ordinaunce
of their enemies lay some time) & set Jewes
there for to kepe it. He made faste Joppa
also, whiche lieth vpon the sea, & Gaza the F
bordreth vpō Azotus (where the enemies
dwelt afore) & there he set Jewes to kepe
it: and what soeuer was mete for y subdu-
yng of the aduersaries, that layed he ther-
in. Now when y people saw the noble ac-
tes of Simon, and what worship he pur-
posed to do for thē, his godly behauour, &
faithfulnesse, which he kept vnto thē, and
how he sought by al wayes y wealth of his
people, bicause he dyd al this, therfore thei
chose him to be their prince, & hye priest.
And in his time they prospered wel by him
so that the heathen were taken out of their
land: & they also which wer in y city of Da-
uid at Jerusalem in the castel (where they
went out and defiled al thinges that wer
about y sanctuary, & did great harme vnto
clenlinesse) & Simō put men of the Jewes
in it, for the defence of the land and citie,
and set vp the walles of Jerusalem.
And kyng Demetrius confirmed him in G
his hie priesthod, made him his frend, and
dyd him great worship. For he hearde that
the Romaines called the Jews their fren-
des, louers, and brethren, how honourably
they receaued Simons ambassadours:
how the Jewes & priestes consented that
he shuld be their prince & hie priest perpe-
tually (til God raiseth vp the true prophet)
and that he should be their captain to care
for the sanctuary, and to set officers vpon
the workes therof, ouer the lande, ouer the
weapōs, ouer y houses of defence, to make
prouision for the holye thinges, and to be
obeyed of euery man, & all the writings of
the land to be made in hys name: that he
shuld be clothed in purple & gold, and that
it shuld be lawfull for none of y people nor
priests to breake any of these thinges, to
withstande his wordes, nor to call any cō-
gregation in the lande without him, that
he should be clothed in purple, and weare
a colar of gold. And if there wer any, which
disobeyed or brake this ordinaunce, that
he should be punished.
So all the people consented to alow Si-
mon, and to doe accordyng to these wor-
des: Simon also him selfe toke it vpō hym,
and was content to be the hye priest, the
captaine and prince of y Jewes & priests,
and to gouerne thē all. And they cōmaun-
ded to make this writig in tables of brasse
and fasten it to the compasse of the sāctua-
rie in an open place, and to lay vp a copye
of the same in the treasurye, that Simon
and hys posterity myght haue it.

The .xv. Chapter.

Antiochus maketh a couenaunt of frendshyppe with Simon, and Triphon is persecuted. The Romains write letters vnto kinges and nations in the defence of the Iewes. Antiochus refusing the helpe that Simon sente him, breaketh his couenaunte.

Moreouer kyng Antiochus the
A sonne of Demetrius sent letters from the Iles of the sea,
vnto Simon the hye priest &
prince of the Iewes, and to al
the people, contaynyng these wordes: Antiochus the kyng sendeth greetyng vnto
Simon the hye priest, and to the people of
the Iewes. For so muche as certayne wicked men haue gotten the kyngdom of our
progenitours, I am purposed to chalenge
the realme agayne, and to restore it to the
olde estate.
Wherefore I haue gathered a greate
hoste, and made shyppes of warre, that I
may go thorow the coũtrey, & be aueuged
of them, which haue distroyed our lãd, and
wasted manye cities in my realme. And
therfore now I make the free also from al
the tributes, wherof all kynges my progenitours haue discharged thẽ: and frõ other
customes (wher frõ thei haue released thẽ)
whatsoeuer they be: yea, I geue the leaue
to smite monye of thine owne, within thy
land. As for Ierusalẽ, I wil that it be holy
and free: and all the weapons and houses
of defence, whiche thou hast builded and
kepest in thyne handes, shalbe thyne.
Wher as any thing is or shalbe owing vnto yͤ kyng, I forgeue it thee, from thys time
forthe for euermore. And when we haue
obtained our kyngdom, we shal do the, thy
people, and the temple great worshyppe: so
that your honour shalbe knowen thorowout the whole worlde.
B In the. Clxxiiii. yeare went Antiochus in
to his fathers land, and all the men of war
came together vnto him, so that few were
lefte with Triphon. So the kyng Antiochus folowed vpon him, but he fledde vnto
Dora, which lieth by yͤ sea side: for he sawe
that there was mischiefe cõming vnto him
and that his host had forsaken him. Then
came Antiochus vnto Dora with an. C. &
twenty. M. men of armes vpon fote, & viii.
M. horsmen. So he cõpassed the citie round
about, and the shippes came by the sea.
Thus they vexed the citie by land and by
water, in so muche yͭ they suffered no man
to go in or out.
C In the meane season came *Numenius
1.Ma.14.d (and they that had bene with him) frõ the
citie of Rome, hauing letters written vnto
the kynges & prouinces, wherin wer contained these wordes: Lucius the Maire of
Rome sendeth greting vnto Ptolomy the
kyng. The ambassadours of the Iews our
frendes beyng sent from Simon the hye
priest, & from the people of the Iews, came
vnto vs, for to renue the old frendship and
bond of loue, brought a shield of gold weig
a. M. pound, which we were content to receaue of thẽ. Wherfore we thought it good
to write vnto the kinges and prouinces, to
doe thẽ no harme, nor to take part against
them, their cities, nor countrey, neyther to
maintaine their enemyes agaynst them.
Yf there be any wicked persons therefore
fled from their countrye vnto you, delyuer
them vnto Simon the priest, that he maye
punish them according to their own law.
The same wordes wrote the Romaines
also vnto Demetrius the king, to Attalus,
Araba, Arsares, and to all regions, as D
Samsanes, to them of Sparta, Delo, Mido, Sidon, Caria, Samos, Pamphilia,
Lycia, Alicarnassum, and to the Rhodes,
to Faselis, Coo, Sida, Arada, Gortina,
Gnidũ, to Cypres and Ciren. And of euery
letter they sente a copie to Simon the hye
priest, and to yͤ people of the Iewes: so Antiochus the kyng brought his hoste vnto
Dora the seconde time to take it: where he
made diuerse ordinaunces of warre, & kept
Triphon in, that he should not come forth.
Then sent Simõ to Antiochus two thousande chosen men to helpe him with gold,
siluer, and other plẽteous gere. Neuerthelesse, he woulde not receaue thẽ, but brake
al the couenaũt, which he made with Simon afore, & withdrew him selfe frõ hym.
He sent Athenobius also a frende of his
vnto Simõ, for to reason with him, saying
ye withholde frõ me Ioppa & Gaza (with
the castell that is at Ierusalem) which are
cytyes of my realme, whose borders ye
haue destroyed and done great euil in the
land, hauyng the domination in many other places of my kyngdom. Wherfore deliuer now the cities, which ye haue taken,
with the tributes of yͤ places that ye haue
rule vpon, without the borders of Iewry:
Or els geue me fyue. C. talentes of siluer:
yea, and for the harme that ye haue done
in the cities: and for the tributes of yͤ same,
other. v. c. talentes. If no, we shall com and
fyghte against you.
So Athenobius the kyngs frende came C
to Ierusalem, and when he saw the great
worshyp and honoure of Simon in golde,
siluer,

siluer, and so great plenty of ornamentes, he marueiled, & told Simon as þ kyng cōmaunded him. Then answered Simon, & sayde vnto him: *As for vs we haue neyther taken other mennes lands, nor withholden thē, but only our fathers heritage, which our enemies had vnryghteously in possession a certayne tyme. This heritage of our fathers haue we chalenged in processe of time. And wher as thou cōplaynest concerning Joppa & Gaza, they dyd great harme to oure people, and in oure lande, yet wil we geue an. C. talentes for them. (Jud, xi, c.)

Neuerthelesse, Athenobius āswered him not one worde, but turned agayne wrothfully vnto the kyng, and tolde him al these wordes, and the greate dignity of Simon with al that he had sene, and the king was very angry. In the meane time fled Triphon by shyp vnto Orthosayda. Then the kyng made Cendebeus captain of the sea coast, and gaue him an host of fotemē and horsmen, commaunding him to remoue þ host towarde Jewry, and to buylde vp the citie of Cedron, to make vp the portes, and to war against the people of the Jews. As for the kyng hym selfe: he folowed vpon Triphon. So Cēdebeus came vnto Jamnia, and began to vexe the people, to tread down Jewry, to take the people prisoners, to slay them, & *to build vp Cedron, where he set horsmen and other men of war: that they myght come forth, and go thorow the streates of Jewry, lyke as the kyng hadde commaunded hym. (i. Ma. 16. b.)

The. xvi. Chapter.

Cendebeus the captaine of Antiochus hoste is put to flyght of þ sonnes of Simō. Ptolomeus the sonne of Abobus kylleth Simon and his two sonnes at a banket. John killeth them that lye in waite for his lyfe.

A (i. Ma. 13. f) Then came John vp from *Gaza, and tolde Simon hys father what Cendebeus had done amōg their people. Upon this called Simon two of his eldeste sonnes, Judas and John: and sayd vnto thē: I & my brethren, & my fathers house, haue euer frō our youth vp vnto this day foughtē against the enemies of Israel, & God gaue vs good fortune to deliuer Israell oft times. And now for so much as I am old, be ye in steade of me, & my brethren, to go forth and fyght for our people, and the helpe of God be wyth you. So he chose twenty thousande fyghtyng men of the countrey with horsmen also. which went forth against Cendebeus, and rested at Modin.

In the mornyng they arose, & went into the plaine fielde: and beholde, a mightye great host came against them, both of fotmen and horsemen. Now was ther a water broke betwixt them, and John remoued the host toward them. And when he saw that þ people was afrayed to go ouer the water broke, he wēt ouer first himselfe and the men seyng this, folowed hym. Then John set hys horsemen and fotemē in order, the one by the other, for their enemyes horsemen wer very many. But whē they blew vp the priestes trompettes, Cendebeus fled with his hoste, wherof manye wer slaine, and the remnaunt gat them to their strong hold. Judas also Johns brother was wounded at the same time. And John folowed still vpon the enemyes, till he came to Cedron *whiche he builded. (i. Ma. 15. c.) The enemyes fled also vnto þ towers that wer in the fieldes of Azotus, and those dyd John burne vp. Thus there were slaine two. M. men of them, and John turned agayne peaceably to Jewrye.

B And in the fielde of Jericho was Ptolomie the sonne of Abobus made captayne, which bicause he had aboundaunce of siluer and golde: (for he hadde maryed the daughter of Simon the hye priest) waxed proude in hys mynde, and thought to conquere þ land, imaginyng falsehed against Simon and his sonnes, to destroye them. Nowe as Simon was goyng about thorow the cities, that were in the country of Jewry, and caryng for thē, he came down to Jericho with Matthathias and Judas his sonnes, in þ. Clxxvii. yere in the. xi. moneth called *Sabat. (Ianuary.) Thē Ptolome þ son of Abobus receaued thē (but with disceate) into a strong house of hys, called Doch, which he had builded where he made thē a banket.

So when Simon & his sōnes, wer merry, and had droken wel, Ptolomy stode vp with his men (whom he had hyd ther) and toke their weapons, entred into the bāket house, & slew Simon with his two sonnes & certaine of his seruauntes. Such greate vnfaithfulnesse dyd Ptolome in Israell & recompenced euill for good. Then wrote this Ptolomy the same vnto kyng Antiochus, requiring him that he shuld sēde him an hoste to helpe him: and so should he deliuer him the land with the cities & tributes of þ same. He sente other men also vnto

Gaza,

Gaza, for to take John, and wrote unto y^e captaines to come to him, and he shoulde geue them siluer, gold, and rewardes. And to Jerusalem he sent other to take it, and y^e Sanctuarye.

D Then ranne there one before, and told John in Gaza, that his father, & his brethren were slayne, and how that Ptolomie had sente to slaye him also. When John heard this, he was sore abashed, and layde handes of them that were come to destroy him, and slew them, for he knew that they went about to kill him:

As for other things concerning John: of his warres, of his noble actes (wherin he behaued him selfe manfullye) of the buildyng of walles, whiche he made, & other of hys deedes. They are wrytte in y^e chronycles of his priesthod, from the time forth y^t he was made hie priest after his father.

¶ The ende of the first boke of the Machabees.

The second Booke of the Machabees.

The fyrst Chapter.

An Epistle of the Jews that dwelt at Jerusalem sente unto them that dwelt in Egypt, wherein they exhorte them to geue thanckes for the death of Antiochus. Of the fire that was hyd in the pitte. The prayer of Nehemias.

A The brethren of y^e Jewes which be at Jerusalem, and in the lande of Jewrye, wyshe unto those brethren of the Jewes y^t are thorowoute Egypte: good fortune, helth and peace.

God be gracious unto you, & thinke upon his couenaunt that he made with Abraha, Isaac, and Jacob his faithful seruauntes, De.30.b. & geue you all such an hert, that ye maye loue & serue him: yea, & performe hys will with an whole hert, & of a willing mynde. He open your heartes in his lawe, and in his commaundementes, sende you peace, heare your prayers, be at on with you, and neuer forsake you in time of trouble. This is here our prayer for you.

What time as Demetrius raigned in the Clxix. yere, we Jewes wrote unto you in the trouble & violence that came unto us. In those yeres, after that Jason departed out of the holy lande and kyngdome, they brent up the portes & shed innocent bloud. Then made we our prayer unto the Lord, and wer heard: we offered, and lighted the candels, setting forth cakes and bread: * Le.24.f. And now come ye unto the feast of tabernacles in the moneth * Casleu. Nouember.

In y^e Clxxxviii. yere, the people that was B at Jerusalem, & in Jewry, y^e counsaille, & Judas him self sent his wholesome salutatio unto Aristobolus, king Ptolomais master, which came of the generation of y^e anoynted priests, and to the Jewes that were in Egipt: In so much as God hath deliuered us fro great perils, we thanke him highly. In that we resisted so mighty a kyng. And why: he brought men out of Persis by heapes, to fight against us, & the holy city. For as he was in Persis (namely, the captaine with y^e great hoste) he perished in the teple of Naneas, beyng disceaued thorowe the deuice of Naneas priestes. For as he was purposed to haue dwelt there. Antiochus and his frendes came thether to receaue much mony for a dowry. So when Naneas priests had layd forth the money, he entred with a smal copany into the compasse of the temple, & so they shut the temple.

Now whe Antiochus entred by opening C the priuie intraunce of the temple, y^e priestes stoned the captain to death, hewed the in peces that were with him, smote of their heades, and threw the out. In all thinges God be praysed, whiche hath deliuered the wycked into our handes.

Where as we are now purposed to kepe y^e purification of the temple upon the fiue & twety day of y^e moneth Casleu, we thought necessary to certify you therof, that ye also might * kepe the tabernacles feast day, and Leu.23 f Nu.29 b 3. Esd.v.c. the daye of the fire, whiche was geuen us, when Nehemias offered, after that he had set up the temple, and the aulter. For what tyme as our fathers were led awaye unto Persis, the priestes, (which the sought the honour of God) toke the fire priuilye from y^e aulter, & hid it in a valley, wher as was a depe dry pit, & therin they kept it, so that the place was unknowe unto euery man.

Now

Le. vi. e. r. a. 2. r. vi Now after many yeres when it pleased God that Nehemias should be sent frō ẏ kyng of Persia, *he sent ẏ children childrē of those priestes (whiche had hyd the fyre) to seke it. And as they told vs, they founde no fyre but thicke water. Thē commaunded he them to draw it vp, and to bryng it him, and the offerings withal. Now whē the sacrifices wer layde on, and ordred, ẏ priest Nehemias cōmaunded to sprynkle them, & the wood with water. When thys was done, and the time com that the sūne shone, whiche afore was hyd in the cloude, there was a great fire kindled. In so much that euery man marueiled. Nowe all the priestes prayed, while the sacrifyce was a makyng. Jonathas prayed firste and the other gaue answere.

D And Nehemias prayer was after thys maner: O Lord God, maker of al thynges, thou fearful, and strong, thou righteous, & merciful, thou ẏ art only a gracious king only liberal, only iust, Almighty and euerlasting, thou that deliuerest Israell from al trouble, thou that hast chosen ẏ fathers, and halowed thē, receaue the offering for the whole people of Israel, preserue thyne owne portion, and halow it, gather those together, that are scatered abrod from vs: deliuer them that are vnder the Heathens bondage, loke vpon them which are dispised & abhorred, that ẏ Heathen may know and se how that thou art our God: Punish them that oppresse, and proudly put vs to dishonour. Set thy people agayne in thy holy place, * lyke as Moses hath spoken. De. xxx. a

E And the priestes song Psalmes of thankesgeuinge, so long as the sacrifice endured. Now when the sacrifice was brente, Nehemias commaunded the great stones to be sprinckled with the residue of ẏ water: *Which when it was done, there was kyndled a flame of them also: but it was cōsumed, thorow the lyght, that shyned frō ẏ aulter. So whē this matter was knowē it was told the kyng of Persia, that in the place wherin the priests which wer led away, had hyd fire, there appeared water in the stead of fire: and that Nehemias & his company, had purified the sacrifices withall. Then the kyng considering and pondering the matter diligently, made hym a temple to proue the thing that was done. And when he found it so in dede, he gaue ẏ priestes many giftes, & diuers rewardes: yea, he toke them w his own hand & gaue them. And Nehemias called ẏ same place Nephtar, whiche is as muche to saye, as a clensyng: but many men call it Nephi.

Ind. vi. d. 3. Re. 18. c. Ec. 48. a

The .ii. Chapter.

How Jeremye hid the tabernacle, the Arke, and aulter in the hyl. Of the fiue bokes of Jason cōtayned in one.

A It is founde also in the wrytings of Jeremy the Prophet that he commaunded them, which were caryed awaye to take fire, * as it is said afore. *He commaunded them also, that they should not forget the law and commaundementes of the Lord, and that thei should not erre in their myndes, when they see ymages of siluer and gold, with their ornamentes. These and suche other thynges commaunded he them, and exhorted them that they should not let the law of God go out of their heartes. 2. Ma. Jer. 39. Bar. 6. a

It is written also: how the Prophete (at the commaundement of God) charged thē to take the tabernacle and the arck wyth them: and he went forth vnto the mountayne, where Moses clymmed vp, * and saw the heritage of God. And when Jeremye came there, he founde an open caue, wherin he layde the tabernacle, the arcke, and the aultare of incēse, and so stopped ẏ hole. There came certayne men together also folowyng him, to marke the place, but they could not fynde it. Which when Jeremye perceaued, he reproued them, saying: As for the place, it shalbe vnknowen, until the time ẏ god gather his people together againe, & receiue them vnto mercy. Then shall God shew them these things, and the Maiestie of the Lord shall appeare, * and the cloude also lyke as it was shewed vnto Moses: and lyke as when Salomon desired, that the place might be sanctified, and it was shewed him. De. 34. a B Exo. 24. c. 3. Re. 8. b

For he beyng a wyse man, handled honourablye and wiselye, offering vnto god in the halowyng of the temple, whē it was finished. * And like as when Moses prayed vnto the Lorde, the fyre came downe from heauē, and consumed the burntofferyng: Euen so prayed Salomon also, * and the fire came down from heauen, and consumed ẏ burntoffering. And Moses saide: Bycause the sinne offering was not eatē, therfore it is cōsumed. In lyke maner Salomon kept the dedication (or halowyng) viii. dayes. Leui. 9. d. ii. Par. 7. a

In the annotations and wryttynges of * Jeremie wer these thinges put also: and how he made a librarye, and howe he gathered out of all countreyes the bokes of the prophets, of Dauid, the Epistles of the kyngs Some read Nehemias.

kyngs

kinges, and of the presentes. Euen so Iudas also, loke what he learned by experience of warre, and suche thinges as hath happened vnto vs, he gathered them all together, and so we haue them by vs. Yf ye now desire to haue the same, sende some body to fetche them vnto you. Wher as we then are about to celebrate the purificatiō we haue written vnto you. Therfore, ye shall doe well yf ye kepe the same dayes.

We hope also, that the God (which delyuered his people, and gaue them al the heritage, kyngdom, priesthode, and sanctuary,
Deu.30.a *that he promised them in the lawe) shall shortely haue mercy vpon vs, and gather vs together from vnder the heauen into his holye place: for he hath saued vs from great perils, & hath clensed the place.

D As concerning Iudas Machabeus and his brethren, the purification of the great temple, the dedication of the aultare; yea, & of the warres that concerne noble Antio-
1.Mac 6 a chus, and * Eupator hys sonne, and of the shyninges that came downe from heauen vpon those, which manfully defended the Iewes. For thoughe they wer but few, yet defended they the whole lande, & droue awaye the enemyes hooste, recouered againe the temple that was spoken of thorowout all the world, deliuered the citye, doing their best that the law of the Lorde, which was put downe, myght with al trāquilite be restored againe vnto the Lord, that was so mercifull vnto them. As touching Iason also of Ciren, we haue vndertaken compendiously to bring into one boke the thinges that wer comprehended of him in fiue. For we considering the multitude of the bokes and how hard it should be for them that woulde meddle with stories and actes (and that bicause of so diuers matters) haue vndertaken so to comprehend the stories that such as are disposed to read might haue pleasure & pastime therin: and that they which are diligent in such thinges myght the better thinke vpō them: Yea, and that whosoeuer read thē myght haue profyte therby.

E Neuerthelesse, we our selues that haue medled with this matter, for the shortening of it haue taken no smal labour, but great diligence, watchinges and trauaile. Like as they that make a feast would faine doe other men pleasure: Euen so we also (for manye men sakes) are very well contente to take the labour, wher as we may shortely comprehende the thinges that other men haue truely written.

For he that buyldeth an house a newe, must prouide for many things, to ẏ whole building, but he that paynteth it afterward, seketh but only what is comly, mete and conuenient to garnish it withal. Euē so do we also in like maner. And why? He that beginneth to write a story for the first must with his vnderstanding gather the mater together, set his wordes in order, & diligently seke out of euery parte. But he that afterwarde will shorten it, vseth fewe wordes, & toucheth not the matter at the largest. Let this be sufficient for a Prologue. Now wil we begin to shew ẏ matter, for it is but a folish thyng to make a longe Prologue, & to be shorte in ẏ storye it selfe.

The .iii. Chapter.

Of the honour done vnto the temple by the kynges of the Gentiles. Simon vttereth what treasure is in the temple. Heliodorus is sent to take them awaye. He is punyshed of God, & healed at the prayer of Onias.

WHat tyme as the holy citye A
was inhabited in al peace and wealthe, and when the lawes were yet verye well kept. (For so was it ordeyned by Onias ẏ hye priest and other godly mē that were enemyes to wyckednesse:) It
came thereto, * that euen the kynges and 1.Mac.1.c
prynces themselues dyd the place greate worshyp, and garnished the temple with great giftes: In so muche that Seleucus kyng of Asia of his owne rentes, bar al ẏ costes belonging to the seruice of the of-
ferynges. Thē * Simon of the tribe of Ben 2.Mac.3.a
Iamin, a ruler of the temple, laboured to worke some mischefe in the citie, but ẏ hye priest resisted him.

Neuerthelesse, whē he myght not ouer-
come Onias, he gat him to * Appolonius 1 Mac.3.b
the sonne of Tharsa (which then was chief Lord in Celosiria and Phenices) and told him that the treasurye in Ierusalem was ful of innumerable money, and howe that the common goodes (whiche belonged not vnto the offerynges) wer exceading great also: Yea, and howe it were possyble that all these myghte come vnder the kynges power.

Now when Appolonius had shewed B
the kyng of the moneye, as it was tolde hym: the kyng called for Heliodorus hys steward and sente him with a commaundement, to bryng him the same money.

Imme-

Immediatly Heliodorus tooke hys iourneye, but vnder a colour, as thoughe he would goe thorow Celosiria and Phenices to visit the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Ierusalem, and was louinglye receaued of the hye Priest into the citye, he tolde what was determyned concernyng the money, and shewed the cause of his commyng, he asked also, yf it were so in dede. Then the hye prieste tolde him that there was suche money layed vp for the vpholdyng of wydowes and fatherlesse childrẽ, and how that a certaine of it belonged vnto Hyrcanus Tobias a noble man, & that of al the money (which the wycked Simō had bewrayed.) There were foure hūdred talentes of siluer, and two hūdred of gold: yea, and that it were vnpossible for those mens meanyng to be disceaued that had layed vp their money in the place and tēple (which is had in worshypp thorow the whole world) for the mayntenaunce and honour of ẏ same. Wherunto Heliodorus answered, that the king had commaunded him in any wise, to bring him the money.

C So at the daye appoynted, Heliodorus entred into the temple to order this matter. But there was no small feare thorowout the whole citie. The priestes fell down before the aultare in their vestimẽtes, and
Ex.22.b. called vnto heauen vpon him, *which had made a lawe, concernyng stuffe geuen to kepe, that they should be safely preserued, for suche as committe them vnto kepyng. Then whoso hadde loked the hye priest in the face, it would haue greued his hearte. For his countenaūce and the chaungyng of hys colour, declared the inward sorowe of his minde. The mā was al in heuinesse and his body in feare, wherby they that loked vpon him, myght perceaue the grief of his heart, the other people also came out of their houses by heapes vnto the common prayer, bicause the place was lyke to come into confusion. The women came togethe thorow the streetes with hery clothes about theyr beastes.

D The virgins also that were kepte in, ranne to Onias, some in the walles, other some loked out at the wyndowes: yea, they all helde vp their handes toward heauen, and prayed. A miserable thyng was it, to loke vpon the common people, and the hye priest beyng in such trouble. But they besought the almighty God that the goodes which were committed vnto them myght be kept whole, for those that had deliuered them vnto their keping. Neuerthelesse, the thyng that Heliodorus was determined to doe, that performed he in ẏ same place, he him selfe personallye beyng about the treasurye wyth hys men of warre. But the spirite of almyghtye God shewed hym selfe openlye, so that all they whych presumed to obey Heliodorus, fell thorow the power of God into a great fearefulnesse and drede.

*For there appeared vnto thẽ an horse, 2.Mac.2.
with a terrible man syttynge vnto hym, c.xi.b.
deckt in goodly araye, and the horse smote at Heliodorus with his fore fete. Nowe he that sat vpon the horse hadde harnesse of golde vpon hym.

Moreouer, ther apeared two faire and beautiful yong men in goodly array, which stode by him and scourged him on both ẏ sides, and gaue him many stripes without ceassing. *With that fell Heliodorus 2.Mac.5.
sodenlye vnto the ground. So they toke c.
him vp (being compassed about with great darkenesse) and bare him out vpon a bere. Thus he that came with so many runners and men of warre into the sayde treasury, was borne out, where as no man myghte helpe him: and so the power of God was manifest & knowen. He lay still dūme also by the power of God, destitute of all hope and lyfe. And they praysed the Lorde, that had shewed his power vpon his place and temple, which a litle afore was ful of feare and trouble: and that thorow the reuelation of the Almyghtye Lorde it was fylled with ioye and gladnesse.

Then certaine of Heliodorus frendes C
prayed Onias, that in all hast he woulde call vpon God, to graunte hym hys lyfe, which was geuyng vp the ghost. So the hye priest considered the matter, and least the kyng shoulde suspecte that the Iewes hadde done Heliodorus some euill. He offered an health offerig for him. Now whē the hye priest had obtayned hys petition, the same yong men in the same clothyng appeared & stode besyde Heliodorus, say-
ing: Thanke Onias the hie priest, *for his Act.17.c
sake hath the Lord graunted thee thy life: therefore seyng that God hathe scourged thee, geue him prayse and thankes, & shew euery man hys myghte and power. And when they had spoken these wordes, they appeared no more.

So Heliodorus offered vnto God, made great vowes vnto him, which had graunted him his lyfe, thanked Onias, toke hys host and went agayne to the kyng. Then

testified

testified he vnto euery man of the greate workes of God ỹ he had sene wt his eies. And when ỹ king asked Heliodorus who wer mete to be sent yet once agayn to Ierusalẽ, he sayd: yf thou hast any enemy or aduersary vnto thy realme, send him thither, & thou shalt haue hym punished, if he escape with his life: for in that place (no doubt) there is a special power and working of god. For he that dwelleth in heauẽ, visiteth & defendeth that place: & all ỹ com to do it harme, he punisheth & plageth thẽ. This is now the matter concernyng Heliodorus, and the keping of the treasury at Ierusalem.

The. iiii. Chapter.

Simon reporteth euil of Onias. Iason desiring ỹ office of ỹ hye priest corrupteth the king with rewardes. The wicked intent of Iason.

A This Simõ now* (of whõ we spake afore) being a bewrayer of the money & of his own naturall coũtrey, reported the worst of Onias: as though he had moued Heliodorus vnto thys, & as though he had bene a bringer vp of euel. Thus was he not ashamed to cal him an enemy of ỹ realme: that was so faithful an ouersear & defender of the city and of his people: yea and so feruent in ỹ law of God. But when ỹ malice of Simõ encreased so farre, ỹ thorowe his frendes ther wer certayn menslaughters cõmitted: Onias consydred ỹ peril ỹ might com thorow this strife, & how ỹ Appolonius, namely the chiefe Lord in Celesiria and Phenices, was al set vpõ tyrannye, & Simons malice encreased the same. He gat him to ỹ king, not as an accuser of ỹ citezens, but as one ỹ by hymself intended ỹ cõmon wealth of the whole multytude.

B For he saw it was not possible to lyue in peace neither Simon to leaue of frõ hys folishnes, except the king did loke therto. But after ỹ death of Seleucus, whẽ Antiochus, which is called ỹ noble, toke the kingdom, Iason the brother of Onias laboured to be hye Priest: For he came vnto ỹ king, & promised him three hundred & lx. talents of siluer, and of ỹ other rentes lxxx. talentes. Besides this he promised him yet an. C. and. L. if he might haue the schole of ỹ childrẽ, and ỹ he might call thẽ of Ierusalẽ Antiochians. Which whẽ the king had graunted, and he had gotten ỹ superiority: he beganne immediatly to drawe his kinsmẽ to ỹ custome of ỹ heathẽ, put down the things ỹ the Iewes had set vp of loue, by Iohn ỹ father of Eupolemius, whiche was sent ambassydour vnto Rome, for to make ỹ bonde of frendship & loue. He put down al the lawes, and liberties of ỹ Iewes, and set vp ỹ wicked statutes. He durst make a fighting schole vnder the castel, and set fayre young men to learne ỹ maners of whores and brothels.

C Thys was now the beginnyng of the Heathenishe and straunge conuersation, brought in thorow the vngratious and vnhearde wickednesse of Iason, whiche should not be called a priest, but an vngodly person. In somuch ỹ the Priestes were now nomore occupied aboute the seruyce of the aultar, but dispised ỹ temple, regarded not the offringes: yea, gaue their diligẽce to learne to fight, to wrastle, to leape, to daunce, & to put at ỹ stone, not setting by the honour of the fathers, but liked the glory of the Grekes best of al: for ỹ which they stroue perilously, and were gredy to folowe their statutes: yea, their luste was in al thinges to be like them, which afore wer their enemyes & destroyers. Howbeit to do wickedly agaynst ỹ law of God, shal not escape vnpunished, but of thys we shal speake here after.

D What tyme as the* Olympiades sportes wer plaied at Tyrus (the king himself being present) this vngracious Iason sente wicked men, bearing frõ thẽ of Ierusalẽ (which now wer called Antiochians) .iii. hundred dragmas of siluer for an offring to Hercules. These had they ỹ caryed thẽ, desyred vnder such a fashion, as though they should not haue bene offred, but bestowed to other vses. Neuerthelesse, he ỹ sent thẽ, sent thẽ to ỹ intent ỹ they should be offred vnto Hercules. But bicause of those ỹ wer present, they wer geuen as to the makyng of shyppes. And Appolonius the sõne of Nesteus was sent into Egipt, bicause of the noble mẽ of king Ptolomye Philometor. Now when Antiochus perceaued that he was put out frõ medlyng in the realme, he sought his own profyte, departed from thence, came to Ioppa, & then to Ierusalem: wher he was honourably receaued of Iason, & of the city, and was brought in with torch lighte, and wt great praise: and so he courned his hoste vnto Phenices.

These wer kept euery fifty yeare.

E After three yeare Iason sent Menelaus the foresayd Simons brother, * to beare the money vnto the king, & to bryng hym answer of other necessary matters. Bu- Ma 2 b

he (whē he was praysed of the king for magnifying of his power) turned ẏ priesthode vnto himself, laying vp thre hundred talents of siluer for Jason. So whē he had gotten cōmaundementes frō the king (he came, hauing nothing ẏ becommeth a priest) but bearing ẏ stomacke of a cruel tiraunt, ⁊ the wrath of a wild brute
1.Ma.3.b beast.* Thē Jason (which had deceaued his own brother) seing ẏ he himself was begyled also, was faine to flee into ẏ land of ẏ Ammonites, ⁊ Menelaus gat ẏ dominion. But as for ẏ money ẏ he had promised vnto the king, he did nothing therin, when Sostratus ẏ ruler of the castell required it of him. (For Sostratus was ẏ man, ẏ gathered the customes) wherefore they wer both called before ẏ king. Thus was Menelaus put out of ẏ priesthod, ⁊ Lisimachus hys brother came in hys steade. Sostratus also was made lord of the Cyprians.

It happened in ẏ meane season, ẏ the
F Tharsians ⁊ Malacians made insurrection, bicause they wer geuen for a present vnto kyng Antiochus concubyne. Then came ẏ king in al ẏ hast to stil thē agayn, ⁊ to pacifie the matter, leauing Andronicus there to be his debyty as one mete therfore. Now Menelaus supposing ẏ he had gotten a ryght conuenient time, stole certaine vessels of gold out of ẏ temple, ⁊ gaue thē to Andronicus for a present: ⁊ some he sold at Tirus, ⁊ in the cities therby.

Which when Onias knew of a suretie, he reproued him: But he kept hī in a sanctuary beside Daphnis, ẏ lyeth beside Antioch. Wherefore Menelaus gat him to Andronicus, ⁊ praied hin ẏ he would slay Onias: so whē he came to Onias he counceled him craftily to come out of ẏ Sanctuary, geuing him hys hande w an othe (howbeit he supected hī) ⁊ thē he slewe Onias, without any regarde of righteousnesse. For ẏ which cause not only the Jewes, but other nations also toke indignation, ⁊ were displeased for ẏ vnrighteous
G death of so godly a man.

And whē the king was come agayne from Cilicia, the Jewes ⁊ certayne of the Grekes went vnto him, cōplaynyng for ẏ vnrighteous death of Onias yea, Antiochus hīselfe also was sory in his mind for Onias, so ẏ it pitied hym, and he wept remembring his sobrenesse ⁊ manerly behauiour. Wherfore he was so kindled in his mind, ẏ he cōmaunded Andronicus to be stripped out of his purple clothing and so to be led thorowe out the citie: yea, and the vngracious mā to be slayne in ẏ same place, wher he committed hys wickednes vpō Onias. Thus ẏ Lord rewarded hym hys punishmēt, as he had deserued. Now whē Lisimachus had done many wicked dedes in the temple thorow the counsel of Menelaus, ⁊ the voice came abrode, ẏ multitude gathered thē together against Lisimachus: for he had caried out nowe much golde.

So whē the people arose, ⁊ were full of displeasure, Lisimachus armed .iij. thousand vnthryftes to defend him: a certain tiraunt being their captaine, which was growē both in age ⁊ woodnesse. But whē ẏ people vnderstode ẏ purpose of Lisimachus, some gat stones, some good stronge clubbes, ⁊ som cast ashes vpō Lisimachus Thus there wer many of thē wounded, some being slayne, ⁊ al ẏ other chaced away. But as for ẏ wicked churche robber himself, they kylled him beside ẏ treasury. Of these matters therfore ther was kept a court against Menelaus. Now when ẏ king came to Tirus, thei made a cōplaint vnto him of Menelaus, concernyng this businesse, ⁊ the ambassadours wer thre: But Menelaus went ⁊ promised Ptolomy to geue him much money, if he would persuade the kyng. So Ptolomye wēt to the king into a court (wher he was set to coole hym) ⁊ brought him out of ẏ minde. In somuch ẏ he discharged Menelaus frō the accusations, ẏ notwithstandyng was cause of all mischiefe: ⁊ those poore mē, which if thei had told their cause: yea, before ẏ Scithians, they should haue ben iudged innocent, them he condemned to death.

Thus wer they soone punished, which folowed vpon ẏ matter for the citye, for ẏ people, ⁊ for the holy vessel. Wherfore, they of Tirus toke indignation, ⁊ buryed thē honourably. And so thorow the couetousnesse of thē ẏ were in power, Menelaus remained stil in auctoritye, increasyng in malyce, to the hurt of the Citizens.

The. v. Chapter.

Of the signes ⁊ tokens sene in Jerusalē. Of ẏ end and offence of Jason. The pursuit of Antiochus against the Jewes. The spoyling of the temple.

It

I AT y same time Antiochus made hym ready to go againe into Egipte. Then wer ther sene at Jerusalē fourty daies lōg, horsemen runnyng to and fro in y ayre, which had rayment of golde, & speares. There wer sene also whole hostes of mē weaponed, & horses runnyng in an order, how they came together, how they held forth their shieldes, how y harnessed mē drewe out their sweardes, & shotte their dartes. The shine of the golden weappons was sene, & of all maner of armoure. Wherefore euery man prayed y those tokens might tourne to good. Now when their was gone forth a false rumoure, as though Antiochus had ben dead: Jasō toke a. M. men, & came sodenly vpon y city. The citizens ranne vnto y walles, at the last was the citye takē, and Menelaus fled into the castel.

B As for Jason, he spared not his own citizens in y slaughter, neither considered he what great euil it were, to destroy the prosperity of his own kinsmē: But dyd as one y had gotten the victorye of his enemyes, & not of his frendes: For al this gat he not y superiority, but at the last receaued confusion for his malyce, *and fled agayn like a vagabounde into the land of the Ammonites. 1.Ma 4,c

Finally, for a reward of his wickednes he was accused before Aretha y kyng of y Arabians. In somuch y he was fayne to flee frō citie to citie, being despysed of euery man as a forsaker of y lawes, & an abhominable person. And at the last (as an open enemy of his own natural countrey & of y citizens) he was driuen into Egipt. Thus he y afore put many oute of their own natiue land, perished frō home hym self. He went to Lacedemō, thinking there to haue gottē succoure by reasō of kinred. And he y afore had cast many one out vnburyed, was throwē out hymself, no man mourning for him, nor putting hi in his graue: so y he neuer enioyed y burial of a straunger, neyther was he partaker of hys fathers sepulchre.

C Now whē thys was done, the king suspected, y the Jewes would haue fallē frō him: wherfore he came in a great displeasure out of Egypt, *and toke y city by violence. He commanded his mē of warre also, that thei should kil & not spare, but slay down such as withstode thē, or clymmed vp vpon the houses. 1.Ma,1.e.

Thus was there a greate slaughter of yong men, old mē, women, children & virgins. In three daies wer ther slaine .lxxx. M. Fourty thousand put in prisō and no lesse solde. Yet was he not content wt this, but durst go into y most holy temple (Menelaus y traytour to y lawes and to his own natural countrey, being his guide) & with his wicked hands toke y holy vessell, which other kings & cities had geuē thyther, for the garnyshing and honoure of y place: thē toke he in hys handes vnworthily, and defiled them.

D So mad was Antiochus, that he considered not, how that God was wroth for y sinnes of thē that dwelt in the city, for the which, such confusiō came vpō that place. Iudi,5,d. And why? if it had not happened them to haue bene lapped in many sinnes, this Antiochus (as soone as he had come) had sodenly ben punyshed, & shutte out for his presumption: *Lyke as Heliodorus was, 2.Ma 3,b whom Seleucus the king sent to rob the treasurie. Neuerthelesse, GOD hath not chosen y people for the places sake, but y place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shal it enioye the wealth of thē. And like as it is now forsakē in the wrath of almighty God, so whē the great god is reconciled, it shalbe set vp in hye worship agayne.

E So when Antiochus had takē a thousande & eyght hundred talentes out of y temple, he gat him to Antioche in all the hast, thynking in his pride, that he might make men sayle vpon the dry lande, and to go vpon the sea, such an hye mind had he. He left debities there, to vexe y people: At Jerusalem lefte he Philip a Phrigian, in maners more cruell than hymselfe that set him there. At Gasarim he left Andronicus & Menelaus, which were more greuous to y citizens than other. * Now 1.Ma,1 b as he was thus set in malyce agaynst the Jewes, he sente Appollonius an hated prynce, with .xxij. thousand, cōmaunding him to slay al those y were of perfect age, and to sel the women, maydens, and children. When he came now to Jerusalem, he fayned peace, and kepte him stil vntyll the Sabboth day. And then he comaunded his men to take thē to their weapons (for the Jewes kept holy daye) and so he slewe all them that were gone forthe to y open play, runnyng here & there thorowe the city, with hys mē weaponed, & * murthered a great numbre. 1.Ma,2,c But Judas Machabeus

chabeus which was the tenth, fled into ÿ wildernesse, led his life there with his cõpany among wilde beastes, and vpon the mountaynes: dwelling ther & eating grasse, least they should be partakers of ÿ fylthynesse.

The.vi. Chapter.

The Jewes are compelled to leaue ÿ law of god. The temple is defiled. The readers are monyshed that they shal not abhorre the aduersity, wherwith the Lorde afflicteth them. The greuous payne of Eleazarus.

A Not long after this, sent the king a messanger of Antioch, for to cõpel ÿ Jewes to alter the ordinaunces of ÿ fathers, and ÿ law of god, to defile the tẽple ÿ was at Jerusalẽ, & to call it ÿ temple of Jupiter Olympius: and that they shoulde be in Gasarim as those whiche dwell at the place of Jupiter the Herberous. This wicked sedition of the vngodly was heauy vpõ all ÿ people, for the tẽple was ful of voluptuousnesse, bibbing and bollyng of the heathen, of ribaudes & harlottes together. The womẽ went into ÿ holy place, & bare in that was not lawful. The aultar also was ful of vnlawful things, which the law forbiddeth to laye vpõ it. The Sabbothes wer not kept, the other solempne feastes of ÿ land were not regarded. To be plaine, there durst nomã

B be knowen ÿ he was a Jewe. In ÿ day of ÿ kings byrth they wer cõpelled perforce to offre: & when the feast of Bacchus was kept, they wer constrayned to weare garlandes of Juy, & so to go about to the honour of Bacchus. Moreouer, thorow the councel of Ptolompe, ther went out a cõmaundement in ÿ next cities of ÿ heathẽ, ÿ they should intreat ÿ Jewes in like maner: namely, to compel thẽ for to do sacrifice after the lawes of ÿ Gentiles: & who so would not, to put thẽ to death. A piteous thing was it to se. Ther wer two women accused to haue circumcised theyr sõnes whõ whẽ thei had led round about ÿ citye (ÿ babes hanging at their breasts) they cast thẽ downe headlongs ouer the walles: Some ÿ were crepte in dennes, & had kept the Sabboth, wer accused vnto Philip, & brent in the fire, bicause that for ÿ feare of God thei kept ÿ cõmaundemẽt, so stedfastly, & would not defẽd thẽselues. Now I besech al those, which reade thys boke, ÿ they refuse it not for these falles of aduersitie: & iudge ÿ things (that are happened) for no distructiõ, but for a chastenyng of our people: And why: When God suffereth not synners long to folow theyr own mind, but shortely punisheth thẽ, * it is a tokẽ of his great louyng kindenesse. C

For this grace haue we of God more thã other people, that he suffereth vs not long to sine vnpunished like as other nations, that when the day of iudgement cõmeth, he may punysh thẽ in the fulnesse of their synnes. Yf we sine, he correcteth vs, but he neuer withdraweth his mercye from vs, and though he punish with aduersity: yet doth he neuer forsake hys people. But let this that we haue spoken now with fewe words, be for a warnyng and exhortatiõ of the heathen.

Now wyl we come to the declaring of, the matter: Eleazar one of the principall Scribes, an aged man, & of a well fauoured coũtenaunce, was cõstrained to gape with open mouthe, * and to eat swynes fleshe. But he despising rather to dye gloriously thã to liue with shame, offred himselfe willyngly to the martyrdom. Nowe when he saw that he must nedes go to it, he toke it paciently: for he was at a poynt with himself, that he would consent to do no vnlawfull thyng for any pleasure of life. Thei that stode by, being moued with pitie (but not a right) for the old frendship of the man, toke hym asyde priuily, and prayed hym that he would let such fleshe be brought hym as were lawfull to eate, & thẽ to make a countenaunce as though he had eaten of the fleshe of the Sacrifice lyke as the kyng commaunded, for so he myght be deliuered from death: and so for the olde frendship of the man thei shewed hym thys kindnesse.

But he began to consider his discreat D & honourable age, his noble & worshipfull stocke, and how that from his youth vp, he had bene of an honest and good cõuersation: yea, and how constantly he had kept the ordinaunces, & lawes cõmaũded by God, wherefore he gaue thẽ this aunswere, and sayd: yet had I rather firste be layed in my graue: * For it becõmeth not myne age (sayd he) in any wise to dissemble, whereby many yonge persons myght thynke, that Eleazar being. lxxx. yeare old and ten wer now gone to a straunge lyfe: and so thorow mine ypocrisy (for a litle tyme of a transitorye lyfe) they myght be disceaued: by thys meanes also should I defyle myne age, and make it abhominable. For though I were now deliuered

ed from the tormentes of men, yet shuld
I not escape the hande of almightye God,
neyther alyue nor dead, wherfore I wyll
dye manfully, and doe as it becommeth
mine age. Whereby I may peraduenture
leaue an example of stedfastnesse for such
as be yong, if I with a ready minde and
manfully dye an honest death, for ŷ moste
worthy and holy lawes.

When he had sayd these wordes, im-
E mediatly he was drawen to a tormente.
Now they ŷ led hym, and wer mild a litle
afore, began to take displeasure: bicause
of the wordes that he said: for thei thought
he had spoken them of an hye mynd. But
whē he was in his martirdome, he mour-
ned and sayd: Thou (O Lord) which hast
the holy knowlege: knowest openlye that
wheras I might be deliuered from death
I suffer these sore paynes of my body, but
in my minde I am well contente to suffer
thē, bicause I feare thee. Thus this man
died, leauing ŷ memoriall of his death
for an example, not onely vnto yong mē
but vnto all the people, to be stedfast and
manly.

The.vii.Chapter.

The punishment of the seuen brethren, and of
A their mother.

IT happened also ŷ ther wer
Leui.xi.a. seuen brethren (with theyr
mother) take and compelled
by the kyng against ŷ law,
to eate swines fleshe, namely
with scourges and lethren whippes. And
one of them which was the chiefe, sayde:
What sekest thou, & what requirest thou
of vs? As for vs, we are redy rather to suf-
fer death, than to offende ŷ lawes of God
& the fathers. Then was the king angry,
& bad heat cauldrons and brasen pottes.

Which when they wer made hoat, im-
mediatly he commaūded the tong of him
that spake fyrst to be cut out, to pul ŷ skin
ouer his head, to pare of the edges of hys
handes and fete: yea, and that in ŷ syght
of his mother, and the other of his bre-
thren. Now when he was cleane marred
he commaunded a fire to be made, and so
(whyle there was any breath in hym) to
be fryed in the cauldron. In the whiche
when he had ben long payned: the other
brethrē with theyr mother exhorted him
to die manfullye, saying: the Lorde God
shall regarde the truthe, and comfort vs,
lyke as Moses testifyeth, and declareth
Deu.xxxii.e in his song saying: and he wyl haue com-
passion on his seruauntes.

So when the first was dead after this B
maner, they brought the seconde, to haue
him in derision, pulled the skinne with ŷ
heare ouer his head, and asked hym yf he
would eate swines flesh, or he were pay-
ned in the other mēbers also thorowoute
his body. But he aunswered boldely, and
sayd: I wyll not doe it. And so was he tor-
mented like as the first, and whē he was
euen at ŷ geuing vp of ŷ ghost, he sayde:
Thou most vngratious person puttest vs
nowe to death, but the kyng of the world
shall rayse vs vp (whiche dye for hys
lawes) in the resurrection of euerlastyng
lyfe.

After him, was the third had in derisi-
on, and when he was required, he put out
his tong, and that ryght soone, holdyng
foorth his handes manfullye, and spake
with a stedfaste fayth: These haue I of
heauen, but now for the law of God I de-
spise them, for my trust is, that I shall re-
ceiue them of him again. Insomuch that
ŷ king, & they which were with him, mar-
uelled at the yong mans boldenesse, ŷ he
nothyng regarded the paynes.

Now when he was dead also, they vex-
ed the fourth with tormentes in like ma- C
ner. So whē he was now at his death, he
said: it is better ŷ we beyng put to deathe
of men, haue our hope & truste in God, for
he shall rayse vs vp agayn. * As for thee,
thou shalt haue no resurrection to lyfe. John.v.c

And when they had spoken to ŷ fifth,
they tormented him. Thē loked he vnto ŷ
kyng, and sayde: thou hast power among
men, for thou arte a mortall man also thy
self, to do what thou wilt, but think not ŷ
god hath forsaken our generation. Abide
thee, tary styll a whyle, and thou shalt see
ŷ great power of god, how he wil punishe
thee and thy sede.

After hym, they brought ŷ sixth, which
being at the poynt of death, sayd: Bee not
disceiued (O kyng) for this we suffer for
our own sakes, bicause we haue offended
our God, therfore maruelous things are
shewed vppon vs. But thinke not thou
which takest in hād to striue against god
that thou shalt escape vnpunished.

This excellēt mother (worthy to be well
reported of, & had in remembraunce) saw D
her seuen sonnes die in one daye, & suffe-
red it patiētly, bicause of ŷ hope ŷ she had
in God: yea, she exhorted euery one of thē
in especiall, & that boldly & stedfastly with
perfect wisedome, waking vp her womā-
she thought to a manly stomake, & sayd vnto

the: I cannot tel how ye came in my womb for I neither gaue you breathe nor soule, no nor life. It is not I ẏ ioyned your mēbers of your bodies together, but the maker of the world, which fashioned ẏ byrth of mā, & begā al thīges. Euē he also of his own mercy shall geue you breth & lyfe again like as ye now regard not your own
E selues for his lawes sake. Now thought Antiochus ẏ she had despised him, therefore he let her go with her reproues, and began to exhort the yōgest sonne (which yet was left) not onely with woordes, but swore vnto him with an othe ẏ he shoulde make him a riche and welthy man, (yf he would forsake the lawes of his fathers:) yea, and that he should geue him, whatsoeuer wer necessary for him. But whē the yōg mā would not be moued, for all these things, he called his mother, and counsayled her to saue her sonnes lyfe. And when he had exhorted her with many wordes, she promised him that she shoulde speake vnto her sonne. So she tourned her vnto him (laughing ẏ cruel tirant to scorn) and spake w a bolde voice. O my sonne, haue pitie vpon me, that bare the .ix. monethes in my wombe, that gaue thee sucke, nourished the, and brought thee vp vnto this age. I besech thee (my sonne) loke vppon heauē and earth, and al that is therin, & consider that God made thē, & mans generation of nought, so shalt thou not fear this hangmā, but suffer death stedfastlye, like as thy brethrē haue done: that I may receiue thee again in ẏ same mercye with thy brethren. While she was yet speaking these wordes, the yong man said: whome loke ye for? Wherfore do ye tary? I wil not obey the kinges commaundement, *but
Leu.xi.a, the lawe that God gaue vs by Moses. As
De.xiiii.a for thou that imaginest al mischief agaīst the Iewes, thou shalt not escape ẏ hande of god, for we suffer these things, bicause of our sinnes. And though God be angry
F w vs a litle while (for our chastening and reformation) yet shal he be at one agayn w his seruauntes. But thou (O shameful & most abhominable person) pride not thy self through vain hope, in being so malycious vpon the seruaunts of God: for thou hast not yet escaped the iudgement of the god, which is almighty, & seeth al things. My brethrē that haue suffred a litle pain ar now vnder the couenāt of euerlasting life: but through the iudgemente of God, thou shalt be punished righteously for thy pride. As for me (like as my brethrē haue done) I offer my soule & my body for the lawes of our fathers, calling vppon God that he wil sone be merciful vnto our people: yea, & with pain & punishmente, * to make thee graunt, that he onely is God. In me now and my brethren the wrath of almighty God, is at an ende, (why the righteously is falle vpō al our peple) The ẏ king being kindled in anger, was more cruel vpon him than vpon al the other: & toke indignation, that he was so lightlye regarded. So this yong man died vndefiled, & put his trust still in the lorde. Last of all after the sonnes, was ẏ mother put to death also. Let this now be inough spoken, concerning the offerynges, and extreme cruelnesse.

The .viii. Chapter.

Iudas gathereth together his hoste. Nicanor is sent against Iudas. Iudas exhorteth his souldiers to constantnesse. Nicanor is ouercom. The Iewes geue thankes after they haue put their enemies to flight; deuiding the spoiles vnto ẏ fatherlesse, and vnto the widowes. Nicanor flieth vnto Antiochus.

THen Iudas Machabeus 1
& they that wer with him
wēt priuily into ẏ townes
called their kinsfolkes &
frends together, toke vnto
thē al such as continued
yet in the faith & lawe of the Iewes, and brought forth .vi. M. men. So they called vpon ẏ Lord that he would haue an eye vnto his peple, which was troden down of euery mā: to be gracious vnto the tēple that was defyled of ẏ vngodly: to haue cōpassion vpon the destruction of ẏ city, which was shortly lyke to be layd waste, to heare the voyce of the blood that cryed vnto him: to remember ẏ most vnrighteous deathes of yong innocent children, the blasphemies also done vnto his name, and to punish them.
*Now whē Machabeus had gathered this multitude together, he was to mighty for the heathē (for ẏ wrath of the lorde was turned into mercy) he fell vppon the townes & cities vnwares, brent thē, toke the most commodious places, & slew many of the enemies. But specially he made such chaces by night, in so muche that his manlinesse was spoken of euery where. B
So when Philip sawe that the man increased by litle and lytle, and that ẏ matter prospered w him for the most part: he wrote

worte vnto Ptolomye (which was a captain in Celosiria & Phenices) to help him in y^e kings businesse. Then sent he Nicanor Patroclie a special frend of hys in all y^e hast, & gaue hym of the common sorte of the heathē no lesse than .xx.M. harnessed mē, to roote out the whole generatiō of y^e Jewes, hauyng to help him one Gorgias a man of warre, which in matters concerning battayles, had great experience. Nicanor ordeyned also y^e tribute (which the Romaines should haue had) to be geuen vnto y^e king out of y^e captiuity of y^e Jewes, namely, two thousād talents. And immediatly he sēt to the cityes of y^e sea coast, requiring thē for to bye Jewes, to be theyr seruauntes & bond men, promising to sell thē .lxxx. & ten for one talent: But he considered not the wrath of almightye God, y^t was to come vpon him.

C When Judas knew of this, he tolde the Jewes y^t were with him, of Nicanors comming, Now were there some of thē fearful, not trusting vnto y^e righteousnesse of God, and fled their way.

But the other y^t remained came together, & besought the Lord to deliuer them frō that wicked Nicanor, which had solde thē, or euer they came nie thē: & though he would not do it for their sakes, yet for the couenaunt y^t he made with their fathers, and bicause they called vpō his holy and glorious name. * And so Machabeus called his mē together, namely, about .vi.M. exhorting thē not to agree, vnto their enemies, * neither to be afrayed for y^e multitude of their aduersaries commyng against thē vnrighteously, but to fight manfully, considering the reprofe y^t they had done to the holy place without cause, how they had despised & oppressed the city: yea, & destroyed the lawes of y^e fathers. * For they (sayd he:) trust in their weapons and boldnesse, but our confidence is in the almighty Lord, which in y^e twinkling of an eye may both destroy them y^t com against vs, and al the world.

D He exhorted thē also to call to remembraunce y^e helpe y^t God shewed vnto their fathers, * as when there perished an .C. & lxxxv.M. of Senacheribs people: And of a battail y^t thei had in Babilon against y^e Galaciās, how al y^e Macedonians y^t came to help thē, stode in feare, & how they beig but onlye .vi.M. slewe an .C. and .xx.M. thorow the helpe that was geuen thē frō heauē, wherby thei also had receaued many benefites.

Thorow these wordes the mē toke good hearts vnto them, ready to die for y^e lawe, & the countrey. So he set vpon euerye cōpany a captayne, one of hys own brethrē: Simon, Joseph, & Jonathas, geuing ech one .xv.C. men. He caused Esdras also to read the holy boke vnto thē, & to geue thē a token of the helpe of God.

* Then he himself being captaine in the fore fronte of the battaile, buckled w^t Nicanor. And god was their help, in somuch y^t they slewe aboute .ix.M. men & cōpelled y^e more parte of Nicanors host to fle: they wer so wounded & feble. Thus they tooke the money frō those that came to bye thē, & folowed vpō thē on euery side. But whē

E the time came vpō thē thei returned, for it was y^e Sabboth: & therfore they folowed nomore vpō thē. So they toke their weapons, & spoyles, & kepte the Sabboth, geuyng thankes vnto the Lorde, which had deliuered thē in y^t day, & shewed them his mercy. After y^e Sabboth, * they distributed y^e spoyles to y^e sicke, to the fatherlesse, & to widdowes, & the resydue had they thēselues with theirs. When this was done, & they had made a generall praier, they besought y^e mercifull Lord to be at one with his seruauntes.

Of those also y^t were with Timotheus & Bachides, which foughte against them they slew .xx.M. wāne hie & strong holds, & deuyded moe spoyles: euer geuyng an equal portion vnto y^e sicke, to y^e fatherlesse, to widdowes, and to aged persons.

F And whē they had diligently gathered their weapons together, they layd thē all in conuenient places, & the remnaunt of y^e spoyles brought they to Jerusalem. Thei slew also Philarches that wicked person, which was with Timotheus, & had vexed many Jewes. And whē they held y^e thankesgeuing at Jerusalē for y^e victory, they brent those y^t had set fire on the portes of y^e tēple: namely Calisthenes, whiche was fled into an house: & so they gat a worthy reward for their wickednesse. As for that moste vngracious Nicanor, whiche had brought a .M. Marchaūts, to bye y^e Jewes, he was thorow the helpe of the Lorde brought down euen of thē, whō he regarded not, in somuch y^t he put of hys glorious ramēt, fled by sea, and came alone to Antioch, with great shame & dishonoure, which he gat thorow the destructiō of his host. Thus he y^t promised y^e Romaines to pay thē their tribute, whē he toke Jerusalē; began now to say playnly: y^t god was

NNN.iiii. the

Margin notes: 1 Ma,4,b — Nu,xli.d; 1,Kin.3,e; De,xx,b — 1 Ma,3,b; De,20,a; 2,Pa,xx,c — Je,17,b; Ps,3x,b — 4,Ki,xix,b; Esa,37,a; 1 Ma,7,e

the defender of the Jewes, & therfore not
possible to wounde them, bicause they folo=
wed the lawes which God had made.

The.ix.Chapter.

Antiochus willing to spoile Persipolis, is driuen
to flyght. As he persecuteth the Jewes, he is stricke
of the Lord. The fayned repentaunce of Antiochus.
He dyeth.

A AT the same time, came. * An=
1 Ma.6.c. tiochus again with dishonour
oute of Persis. For when he
came to Persipolis, & vnder=
toke to robbe the temple: and
subdue the citie, ẏ people ranne together
and defended thẽ selues, in somuch that he
and his were faine to flye with shame.

And so after that flyght, it happened that
Antiochus came again wt dishonour: But
whẽ he came to Egbathana, he gat know=
lege what was happened vnto Nicanor, &
Timotheus: Now, as he was aduaũcing
him self in his wrath, he thought he was
able to auenge the iniury that was done
to thẽ, vpon the Jews, & therfore cõmaun=
ded to make ready his charet, hastyng on
hys iourney, without ceassing, the iudge=
ment of God prouokyng him, bicause he
had spoken so proudly, that he would com
to Jerusalem, and make it a graue of the
Jews. But the Lord God of Israel, ẏ seeth
all thynges, smote him with an inuisible
plage, which no man coulde heale.

B For assone as he had spokẽ these words,
there came vpõ hi an horrible paine of hys
bowels, & a sore griefe of ẏ armes: And ẏ
was but righte, for he had martired other
mẽnes bowels wt diuerse & straũge tormẽ=
tes, howe be it he would in no wyse ceasse
frõ his malice. yea, he was yet the prouder
and more malicious againste the Jewes:
But while he was commaunding to make
hast in the matter, it happened that he fell
down violently from ẏ charet, so ẏ it bro=
sed his body, and did him great payne.

And so he that thought he might cõmaũd
the floudes of the sea: (so proud was he be=
yond the condition of man) and to wey the
hye mountaines in a paire of balaũce, was
now brought downe to ẏ ground, & caried
vpõ an horselitter, knowledgyng ẏ mani=
Acts.xi.d fest power of God vpõ him: so ẏ the wicked
body of his was * ful of wormes, which in
his paine fel quicke out of his flesh: In so
muche that his host was greued with the
smell and stincke of him.

Thus he ẏ a litle afore thought he might
reach to ẏ starres of heauen, him might no
man now abyde nor beare for ẏ vehemen=
cie of stincke: Therfore, he beyng brought

frõ his great pride, begã to com to ẏ know=
ledge of him self: for ẏ punishement of God
warned him, and his paine encreased euer
more & more. And when he him self might
not abyde his owne stincke, he sayde these C
words: It is reason to be obediẽt vnto god
and ẏ a man desire not to be like vnto him.
This wycked personne prayed also vnto ẏ
Lord of whom he shoulde haue obtayned
no mercye. And as for ẏ citie that he came
vnto so hastely, to bryng it downe to the
ground, and to make it a graue for deade
men: now he desireth to deliuer it free.

And as touching ẏ Jewes, whom he had
iudged not worthy to be buried, but would
haue cast thẽ out for to be deuoured of the
foules, & wild beastes, saying: ẏ he woulde
haue destroyed both olde & yong. Now he
promiseth, to make them like ẏ citizens of
Athẽs. And wher as he had spoiled ẏ holy
tẽple afore, now he maketh promise to gar
nish it with great giftes, to encrease ẏ holy
ornamentes, & of his own rentes to beare
the costes & charges belonging to ẏ offrin=
ges: yea, & that he would also becom a Jew
him selfe, to go thorow euerye place of the
worlde and to preache the power of God.

But whẽ his paines would not ceasse, (for
the righteous iudgement of God was com D
vpon him) out of a very dispaire he wrote
vnto ẏ Jews, a letter of intercessiõ, contei=
ning these wordes: The king & prince An=
tiochus wysheth vnto ẏ verteous citizens
of ẏ Jewes, much helth & good prosperity.
Yf ye and your children fare wel, and if all
things go after your mynd, we geue great
thancks. In my sickenesse also do I remẽ=
ber you louyngly: for as I came oute of
Persia, & was taken with a sore disease, I
thought it necessary to care for ẏ common
wealthe. Nether dispaire I in my selfe, but
haue a good hope to escape this sicknesse.

But considering that my father led an
host somtime in ẏ hier places, and shewed
who shuld raigne after him, ẏ (if ther hap=
pened any controuersie, or any hard thing
wer declared) they in ẏ land might know
their chiefe lord ẏ there shuld be no insur=
rection: Again, when I ponder by my selfe,
how ẏ all the myghty men, & neighbours
roũd about, ar laying waite, & loke but for
oportunity to do harme: I haue ordeined ẏ
my sonne Antiochus shal raigne after me,
whõ I ofte cõmended to many of you: whẽ
I was in the hygher kyngdomes, & haue
written vnto him as it foloweth hereafter. E
Therfore I pray you, & require you, to re=
mẽber ẏ benefites ẏ I haue done vnto you
generally, & in especiall (& ẏ euery mã wil
be,

be faithfull to me & to my son.) For I hope
that he shalbe of sobre & louing behauour,
& if he folow my deuice, he shalbe indifferēt
vnto you.* Thus the murtherer and blas-
Deu.5.c. phemer of God was sore smitten, and lyke
as he had intreated other men, so he dyed
a miserable death in a straunge countrey
vpon a mountaine. And his body did Phi-
lip (that went with him) cary away: which
fearyng the sōne of Antiochus, went into
Egipt to Ptolomie Philometor.

The.x.Chapter

Iudas Machabeus taketh the citie and the temple. He beginneth to shewe the actes of Eupator. The Iewes fighte against the Idumeans. Timotheus inuadeth Iewry, with whom Iudas ioyneth battaile. Fyue men appeare in the ayre to the helpe of the Iewes. Tymotheus is slayne.

A Machabeus now and his company
1.Ma.4.c (thorow the helpe of the Lorde)
wan the temple, & the city again,
destroyed the altars & chapels ẏ
the Heathē had builded thorow ẏ stretes,
Exo.12.b clensed ẏ temple, *made an other aultar of
bricke stone, & after two yeres they offred
sacrifices, set forth ẏ incense, the lightes &
shewbread. When that was done, they fell
downe flat vpon the ground, & besought ẏ
Lord, ẏ they might nomore come into such
trouble: but if they sinned any more agaist
him, he him selfe to chastē thē with mercy,
and not to come in the handes of those a-
leauntes & blasphemous men. Now vpon
B the same day that ẏ straūgers poluted the
tēple, it happened ẏ on the very same daye
1.Ma.4.c it was clensed againe, namely * ẏ .xxii. day
of ẏ moneth called Casleu. They kept .viii.
daies in gladnes, like as in the feast of the
C tabernacles, remēbring, ẏ not long afore,
they held the feast of the tabernacles vpon
the mountaynes & in dennes like beastes.
And to the same token they bare grene
bowes, braunches, & palmes, before him ẏ
had geuen thē good fortune to clense hys
place. They agreed also together, & made
a statute ẏ euery yere those dayes shuld be
solēply kept of al the people of the Iewes.
How Antiochus then (ẏ was called the
noble) dyed: it is sufficiently told. Now wil
we speake of Eupator the son of that wic-
ked Antiochus, how it happened with hī,
and so with few words to comprehende ẏ
aduersity that chaunced in the warres.
Whē he had takē in the kingdom, he made
one Lisias (which had bene captaine of the
hoste in Phenices and Siria) ruler ouer ẏ
matters of ẏ realme. For Ptolomie ẏ was
called Macron, being a ruler for ẏ Iewes
(& specially, to sitte in iudgement for suche
wrong as was done vnto thē) vndertoke
to deale peaceably wt them. For the which
cause he was accused of ẏ frendes before
Eupator: and when he was suspect to be a
traitour (bicause he had lefte Cypres, that
Philemetor had cōmitted vnto hī: & bicau-
se he departed from noble Antiochus, ẏ he
was com vnto) he poisoned hī selfe & died. C
Now when Gorgias was gouernour of
ẏ same places, he toke straungers & vnder-
toke ofte tymes, to war with ẏ Iewes. Mo-
reouer, ẏ Idumeans ẏ held the strōg hol-
des, receaued those ẏ wer driuen frō Ieru-
salē, & toke in hand to war also. a But they 1.Ma.5.a
that wer wt Machabeus, besought & prai-
ed vnto ẏ Lord that he would be their hel-
per, and so thei fel vpō the strong holdes of
the Idumeans, and wan many places by
strēgth: Such as came against them they
slew, & killed no lesse of al together, thā .xx.
M. Neuerthelesse som, no lesse than .ix. M.
wer fled into two strong towers, hauīg all
maner of ordinaūce to withstand them. D
Then Machabeus leauing Simon, Io-
sephus, Zacheus, & those ẏ were with them
(which wer very many) wēt to besiege thē
& to fight wher most nede was. Now they
that wer wt Simon, being led wt couetous-
nesse, wer intreated for mony, thorow cer-
taine of those that lay in ẏ towers, toke .lxx
M. dragmas: & let som of them escape. But
when it was told Machabeus what had
happened, he called ẏ captains of ẏ people
together accusing those persons, that they
had sold the brethren for money, & let their
enemies go. So he slew those traitours, &
immediatly went in hād wt the .ii. towers.
And when they had ordred thēselues mā-
ly, wt their weapons & hands, they slew in 1.Ma.5.b
the .ii. castels moe than .xx. M.* Now Ti- 2.Mac.8.
motheus * whom ẏ Iewes had ouercome c.
afore, gathered a multitude of straunge
people, brought an hoste also of horsemen
of ẏ Asians, to wyn Iewrye by strength.
But when he drew ny, Machabeus & they E
that were with hym * fell to their prayer, 2.Mac.xi.
sprinckled ashes vpō their heades, beyng b.
girded wt heary cloth about their loynes,
fel down before ẏ aultar, and besought the
Lorde, ẏ he would be merciful to them, but
an enemy vnto their enemies, and to take Deu.28.
part agaist their aduersaties, * according a.
as it is promised in ẏ law. So after ẏ prai-
er, they went on further from the citye: and
when they came nye ẏ enemyes they pre-
pared themselues against thē. And by ty-
mes in ẏ morning at the breake of ẏ daye,

 both

Je,xvii d both ẏ hosts buckled together.* The one
2 Pa 22 b part had ẏ lord for their refuge,which is ẏ
geuer of prosperity,strēgth & victory.The
other had a manly stomacke, whiche is a
captaine of warre.The battaile now beīg
4 Ki,6,g great,there appeared vnto ẏ enemies frō
1,Ma,3,d heauē.v.men vpō horsebackes,wᵗ bridels
and,11,b of gold,leading ẏ Jewes,& two of thē ha-
uing Machabeus betwixte thē,ẏ kept hī
safe one euery side wᵗ their weapons,but
shot dartes and lightenings vpon ẏ ene-
mies,wher thorow the wer confoūded wᵗ
blindnes,& so sore afraid,ẏ thei fel down.
Ther wer slayne of fotemē.xx.M.&.v.C.&
vi.C.horsemē.As for Timotheus hīself,he
fled vnto Gazar a very strōg hold,wherin
Cereas was captain.But Machabeus &
his cōpany layd siege to it cherfully foure
F dayes.

Now they that wer within trusting to
the strength of the place,cursed & banned
exceadingly,& made great craking with
wicked wordes.Neuerthelesse vpō the.v.
day in ẏ morning.xx.yong mē of Macha-
beus company,being set on fire in their
minds(bicause of ẏ blasphemy)came mā-
fully vnto ẏ wal,& with bolde stomackes,
they & their other compannions clymed vp
vpō ẏ towers,vndertaking to set fire vpō
ẏ ports,& to burne those blasphemous per
sōs quicke.Two daies were they destroy-
ing ẏ castel,which whē they foūde Timo-
theus(ẏ was crept into a corner)thei kil-
led hī,& slew Cereas his brother i like ma
ner wᵗ Appolophanes.Whē this was done
thei song Psalmes,wᵗ praises,& thankes-
geuing vnto ẏ Lorde,which had done so
gret thīgs for Israel & geuē thē ẏ victory.

The.xi.Chapter.

Lisias goeth about to ouercome the Jewes.Suc-
coure is sent from heauen vnto ẏ Jewes.The let-
ter of Lisias vnto ẏ Jewes.The letter of king An-
tiochus vnto Lisias A letter of the same vnto the
Jewes.A letter of the Romaines to the Jewes.

A NOt long after this,Lisias,the
kings steward & a kinseman of
his(which had ẏ gouernaūce of
hys matters)toke sore displea-
sure for ẏ things ẏ had happened,& when
he had gathered.lxxx.M mē of fote,wᵗ all
ẏ host of ẏ horsemē,he came agaīst ẏ Jew-
es,thinking to win ẏ citye, to make it an
habitatiō for ẏ heathē,& the tēple woulde
Joh,ii,b, he haue to be an house of lucre,like as ẏ o-
ther gods houses of ẏ heathē ar,& to sell ẏ
priests office euery yeare.Not cōsidering
Esa,36,b ẏ power of god,but as wilde in his mind*
trustīg in ẏ multitude of footemē,in thou-
sandes of horsemē,& in his foure score E-
lephants.So he came into Jewry,& then B
to Bethsura(a castel of defēce)lying in a
narow place.v.furlongs frō Jerusalē,&
wāne it,Now whē Machabeus & his cō-
pany knew ẏ the strong holdes wer takē,
*they fel to their praiers wᵗ wepyng and 2,Ma,3,c
teares before ẏ Lord.And al the people in
like maner besought him,ẏ he would sēd
a good Angell to deliuer Israel.Macha-
beus hīself was ẏ first ẏ made him ready
to ẏ battaile,exhorting ẏ other ẏ were wᵗ
him to ieoperde thēselues,& to helpe their
brethren.And whē they wer going forth 2,Ma,3
of Jerusalē together,wᵗ a ready & willing
mind ther appeared before thē vpō horse-
backe a mā in white clothing wᵗ harnesse
of gold,shaking his speare.Thē thei prai
sed ẏ Lord altogether ,which had shewed
thē mercy & wer cōforted in their minds,
in somuch ẏ they wer ready, not onely to
fight wᵗ mē,but with ẏ most cruel beastes:
yea,& to runne thorow ẏ walles of yron.
Thus thei went out willingly hauing an C
helper frō heauē,& the lord mercifully vn-
to thē.Thei fel mightily vpon their ene-
mies like liōs,brought down.xi.M.foote
mē.xvi.C.horsemē,put al ẏ other to flight
many of thē being wounded,& some gat
away naked.Yea,Lisias hīself was faine
to flye shamefully & so to escape . Neuer-
thelesse,ẏ man was not wᵗout vnderstan-
ding,but cōsidered by himself ẏ his power
was minished , & pondred how ẏ Jewes
being defēded by ẏ help of almighty god,
were not able to be ouercome, wherefore
he sent thē word,& promised ẏ he woulde
cōsent to al things which wer reasonable
& to make ẏ king their frend.To ẏ which D
prayer of Lisias,Machabeus agreed,se-
kīg in all thīgs ẏ cōmō wealth,& whatso-
euer Machabeus wrote vnto Lisias con-
cerning ẏ Jewes,ẏ kyng graūted it.For
ther wer letters writtē vnto ẏ Jewes frō
Lisias cōtaining these words:Lisias sen-
deth greting vnto ẏ people of the Jewes.
John & Absolō which wer sēt frō you,de-
liuered me writings,& required me to ful-
fil ẏ things cōcerning their errāde.Ther-
fore loke what might be graūted I certe-
fied ẏ king therof,& what soeuer was cō-
uenient I agreed therto.Yf ye now wilbe
faithful in ẏ matters,I shall endeuor my
self therafter also to do you good.As con-
cernīg other things by euery article ther-
of:I haue commited thē to your messan-
gers,& to those whō I sēt vnto you,to cō-
men wᵗ you of ẏ same,fare ye well.In ẏ.C
&.xlviij.yeare.ẏ.xxiiij.day of ẏ moneth Di
oscorinthius.Now ẏ kīgs letter cōtayned
these

these wordes: King Antiochus sendeth gretyng vnto his brother Lisias. Forsomuch as our father is now dead, our will is, y they which are in our realme, liue without any insurrection, & euery man to be diligent in his own matters. We vnderstand also y the Jewes would not consent to our father, for to be brought vnto y custom of y Gentiles, but stifly to kepe their own statutes, for y whiche cause they require of vs also to let them remain stil by their own lawes. ¶ Wherfore our minde is y this people shal be in rest: we haue concluded & determined also to restore them their temple agayn, y thei may liue according to y vse & custom of theyr forefathers. Thou shalt doe vs a pleasure therfore, if thou send vnto them, & agree with them, that when they are certified of our minde, they may bee of good chere, & loke to their own welth. And this was y letter, y the king wrote vnto y Jewes: King Antiochus sendeth greting vnto y counsell & the other people of y Jewes: If ye fare wel, we haue our desire: as for vs, we are in good helth. Menelaus came & told vs how y your desyre was to come down to your people, which are with vs. Wherfore those y will com, we geue them free liberty vnto y .xxx. day of y moneth of Apzil, y they may vse y meats of y Jewes & their own lawes, like as afore: & none of them by any maner of waies to haue harm for things done in ignorance. Menelaus whom we haue sent vnto you, shall come w you at large: fare ye well. In the .Cxlviii. yere, y .xv. day of y moneth of Apzill. The Romayns also sente a letter conteynyng these words. Quintus Memius, & Titus F Mallius embassadors of y Romains send greting vnto y people of y Jewes. Looke what Lisias y kings kinsman hath granted you, we graunt you y same also. But as concernig y things which he referred vnto y kyng, send hyther som w spede, & ponder y matter diligently among your selues, y we may cast the best to your profit, for we must depart now vnto Antioch. And therfore write shortly again, y we may know your minde. Fare well, in y .Cxlviii. yere y .xv. day of the moneth of Apzill.

The .xii. Chapter.

Timotheus troubleth the Jewes. The wycked dede of y Jepites against the Jewes, Judas is auenged of them. He setteth fier on the gate of Jamnia. The pursute of the Jewes agaynst Timothie. Timothie is taken & let go vnhurte, Judas pursueth Gorgias. Judas offeryng sacrifice for the dead shewed the hope of the resurrection.

When these couenauntes wer made, Lisias went vnto y king, and the Jewes tylled theyr ground. But Timotheus, Appolonius y sonne of Genei, Jerome, & Demophon y proud, Nicanor the captayn of Cipres, & they that lay in those places, would not let them liue in rest & peace. They of Joppa also dyd euen such a shamefull dede. They prayed the Jewes y dwelt among them, to go w their wiues & children into y ships which they had prepared, & did with them as though they had ought them none euil wil: forsomuch then as there was gone forth a general proclamation through y city, bicause of peace, they consented therto, and suspect nothing, but when thei wer gone forth into y depe, thei drowned no lesse than .ii.C. of them. When Judas knew of this crueltye shewed vnto his people, he commaunded those y wer w him, to make them ready, exhorting them to cal vpon god the ryghteous judge: went forth against those murderers of his brethren, set fire on y hauen by night, brent vp the ships, and those that escaped from y fire, he slew w the sweard. And when he had done this, he departed as though he would come again, & rote out all them of Joppa. But when he had gotten word, y y Jamnites wer minded to do in like maner vnto y Jewes which dwelt among them, B he came vpon y Jamnites by night, & set fire on the hauen with the ships, so that y light of the fire was seen at Jerusalem, vpon a .ii.C. & .xl. furlonges. Now when thei wer gone from thence .ix. furlonges, in their iorney toward Timotheus, .v.M. men of fote, & .v.C. horsmen of y Arabians fought w him. So when the battaile was earnest, & prospered w Judas through y help of God: y residue of y Arabians being ouercom, besought Judas to be at one w them, & promised to geue him certain pastures, & to doe him good in other things. Judas thinkig y thei shuld in dede be profitable concernig many things, promised them peace, wherevpon thei shoke hands, & so they departed to their tentes. Judas went also vnto a citie, which was very fast kept w bridges, fenced round about w walles, & diuerse kindes of people dwellig therin, called Caspi. Thei C y wer win it, put such trust in y strength of y walles, & in their store of vitailes: y they wer y slacker in their doings, cursing, & reuiling Judas w blasphemies, & speaking such words as it becometh not. But Machabeus, calling vpon y great prince of y world (whiche wout any batteltamines

or ordinance of warre, did *cast down the
Iosu vi c. walles of Jericho, in ẏ tyme of Josue) fel
mãfully vpō ẏ walles, toke ẏ citie thorow
ẏ help of ẏ lord, made an exceding great
slaughter: Insomuch ẏ a lake of two fur-
longes brode which lay therby, semed to
flowe wt bloud of the slain. Thē departed
they frō thēce .vii.C. & .l. furlōges, & came
to Taracha vnto ẏ Jewes ẏ are called Tu-
biani. But as for Timotheus, they coulde
not get him ther: for (not one matter dys-
patched) he was departed frō thēce, & had
left certain mē in a very strōg holde. But
Dositheus & Sosipater which were cap-
tains wt Machabeus, slew those ẏ Timo-
theus had left in ẏ house of defence, euē .x.
D M. men. And Machabeus prepared him
wt the .vi. M. mē ẏ wer about him, set thē
in order by cōpanies, & wēt forth against
Timotheus, which had with him an .C. &
.xx. M. mē of fote, two. M. & .v.C. horsemē.
When Timotheus had knowlege of Ju-
das comming, he sent ẏ womē, children, &
ẏ other baggage vnto a castel called Car-
niō. (For it could not be wōne, & was hard
to com vnto, ẏ waies of ẏ same places wer
so narow) & whē Judas cōpany came first
in sight, ẏ enemies wer smitten wt feare,
through ẏ presence of God which seeth al
things: Insomuch ẏ they flying one here,
another ther wer rather discōfited of their
owne people, *& wounded wt the strokes
Jud. vii, f of their own sweards. Judas also was ve-
1. Mi 14, c ry earnest in folowing vpō thē, punishing
2 Pa, 20 d those vngodly, & slew .xxx. M. men of thē.
Timotheus also himself fell into ẏ hands
of Dositheus, & Sosipater, whom he be-
sought with many prayers to let hym go
with his life: bicause he had manye of the
Jewes fathers & brethrē in prison, which
(if they put him to death) might be disap-
poited. So whē he had promised faithful-
ly to deliuer thē againe according to ẏ cō-
dition made, thei let him go wout harme
for ẏ health of ẏ brethrē. And whē Judas
had slain .xxv. M. he wēt from Carnion.
Now after ẏ he had chased away & slayn
E his enemies, he remoued ẏ host toward*
1. Ma. v. c Ephron a strōg city, wherin dwelt many
diuerse people of ẏ heathē, & ẏ strong yōg
mē kept ẏ walles, defending thē mighti-
ly. In this city was muche ordinaunce, &
prouisiō of dartes. But whē Judas & hys
company had called vpon almighty God,
(which wt his power breaketh ẏ strength
of the enemies) they wanne the city, and
slew fyue and twenty thousand of them ẏ
were wythin. From thence wente they to
the citie of the Scythians, whiche lyeth
syxe hundred furlonges from Jerusalem)
But when the Jewes whiche wer in the
city, testyfyed that the citizens dealte lo-
uyngly wyth them, yea, & entreated them
kyndely in ẏ tyme of theyr aduersitie, Ju-
das and his company gaue them thanks
desyryng them to bee frendely styll vnto F
them, and so they came to Jerusalem, the
hye feast of the wekes beyng at hande.
And after the feast of Pentecost they wēt
forth against Gorgias ẏ gouernor of I-
dumea w. iii. M. men of fote & .iiii. C. hors-
men. Whiche when they met together, it
chaunced a few of the Jewes to be slayn.
And Dositheus one of the Bachenors a
mighty horsman toke holde of Gorgias &
would haue takē him quick. But an hors-
man of Thracia fel vpō him and smote of
hys arme, so that Gorgias escaped & fled
into Moresa, when they now that wer of
Gorgias syde, had foughten long & were
wery: Judas called vpon the Lorde, that
he would be their helper, & captayn of the
field: & wyth that he began with a manly
voyce to take vp a song of prayse, & a crye.
Insomuch ẏ he made the enemies afrayd
& Gorgias mē of warre toke their flyght.
So Judas gathered his host, & cam into
ẏ city of Odolla. And when the .vii. daye
came vpon them, thei clēsed thēselues (as
ẏ custome was) and kept the Sabboth in
ẏ same place. And vpon ẏ day folowyng,
Judas and his company came to take vp
the bodyes of them that wer slayn, and to
bury thē in their fathers graues. Nowe
vnder ẏ coates of certaine Jewes whiche
wer slain, they foūd iewels, ẏ thei had ta-
kē out of ẏ tēple, & from ẏ ydols of ẏ *Iā- De. vii
niters: which thing is forbiddē ẏ Jewes Josu. vii
by the law. Then euery man sawe, ẏ thys
was the cause wherefore they wer slayn.
And so euery man gaue thanks vnto the
Lord for his ryghteous iudgemēt which
had opened the thing that was hid. Thei G
fel down also vnto theyr prayers, and be-
sought God, that the faulte whiche was
made might be put out of remembrance.
Besydes that, Judas exhorted the people
earnestly, to kepe themselues frō such sin:
for so much as thei saw before theyr eyes
that these men were slain for the same of-
fēce. So he gathered of euery one a certen
in so much ẏ he brought together two. M
dragmas of siluer which he sēt vnto Je-
rusalem ẏ there myght a sacrifice be offe-
red for ẏ misdede. In the whiche place he
dyd well and ryght: for he had som consi-
deration

deration and pondering of the life that is
after this time. For if he had not thought,
ẏ thei, which wer slaine did yet liue, it had
ben superfluous and vayne to make any
vowe or sacrifice for thē ẏ were dead. But
for somuch as he saw, that they which die
in the fauoure & beliefe of God, at in good
rest & ioye, he thought it to be good & ho=
nourable for a reconciling, to do thesame
for those which were slaine, that ẏ offence
might be forgeuen.

The.xiii. Chapter.

The cōming of Eupator into Iewry. The death of Menelaus. Machabeus going to fighte agaynst Eupator moueth his souldiors vnto prayer. He kil- leth fourtene thousand mē in ẏ tentes of Antiochus. Rhodochus the betraier of the Iewes is taken. Antiochus retayneth frendship with the Iewes.

IN the hundred & .xlix. yeare
A gat * Iudas knowledge, ẏ
1.Ma.6.d Antiochus Eupator was cō-
ming wt a great power into
Iewry, & Lisias the steward
& ruler of his matters wt him, hauing an
hundred & ten thousand mē of foote, fyue
thousand horsemen. xxii. Elephantes, and
three hundred charetes. Menelaus, also
ioyned himself with thē (but with greate
disceate) & spake fayre to ẏ king, not for a-
ny good of the countrey, but bicause he
thought to haue ben made some great mā
of aucthoritie. But the king of kings mo-
ued Antiochus mind against this vngod-
ly person, & Lisias infourmed ẏ king * ẏ
thys Menelaus was the cause of all mis=
1.Ma.4.d chiefe: so ẏ the king commaunded to take
him, & (as ẏ maner of thē is) to put him vn
to death in thesame place. Ther was also
in thesame place a tower of .L. cubites hie
heaped with ashes: but aboue, it was so
made, ẏ men might loke downe on euery
side. Wherunto the king cōmaunded that
shameful persō to be cast among ẏ ashes,
as one that was cause of all vngracious=
nesse. And reason it was, ẏ the vnthrifte
should die such a death & not to be buried:
For he had done much mischiefe to ẏ aul-
tar of god (whose fire and ashes wer holy)
therfore was it right, that he hymself also
should be destroyed with ashes.
But the king was wood in his minde,
B & came to shew hymself more cruel vnto ẏ
Iewes, than his father was. Whiche whē
1.Ma.1.? Iudas perceaued, he cōmaūded ẏ people
to cal vpon ẏ lord night & day: ẏ he would
now help them also, like as he had done
alway. For they were afrayd to be put frō
their law, frō their natural countrey, & frō
the holy temple: And not to suffre ẏ people
(which a litle while afore beganne to re-
couer) to be subdued againe of ẏ blasphe-
mous natiōs. So whē they had done this
together, and besought ẏ Lord for mercy,
with weping, and fastyng three dayes
long, flat vpon the ground, Iudas exhor=
ted thē to make thēselues readye. But he
and ẏ Elders together deuised to go forth
fyrst wt their people, afore ẏ king brought
his host into Iewry, & afore he besieged ẏ
Citye, and to commit the matter vnto
God.
Wherfore, he ascribed the power of all C
thinges vnto God (he maker of ẏ world,
exhorting his people to fight manfullye:
(yea, euen vnto death) for ẏ lawes, ẏ tem=
ple, the citye, their own natiue countrey,
and to defend the citizens: and set his host
before Modin. He gaue them also ẏ were
with hym, a token of the victorye of God,
chosing out the manliest yong mē, went
by nyght into the kinges pauilion, slewe
of the host fourtene thousand men, * & the
greatest Elephantes with those that sat
vpon them.
Thus when they had brought a great D
feare and rumor among the tentes of
their enemyes, and al thyngs went pros=
perouslye with them, they departed in the
breake of the day, God being theyr helper
and defender. Now when the kyng per=
ceaued ẏ manlynesse of ẏ Iewes, he went
about to take the strong places by crafte
and remoued hys host * vnto Bethsura, 2.Ma.xiii
which was a wel kept house of defence of
ẏ Iewes: but thei wer chaced away, hurt
and discomfited. And Iudas sente vnto
them that were in it, such things as were
necessarye. In the Iewes hoste also there
was one Rhodocus, which tolde the ene=
mies their secretes: but they sought hym
out, & when they had gotten hym thei put
hym in prison. After thys dyd the king
commen with thē that were in Bethsura,
toke truce with them, departed & stroke
battayle with Iudas, which ouercame
hym.
But when he vnderstode, that Philip E
(whom he had lefte to be ouerseer of hys
busynesse at Antioche) began to rebel a-
gainst him, he was astonied in his minde:
so that he yelded hymself to the Iewes, &
made thē an othe, to doe whatsoeuer they
thought right.
Now whē he was reconciled wt thē, he
offered, made much of the temple, gaue
great

great giftes vnto it, embraced Machabeus, making him captaine, & gouernoure frō Ptolomais vnto ÿ Gerrenes. Neuerthelesse, when he came to Ptolomais, the people of the citie wer not content with ÿ bonde of frendship, for they wer afrayed, ÿ he would breake the couenaunt. Then went Lisias vp into the seate, and enfourmed ÿ people, shewed thē the cause why and pacified them. So he came agayne vnto Antioche. This is now the matter conceryng the kinges iourney, and hys returne.

The .xiiii. Chapter

By the motion of ÿ Lord Demetrius sendeth Nicanor to kil the Jewes. Nicanor maketh a cōpact with the Jewes: which he yet breaketh through ÿ motion of ÿ king. Nicanor commaundeth Razis to be taken. The boldnesse of Razis.

After three yeares was Judas enfourmed how ÿ Demetrius ÿ sonne of Seleuchus was com vp wt a great power & shippes, thorow ÿ hauen of Tripolis, to take certayne cōmodious places & countryes against Antiochus & his captain Lisias. Now Alcimus (which had ben hye priest, & wilfully defyled himself, in the time of ÿ mixting) seing ÿ by no meanes he could be helped nor haue any morē entraunce to the aultar: he came to king Demetrius in ÿ hundred & .li. yeare, presenting vnto him a crowne of gold, a Palme and an Olive tree: which (as men thought) belonged to ÿ temple, & that day he helde his tong. But when he had gotten oportunity for his madnes, Demetrius called him to coūsel, & asked him, what things or counsailes ÿ Jewes leaned vnto. He answered: ÿ Jewes ÿ be called Assidei (whose captaine is Judas Machabeus) maintain warres, make insurrectiōs, & wil not let the realme be in peace.

For I being depryued of my fathers ho-
B nour (I meane ÿ hye priesthode) am come hyther: partly bicause I was faithful vnto ÿ kyng, and partely bicause I sought ÿ profit of the citizens. And why: al our people, thorow ÿ wickednesse of thē, are not a litle troubled. Wherfore I beseche the (O king) consider al these things diligently, & then make some prouision for the land, and the people, according to the kindnes that thou hast offered vnto them. For as long as Judas hath the vpper hand, it is not possible that men can liue in peace.

When he had spoken these wordes, other frendes also hauing euil wil at Judas, set the king Demetrius on fyre against him: * which immediatly sent Nicanor (ruler of the Elephantes) a captaine, into Jewry, 2 Ma.15.
cōmaundyng him to take Judas himselfe aliue, but to slay them that wer with him, and to make Alcimus hygh Priest of the great temple.

C Then ÿ heathē, which fled out of Jewry frō Judas, came to Nicanor by flockes thinking ÿ harme & decaye of the Jewes to be their welfare. Now whē the Jewes heard of Nicanors cōmyng, & the gatheryng together of the heathē, they sprinkled themselues with earth. * & besought hī, which made thē his people, & euer de- ‖ Ma.5.
fended hys own portion with euident tokens, that he would preserue thē styl. So at the commaundement of the captayne, they remoued from thence, and came to a towne called Dessasan. And Simon Judas brother fel in hande wt Nicanor, but thorow the sodayne comming of the enemyes, he was afrayed.

Neuerthelesse, Nicanor hearyng the manlynesse of thē that wer with Judas, & the bolde stomakes ÿ they had to fighte for theyr natural coūtrey, durst not proue the matter with bloudshedyng.

Wherfore, he sent Possidonius, Theodotious, & Mathias before, to geue & to take peace. So when they had taken long aduisement therupon, & the captayne shewed it vnto ÿ multitude, they were agreed in one mynde: to haue peace. And thei appoynted a day to sit vpon these matters quietly among thēselues, the stooles also were brought & set forth. Neuerthelesse, Judas cōmaunded certayne mē of armes to wayte in conuenient places, least there should sodaynly arise any euil thorow the enemyes. And so thei communed reasonably together.

Nicanor, whyle he abode at Jerusalē, D
ordred himself not vnreasonably, but sent away the people that wer gathered together. He loued Judas euer wt his heart, & fauoured hym. He prayed him also to take a wife, & to bryng forth children.

So he maried, lyued in rest, & they led a common life. But Alcimus perceauyng the loue that was betwyxt thē, and howe thei wer agreed together, came to Demetrius, and tolde hym that Nicanor had taken straunge matters in hand, and ordeyned Judas (an enemye of the realme) to be the kynges successour. Then ÿ king was sore displeased, & thorow ÿ wicked accusations

cusations, which Alcimus made of Nica-
nor, he was so prouoked yͤ he wrote vnto
Nicanor, saying: yͤ he was very angry for
the frendship & agrement, which he had
made wͭ Machabeus. Neuerthelesse, he
cōmaunded him in all yͤ hast, yͤ he shoulde
take Machabeus prisoner, & send him to
Antioch.

Which letters when Nicanor had sene
E he was at his wittes end, & sore greued, yͭ
he should breake the things wherin they
had agreed: specially, seing Machabeus
was the mā yͭ neuer did hym harme. But
bycause he myght not withstand yͤ kyng,
he sought oportunity to fulfill his cōmaū-
dement. Notwithstanding whē Macha-
beus saw yͭ Nicanor beganne to be chur-
lishe vnto hym, & that he entreated hym
more roughly thā he was wonte, he per-
ceaued that such vnkindnesse came not of
good, & therfore he gathered a few of hys
mē, & withdrew hiselfe frō Nicanor. Which
when he knew yͭ Machabeus had man-
fully preuented him, he came into yͤ great
& most holy temple: And cōmaunded the
Priestes (which wer doing their vsual of-
ferynges) to deliuer him yͤ mā. And when
they sware yͭ they coulde not tel wher the
mā was whō he sought, he stretched oute
1.Ma.7.c his hand, *and made an othe, saying: yf
ye wil not deliuer me Judas captiue, J
shal remoue this tēple of god into a plain
field. J shal breake down yͤ aultar, & con-
secrate this temple vnto Bacchus. After
these wordes he departed.

Then the Priestes lift vp their handes
F toward heauē, & besought him yͭ was euer
yͤ defēder of their people, saying: Thou, O
Lorde of all, which hast nede of nothyng,
wouldest yͭ the temple of thy habitation
should be amōg vs. Therfore now, O most
holy lord, kepe this house euer vndefiled,
*which lately was clēsed. Now was ther
1.Ma.4.c accused vnto Nicanor one Razis, an alder
man of Jerusalē, a louer of yͤ holy citie, & a
mā of good report, which for yͤ kind hart yͭ
he bare vnto yͤ people, was called a father
of the Jewes. Thys mā oftetimes, whē the
Jewes wer minded to kepe themselues
vndefiled, defended & deliuered thē, being
content stedfastly to spend his body & hys
life for his people.

So Nicanor willing to declare yͤ hate yͭ
G he bare to yͤ Jewes, sent fiue hundred mē
of warre to take him: for he thought, yf he
gat him, he should bring yͤ Jewes in great
decay. Now whē yͤ people began to rushe
in at his house, to breake yͤ dore, and to set
fire on it: he being now takē, would haue
defended himself wͭ his swearde, chosyng
rather to dye mā fully, thā to yelde himselfe
to those wicked doers: & bicause of his no-
ble stocke, he had rather to haue bene put
to yͤ extreme cruelty. Notwithstandyng,
what tyme as he myssed of hys stroke for
hast, and yͤ multitude fel in violently be-
twixt yͤ dores, he ranne boldlye to yͤ wall,
& cast himself down manfully among the
heape of them, which gaue soone place to
his fal, so yͭ he fel vpō his belly. Neuerthe-
lesse, whyle there was yet breath within
him, he was kyndled in his mynd, & while
his bloud gushed out excedyngly (for he
was very sore woūded), he rāne thorow
the middest of yͤ people, & gat him to yͤ top
of a rocke. So whē his bloude was gone,
he toke out his owne bowels wͭ both hys
hands, & threw thē vpō the people, calling
vpon the Lord of life & spirite to rewarde
him thus agayne, and so he dyed.

The xv. Chapter.

Nicanor goeth about to come vpon Judas on yͤ
Sabboth day. The blasphemy of Nicanor. Macha-
beus expoundyng vnto yͤ Jewes, yͤ vision boldneth
their hearts. The prayer of Machabeus. After the
host of Nicanor is once ouercome. Machabeus cō-
maundeth his head & his handes to be cut of, & hys
tonge to be geuen vnto foules.

NOw whē *Nicanor knewe yͭ A
Judas was in yͤ countrey of 1.Ma.7.d
Samaria, he thought with al
his power to strike a field wͭ
him, vpō a sabboth day. Ne-
uertheles the Jewes yͭ wer cōpelled to go
wͭ him, sayd: O do not so cruelly & vnkind-
ly, but hale wͭ yͤ saboth day, & worship him,
yͭ seeth al thinges. For al thys, yet sayde yͤ
vngracious person: *Js there a myghtye
one in heauen, yͭ cōmaunded the sabboth 3.Mac.6.c
day to be kept. And when they sayd: yea, yͤ
liuyng God, yͤ mighty Lord in heauē *cō-
maūded yͤ seuenth day to be kept, he said: Ex.20.b
And J am mighty vpō earth to cōmaund
thē, for to arme thēselues, & to perfourme
the kinges busines. Notwithstandyng he
might not haue his purpose.

Nicanor had deuised with great pride,
to ouercome Judas, and to bring away yͤ
victorye. But Machabeus had euer a fast
confidence and a perfect hope in god, that
he would helpe him, & exhorted hys peo-
ple, not to be afrayed at the comming of the
heathen: but alway to remembre yͤ helpe
that

that had bene shewed vnto them frō heauē: yea, & to be sure now also, ẏ almightye god would geue thē the victory. He spake vnto thē out of the law & Prophetes: puttyng thē in remembraunce of the battels
B ẏ they had striken afore, & made thē to be of a good corage. So when their hearts wer plucte vp, he shewed thē also the disceatfulnes of ẏ heathē, & how they would kepe no couenaunte nor othe. Thus he weapened thē not with the armoure of shilde, & speare but with wholsom words, & exhortations. He shewed thē a dreame also wherthorow he made them al glad, which was thys: he thought ẏ he saw Onias (which had ben hye priest, a vertuous & louing mā, sad, & of an honest conuersacion, wel spoken, & one ẏ had ben exercised in Godlinesse frō a chyld) holding vp hys handes toward heauē, & praying for his people. After this ther appeared vnto him another man, which was aged: honorable, & glorious. And Onias sayde, This is a louer of the brethrē, and of the people of Israel. Thys is he that prayeth much for the people, & for al the holy city, Jeremy the Prophet of god. He thoughte also ẏ Jeremy held out hys ryght hand, & gaue vnto Judas a sweard of golde, sayng: take this holy sweard, a gifte frō god, wherwith thou shalt smite down the enemyes of the people of Israel.

And so they wer wel comforted thorow
C the wordes of Judas, & toke corage vnto thē, so ẏ the yong men were determined in their myndes to fyght, & to abide stifly at it: In somuch ẏ in the thynges, whiche they toke in hand, their boldnesse shewed the same, bycause ẏ holy citye & the temple wer in peril: for ẏ which they toke more care, thā for theyr wiues, chyldrē, brethrē and kynsfolkes.

Agayn they ẏ wer in the citye, wer most careful for those which wer to fight. Now whē thei were al in a hope that ẏ Judgement of ẏ matter was at hand, & the enemyes drewe nye, ẏ host being set in aray, ẏ Elephantes, & horsemen euery one standig in his place: Machabeus consideryng the cōmyng of the multitude, ẏ ordinaūce of diuers weapons, the cruelnes of the beastes, & held vp his hands toward heauen, callyng vpon ẏ Lord * that doth wō-
2 Pa 14 c ders, which geueth not ẏ victorye after ẏ
Jud, 7.b multitude of ẏ weapons, & power of ẏ host (but to thē that please hym) according to hys own wyl. Therfore in thys prayer he sayd these wordes, O Lorde, thou ẏ didest send thyne Angel in ẏ tyme of * Ezekiah king of Juda, & in ẏ host of Sennacherib slewest an. C. lxxx. & fyue thousand send now also thy good Angell before vs (O Lord of heauen) in the fearefulnesse & drede of thy myghtye arme, that they which come agaynst thy holy people to blaspheme thē, may be afraid. And so he made an end of hys wordes.

Then Nicanor & they ẏ wer with hym, drewe nye wt shawmes & songes: but Judas & hys company wt prayer and calling vpō God. With theyr handes they smote, but with theyr hearts they prayed vnto ẏ Lord, & slewe no lesse than. xxxv. M. men. For thorow ẏ present helpe of God, they wer gloriously comforted. Now whē they left of, & were tournyng agayn with ioye,
they vnderstode ẏ Nicanor hymselfe was slayne with the other. Then they gaue a great shoute & a cry, praysyng ẏ almighty Lord wt a loude voyce. And Judas (which was euer ready to spende his body & lyfe for hys citizens) cōmaunded to smyte of Nicanors head, wt his arme, and hand, & to be brought to Jerusalē. When he came there, he called al ẏ people, & the Priestes to the aultar with those ẏ were in ẏ castel, and shewed thē Nicanors head, and hys wicked hand, which he had presumtuously holdē vp agaynst the temple of god. He caused the tong also of the vngodly Nicanor to be cut in litle peces, & to be cast vnto ẏ foules, and the cruel mans hande to be hanged vp before the temple.

So euery man gaue thankes vnto the Lord, saying: Blessed be he, ẏ hath kept hys place vndefiled. As for Nicanors, head, he hāged it vp vpō ẏ hy castel, for an euydent, and playne token of the helpe of God. And so they agreed altogether, to kepe ẏ day holy, namely the thyrtene day of the moneth Adar, which in ẏ Sirians language is called the nexte daye before Mardocheus day. Thus was Nicanor slayne, and frō that tyme forth, the Jewes had the city in possession. And here wyl I now make an ende.

¶ The ende of the seconde booke of the Machabees, and so of the fourt partes of the Bible.

The nevve Testament in English trãslated after the Greke, wherin are conteined these bokes folowing.

The Gospels of.

S. Mathew. S. Marke.

S. Luke. S. John.

The Actes of the Apostles.

The Epistles of. S. Paul.

The Epistle of. S. James.

The Epistles of. S. Peter.

The Epistles of. S. John.

The Epistle of S. Jude.

The Reuelation of Saint John.

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Anno. Do. M.D.LXII.

The Table.

¶ A Table to finde the Epistles and Gospels usually read in the Church accordinge unto the boke of Commō prayer: wherof the first line is the Epistle, & the other the Gospell, whose beginning ye shall finde in this booke marked wt a Crosse, and the end with halfe a crosse or els the wordes expressed in this Table wherwith any such Gospel or Epistle doth ende, conteined in these letters. A. B. C. D. &c.

On the first Sonday in Aduent.
Owe nothing. Rom.xiii.c. unto the ende
And when they drew nye. Mat.xxi.a unto. a denne of theues.
The second Sonday in Aduent.
Whatsoeuer things are writ. Ro.xv.a
There shalbe signes in the. Luke.xxi.e
The third Sonday in Aduent.
Let a man this wise. i.Cor.iiii.a
When John being. Mat.xi.a
The fourth Sonday in Aduent.
Reioyce in the. Phi.iiii.a
This is the record of John. John.i.b
On Christmas day at the.i.Communiō.
The grace of God. Titu.ii.b
And it chaunced in those dayes. Luk.ii.a
At the seconde Communion.
God in tymes past. Heb.i.a
In the beginning was. John.i.a
On.S.Steuens day.
But he being full. Act.vii.g
Wherfore behold I send. Mat.xxiii.d
S.John.Euangelistes day.
That which was from the. i.John.i.a
Folow me. John.xxi.f. unto the ende.
The Innocentes day.
I loked, and loe a Lambe. Apo.xiiii.a
The Angel of the Lord. Mat.ii.d
The Sonday after Christmas day.
And I say that the heyre. Gala.iiii.a
This is the boke. Mat.i.a. unto the ende.
On New yeares day.
Blessed is that man. Rom.iiii.a unto. promise of none effect.
And it fortuned. Luk.ii.c. unto in ẏ wōbe
On the Epiphanie.
For this cause. Eph.i.a. unto. by ẏ faith of
When Jesus was borne. Mat.ii.a
The.i.Sonday after the Epiphanie.
I beseche you therfore. Rom.xii.a
And when he was. Luk.ii.f
The.ii.Sonday after the Epiphanie.
Seing that we haue diuers. Rom.xii.b
And the third day. Joh.ii.a
The.iii. Sonday after the Epiphanie.
Be not wise in your. Rom.xii.c
When he was come down. Mat.viii.a
The.iiii.Sonday after the Epiphanie.
Let euery soule. Rom.xiii.a unto. honour perteineth.

And whē he entred. mat.viii.c. unto the end
The.v.Sonday after the Epiphanie.
Therfore as elect. Collo.iii.d
The kingdom of heauen is. Mat.xiii.c
The.vi.Sonday as on the fift.
On Septuagesima Sonday.
Perceiue ye not. i.Cor.ix.c
The kingdom of heauen. Mat.xx.a
On Sexagesima Sonday.
For ye suffer fooles. ii.Cor.xi.d.&.xii.a unto. knoweth that I lye not.
When much people were. Luke.viii.a
On Quinquagesima Sonday.
Though I speake with thee. i.Cor.xiii.a
Jesus toke unto him the.xii. Luk.xviii.f
On Ashewednesday.
Turne you unto me. Joel.ii.c
Moreouer when ye fast. Mat.vi.b
On the.i.Sonday in Lent.
We also as helpers. ii.Cor.vi.a
Then was Jesus led. Mat.iiii.a
On the.ii.Sonday in Lent.
We beseche you brethren. i.Thes.iiii.a
And Jesus went thence. Mat.xv.c
On the.iii.Sonday in Lent.
Be ye therfore folowers. Eph.v.a unto. geue thee light.
And he was casting. Luk.xi.b
On the.iiii.Sonday in Lent.
Tell me ye that desire. Gal.iiii.c
Jesus went his way ouer. John.vi.a
On the.v.Sonday in Lent.
Christ being an hie Priest. Heb.ix.c
Which of you. John.viii.f
On the Sonday next before Easter.
Let the same minde. Phil.ii.a
And it came to passe. Mat.xxvi.&.xxvii. unto.G.
On Monday before Easter.
What is he this. Esai.lxiii.a
After two dayes was Easter. mar.xiiii.a unto the ende.
Tuesday before Easter.
The Lord God hath opened. Esai.l.e
And anon in the dawning. Mark.xv.a
On Wednesday before Easter.
Wheras is a testament. Heb.ix.a
The feast of swete bread. Luk.xxii.a unto the ende.
On thursday before Easter.
This I warne you. i.Cor.xi.c unto the ende.
And the whole multitude. Luk.xxiii.a unto the ende.
On good Friday.
The law hauing. Heb.x.a
Whē Jesus had spokē. Joh.xviii.a.&.xix. unto the end.
On Easter euen.

It

It is better. i.Peter.iii.c.
When the euen was come. Mat.xxvii.g
On easter day at the.i.Communion.
If ye be risen againe. Colossi.iii.a
The first day. John.xx.a
At the seconde Communion.
Know ye not. i.Cor.v.b
And when the Sabboth. Mat.xvi.a
vnto. were afrayde.
On Monday in Easter weke.
Then Peter opened his. Act.x.e
vnto. Remission of sinnes.
And behold two. Luke.xxiiii.b
vnto. breaking of bread.
Tuesday in Easter weke.
Ye men and brethren. Act.xiii.d
vnto. declare it you.
Jesus himselfe. Luk.xxiiii.d
The.i.Sonday after Easter.
Al that is borne. i.John.v.a
The same day at night. John.xx.e
On the.ii.Sonday after Easter.
This is thanke worthy. i.Pet.ii.d
I am the good shepeherd. John.x.c
On the.iii.Sonday after Easter.
Derely beloued. i.Pet.ii.c.
After a while ye shall not. Joh.xvi.c
On the.iiii.Sonday after Easter.
Euery good gift. James.i.c
But now I go. Joh.xvi.b.
On the.v.Sonday after Easter.
See that ye be doers. James.i.d.
Uerely, verely I say vnto you. Joh.xvi.f
vnto the ende.
On the Ascention day.
In the former treatise. Actes.i.a
After he appeared. Mark.xvi.c
vnto the ende.
On the Sonday after the Ascention.
The ende of al thinges. i.Pete.iiii.b
But when ŷ cōfort. Joh.xvi.d.&.xvii.a
On Whitsonday.
When the fiftie dayes. Acte.ii.a
If ye loue, Joh.xiiii.b.vnto.own self to hi
On Monday in Whitsonweke.
Thē Peter opened his.Act.x.e.vnto ŷ end.
For God so loued. John.iii.c
Tuesday in Whitsonweke.
When the Apostles. Actes.viii.e
Uerely, verely. Joh.x.a
On Trinitie Sonday.
After this I loked. Apoca.iiii.a
There was a man of. John.iii.a
On the.i.Sōday after Trinitie Sōday.
Derely beloued let vs. i.Joh.iiii.b
There was a certaine riche. Luke.xvi.e
On the.ii.Sonday.
Maruel not my. i.John.iii.c
A certaine man. Luke.xiiii.d
On the.iii.Sonday.
Submit your selues euery. i.Pet.v.b
Thē resorted vnto. Luk.xv.a
On the.iiii.Sonday.
For I suppose that. Roma.viii.d
Be ye therfore mercyfull. Luk.vi.f
On the.v.Sonday.
Be ye all of one. i.Pet.iii.b
It came to passe that. Luke.v.a
On the.vi.Sonday.
Know ye not that al. Rom.vi.a
For I say, mat.v.b.vnto.vtmost farthig.
On the.vii.Sonday.
I speake grossely. Rom.vi.d
In those dayes. Marke.viii.a
On the.viii.Sonday.
Therfore brethren we are. Roma.viii.c
Beware of false. Mat.vii.c
On the.ix.Sonday.
Brethren I would not. i.Cor.x.a
There was a certain riche. Luke.xvi.a
On the.x.Sonday.
Cōcerning spiritual thinges. i.Cor.xii.a
And when he was come. Luk.xix.f
On the.xi.Sonday.
Brethren, as perteining to. i.Cor.xv.a
vnto so haue ye beleued.
And he tolde this. Luke.xviii.b
On the.xii.Sonday.
Such trust haue we. ii.Cor.iii.b
And he departed again. Mark.vii.d
On the.xiii.Sonday.
To Abraham and his sede. Gala.iii.c
Happy are the eyes. Luke.x.d
On the.xiiii. Sonday.
I say walke in the. Ga.v.c
And it chaunced. Luke.vii.c
On the.xv. Sonday.
Ye se how large. Gala.vi.c.vnto the ende.
No mā cā serue. Mat.vi.c. vnto the end.
On the.xvi. Sonday.
Wherfore I desire, Eph.iii.b.vnto the ende.
And it fortuned after. Luke.vii.c
vnto.lye round about.
On the.xvii.Sonday.
I therfore which. Eph.iiii.a
And it chaunced that. Luk.xiiii.a
On the.xviii.Sonday.
I thanke my God. i.Cor.i.a
But when the Pharises. Mat.xxii.d
On the.xix.Sonday.
This I say. Eph.iiii.d.vnto the end.
He entred also into. Mat.ix.a
On the.xx.Sonday.
Take hede therfore. Ephe.v.d
The kingdome of heauen. Mat.xxii.a
On the.xxi.Sonday.

Finally my brethren be. Eph.vi.b
vnto as I ought to speake.
And there was a. Joh.iiii.f. vnto the ende.

On the.xxii.Sonday.

I thanke my God. Philip.i.a
Then came Peter to him. Mat.xviii.c
vnto the ende.

On the.xxiii.Sonday.

Brethren be ye folowers. Phili.iii.d
Then went the. Math.xxii.b
vnto went their way.

On the.xxiiii.Sonday.

We geue thankes. Coloss.i.a
While he thus. Mat.ix.c
vnto all that lande.

On the.xxv.Sonday.

Behold the time. Jer.xxiii.b
When Jesus then lift. John.vi.a

¶ The Epistles and Gospels, for Sainctes daies.

On S.Andrewes day.

For if thou. Rom.x.b. vnto the end.
As Jesus walked. Mat.iiii.c

S.Thomas the Apostle.

Now therfore ye. Ephe.ii.d
But Thomas one. Joh.xx.f. vnto the ende.

The conuersion of S.Paul.

And Saul yet. Actes.ix.a
Then answered Peter. Mat.xix.d
vnto the ende.

The Purificatiō of the virgin Mary.

The Epistle as on Sonday before.
And when the time of. Luke.ii.d
vnto.into the Temple.

S.Mathies day.

And in those dayes. Act.i.c
At ye time Jesus answered. Mat.xi.c

The Annunciation of ye virgin Mary.

God spake once againe. Esa.vii.b
And in the sixt. Luk.i.c

S.Markes day.

Unto euery one of vs. Eph.iiii.b
vnto. it selfe through loue.
I am the true vine. John.xv.a
vnto. your ioy might be full.

S.Philip and James.

James the seruaunt. Jam.i.a
And he sayd to his. Joh.xiiii.a

S.Barnabe Apostle.

Tidinges of these thinges. Actes.xi.d
vnto the ende.
This is my cōmaundement. Joh.xv.b

S.John Baptist.

Comfort my people (O ye. Esai.xl.a
Elizabethes time came. Luk.i.f
vnto the ende.

S.Peters day.

At the same time Herode. Acte.xii.a
When Jesus came into. Mat.xvi.c

S.Mary Magdalene.

Whoso findeth an honest. Prou.xxxi.b
And one of the Pharises. Luke.vii.f

S.James the Apostle.

In those daies came. Acte.xi.d.&.xii.a
vnto toke Peter also.
Thē came to him the mother. Mat.xx.c

S.Bartholomewe.

By the handes of the Apostles. Act.v.c
vnto healed euery one.
And there was a stryfe. Luke.xxii.c

S.Mathew.

Therfore seing yt we haue. ii.Cor.iiii.a
vnto.face of Jesus Christ.
And as Jesus passed. Mat.ix.a

S.Michaell and all Angels.

There was a great. Apo.xii.c
At the same time. Mat.xviii.a

S.Luke Euangelist.

Watch thou in all. ii.Tim.iiii.a
vnto.withstande our wordes.
After these thinges the Lord. Luk.x.a

Simon and Jude Apostles.

Judas the seruaunt. Jude.i.a
This commaunde I you. John.xv.c
vnto the ende.

All Saintes.

And I saw another. Apoca.vii.a
When he saw the people. Mat.v.a

¶ The ende of the Table.

¶ The Gospel of S. Mathewe.

A The gospell on ẏ sondaye after Christmas.

The first Chapter.

¶ The genealogie of Christ, and mariage of his mother Mary. The Angell satisfieth Josephs minde.

Ge.xxi.a Isa.xxviii a. This is the boke of the ge-
neratiõ of Jesus Christ
Ge.xxv d Genesis xxviii. the sonne of Dauid, the
sonne of Abraham. Abra-
ga.xxix d. ham begat Isaac, Isaac
Ge.xlix b begat Jacob, Jacob be-
i.Par.ii a. gat Judas and his bre-
thren: Judas begat Phares and Zaram
Ruth .iiii b. of Thamar: Phares begat Esrom: Esrõ
begat Aram: Aram begat Aminadab:
i.Par.ii b. Aminadab begat Naasson: Naasson be-
Num.i.a gat Salmon: Salmon begat Boos of
Ruth.iiii b. Rahab, Boos begat Obed of Ruth: O-
i.Kinges xvi.a. bed begat Jesse: Jesse begat Dauid the
king.
2.Kinges xii.f. Dauid the king begat Salomon of her
that was the wife of Ury: Salomon be-
i.Par.iii b. gat Roboam: Roboam begat Abia: Abia
ii Pa.xi. d. begat Asa: Asa begat Josaphat: Josa-
phat begat Joram: Joram begat Osias,
2.Pa.xiiii a. Osias begat Joatham: Joatham begat
Achas: Achas begat Ezechias: Ezechias
3.Kinges xv.f. begat Manasses: Manasses begat Amõ
2.Pa.xvii a. Amon begat Josias: Josias begat Jeco-
nias and his brethren about ẏ time they
2.Pa.xxi: a: were caried away to Babilon.
B And after they were brought to Babi-
4: Kings xx:a: lon: Jeconias begat Salathiel. Salathi-
el begat Zorobabell: Zorobabell begat A-
2:Pa: xvi d: biud: Abiud begat Eliachim: Eliachim be-
2:Para xvii:d: gat Azor: Azor begat Sadoc: Sadoc be-
gat Achin: Achin begat Eliud: Eliud be-
2:Para xviii:d: gat Eleazar: Eleazar begat Matthan:
Matthã begat Jacob: Jacob begat Jo-
2:Para xviii:d: seph the husband of Mary: of whom was
borne Jesus, euen he ẏ is called Christ. ✠
4:Kings xx:d: And so al the generatiõs from Abra-
4.Kinges xxi:d: ham to Dauid, are fourtene generatiõs:
And from Dauid vnto the captiuitie of
4:Kings xxiii:d: Babilon, are fourtene generations. And
from ẏ captiuitie of Babilõ vnto Christ,
Je:xxii:f: are fourtene generations.
i: Pa:iii: b: The birth of Jesus Christ was on this
wise, ✠ When his mother Mary was ma-
Agge:i:a 1 Esd:iii a: ried to Joseph (before they came to dwell
together) she was found with child by the
i:Pa:iii d holy ghost. Then Joseph her housbande
4: Kings xxiii :d: (bicause he was a righteous man and
would not put her to shame) he was min-
ded priuely to depart frõ her. But while
he thus thought: behold, the Angell of the
lord appeared vnto him in a slepe, saying:
Joseph thou sonne of Dauid, feare not to
take vnto thee Mary thy wife. For that
which is conceaued in her, cometh of the
holy ghost. She shal bring forth a sonne,
and thou shalt call his name Jesus. For
he shal saue his people from their sinnes.
All this was done, that it might be fulfil-
led, which was spoken of the Lord by the
Prophet, saying: Beholde, a maide shalbe
with childe, and shal bring forth a sonne, Phil:ii:b Actes:iiii b:
and they shall call his name Emanuell,
which if a man interprete, is asmuch to D
say, as God with vs. ✠ Esay:viii: c.
And Joseph as sone as he awoke out
of slepe, did as the Angel of the Lord had Luke.ii.a
bidden him, and toke his wife vnto him
and knewe her not, till she had broughte
forth her first begotten sonne, and called
his name Jesus.

The seconde Chapter.

¶ The tyme and place of Christes birth. The wise men offer their presentes. Christ flieth into Egipt, the young children are slaine, Christ turneth into Galile.

When ✠ Jesus was borne at A The gos-
Bethleem a city of Jew- pel vpon
ry, in the time of Herode twelf day
the king: Beholde, there
came wisemen from the
East to Jerusalem, say-
ing: where is he that is
borne king of the Jewes? For we haue
seen his starre in the East, and are come
to worship him.
When Herode the king had heard these
thinges, he was troubled, and al the citie
of Jerusalem with him. And whẽ he had Nu:xxiiii a:
gathered al the chiefe priestes & Scribes
of the people together, he demaunded of
them, where Christ should be borne: And
they said vnto him: at Bethleem in Jew-
ry. For thus it is written by the Prophet:
And thou Bethleem in the land of Juda,
art not the least among the Princes of
Juda. For out of the shal there come vn- Mic:v:a Joh:vii:
to me the capitaine, that shal gouerne my
people Israell.
Then Herode (whẽ he had priuely cal-
led the wise men) he enquired of them di-
ligently, what time the starre appeared,
and he bad them go to Bethleem, and saide:
Goe your way thither, and searche dili-
gently for the childe. And when ye haue
found him, bring me worde againe, that
I may come and worship him also. B
✠ When they had heard the king, they

departed: and loe, the starre which they
saw in the East, went before them, till it
came and stode ouer the place, wherin the
child was, when they saw the starre, they
were exceading glad: and went into the
Ps.lxii.d house, and founde the childe with Marye
Esai.lx.b his mother and fel down flat and wor-
shipped him, and opened their treasures,
and offred vnto him gifts: golde, frankẽ-
sence, and myrre. And after they were
warned of God in slepe (that they shoulde
not goe againe to Herode) they returned
C into their own countrey another way. ✝
The gos-pel vpõ Innocentes daye. ✝When they were departed: behold, the
Angel of the Lord appeared to Joseph in
slepe, saying: Arise and take the child and
his mother, and flye into Egipt, and be
thou there, till I bryng thee worde. For it
wil come to passe, that Herode shall seke
the child to destroy him. So when he a-
woke, he toke the childe and his mother
by night, and departed into Egipt, & was
there vnto the death of Herode: that it
might be fulfilled, which was spoken of ẏ
Ose.xi.a lord by the Prophet, saying: out of Egipt
Nu.xxiiii.c haue I called my sonne.
Then Herode, when he saw that he was
mocked of the wisemen, he was exceding
wroth, and sent forth men of warre, and
slew all the children that were in Beth-
leem, and in all the coastes (as many as
were two yere old or vnder) according to
the tyme, which he had diligẽtly knowen
Je.xxxi.c of the wysemen.
Then was fulfilled that, which was
spoken by the Prophet Jeremy: wheras
he said: in Rama was there a voice heard
lamentation, weping, and great mour-
ning: Rachel weping for her children, and
would not be comforted, bicause they wer
not. ✝But when Herode was dead, be-
D hold: ✝an Angell of the Lord appeared in
slepe to Joseph in Egipt, saying: aryse &
take the child and his mother, and go in-
to the land of Israell. *For they are dead
which sought the childes lyfe. And he a-
rose, and toke the child and hys mother, &
came into the land of Israell. But when
Ex.iiii.c. he heard, that Archelaus did reigne in
Jewry, in ẏ rowme of his father Herode,
he was afrayd to go thither. Notwith-
standing, after he was warned of God in
a slepe, he turned asyde into the partyes
of Galile, and went and dwelt in a citie,
which is called Nazareth: that it might
be fulfilled which was spokẽ by the Pro-
phetes: he shalbe called a Nazarite. ✝

The third Chapter. ✝

The Baptisme, preaching, and office of John, and how Christ was Baptised of him in Jordan.

IN those daies came John
ẏ *Baptist, preaching in I
the wildernesse of Jewry Mar.i.a.
and saying: Repent of the Luk.iii.a
lyfe that is past, for the Joh.iii.d
kingdom of heauen is at Mar.i.a.
hand. For this is he, of John.i.b
whom the Prophet Esay spake whych
sayeth: *The voice of a cryer in ẏ wilder- Esai.xl.a
nesse, prepare ye the way of the Lord and
make hys pathes streyght. Thys John
had hys rayment of camels heare. And a
gyrdle of a skinn about his loynes. Hys
meate was locustes and wild hony. Thẽ
wẽt out to hym Jerusalem and all Jew- 4.Kings
ry, and al the region round about Jordã, xviii.b.
and were baptised of him in Jordan, cõ- Mar.i.a.
fessing their sinnes. ✝ i.Kinges xiiii.d.
✝But when he saw many of the Phari- B
ses and Saduces come to his Baptisme,
he sayd vnto them: O generation of vy-
pers: who hath taught you to fle from the Lu.iii.b.
vengeaunce to come? Bryng forth there-
fore the fruites that belong to repentaũce
And be not of such minde that ye woulde
say within your selues: we haue Abrahã
to our father. For I say vnto you that
God is able to bryng to passe, that of these
stones there shall ryse vp children vnto
Abraham. Euen now is the axe also put
vnto the roote of the trees: so that euery Mat.vii.c
tree which bringeth not forth good fruit, Lu.iii.b.
is hewen down, and cast into the fyer.
I Baptise you with water vnto repen-
taunce, but he that shal come after me is Mar.i.a.
mightier than I, whose shoes I am not Luk.iii.e
worthy to beare. He shall Baptyse you John.i.d
with the holy ghost & with fire: *Whose
fan is in his hand, and he wil purge hys Lu.iii.c.
floore, and gather hys wheate into the C
barne, but will burne the chaffe with vn-
quencheable fyer. ✝
✝Then commeth Jesus from Galile to
Jordan vnto John to be baptised of him.
But John forbadde him, saying: I haue
nede to be baptised of thee: and commest Mar.i.b.
thou to me? Jesus answered and said vn-
to him: Let it be so now. For thus it be-
commeth vs to fulfill all righteousnesse.
Then he suffred him. And Jesus whẽ he Mar.i.b.
was baptised, came straight way out of ẏ Lu.iii.d.
water. And loe heauen was open vnto John.i.a
him: and he saw the spirite of God descen- Esai.xlii.
ding like a doue, and lightning vpõ him. a.
And loe, there came a voice from heauen Mat.xvii b.
saying. This is my beloued sonne, in Mar.i.b.
whom I am wel pleased. ✝ Lu.iii.c.
2.Pe.i.d.

The

¶The fourth Chapter.

¶Christ fasteth, and is tempted: he calleth Peter, Andrew, James, and John, and healeth the sicke.

A The gospel on ÿ i sonday in Lent. Mar. i. b. Luk. i. b. THen was Jesus *led a-
way of ÿ spirite into wil-
dernesse: to be tempted of
ÿ deuil. And whē he had
fasted .xl. dayes and .xl.
nightes, he was at ÿ last
an hungred. And whē the
tempter came to him he sayde: if ÿ be the
Deu. viii a sonne of God, commaunde that these sto-
nes be made bread. But he answered and
Lu. iiii. a sayd: it is written *man shall not liue by
Ma. xvi e bread onely, but by euery word that pro-
cedeth out of the mouth of God.
Then the deuil taketh him vp into the
holy citie, and setteth him on a pinacle of
the tēple, & sayth vnto him: if ÿ be the son
of God, cast thy self down hedlong. For it
Ps. xci. e is writtē *he shal geue his angels charge
ouer thee, and with their handes they
B shal holde thee vp, least at any tyme thou
De. vi. c. dashe thy fote against a stone. And Jesus
Lu. iiii. b sayd to him: it is written againe. *Thou
shalt not tempt the Lord thy God.
Again, the deuill taketh him vp into an
exceding hie mountaine, & sheweth him
al the kingdomes of the world, and ÿ glo-
ry of them, & sayth vnto him: all these wil
I geue thee, if thou wilt fal down, and
worship me. Thē sayth Jesus vnto hym:
De. vi. c. x. b. Auoide Satan. For it is writtē *: Thou
Lu. iiii. b shalt worship the Lord thy God and him
i. Kinges vii. a. onely shalt thou serue.
Then ÿ deuill leaueth him, and beholde
Mar. i. b. the Angels came, & ministred vnto him.
*Whē Jesus had hard *ÿ John was ta-
ken, he departed into Galile, and left Na-
zareth, and went & dwelt in Capernaum,
C which is a citie vpon the sea coast, in the
borders of Zabulō & Nephtalim that it
might be fulfilled which was spoken by
Esai. ix. a Esay ÿ Prophet, saying: *The lād of Za-
bulō & Nephtalim by the way of the sea
beyond Jordan, Galile of the Gentiles:
the people which sate in darkenesse and
in the shadow of death saw great light, &
to them which sate in the region and sha-
Mat. iii. a dow of death, is the light sprong vp.
Mar. i. a. From ÿ tyme Jesus began to *preach
Mat. i. b. and to say: repent, for the kingdome of
The gospell vpō S Andrewes daye. heauen is at hand.
As Jesus walked by the sea of Galile,
he saw two brethren: Simon, which was
called Peter, and Andrewe his brother,
casting a net into the sea (for they were
fishers) and he sayth vnto them: folowe
me, and I wil make you (to become) fishers Je. xvi. b
*of men. And they streyght way left the Eze. xlvii b.
nettes, and folowed hym.
D And when he was gone forth frō thēce,
he sawe other two brethren, James the
sonne of Zebede, and John his brother,
in the ship with Zebede their father, men- Luk. v. b
ding their nettes, and he called them. And
they immediatly *left ÿ ship and their fa-
ther, and folowed him.
And Jesus went about al Galile, tea-
ching in their sinagoges, & preaching the
gospel of the kingdom, & healing all ma-
ner of sicknesse, and al maner of disease a-
mong the people. And hys fame spred a-
brode throughout all Syria. And they
brought vnto him al sicke people, ÿ were
taken with diuerse diseases & gripinges
and them ÿ were possessed wt deuils: and
those which were lunatike, and those that Mar. iii. a
had the palsy: & he healed thē. *And there
folowed him great multitudes of people,
frō Galile, & from the ten cities, and frō
Jerusalem, and from Jewry, and from
the regions that lye beyond Jordane.

¶The fifth Chapter

¶In this chapter, and in the two next folowing, is cō-
teined the most excellent and louing Sermon of Christ
in the mount: which Sermon is the very keye that ope-
neth vnderstanding into the law. In this fifth Chapter
specially he preacheth of the eighte beatitudes or bles-
singes, of manslaughter: wrath & angre: of adoutrye, of
swering, of suffring wrong, & of loue, euē toward a mans
enemies.

WHen he saw the people, he A
went vp into a mountaine, The gospel on All
and when he was set, hys saintes
disciples came to him: and daye
after that he had opened
his mouth he taught thē,
saying: Blessed are the
poore in spirite, for theirs is the kingdō Lu. vi. b.
of heauen. Blessed are they that mourne: Esai. lxi.
for they shall receiue comfort. Blessed are a.
the meke for they shal receaue the inheri- lxvi. b.
taūce of the earth. Blessed are they which
hunger and thirst after righteousnes: for Je. xxxi.
they shalbe satisfied. Blessed are the mer-
cyfull: for they shall obteyne mercy. Bles-
sed are the pure in heart, for they shall see
God. Blessed are the peacemakers: for
they shalbe called the childrē of god. Bles-
sed are they which suffer persecution for B
righteousnesse sake, for theirs is the kin-
dome of heauen. Blessed are ye when mē
reuile you, and persecute you, and shall
falsely say all maner of euill sayinges a- i. Pe. ii. e.
gainst you, for my sake. *Reioyce and be iii. c. and
glad, for great is your reward in heauē. iiii. c.
For so persecuted they the Prophetes, Acts v. d.

Mar.ix.g which were before you.
Luke. Ye are the salt of the earth: But if the
xiiii.g. salt haue lost the saltnesse, what shall be
Leu.ii.c. seasoned therwith? It is thēce forth good
for nothing, but to be cast out, and to be
troden downe of men: ye are the lyght of
Mar.iiii. the world. A citie that is set on an hill,
b. cannot be hyd, neither do men light a cā-
Luke. dell, and put it vnder a bushell, but on a
viii.c.xi.e candelsticke, and it geueth light vnto all
that are in the house. Let your lyght so
i.Pe.ii.c shine before mē, *that they may see your
good workes, and glorifie your father
which is in heauen. ✝
✝Thinke not that I am come to destroy
Mach:i:b the law, or the Prophetes: no, I am not
iii:c:d come to destroy, but to fulfil. For truely I
Luke: say vnto you till heauen and earth passe,
xvi:d: one iotte or one title of the law shall not
Esa:xl.c: scape, til al be fulfilled. Whosoeuer ther-
C
Iam:ii:b fore breaketh one of these least commaū-
Ezech: dementes, and teacheth men so, he shalbe
xviii: b: called the least in the kingdom of heauē.
But whosoeuer doth and teacheth the
same, shalbe called great in the kingdom
of heauen. ✝
The gos- ✝For I say vnto you: except your righ-
pel on ỹ teousnesse exceade the righteousnesse of ỹ
vi. Son- Scribes and Pharises, ye cannot enter
day after into the kingdome of heauen. Ye haue
Trinity: heard that it was sayd vnto them of the
Monday. old tyme: Thou shalt not kyll: whosoeuer
Exo:xx:c killeth, shalbe in daunger of iudgement.
Luke: But I say vnto you: that whosoeuer is
xviii:b: angry with his brother (vnaduisedly)
Deu: v:b shalbe in daūger of iudgement. And who
soeuer sayth vnto hys brother, Racha,
shalbe in daunger of a councel. But who-
soeuer sayth: thou foole, shalbe in daūger
of hell fyer. Therefore if thou offrest thy
gift at the aultare, and there remembrest
that thy brother hath ought against thee,
leaue there thine offring before the aul-
Iob: xlii. ter, * & go thy way first and be reconcy-
b: led to thy brother, and then come, and of-
fer thy gift. ✝
✝Agree with thine aduersarie quickly,
Luk: xii. whilest thou art in the way with hym,
g. least at any tyme ỹ aduersary deliuer the
to the iudge, and the iudge deliuer thee to
the Minister, and then thou be cast into
prison. Verely I say vnto thee: thou shalt
not come out thence, tyll thou haue payd
the vtmost farthing.
Ye haue heard that it was sayd to the
of olde tyme: Thou shalt not commit ad-
uoutry. But I say vnto you that whoso-
euer loketh on another mannes wife to

lust after her, hath committed aduoutry Ex.xx.c.
with her already in his heart. Ro.viii.c.
If thy right eye hynder thee, plucke him Eccl.xli.c
out: and cast him from thee. For better it Iob.xxxi.
is vnto thee, that one of thy members pe- a.
rish, than that thy whole body should be
cast into hell. And if thy right hand hin-
der thee, cut hym of and cast him frō thee.
For better it is vnto thee, that one of thy
members perish, than that all thy body Mar.ix.g
should be cast into hell. ✝
It is sayd, whosoeuer putteth away his D
his wife, *let him geue her a letter of the De.xxiiii
deuorcement. But I say vnto you: that a.
whosoeuer doth put away his wife (ex- Mat.xix.
cept it be for fornication) causeth her to a.
breake matrimonie. And whosoeuer ma- Mar.x.b.
rieth her, that is deuorced: cōmitteth ad-
uoutry. Again, ye haue heard how it was
said to them of old tyme: *thou shalt not Lu.xix.c.
forsweare thy selfe, but shalt perfourme
vnto the Lorde those thinges that thou Iacob.v.
swearest. But I say vnto you: sweare not b.
at all, neither by heauen, *for it is Gods Esai.lxvi
seate, nor by the earth, for it is his fote- a.
stole: neither by Ierusalem, for it is the Mat.xxiii
citie of the great king: neither shalt thou c.
swere by thy hed, bicause thou canst not
make one heere white or black. But your
communication shalbe, yea, yea: nay, nay.
For whatsoeuer is added more then these
it commeth of euill. Ye haue heard that it
is sayd an eye for an eye: and a toth for a
toth. But I say vnto you: ỹ ye resist not Ex.xxi.c.
euill. But whosoeuer geue thee a blow De.xix.d
on the right cheke, turne to him the other Le.xxiiii.
also. And if any man will sue thee at the b.
law, and take away thy coate, let him Luk.vi.d
haue thy cloke also. And whosoeuer will
compell thee to go a mile, go with him
twaine. Geue to him that asketh thee:
and from him that would borow, turne
not thou away.
✝Ye haue heard that it is sayd: *thou Le.xix.d.
shalt loue thine neighbor, and hate thine Mat.xxii.
enemie: But I say vnto you: loue your d.
enemies. Blesse * them that curse you. Ro.xii.c.
Do good to them that hate you. Pray
for them which hurt you, and persecute
you, that ye maye be the children of your
father which is in heauen: for he ma-
keth his sunne to arise on the euill,
and on the good, and sendeth rayne
on the iuste and vniust. For * if ye loue
them, which loue you, what re-
warde haue ye: Do not the publicans al- Lu.vi.f.
so euen the same? And if ye make much of
your brethren onely, what singuler thyng
do

do ye? Do not also ẏ publicans lykewyse?
ye shall therefore be perfect, euen as your
Le.xx.a. father which is in heauen is perfect. ☩

The sixth Chapter. ☩

¶ Of Almes, Praier, and Fasting. He forbiddeth the careful seking of worldly thinges.

A Take hede that ye geue not
almes in the sight of men,
to the intent ẏ ye woulde
be sene of them: Or els ye
haue no rewarde wyth
youre father whiche is in
heauen. Therefore when
thou geuest thine almes, let no trompets
be blowen before thee, as the ypocrites do
in the sinagoges and in the stretes, for to
be praised of men. Uerely I say vnto you
they haue their rewarde. But when thou
wilt geue almes, let not thy lefte hande
know what thy righte hande dothe, that
thine almes may be in secrete: and thy fa-
ther which seeth in secret, shal reward the
openly. ☩
*And when thou prayest, thou shalte not
3.Kinges xviii.c. be as the ypocrites are. For as they vse
Esai.xxix.b. to stand praying in the sinagoges, & in the
corners of the stretes, that they maye bee
seen of men. Uerely I say vnto you, they
haue their reward. *But whē thou pray-
4.Kings iiii.f. est, enter into thy chamber, & when thou
haste shut the doore, praye to thy father
which is in secrete: and thy father whiche
seeth in secrete, shall reward thee openly.
Esai.i.b. But when ye pray, * bable not muche as
the Heathen dooe: for they thinke it will
come to passe, that they shalbe hearde for
their muche bablinges sake. Be not ye
Ro.viii.d. therfore like vnto them. *For your father
knoweth what thinges ye haue neede of,
before ye aske of him, after this maner
therfore, pray ye.
B *Our father whiche art in heauen, ha-
Luk.xi.a. lowed be thy name. Let thy kingdō come.
Thy will bee fulfilled, as well in earth as
it is in heauē. Geue vs this day our day-
ly bread. And forgeue vs our dettes, as
we forgeue our detters. And lead vs not
into temptation: but deliuer vs frō euyll.
For thine is the kingdom and the power
and the glory for euer. Amen. Therefore
Mathew xviii.b. if you forgeue other men their trespas-
Mar.xi.b. ses, your heauēly father shall forgeue you
(your trespasses.) But yf ye will not forgeue
men their trespasses, no more shall youre
father forgeue you your trespasses.

☩ Moreouer when ye fast, be not sad as ẏ C
Ipocrites are: for they disfigure their fa- The gospel vpō ẏ first day in Lent.
ces, that it maye appeare vnto men howe
that they faste. Uerely I saie vnto you
they haue their rewarde. But thou when
thou fastest, annoint thine head, & washe
thy face, that it appere not vnto men how
ẏ thou fastest: but vnto thy father, whiche
is in secret: and thy father whiche seeth in
secrete, shal rewarde thee openly.
Laye not vp for youre selues treasure
vpon earth, where the ruste and mothe
doeth corrupte, and where theues breake
through and steale. * But laye vp for you Luk. Eccl.xxi.b.
treasures in heauen, where neyther rust
nor mothe dooeth corrupte, and where
theues do not breake through nor steale.
For where your treasure is, there wyll
your heart be also. ☩
*The light of the body is the eye, where- Luk.xi.e.
fore, if thine eye bee single, all thy bodye
shall be ful of light. But and if thine eie
be wicked, al thy bodie shalbe full of dark-
nes. Wherfore, if ẏ light that is in thee be
darknesse, howe great is that darkenesse? Lu.xvi.c.
☩ No man can serue.ii.maisters. For ei- The gospel vpō ẏ xv sonday after. Trinitie sondaye.
ther he shall hate the one, & loue ẏ other,
or els lene to the one, & despise the other:
ye cannot serue god & Mammon. There-
fore I saie vnto you: bee not carefull for
your lyfe what ye shall eate, or drinke, nor Lu.xii.e.
yet for your body. what raimente ye shall Psa.lv.d.
put on. Is not the lyfe more worthe than 1.Pe.v.c.
meate, and the bodye more of value than
raymente? Beholde the foules of the aire,
for they sowe not, neither doe they reape,
nor carie into the barnes: and your hea-
uenly father fedeth thē. Are ye not muche
better than they. D
Whiche of you (by taking carefull Lu.xii.d.
thoughte) can adde one cubite vnto his
stature? And why care ye for raymente?
Consider the lilies of the field, howe they
grow. They labour not, neither doe they
spinne. And yet I saie vnto you, that euē
Salomon in all his royaltie was not a-
rayed like one of these. Wherefore, if God
so clothe the grasse of the fielde (whiche
though it stād to day, is to morow cast in-
to the fornace) shal he not muche more do
the same for you, O ye of litle faith?
Therefore take no thought, saying: what
shall we eate, or what shall we drinke, or
wherewith shall we be clothed? after all
these thinges doe the Gentiles seke. For
your heauenly father knoweth, that ye
haue nede of al these thinges. But rather
seke ye first the kingdome of god, and the

ryghte-

righteousnes therof, and all these things
shalbe ministred vnto you. ⊦

Care not then for the morowe, for to
morowe day shall care for it selfe: sufficiēt
vnto the day is the trauaile therof.

¶ The seuenth Chapter

¶ He forbiddeth foolish and rash iudgement, reproueth ypocrisie, exhorteth vnto praier, warneth to beware of false Prophetes, and willeth the hearers of his worde
A to be doers of the same.

Lu.vi.f. Iudge not that ye be not iud-
ged (condemne not, and ye shal
not bee condemned.) For as ye
..n.ii.a iudge, so shall ye bee iud-
..u.vi.f. ged. And with what mea-
sure ye mete, with ẏ same shal
Lu.vi.f. other mē measure to you. Why seest thou
a mote in thy brothers eye, but cōsiderest
not the beame ẏ is in thine own eye? Or
how saiest ẏ to thy brother (Brother) suffer
me, I wyl pluck a mote out of thyne eye,
and behold a beame is in thyne own eye.
Thou ypocrite, fyrst caste oute the beame
out of thyne owne eye, and then shalte
thou see clearly to plucke out the mote of
thy brothers eye.

Geue not ye that whiche is holye vnto
dogges, neyther cast ye your pearles be-
fore swyne, least they treade them vnder
their feete, and the other turne agaynste
Je.xxix.c you, and all to rent you.
Joh.xvi.f Aske and it shalbe geuen you. ⁊ Seeke ⁊
Luk.xi.b ye shal fynd: knocke, and it shalbe opened
B vnto you. For whosoeuer asketh recei-
ueth: ⁊ whosoeuer seketh fyndeth: and to
him that knocketh, it shalbee opened.

Is there any man among you, which
(if his sonne aske bread) will offer him a
stone? Or if he aske fishe, will he profer
him a serpent? If ye then (when ye are
euill) can geue your children good giftes,
how muche more shall your father which
is in heauen geue good thinges, if ye aske
Eccl.xxxi of him?
b. Therefore, * whatsoeuer ye would that
Tob.iiii. men should do to you: do ye euen so to thē
c. also. For this is the law ⁊ the Prophets.
Lu.vi.e. *Enter in at the strayt gate: for wyde is
Lu.xiii.e the gate, ⁊ brode is the way that leadeth
to destruction, and many there be whiche
goe in thereat. But strayt is the gate, and
C narowe is the way whiche leadeth vnto
The gos- lyfe, and fewe there be that finde it.
pel vpō ẏ ⊦Beware of false prophetes which come
viii sōdai to you in shepes clothyng, but inwardlye
after they are rauening wolues: ye shall know
Trinitie them by theyr fruites.
sondaye
Lu.vi.g. *Do men gather grapes of thornes? or
fygges of thistels? Euē so euery good tree
bringeth foorth good fruites. But a cor-
rupt tree, bringeth foorth euel fruites.
*A good tree cānot bring forth bad fruit Mat.xii.e
neyther can a bad tree bring foorth good
fruites. *Euery tree that bringeth not Mat.iii.b
forth good fruite, is hewen downe ⁊ caste Luk.iii.c
into the fyer. Wherefore by their fruites
ye shal know them.

Not euery one that sayeth vnto me, *
Lord Lord, shall enter into the kyngdom Mat.xxv.
of heauen: but he that doth the will of my b.
father, whiche is in heauen. (He shall enter Lu.vi.g.
into the kingdom of heauen.) ⊦Many wyl saie xiii.e.
to me in ẏ daie: Lord, Lord, haue we not D
Prophecied through thy name? And
through thy name haue caste out deuels?
And done manye miracles, throughe thy
name? And then wyll I knowledge vnto
them? I neuer knew you. Departe from
me, ye that worke iniquitie. Acts.xix.
e.
For whosoeuer heareth of me these Psa.vi.b
wordes, and doth the same, I wyll liken Lu.xiii.d
him vnto a wise man, whiche built hys Lu.vi.g.
house vpon a rocke, and a shoure of raine
descended, and the floudes came, and the
wyndes blewe, and bet vpon that house,
and it fel not because it was grounded on
the rocke. And euery one that heareth of
me these wordes, and doth them not, shall
be lykened vnto a folish man, which built
his house vpon sande: ⁊ a shoure of rayne Eze.xiii.b
descended, and the floudes came, and the
wyndes blewe, and bet vpon that house,
and it fell: and great was the fall of it.

And it came to passe, that when Jesus Mar.i.e.
had ended these sayinges, the people wer Lu.iiii.c.
astonied at his doctrine. * For he taught
them as one hauyng power, and not as
Scribes. (of them and of the Pharises.)

The eight Chapter.

¶ Christ clenseth the leper, healeth the captains seruāt ⁊ many other diseases, helpeth Peters mother in lawe, stilleth the sea and the wind, and driueth the deuels out of the possessed into the swine.

A
When he was come down The gos-
from ẏ mountain, muche pel on ẏ
people folowed him. And iii sōday
behold there came a lea- after
per, and worshipped hym, Christ-
saying: Mayster yf thou mas.
wylte, thou canste make
me cleane. And Jesus put foorth hys
hande and touched hym, saying: I wyl,
be ẏ cleane: and immediatelye his lepro-
sye was clensed. And Jesus sayeth vn- Leu.xiiii
to hym: see thou tell no man, but goe a.
and shewe thy selfe to the Prieste, and of-
fer

fer the gift (that Moses commaunded to be offred) for a witnes vnto them. ✠

Luk:vii:a: Iohn:iiii: f

*And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying: Mayster, my seruaunt lyeth at home sick of the palsy, and is grieuously payned. And Jesus saith: when I come vnto him, I wil heale

B

him. The Centurion answered and said:

Luk:vii: a

Sir I am not worthy, ẏ thou shouldest come vnder my rofe, but speake the word onely, & my seruaunt shalbe healed. For I also my selfe am a man subiect to the auctoritie of another, and haue souldyers vnder me, and I say to this man go, and he goeth: & to another, come, & he cometh and to my seruaunt do this, and he doeth it. When Jesus heard these wordes, he maruailed and said to them that folowed

Luk:xiii:f: Esai:xlii: f

him: *Uerely I say vnto you I haue not found so great faith in Israel. I saie vnto you: that many shall come from the East & West, and shal rest with Abraham, and Isaac and Jacob, in the kingdome of heauen: but the children of the kingdom shall be cast out into vtter darkenes, there shal bee weping and gnashyng of teeth. And Jesus saide vnto the Centurion: goe thy way, & as thou beleuest, sobeit vnto thee. And his seruaunt was healed in the selfe same houre.

Mar:i:c: Lu:iiii:f:

*And when Jesus was come into Peters house, he sawe his wiues mother lyng in bedde, and sicke of a Feuer. And he touched her hand, and the Feuer left her, and she arose, and ministred vnto them.

When the euen drew on, they broughte vnto him many that were possessed wyth deuels: And he cast out the spirites with a word, and healed al that wer sicke, that it might be fulfilled, whiche was spoken by Esay the Prophet, whẽ he saith: He tooke on him our infirmities, & bare our sickenesses.

Esai:liii: b: i:Pe:ii:d:

When Jesus sawe much people a-

C

bout him, he cõmaunded that they should goe vnto the other side of ẏ water. And a certain scribe (whẽ he was come) sayd vnto him Maister, I wyll folowe thee whether so euer thou goest. And Jesus saith vnto him: the foxes haue holes, and the birdes of the aire haue nestes, but ẏ sonne of man hath not where to reste his head.

Lu:ix:g:

Another of the noumber of his disciples sayd vnto him: Maister, suffer me first to go and bury my father. But Jesus sayde vnto him, folow me, & let the dead burye their dead.

Lu:ix:g: The gospel vpõ ẏ iiii sondai after: Christmas:

*And when he entred into a shippe, hys disciples folowed him. And beholde, there arose a great tempest in the sea, insomuch that the shyp was couered wyth waues, but he was a slepe: And his disciples came to him, and awoke him, saying: Mayster, saue vs, we perish. And he saith vnto thẽ: why are ye feareful, O ye of little faith? *Thẽ he arose, and rebuked the wyndes & the sea, and there folowed a great calme. But the men maruayled, saying: what maner of man is this, that bothe wyndes and sea obey him. ✠

Mar:iiii:b Lu:viii:c

Ps:cvii:c Iob:xxvii d:

*And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuelles, whiche came out of the graues, and were out of measure fierce, so ẏ no man might go by that way. And behold, thei cried out saying: O Jesus thou sõne of God, what haue we to do with thee? Art thou come hither to torment vs before our tyme? And ther was a good way of frõ them *a herd of many swine feding. So, the deuels besought him, saying: If thou cast vs oute, suffer vs to go oute waye into the herd of swine. And he saide vnto them: goe youre waies. Thẽ went they out, & departed into ẏ herd of swine. And behold, the whole herd of swine was caried headlong into ẏ sea & perished in the waters. Then they ẏ kept thẽ, fled, and went their waies into ẏ citie, & told euery thing, & what had fortuned vnto the possessed of the deuels: And behold, the whole citie came out to meete Jesus: & whẽ they saw him, they besought him ẏ he would depart out of their costes.

Mar:v:a: Lu:viii:d

Mar:v:a: Lu:viii:d 2:Cor:vi: c: Mat:viii. d.

Acts:xvi: g

¶The ninth Chapter. ✠

¶He healeth the palsie, calleth Mathewe from the custome, answereth for his disciples, healeth the womã of the bloudy issue, helpeth Jairus daughter, geueth two blinde men their sight, maketh a dum man to speake, and casteth out a deuel.

HE entred also into a ship and passed ouer, & came into his owne citie: & behold they brought to him a man sicke of the palsye lying in a bed. And when Jesus saw ẏ faith of them, he sayde to the sicke of the palsy: sonne, be of good chere, thy sinnes be forgeuẽ thee. And behold, *certain of the Scribes sayd within themselues: this mã blasphemeth. And when Jesus saw their thoughtes, he saide: wherefore thynke ye euyll in youre heartes? Whether is easier to saye, thy sinnes be forgeuen thee, or to saye: aryse and walke? But that ye may knowe that the

F The gospel on the xix sondai after Trinitie.

Mar:ii:a Luk.v.d.

the sonne of man hath power to forgeue
sinnes in earth. Then saith he vnto the
Actes .iii. b. sicke of the palsie: aryse, take vp thy bed &
goe vnto thine house. And he arose and
and .ix. f. Mar. .ii. b. departed to his house. But the people
Luke .v. c that sawe it, marueyled, and glorified
John .v. b God, whiche had geuen such power vnto
men. ✝
The gospel vpon S. Mathewes daye. ✝ And as Jesus passed forth from thence,
he saw a man (named Mathewe) syttyng
at the receit of custome, and he sayth vnto
him: folow me. And he arose, and folowed
him. And it came to passe as Jesus sate at
meate in his house: behold, many Publi-
canes also & sinners that came sate down
with Jesus and his disciples.
B And when the Pharises sawe it, they
sayd vnto his disciples: why eateth your
master with Publicans and sinners. But
when Jesus heard that, he said vnto thē:
They that be strong, nede not the phisici-
on, but they that are sicke. Goe ye rather
and learne what that meaneth: I wyll
Osee .vi. c haue mercye and not sacrifice. For I am
Mat. .xii. a not come to call the ryghteous, but syn-
ners to repentaunce. ✝
Mat. .vi. b ✝ Then came the disciples of John vnto
Mark. .ii. c him, saying: why doe we and the Phari-
Luke .v. f ses fast for the moste parte, but thy disci-
ples fast not? And Jesus said vnto them:
can the bridegromes children mourne, as
long as the bridegrome is with thē? But
the dayes wil come, when the bridegrome
shalbe taken from them: and thē shal they
fast. No man putteth a piece of new cloth
in an olde garmēt. For then taketh he a-
way the pece from the garmente, and the
rent is made worse. Neither doe men put
new wyne into olde bottels: els the bot-
tels breake, and the wyne runneth out, &
the bottels perishe. But they put newe
wine into new bottels and both are saued
C together. ✝
The gospel on the xxiiii. Sonday after Tryni. ✝ Whyle he thus spake vnto them: behold
there came a certayne ruler, and wor-
shipped him, saying: my daughter is euen
now diseased, but come and lay thy hande
vpon her, and she shal liue. And Jesus a-
rose, and folowed him, ✝ (so did) his disci-
Mark. .v. c ples. And beholde, a woman whiche was
Lu .viii. f. diseased with an issue of bloude twelue
Leu. .xv. c. yeares, came behynde him, & touched the
hem of his vesture. For she sayde within
her self: if I may touche but euen his ve-
sture onely, I shalbe safe. But Jesus tur-
ned him about, & when he saw her, he said
Daughter, be of good comforte, thy fayth
hath made thee safe. And the womā was
made whole, euen that same tyme. ✝
* And when Jesus came into the rulers
house, and sawe the minstrels, and ẏ peo- Mar. .v. b.
ple making a noyse, he sayde vnto them: Lu. .viii. g
get you hence, for the mayde is not dead
but slepeth. And they laughed hym to John. .xi. b
scorne. But when the people were put
forth, he went in, & tooke her by the hand,
and sayd: (damsell, aryse.) And the dam-
sell arose. And this noyse went abrode in-
to all that lande.
And when Jesus departed thence, two
blinde men folowed him, crying and say- D
ing: O thou sonne of Dauid, haue mercye
on vs: And when he was come into the
house the blinde came to him. And Jesus
sayth vnto them: Beleue ye, that I am a-
ble to do this? They sayd vnto him: Lord,
we beleue. * Then touched he their eyes, Mat. .viii.
saying: according to your faith be it vnto b.
you. And their eyes were opened. And
Jesus charged them, saying: See that no
man know of it. But they when they wer
departed, spred abrod his name in al that
land. * As they wente oute, beholde they
brought to him a dum man possessed of a Mar. .vii. a
deuel. And when the deuel was caste out, Luk. .xi. b.
the dumme spake, and the people maruei-
led, saying: it was neuer so seen in Israel.
* But ẏ Pharises said, he casteth out de- Mat. .xii. b
uels, through the Prince of deuels. Mar. .iii. b
* And Jesus went about all cities and Luk. .xi. b.
townes, teaching in their sinagoges, and Mar. .vi. a
preaching the glad tidinges of the kyng-
dom, and healing euery sickenesse & euery
disease among the people. But when he
saw the people: he was moued with com- Mar. .vi. a
passion on them, because they were desty-
tute, and scattered abrode, euen as sheepe
hauing no shepeherd. Then saith he vnto
his disciples, the haruest truely is plente-
ous, but the labourers are fewe: Pray ye
therfore the Lorde of the haruest, that he Luk. .x. a.
wil send labourers in his haruest.

The tenth Chapter.

¶ Christ sendeth out his twelue Apostles to preach in Jewry, geueth them charge, teacheth them, and comforteth them against persecution and trouble.

And whē his .xii. disciples A
were called vnto hym, he
* gaue thē power against Mar. .vi. b
vncleane spirites, to caste Luk. .vi. b
them out: and to heale al
maner of sicknesse, and al
maner of disease.
The names of the twelue Apostles are
these. The first, Simon whiche is called
Peter, and Andrew his brother: James
the

the sonne of Zebede, & John his brother:
Philip and Bartholomew: Thomas and
Mathew, whiche had bene a Publicane.
James the sonne of Alphe, and Lebbeus
(whose surname was Taddeus) Simon
of Canaan, & Judas Iscarioth, which al-
so betrayed him. *Jesus sent foorth these
Mar.vi.b xii. in nūber, whom he commaunded, say-
ing: Go not into the waie of the gentiles,
and into the citie of ỹ Samaritanes en-
ter ye not. But go rather to the lost shepe
B of the house of Israell. Go & preache, say-
ing: The kingdom of heauen is at hande.
Lu.viii.d Heale ỹ sick, clense the lepers, raise ỹ dead,
Mar.vi.d caste oute deuels. * Freely ye haue recei-
Luk.ix.a ued: geue frely. Possesse not gold, nor syl-
uer, nor brasse in your purses nor yet scrip
towardes your iourney: nether two cotes
neither shoes, nor yet a rod. For ỹ worke-
man is worthy of his meat. But to what-
soeuer citie or town ye shal come, enquier
Luk.ix.a. who is woorthy in it, and there abyde tyll
x.a. ye go thence. *And when ye come into an
house, salute the same. And if the house be
worthy, let your peace come vpon it. But
if it be not worthy, let your peace returne
to you again.

And whosoeuer shall not receyue you,
nor will heare youre preaching: when ye
Mar.vi.b depart oute of that house or that Citye, *
Actes.xiii shake of the dust of your feete. Verelye, I
j. say vnto you: it shalbe easier for the lande
of Zodoma and Gomorra in the daye of
iudgement than for that citie.

* Behold, I send you foorth, as sheepe a-
Mar.xiii. mōg wolues. Be ye therfore wise as ser-
b pents, & innocēt as doues. *But beware
Luk.xx.c. of men, for thei shal deliuer you vp to the
John.xvi councels, and shal scourge you in their si-
b. nagoges. And ye shalbee broughte to the
head rulers & kinges for my sake, in wit-
nes to them and to the Gentiles.

But * when they deliuer you vp, take ye
Mar.xiii. no thought, how or what ye shall speake
b. Luk.xii.a for it shalbe geuen you, euen in thatsame
Ex.iiii.d. houre: what ye shall speake. For it is not
C ye that speake, but ỹ spirite of your father
which speaketh in you. *The brother shal
deliuer the brother vp to death, & the fa-
ther the sonne. And the children shal arise
against their fathers & mothers: and shal
put them to death, and ye shalbe hated of
al mē for my names sake. But he that en-
dureth to the ende, shalbe saued.
Mat.ii.c. * But when they persecute you in thys
Acts.viii. citie, flee vnto another. For verely, I say
a. vnto you: ye shal not goe through all the
and xiii.a cities of Israel, till the sonne of man bee
come.

The disciple is not aboue the mayster,
nor the seruaunt aboue his Lorde. It is
ynough for the disciple, ỹ he be as his ma-
ster is, & that the seruaunt be as his lorde
is. If they haue called the lord of ỹ house
Beelzebub, how much more shall they cal
them of his housholde for Feare them not
therfore. * For there is nothing close, that Mar.iiii.c
shal not be opened: and nothing hid, that Luk.viii.
shal not bee knowen. What I tell you in c.
darkenes, ỹ speake ye in light. And what and xii.a.
ye heare in the eare, that preach ye on the
house toppes. And feare ye not thē which
kyll the body, but are not able to kyll the
soule. But rather feare him, which is able
to destroy both soule & body into hell. Are
not two litle sparowes sold for a farthing
And one of them shal not lyghte on the
ground without your father. Yea, euē all
ỹ heares of your head are nūbred. Feare
ye not therfore: ye are of more value then
many sparowes. * Euery one therfore ỹ Mar.viii.
shal knowledge me before mē, him will I d.
knowledge also before my father, whiche Luk.ix.c.
is in heauē. But whosoeuer shall deny me xii.b.
before mē, him wil I also deny before my D
father whiche is in heauen. Thynke not
* that I am come to sende peace into the Lu.xii.g.
earth. I came not to sende peace, but a
swerd. * For I am come to set a mā at va-
riance agaynst his father, and the dough-
ter against her mother, and the doughter Mic.vii.c
in lawe against her mother in law. And a
mannes foes shall be they that are of his
owne housholde.

* He that loueth father or mother more Lu.xiiii.c
than me, is not worthy of me. And he that
loueth sonne or daughter more thā me, is
not worthy of me. And he that taketh not
his crosse & foloweth me, is not worthye
of me. * He ỹ findeth his life, shal lose it: Mat.xvi.d
& he that loseth his lyfe for my sake shall Mar.viii:
fynd it. * He that receiueth you, receyueth d:
me: and he that receiueth me, receyueth Lu:xvii:d:
him that sent me. He that receiueth a pro- Lu:ix:c:
phete in the name of a Prophete, shall re- John:xiii
ceiue a Prophetes rewarde. And he that c.
receiueth a righteous mā, in the name of 3: Kinges
a righteous mā, shal receiue a ryghteous xviii:b:
mans reward: And whosoeuer shall geue Mar:ix.c:
vnto one of these little ones to drynke a
cup of colde water onely (in the name of a
disciple) verely I saye vnto you, he shall
not lose his rewarde.

The eleuenth Chapter.

¶ John Baptist sendeth his disciples vnto Christ.

A AND it came to passe ẏ whē
Jesus had made an ende
of cōmaūding his .xii. dis-
ciples, he departed thence
to teach and to preache in
their cities.
The gos- ✠ Whē John being in pri-
pel on ẏ 3 son, heard the works of Christ, he sēt two
sonday in of his disciples, & said unto him: Art thou
Aduent. he ẏ shal come: or do we loke for another?
Jesus answered & said unto them: Goe, &
Esai xxxv shew John again, what ye haue hearde &
b. seen. The blind receiue their sight: ẏ lame
Esai.lxi. walke, the lepers are clensed, & the deafe
a. heare, the dead are raised up, & the poore
receiue the glad tidinges of the Gospell.
And happy is he, ẏ is not offended by me.
* And as they departed, Jesus began to
Luk.xi.d saye unto the people concernyng John.
What went ye out into the wildernesse to
see? A rede that is shaken with the winde?
Or what went ye out for to see? A man
clothed in soft rayment: Behold, they that
were soft clothing: are in kinges houses.
But what went ye out for to see? A Pro-
phete: Verely I saye unto you, and more
B than a Prophete. For this is he, of whom
Malach. it is written. Behold I sende my messen-
iii.a. ger before thy face, whiche shall prepare
Mark.i.a thy way before thee. ✠
✠ Verely I saye unto you: among them
that are borne of womē arose not a grea-
ter than John the Baptist. Notwithstan-
ding he that is lesse: in ẏ kingdom of hea-
uen is greater than he. From the daies of
John Baptist until this day, ẏ kyngdom
Luk.xvi. of heauē suffreth violence, and the violent
d. pluck it unto thē. * For al the Prophetes
and the law it self prophecied unto John.
Luke.i.b And yf ye wyl receyue it *: this is Helias,
Mala.iii. which was for to come. He ẏ hath eares
d. to heare: let him heare.
John.i.c. But whereunto shall I liken this gene-
Luk.vii.c
C ration? It is lyke unto chyldren, which
sit in the market places, & call unto theyr
felowes, & saye: we haue pyped unto you,
and ye haue not daunsed. We haue mour-
ned unto you, & ye haue not sorowed. For
John came neither eating nor drinking.
& they say, he hath the deuel. The sōne of
man came eating and drinking, and they
say, behold a glutton, and an unmeasura-
ble drinker of wine, & a frend unto Pub-
licans and sinners. And wisdom is iusty-
fied of her children:
Luke.x.c Then began he to upbrayde the cityes
which most of his miracles were done in,
because they repented not of their sinnes,
Woe unto thee Chorasin: Wo unto thee
Bethsaida, for yf the miracles which wer
shewed in you, had bene done in the citye
of Tire or Sidō, they had repēted of their
synnes lōg agone in sackcloth and ashes.
Neuerthelesse, I say unto you: it shalbe
easier for Tire & Sidon at ẏ day of iudge-
ment, thā for you. And thou Capernaum,
which are lift up unto heauen, shalt bee
brought down to hel. For yf the miracles
whiche haue bene done in thee, hadde
been shewed in Zodom: thei had remained
until this day. Neuerthelesse, I say unto
you: ẏ it shalbe easier for the lande of Zo-
dom in the day of iudgemēt, thā for thee.
✠ At that time Jesus answered & sayd: I The gos-
thank thee (O father) lord of heauen and pel upon
earth, because ẏ hast hid those thinges frō S. Ma-
the wise & prudent, & hast shewed thē un- thias dai.
to babes, verely father, euē so was it thy
good pleasure. * Al thinges are geuē ouer
unto me of my father. And no mā know- Mat.iii.d
eth the sōne, but ẏ father: Neither know- Luk.x.d.
eth any mā the father, saue the sonne, and John.iii.
he to whō so euer ẏ sonne will open hym. d.
Come unto me all ye that laboure, and John.vii.
are laden, and I will ease you. Take my d.
yoke upon you, & learne of me, for I am and.viii.c
meke and lowly in heart, and ye shal find Eccl.vi.d
rest unto your soules. For my yoke is ea-
sy, and my burden is light. i.John.v.
a.

The twelfth Chapter.

The disciples pluck the eares of corne, Christ hea-
leth the dried hand, helpeth the possessed that was born
blinde and dumme, and sheweth who is his brother, sy-
ster and mother.

AT that time, Jesus went I
on the Sabboth dayes * Mar.ii.d
throughe the corne, & his
Disciples wer an hūgred Deutero
and began to * plucke the xxiiii.d
eares of the corne, and to
eate. But when the Pha-
rises saw it, they saide unto him. Beholde,
thy disciples do that whiche is not lawful
for them to doe upon the Sabboth daye.
But he sayde unto them. Haue ye not
read what David dyd when he was an
hungred, and they that were with hym?
Howe he entered into the house of God, i.Ki.xxi.a
and dyd eate the shewbreades whiche
were not lawfull for hym to eate, ney-
ther for them whiche were with hym,
but onelye for the Pryestes? Or haue ye
not read in the lawe howe that (on the
Sabboth dayes) the Priestes in the Tē-
ple breake the Sabboth, and are blame-
lesse? But I saye unto you: that in this
place is one greater than the Temple.
Where-

Wherfore, if ye wist what this meaneth,
I requier mercy & not sacrifice*ye would
Mat:ii:d not haue condemned innocentes. For the
Luc:vi:a sonne of man also is Lord, euen of y Sab-
k both day.
*And he departed thence, and wente in-
Mar:iii:a to their sinagoge: and behold, there was
Lu:vi:b: a man which had his hand dried vp. And
they asked hym, saying: Is it lawfull to
Lu:xiiii:a heale vppon the Sabboth dayes? *that
they might accuse him. And he sayde vnto
them: whiche of you will it bee, that shall
haue a shepe, and if it fall into a pit on the
B Sabboth day, will he not take it and lyft
Deu:xxii:a it out?*How much more thē is a man bet-
ter than a shepe? Wherfore it is lawfull
to do a good dede on the Sabboth daies.
Then sayeth he to the man: stretche forth
thy hande. And he stretched it foorth.
And it was restored vnto health lyke as
the other.
Mar:iii:a John:x:g xi:f ✝*Then the Pharises went out, and held
a counsel against him, howe they might
destroie him. But when Jesus knewe it,
he departed thence, and muche people fo-
lowed him: and he healed them all, and
charged them, that they should not make
him knowen: y it might be fulfylled which
Esa:xlii: a was spoken by Esay the Prophete whiche
saith: *Beholde my child, whō I haue cho-
sen, my beloued, in whom my soule deligh
teth: I wil put my sprite vpon him, and he
shal shew iudgement to the Gentiles. He
shal not striue nor crie, neither shall any
mā heare his voice in the stretes, a brou-
sed rede shall he not breake, and smoking
flax shal he not quenche, til he send foorth
iudgement vnto victory: and in his name
shal the Gentiles trust. ✝
*Then was brought to him a blinde and
dumme man, that was vexed with a de-
Lu:xi:b: uell, and he healed him, in so muche, that
the blind & dumme, both spake and sawe.
And all the people wer amased, and said:
Is not this that sonne of Dauid?* But
Mat:xii:d when the Pharises heard it, they sayde:
Mar:iii:c This felow driueth the deuils no other-
Lu:xi:c: wise out, but by the help of Beelzebub the
chief of the deuils.
But when Jesus knew their thoughtes
he sayd vnto them: Euery kingdome deui-
ded agaynste it selfe, shall be broughte to
nought. And euery citie or house deuyded
against it self shall not stand. And if Sa-
C than cast out Sathā, thē is he deuyded a-
gainst himself. How shal thē his kingdom
endure? Also if I by y helpe of Beelzebub
caste out deuils, by whose helpe doe youre
children caste them out? Therfore they
shalbe your iudges. But if I caste out the
deuelles by the spirite of God: then is the
kingdom of God come vnto you. Or els
how can one enter into a strong mannes
house, & spoyle his iewels, ✝except he first Lu:xi:c.
bind the strong man, and than spoyle hys
house? ✝He that is not with me, is agaist
me. And he that gathereth not with me,
scattereth abrode. Wherefore, I saye vnto
you, al maner of sinne & blasphemy shalbe
forgeuen vnto men, but the blasphemy a-
gainst the spirite, shall not be forgeuē vn-
to mē. And whosoeuer speaketh a woorde Mar:iii:d
against the sonne of man, it shalbe forge- Lu:xii:b:
uē him. But whosoeuer speaketh agaynst i: Kinges ii:c:
the holy ghost, it shal not be forgeuē him,
neither in this world, neither in y worlde Mat:vii:
to come. Either make the tree good & hys
fruit good, or els make the tree euel & his
fruit euell. For the tree is knowen by his
fruit. O generations of vipers, how cā ye Lu,vi,f,
speake good thinges whē ye your selues
are euel? For out of the abundaunce of the Psa.xl,b,
heart, the mouthe speaketh. A good man Lu,vi,g
out of the good treasure of the heart brin-
geth forth good thinges. And an euel mā
out of the euel treasure, bringeth foorth e-
uell thynges. But I say vnto you: of eue-
ry ydle word that men shall haue spoken,
they shall geue accomptes in the daye of
iudgement.* For out of thy wordes thou
shalt be iustified, and out of thy woordes 2,Kin i,c,
thou shalt be cōdemned. ✝ Lu,xv,b
✝Then certayne of the Scribes and of Mar,viii, b,
y Pharises, asked him, saying:*Maister,
we wil see a signe of thee. But he answe- Lu,xi,d,
red and sayd to them.*The euell and ad- Mat,xvi, a,
uouterous generation seketh a signe: and
there shall no signe be geuen to them, but Mar,viii b,
the signe of the Prophete Jonas. For as Lu,xi,d,
Jonas was thre dayes & three nightes in John,vi, b,
the whales belly, so shal the sonne of man Jonas,ii,
be thre dayes & thre nightes in the heart a,
of the earth. The men of Niniue shal rise D
in the iudgement with this nation, & con-
demne it, bycause they amended at y prea-
chyng of Jonas. Beholde, here is one gre- Jonas,iii c,
ter than Jonas. The * Queene of the Lu,xi,d,
south, shal rise in the iudgemēt with thys 3,Kinges
generation, and shal condemne it: for she x,a,
came from the vttermoste partes of the 2,Par,ix,
world, to heare the wisdom of Salomon. a,
And beholde, in this place is one greater
than Salomon. Luk.xi.g
*When the vncleane spirite is gone
oute of a manne, he walketh through-
oute drye places sekyng reste, and fyn-
deth

deth none. Then he sayeth: I wyl returne
into my house, from whence I came out.
And when he is come, he fyndeth it emp-
tie, and swept and garnished. Thē goeth
he, and taketh vnto him seuen other spy-
rites worsse than himselfe, and so entreth
2.Pe.ii.d. he in, and dwelleth there. And the ende of
Heb.vi.a that man is worse than the begynnyng:
Euen so shal it be also vnto this frowarde
generation.

Mar.iii.d Whyle he yet talked to the people: be-
Luk.viii. c. holde his mother and his brethren stode
without: desyring to speak with him: Thē
one sayd vnto him: beholde, thy mother &
Mak iii d thy brethren stand withoute, desyryng to
Luk.viii. c. speake with thee.

But he aunswered, and sayd vnto hym:
that tolde hym: Who is my mother? Or
who are my brethren? And he stretched
foorth his hande towarde his disciples, &
John.xv. b. sayd: *behold, my mother & my brethren.
For whosoeuer doeth the wil of my father
which is in heauē, the same is my brother
sister and mother.

¶The .xiii. Chapter

¶The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hid in the fielde, of the pearles, and of the net.

A Thesame day went Jesus
Math.iii. a. out of yͤ house, & sat by the
sea side, and much people
were gathered together
vnto him, so greatly yͤ he
went & sate in a ship, & all
yͤ people stode on yͤ shore.

And he spake manye thynges to them
by similitudes, saying: Behold, the sower
went forth to sowe. And when he sowed,
some sedes fell by the waye syde, and the
foules came & deuoured thē vp. Some fel
vpon stonye places, where they had not
much earth, and anon they sprong vp, bi-
cause thei had no depenes of earth, & whē
yͤ sunne was vp, they caughte heat, & be-
cause thei had no roote, they withered a-
way. Again, some fel among thornes, and
yͤ thornes sprong vp & choked them. But
some fell into good ground and broughte
forth fruit: some an hūdred fold, some six-
ty folde, some .xxx. folde. Whosoeuer hath
B eares to heare, let him heare. And the dis-
Mar.iiii. ciples came, & said vnto him: why speakest
a thou to thē by parables? He aunswered &
Luk.viii. said vnto thē: it is geuē vnto you to know
b yͤ secretes of the kingdome of heauē, but
Mat.xxv. to thē it is not geuē. For whosoeuer hath,
c. to him shalbe geuen: & he shal haue abun-
Mar.iiii. c. daūce. But whosoeuer hath not: from him
shalbe taken away euen yͤ also whiche he
hath. Therfore speake I to them by simi-
litudes: for they seyng, see not: and hea- Luk.viii.
ring, they heare not: neither doe they vn- b.xv.a.
derstand. And in them is fulfilled the pro-
phecie of Esaias, whiche sayeth: with the Esay.vi.
eares ye shall heare, and shall not vnder- c.
stand, and seing ye shal see & shal not per- Marke.
ceyue. For these peoples heartes is wax- iiii.b.
ed grosse, and theyr eares are dull of hea- Luk.viii
ryng, and theyr eyes haue they closed, lest b.
at any time they shoulde see wyth theyr John.xii. b.
eyes, & heare with theyr eares, & shoulde Actes
vnderstand with their heart, and be con- xxviii.f.
uerted that I also might heale them. Ro.xi.b.

But blessed are your eyes, for thei see: C
& your eares, for they heare. Verely I say Luke.x.
vnto you that many prophetes & ryghte- i.Pet.i.b.
ous men haue desired to se those thinges
which ye see, and haue not seen them: and
to heare those thinges whiche ye heare &
haue not heard them. Heare ye therefore Math iiii
the similitude of the sower. Whē one hea- b.
reth the worde of the kingdome, & vnder- Luk.viii.
standeth it not, then cōmeth the euel mā, b.
and taketh away that whiche was sowen
in his heart: this is he which was sowen
by the waye syde. But he that receiued
the sede which was cast into stony places,
thesame is he that heareth the worde, and
anon with ioye receyueth it, yet hath he
no roote in himself but dureth for a seasō:
for when tribulation or persecution hap-
neth because of the word by and by he fal-
leth. He also that receyued seede into the
thornes, is he that heareth the word: and
the care of this world, and the deceitful-
nesse of riches choke vp the worde, and so
is he made vnfruitful. But he that recei-
ued sede into the good ground, is he that
heareth the worde and vnderstandeth it:
whiche also beareth fruit, and bryngeth
forth, some an hundred folde, some sixtye
folde: some thirtie folde.

Another similitude put he foorth vnto D
them, saying: +The kyngdom of heauen The Gos
is lykened vnto a manne, whiche sowed pel on the
good sede in his fielde. But whyle men v. sonday after xii
slept, his enemye came, and sowed tares daye.
among the wheate, and wente his waie.
But when the blade was sprong vp and
had brought forth fruite, there appeared
the tares also. So the seruauntes of the
housholder came, and said vnto him: Sir,
diddest not thou sowe good seede in thy
fielde? from whence then hath it tares?
He sayde vnto them: the enuious manne
hath done this. The seruauntes sayde
vnto

vnto hym:wilt thou then that we go and
wede them vp. But he said, nay:lest while
ye gather vp the tares,ye plucke vp also
the wheate with them,let both grow to=
gether vntyl the haruest:and in tyme of
haruest,I wil say to the reapers: gather
ye first the tares,and bynd them together
in sheues to be brent:but gather þ wheate
into my barne. Another parable putt he
Mar.iiii. c. forth vnto them, saying: The kingdome
Lu.xiii.d of heauen is like vnto a grain of mustard
sede,which a man toke and sowed in hys
field, which is the least of al sedes. But
when it is growen it is the gretest amōg
herbes,and is a tree:so that the byrdes of
the ayre come, and make theyr nestes in
the braunches therof.
E Another similitude spake he vnto thē:*
Lu.xiii.d The kingdom of heauen is like vnto le=
uen which a woman taketh & hydeth in
three peckes of meale,tyl all be leuened.
All these thinges spake Iesus vnto the
Mar.iiii. c. people by similitudes,and without a pa=
rable spake he nothing vnto them:that it
might be fulfilled, which was spoken by
the Prophet, that sayth: I will open my
Psalme lxxviii.a. mouth in parables: I will speake forth
thinges which haue been kept secrete frō
the beginning of the world.
When the people were sent away, then
Mar.iiii. c. came Iesus into the house. And his disci=
ples came vnto hym,saying:declare vnto
vs the parable of the tares of the field.He
answered and sayd vnto them: He that
soweth the good sede,is þ sonne of man.
F The field is the world. And the children
Apo.xiiii. d. of the kingdom,thei are the good sede:the
tares are the children of the wicked: the
enemy that soweth them,is the deuil. The
haruest is the ende of the world: the rea=
pers be the Angels. Euen as the tares
therfore are gathered and brent in the fi=
er:so shal it be in the ende of this world.*
The sōne of man shall send forth his An=
gels,and they shal gather out of his kig=
dome all thinges that offende, and them
which do iniquitie, and cast them into a
furnace of fyre. There shalbe wayling
Da.xii.a. and gnashing of teth. Thē shall þ righte=
Sa.iii.b. ous shine as the sunne in the kingdom of
i.Co.xv. f. their father: whosoeuer hath eares to
heare.let hym heare.+
+Againe the kingdom of heauen is lyke
vnto treasure hyd in the field,the which a
man hath found and hid:and for ioy ther=
of goeth and selleth all that he hath, and
byeth the field.
Again, the kingdom of heauen is lyke
vnto a marchaūt mā, seking goodly pear=
les,which (when he found one precious
pearle)went and solde all that he had and
bought it.
Again the kingdom of heauē is like vn=
to a net,þ was cast into the sea and gathe=
red of all kinde (of fishes) which when it
was full,mē drew to land,and sate down
and gathered the good into vessels, but G
cast the bad away. So shall it be at thend
of the world. The Angels shall come and Mat.xxii. b.
seuer the bad from among the good, and
shal cast them into a furnace of fyre, ther and xxv.c
shalbe wailing and gnashing of teeth.
Iesus sayth vnto them: haue ye vnder=
stande al these thynges? They sayd vnto
hym:yea Lord. Thē sayd he vnto them:
Therfore euery Scrybe whych is taught
vnto þ kingdome of heauen,is like vnto
a man that is an housholder,which bryn=
geth forth out of his treasure,things new
and old.
And it came to passe, that when Iesus Mar.vi.a
had finished these similitudes,*he depar=
ted thence. And when he came into hys
own countrey,he taught them in their si=
nagoges,insomuch, that they were asto= Lu.iiii.c. Mar.iii. a.
nied and sayd: whence commeth this wis=
dom and power vnto hym,is not this the Joh.vi.c.
carpenters sonne? Is not his mother cal=
led Mary? and hys brethren,James and
Joses,& Symō and Judas? And are not
all hys systers wyth vs? Whence hath he
then al these thinges? And they were of=
fended at hym. Iesus said vnto them:*A Mar.vi.a
Prophete is not without honor, saue in Lu.iiii.d.
his own countrey and in hys own house. John.v.f
And he did not many miracles there, bi=
cause of their vnbelefe.

The.xiiii.Chapter.

¶ Iohn is taken and headed. Christ fedeth fiue thou=
sande men with fiue loaues,and two fishes,and appea=
reth by night vnto his disciples vpon the sea.

A
AT that time*Herode the Mar.vi.b
Tetrarch herd of þ fame Luk.ix.a
of Iesu,and said vnto his
seruaunts: thys is Iohn
the Baptist. He is rysen
from the dead, and ther=
fore ar miracles wrought
by hym. For Herode had takē Iohn and Mark.vi c.
bounde hym,& put hym in pryson bicause Lu.iii.d.
of Herodias, hys brother Philips wife.
For Iohn sayd vnto hym:it is not lawful
for thee to haue her. And when he would Le.xviii. c.
haue put hym to death,he feared the peo=
ple * bicause they counted hym as a Pro=
phet. Mat.xxi. b.
But when Herodes birth day was kept,

the daughter of Herodias daunsed before
Mar.vi.c them, and pleased Herode. Wherfore he
promised with an oth, that he would geue
her whatsoeuer she would aske. And she
beyng instruct of her mother before, sayd:
geue me here John Baptistes head in a
platter. And the kyng was sory. Neuer-
thelesse, for the othes sake, and the which
sate also at the table, he commaunded it
to be geuen her: and sent tormenters, and
beheaded John in the pryson, & his head
was brought in a platter, and geuen to ye
damsel, and she brought it to her mother.
And his disciples came and toke vp his
body, and buryed it: and went and tolde
Jesus.
B When Jesus heard of it, he departed
Luk.ix.a thence in a ship vnto a desert place out of
Joh.vi.a the way. And when the people had heard
Mar.vi.d therof, they folowed hym on fote and left
the cities. And Jesus went forth, & saw
much people, and was moued with mer-
cy toward them, and he healed of them,
those that were sycke. And when the euen
drew on, his disciples came to hym, say-
ing: this is a desert place, and the houre
is now past, let the people depart, yt they
C may go into the townes, and bie them vi-
tailes. But Jesus sayd vnto them: They
haue no nede to go away. Geue ye thē to
eate. They sayd vnto hym: we haue here
but fyue loaues and two fyshes. He sayd:
bring them hither to me. And he cōmaun-
ded the people to sit down on the grasse, &
he toke the fyue loaues and ye two fishes,
and lift vp his eyes toward heauen and
blessed: And when he had brokē them, he
gaue the loaues to his disciples, and his
disciples gaue them to ye people. And they
did all eate, and were suffised. And they
gathered vp (of the fragmentes that re-
mained) twelue baskets full, and they yt
did eate wer about. v. M. men, beside we-
men and children.
Mar.vi.d And straight way Jesus made his dis-
Joh vi.b ciples to get vp into a ship, and to goe be-
fore him vnto the other syde, while he sēt
the people away. And when the people
were sent away, he went vp into a moun-
Luk.ix.c taine to pray alone. And whē night was
come, he was there himselfe alone. But ye
ship was now in the middes of the sea and
was tost with waues, for it was a contra-
ry wind. And in the fourth watche of the
nighte. Jesus went vnto them walking
on the sea. And when the disciples saw
him walking on the sea, they were trou-
bled, saying: it is some spirit, and they cri-
ed out for feare. But straight way, Jesus
spake vnto them, saying: be of good chere
it is I, be not afrayd.
Peter answered him, and sayd: Lord if
it be thou, bid me come vnto thee on the
water. And he sayd: come. And when Pe- D
ter was come down out of ye ship, he wal-
ked on the water, to goe to Jesus. But
when he saw a mightie winde, he was a-
frayd. And whē he began to sinke, he cri-
ed, saying: Lord saue me: And immediat-
ly Jesus stretched forth his hande and
caught him, and sayd vnto hym. O thou
of lytle fayth, wherefore didst thou doute?
And when they were come into the ship,
the wind ceased. Then they that were in
the ship came and worshipped him, saying Mar.vi.g
of truthe thou art the sonne of God. And
when they were gone ouer, they came in-
to the lande of Genesareth. And when
the men of ye place had knowledge of him,
they sent out messengers into al that coū-
trey rounde about the coast, and brought
vnto him al that were sicke, and besought
him that they might touch the hem of his
vesture onely: And as many as touched it
were made safe.

The.xv.Chapter.

Christ excuseth his disciples, and rebuketh the Scri-
bes and Pharises, for trāsgressing Gods commaunde-
mentes, through their own traditions. The thyng that
goeth into the mouth defileth not the man. He deliue-
reth the woman of Cananees daughter, healeth the
multitude, and with seuen loaues and a fewe litle fishes,
fedeth foure thousande men, beside women and children.

THē came to Jesus Scri- A
bes and Pharises (which Mar.vii.
were come from Jerusa- a.
lem) saying: why doe thy
disciples transgresse the
traditions of the elders?
for they washe not their
handes when they eate bread. But he an-
swered and sayd vnto them: why do ye al-
so transgresse the commaūdemēt of gode
bicause of your own traditions: For God Ex.xx.b.
commaundeth, saying: honor father and Mar.vii.
mother, and he yt curseth father and mo- b.
ther, let hym dye the death. But ye say:
euery one shall say to his father and mo- Ex.xxi.b
ther, what gift soeuer should haue come De.v.b.
of me, the same is turned vnto thy profit: Eph.vi.b
and so shall he not honoure his father
or his mother. And thus haue ye made
the commaundemente of God of none
effecte, bicause of your own traditions.
Hypocrites, full well dyd Esaye pro-
phecy

phecy of you, saying: this people draweth
nye vnto me with their mouth, and hono-
reth me with their lippes, howbeit, theyr
heartes are farr from me, but in vayn do
they serue me teaching the doctrines and
preceptes of men.
And he called the people vnto hym, and
sayd vnto them: heare and vnderstande.
That which goeth into the mouth, defy-
leth not the man: but that which cometh
out of the mouth, defyleth the man.
Then came hys disciples, and sayd vnto
hym: knowest thou not, ỳ the Pharises
were offended at thys saying? But he an-
swered and sayd. Euery plant which my
heauenly father hath not planted, shalbe
pluct vp by the rootes. Let them alone,
they be the blynde leaders of the blynde.
If the blinde leade the blinde, both shall
fall into the dytche.
Then answered Peter and sayd vnto
him: declare vnto vs this parable. Iesus
sayd: are ye also yet without vnderstan-
dyng? Do ye not yet vnderstande, that
whatsoeuer entreth in at ỳ mouth, goeth
into ỳ belly, & is cast out into ỳ draught?
But those thyngs which procede out of ỳ
mouth, come forth from the heart, and
they defyle the man. For out of the heart
procedeth euill thoughtes, murthers, bre-
king of wedlocke, whoredoms, theftes,
false witnesse, blasphemies. These are the
things, which defile a man. But to take
meate with vnwashen handes, defyleth
not a man. ✠
C ✠ And Iesus went thence, and departed
The gospel on ỳ ii. Sonday in Lent: into the coastes of Tyre and Sydon, and
beholde, a womã of Canaan (which came
out of thesame coastes) cryed vnto hym,
saying: haue mercy on me O Lord, thou
sonne of Dauid: My daughter is piteousl-
ly vexed with a deuil. But he answered
her nothing at all, and his disciples came
and besought hym, saying: send her away
for she cryeth after vs: But he answered
Luk: xix: b. and sayd: I am not sent but vnto the lost
shepe of the house of Israell. Then came
she and worshipped him, saying: lord help
me. He answered and sayd: it is not mete
to take the childrens bread, and cast it to
dogges. She answered and sayd: truthe
Lord, for the dogges eate of the crũmes,
which fall from their masters table. The
Iesus answered & sayd vnto her. O wo-
man, great is thy fayth, be it vnto thee,
euen as thou wilt. And her daughter was
made hole euen at thesame tyme. ✠
And Iesus went away from thẽce and
came nie vnto the sea of Galile, & went
vp into a mountaine, & sat downe there. D
And much people came vnto hym, bryn-
ging with them those ỳ were lame, blind,
deafe, maymed, and other many: and cast
them down at Iesus fete, and he healed Esa: xxxv d:
them: insomuch that the people wõdered,
when they saw the dum speake, the may-
med to be hole, the lame to walke, and the
blinde to see. And they glorified the God
of Israel.
*Then Iesus called his disciples vnto Marke: viii: a:
him, and sayd: I haue compassion on the
people, bicause they cõtinue with me now
three dayes, and haue nothing to eate: &
I will not let them depart fasting, least
they miscary by ỳ way. And his disciples
sayd vnto him: whence should we gett so
much bread in the wildernesse, as to suf-
fice so great a multitude?
And Iesus sayth vnto them, how many Math: xvi: d:
loaues haue ye? And they sayd: seuen, and
a few litle fishes. And he commaunded ỳ
people to sit down on the ground and he
toke the seuen loaues, and the fishes, and
after that he had geuẽ thankes, he brake
them, and gaue to his disciples: and ỳ dis-
ciples gaue them to the people. And they
did al eate, and were suffised. And they
toke vp of the broke meate that was left,
seuen baskets ful. And yet they that dyd
eate were. iiii. M. men, beside wemen &
children. And he sent away the people, &
toke ship and came into the parties of
Magdala.

The. xvi. Chapter.

¶ The Pharises require a token. Iesus warneth his disciples of the Pharises doctrine. The confession of Peter. The keyes of heauen. The faithfull muste beare the crosse after Christ.

The Pharises also with ỳ A
Saduces, came and tẽp- Marke. viii: b.
ted him, and desyred him Iohn: vi: b
that he would shew them Luke: xii: f
a signe from heauen. He
answered and sayd vnto
them: when it beginneth
to draw toward euẽ, ye say: it wil be faire
wether, for the skye is read. And in ỳ mor- Luk: xii:
ning: It wil be foule wether to day, for ỳ g:
skye is glowming read. O ye ypocrytes,
ye cã discerne ỳ outward apperaunce of ỳ Mar, xii,
skye, but can ye not discerne the signes of c.
the tymes? The froward & aduouterous Marke, viii, b,
nation requyreth a sygne, and there shall Luke, xi,
no signe be geuen to it, but the sygne of ỳ b,
Prophet Ionas. And he left them and Iohn, vi,
departed. b,
Ion, ii, a,

B And when his disciples were come to the
other syde of the water, they had forgot-
Lu.xii.a. ten to take bread with them. *Then Je-
sus sayd vnto them. Take hede and be-
ware of the leuen of the Pharises and of
the Saduces. And they thought in them
selues saying: we haue taken no bread w
vs. Which when Jesus vnderstode, he
sayd vnto them: O ye of litle fayth, why
take ye thought within your selues, bi-
cause ye haue brought no bread? Doe ye
not yet perceiue, neither remembre those
fiue loaues, when they were fyue thou-
Mat.xiiii.c. sande men, and how many baskets toke
Mar.xv.d ye vp? Neither the seuẽ loaues, whẽ they
were foure thousande men: and how ma-
ny baskets toke ye vp? How happeneth it
that ye do not vnderstand, that I speake
it vnto you not concerning bread, that ye
should beware of the leuen of the Phari-
ses and of the Saduces? Thẽ vnderstode
they, how that he bad not them beware of
the leuen of bread: but of the doctryne of
C the Pharises, and of the Saduces.
The gospel on S. peters daye. +When Jesus came into the coastes of ẏ
city which is called Cesarea Philippi, he
asked his disciples saying: whom do men
say that I the sonne of man am? They
sayd: some say that thou art John Bap-
tist, some Helias, some Hieremias, or one
of the number of the Prophetes. He saith
vnto them: but whom say ye that I am?
Mar.viii.c. Simon Peter answered and sayd: Thou
art Christ the sonne of the liuing God.
Luk.ix.c. And Jesus answered, and sayd vnto him
happy art thou Simon the sonne of Jo-
nas, for flesh and bloud hath not opened
that vnto thee: but my father which is in
Luk.xx.x. heauen. And I say also vnto thee, that
Joh vng. thou art Peter: and vpon thys rocke I
Joh.vi.b. will build my congregation. And ẏ gates
i.Cor.x.a of hell shal not preuaile against it. And I
Esaye. xxviii.c. wil geue vnto thee, the keyes of the king-
Mat.xviii c. dom of heauẽ. And whatsoeuer ẏ bindest
in earth, shalbe bounde in heauen: and
whatsoeuer thou losest in earth, shalbe lo-
sed in heauen. +Then charged he his dys-
ciples, that they should tell no man, that
he was Jesus Christ. From that tyme
Mar.viii.d. forth began Jesus to shew vnto hys dis-
Luk.ix.c. ciples, how that he must go to Hierusalẽ,
and suffer many thinges of the elders, &
hye Priestes and Scribes, and must be
kylled, & be raised again ẏ third day. And
when Peter had taken hym asyde, he be-
gan to rebuke hym, saying: master fauour
thy selfe, thys shal not happen vnto thee.
but he turned hym about, and sayd vnto
Peter: go after me Satã, thou hinderest
me: for thou sauourest not the things that D
be of God, but those that be of men. Then
sayd Jesus to his disciples: if any man
wil folow me, let hym forsake hymselfe,
and take vp his crosse, and folow me. For Mat.x.
whoso wil saue his life, shal lose it. Again Luk.ix.c.
whoso doth lose his life for my sake, shall Mar.viii.
find it. For what doth it profit a man, if d.
he win al the whole world: and loose his Joh.vi.d.
own soule? Or what shal a mã geue to re-
deme his soule again withal? For ẏ sonne
of man shal come in the glory of his fa-
ther, with his Angels: and then shall he Ro.ii.b.
reward euery mã according to his dedes. Mar.viii.
Verely I say vnto you, there be standing d. Luk.ix.
here which shall not tast of death, till they
see the sonne of mã come in his kingdom.

The. xvii. Chapter.

The transfiguration of Christ. He healeth the luna-
tike, and payeth tribute.

AND after six daies, Jesus A
taketh Peter, James and Mar.ix.
John his brother, and Luk.ix.
bringeth them vp into an
hye mountaine out of the
way, and was transfigu-
red before them, and his
face did shine as the sunne, & his clothes
were as white as the light. And behold, Apoc.
there appeared vnto them Moses & He-
lias talking with him.
Then answered Peter, and sayd vnto
Jesus: Lord here is good being for vs. If
thou wilt let vs make here thre taberna-
cles: one for thee, and one for Moses, and
one for Helias. While he yet spake, behold
a bright cloude shadowed them.
And behold, there came a voice out of B Mat.iii.
the cloud which said: *This is my welbe- and.xii.
loued sonne, in whom I delite, heare him Mar.i.
and when his disciples heard these thiggs ix.a.
they fell on their faces, and were sore af- Esa.xlii.
rayd. And Jesus came and touched them, De.xviii.
and sayd: arise and be not afrayd. And c.
when they had lift vp their eyes, they saw
no man saue Jesus only. *And whẽ they Mar.ix.
came down from the mountaine, Jesus
charged them, saying: shew the vision to
no man, vntill the sonne of man be risen
again from the dead. +
+And his disciples asked him, saying:
why then say the Scribes, that Helias
must first come? Jesus answered, & sayd
vnto them: Helias truely shall first come, Mal.iiii.
and restore all thinges. But I say vnto Mat.xi.
you that Helias is come already, and they
knew him not: but haue done vnto hym
what-

E whatsoeuer they lusted. In likewise shal also the sonne of man suffer of them. Then the disciples understode, that he spake unto them of John Baptist. And whē they were come to the people, there came to him a certain man kneling down to him, and saying: Master, haue mercy on my sonne, for he is lunatike and sore vexed: for oft tymes he falleth into the fyre, and

Mar.ix.f. Luk.ix.f. oft into the water. *And I brought hym to thy disciples, and they could not heale him. Jesus answered and sayd: O faythlesse and croked nation: how long shall I be with you? how long shal I suffer you? bring him hither. And Jesus rebuked the deuill, and he departed out of him. And the childe was healed euen that same time.

Mar.ix.d. D *Then came the disciples to Jesus secretly, and sayd: Why could not we caste him out? Jesus sayd unto them: Bicause

Lu.xvii.a of your unbelefe. For verely I say unto you: *if ye haue faith as a graine of mustardsede, ye shal say unto this mountain remoue hence to yonder place, and it shal remoue, neither shal any thing be unpossible unto you. Howbeit, this kind goeth not out, but by praier and fasting. While

Mar.viii.e Mat.xx.c. Mar.viii. Mat.xx.e. Luke.ix.c they were occupied in Galile, Jesus sayd unto them: *it wil come to passe, that the sonne of man shalbe betrayed into the handes of men, and they shal kil him, and the third day shal he rise again. And they were exceading sory.

And when they were come to the citie of Capernaum, they that use to receiue tribute money, came to Peter, and sayd: Doth your master pay tribute? He sayth: yea. And when he was come into y house Jesus preuented him, saying: What thinkest thou Simō? of whom do the kinges of the earth take tribute or toll, of theyr children, or of straungers? Peter sayth unto him: of straungers. Jesus sayth unto him: Then are the children free. Notwithstanding, lest we should offende the, go thou to the sea, and cast an angle, and take the fish that first cometh up, & when thou hast opened his mouth, thou shalt fynde a pyece of twentye pence: that take, and geue it unto them for me and thee.

The. xviii. Chapter.

He teacheth his disciples to be humble and harmelesse: to auoide occasions of euill, and one to forgeue anothers offence.

A At the same tyme came y disciples unto Jesus, saying: *who is the greatest in the kingdom of heauē? Jesus called a childe unto him, and set him in the midst of them, and sayd: Verely I say unto you: except ye turne, & become *as children, ye shal not enter into the kingdom of heauen. Whosoeuer therfore humbleth himselfe, as this child, the same is the greatest in the kingdom of heauen. And whoso receiueth such a child in my name, receiueth me. * But whoso doth offende one of these litle ones which beleue in me: it were better for him, that a milstone were hanged about his necke, and that he were drowned in the depth of the sea. Wo unto the world bicause of offences. * Necessary it is that offences com: But wo unto the man, by whom the offence cometh.

The gospel upon S. Michaels daye.
Mar.ix.g Luke.ix.f Mark.x.b Lu.xviii.b
1.Pet.ii.a Mar.ix.f. Lu.xvii.a
1.Cor.xi.a

B Wherfore *if thy hand or thy fote hinder thee, cut him of, and cast it from thee. It is better for thee to enter into life halt or maimed, rather than thou shouldest (hauing two handes or two fete) be cast into euerlasting fier. And if thine eye offende thee, plucke it out, and cast it from thee. It is better for the to enter into life with one eye, rather than (hauing two eyes) to be cast into hell fier. Take hede that ye despise not one of these litle ones. For I say unto you that in heauen their Angels do alwayes behold the face of my father, which is in heauen.

Math.v.e Mar.ix.f.

For the sonne of man is come to saue that which was lost. How thinke ye? *If a man haue an .C. shepe, and one of them be gone astray, doth he not leaue nintie & nine in the mountaines, and goeth and seketh y it was gone astray. And if it happen that he finde it, verely I say unto you he reioyseth more of that shepe than of y ninty and .ix. which went not astray. Euē so it is not the wil of your father in heauē, that one of these litle ones should perish.

Luk.xv.b

C Moreouer *if thy brother trespasse against thee, go and tell him his faute betwene him & thee alone, if he heare thee, thou hast won thy brother. But if he heare thee not, thē take yet with thee one or two, that * in the mouth of two or thre witnesses, euery mater may be stablished. If he heare not them, tell it unto the congregation: if he heare not the congregation, let him be to thee as an heathen mā and as a Publicane. Verely I say unto

Lu.xvii.f Leu.xix.d Eccl.xix.b.
De.xix.b. 2.Cor.xiii.a. Hebr.x.f.

Mat.xvi.c you, *whatsoeuer ye binde on earth, shal-
be bound in heauen. And whatsoeuer ye
louse on earth, shalbe loused in heauen.
Again I say vnto you, that if two of you
agree on earth vpon any maner thing,
whatsoeuer they desire, they shall haue it
of my father, which is in heauen. For
where .ii. or .iii. are gathered together in
my name, there am I in the middest of
them.
The gos- *Then came Peter to him and sayd: lord
pel on the how oft shall I forgeue my brother, if he
xxii sonday sinne against me, til seuen tymes? Jesus
after Tri. sayth vnto hym: I say not vnto thee vn-
til seuen times: but seuenty times, seuen
D times. Therfore is the kingdome of hea-
uen likened vnto a certain man that was
a king, which would take acountes of his
seruauntes. And when he had begon to
reken, one was brought vnto him, which
ought him ten thousand talentes, but for-
asmuch as he was not able to pay, his
Lord commaunded him to be solde, and
his wife and children and all that he had,
and payment to be made. The seruaunt
fell down and besought him saying: sir,
haue pacience with me, and I wil pay the
all. Then had the Lord pitie on that ser-
naunt, and loosed him, and forgaue hym
the debte. So thesame seruaunt went out
and found one of his felowes, which
ought him an hundred pence: and he layd
handes on him, & toke him by the throte,
saying: pay that thou owest. And his fe-
low fel down, and besought him saying:
haue pacience with me, and I will pay
thee all. And he would not, but went, and
cast him into prison, til he should pay the
debt. So when his felowes saw what
was done, they were very sory, and came
and tolde vnto their lord al that had hap-
pened. Then his Lord called him, & sayd
vnto him: O thou vngracious seruaunt,
I forgaue thee al that debt, whē thou de-
siredst me: shouldest not thou also haue
had compassion on thy felowe, euen as I
had pitie on thee? And his lord was wroth
and deliuered him to the iaylers, till he
should pay al that was due vnto him. So
Mat.vi.b. *likewise shal my heauenly father do al-
Mar.xi.d. so vnto you, if ye from your heartes, for-
Jacob ii.c geue not (euery one his brother) their
trespasses.

The.xix. Chapter.

¶ Christ geueth answere concerning mariage, and tea-
cheth not to be carefull, nor to loue worldly riches.

And it came to passe *that Mat.x.a.
when Jesus had finished
these sayings, he gat him
from Galile, and came in
to the coastes of Jewrye
beyond Jordane, & much
people folowed him, and
he healed them there.
The Pharises also came vnto him tem-
ting him, and saying vnto him: Is it law-
full for a man to make a devorcement w
his wife for any maner of cause? He an-
swered and sayd vnto them: Haue ye not
read, how that he which made man at the
beginning *made them man and woman Ge.ii.d.
and sayd: for this cause shall a man leaue Eph.v.g.
father and mother, and shall cleaue vnto i Cor.vi.d
his wife, and they twaine shalbe one flesh
Wherfore now, they are not twayne, but
one flesh: Let no man therfore put a sun-
der that which god hath coupled together.
They sayd vnto him: why did Moses thē
commaunde to geue a testimoniall of de-
uorsement, and to put her away? He sayd
vnto them: Moses (bicause of the hard-
nesse of your heartes) suffered you to put
away your wiues: But from the begin-
ning it was not so. *I say vnto you: who- De.xxiiii.
soeuer putteth away his wife (except it be a.
for fornication) and maryeth another, Jer.iii.a.
breaketh wedlocke. And whoso maryeth Mala.ii.d
her which is deuorsed, doeth commit ad- Math.v.e
uoutry. Mark.x.b
His disciples sayd vnto him: if the mat- Lu.xvi.d.
ter be so betwene man and wife, then is it B
not good to mary. He sayd vnto them: all
men can not comprehende thys saying, * Sapi.iii.c
saue they to whom it is geuen: for there
are some chast which are so borne out of
their mothers wōbe. And there are some
chast, which be made chast of men. And
there be chast which haue made themsel-
ues chast for the kingdom of heauēs sake
He that can cōprehēde it, let him compre-
hende it. *Then were there brought vn- Mark.x.b
to hym yong children, that he should put Lu.xviii.
hys handes on them and pray. And the d.
disciples rebuked them. But Jesus sayd
vnto them: suffer the children, and forbyd
them not to come vnto me: for of such is ŷ
kingdom of heauē. And when he had put
his handes on them, he departed thence.
And behold, one came, and said vnto him:
*good master, what good thing shal I do, Mark.x.a
that I may haue eternal life? He sayd vn- Lu.xviii.c
to him: why callest ŷ me good? *there is C
none good but one, and ŷ is God. But if Psa.xi.f.
thou wilt enter into life, kepe the com-
maun-

maundemētes. He saith vnto him: which? Jesus sayd. *Thou shalt not cōmit manslaughter. Thou shalt not cōmit aduoutry: Thou shalt not steale: Thou shalt not beare false witnesse: Honor father & mother: *and thou shalt loue thine neighbor as thy selfe. The yong man sayth vnto hym: All these thinges haue I kept from my youth vp: what lacke I yet? Jesus said vnto him: if thou wilt be perfect, *go and sell (all) that thou hast and geue to the poore, & thou shalt haue treasure in heauen: and come and folow me. But when the yong man heard that saying, he went away sory. For he had great possessions.

Exo.xx.c. Deu.v.b. Ro.xiii.c. Mat.vi.c. Gala.v.c. Mar.x.c. Lu.xii.b.

Then Jesus sayd vnto his disciples: Verely I say vnto you: *it shalbe hard for the riche to enter into the kingdom of heauen: And againe I say vnto you: it is easier for a Camell to go through the eye of a nedle, than for the riche to enter into the kingdome of God. When the disciples heard this, they wer exceadingly amased, saying: who then can be saued? But Jesus beheld them, and said vnto them: with men this is vnpossible: but with God all thynges are possible.

Mar.x.c. Lu.xviii.b. Mat.viii.b.

D *Then answered Peter and sayd vnto him: Beholde *we haue forsaken al, and folowed thee, what shal we haue therefore? Jesus sayd vnto them: verely, I say vnto you, that when the sonne of man shall sit in ÿ seate of his maiestie, ye that haue folowed me in the generation* shal sit also vpon twelue seates, and iudge ÿ twelue tribes of Israel. *And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, *shal receiue an hundred folde, and shall inherite euerlasting life. ** But many that are first, shalbe last, and the last shalbe first.

Mat.iiii.b. Mar.x.d. Lu.xviii. Lu.xxii.a. De.xxxiii.b. Job.xlii.c. Mat.xx.b. Lu.xiii.e.

The .xx. Chapter.*

Christ teacheth by a similitude that God is detter vnto no man. He teacheth his disciples to be lowly, & geueth two blindemen their sight.

A For the kingdome of heauen is like vnto a man that is an householder, which went out early in the mornyng to hire labourers into his vineyarde. And when the agrement was made with the labourers for a peny a day, he sent them into his vineyarde. And he went out about the third houre, and saw other standing ydle in the market place, and sayd vnto them: go ye also into the vineyard, and whatsoeuer is right, I wil geue you. And they went their way. Again he went out about the sixth & ninth houre, and did likewise. And about ÿ eleuenth houre he went out, and found other standing ydle, and sayd vnto them: Why stande ye here all the day ydle? They say vnto him: bicause no man hath hired vs. He sayth vnto them: go ye also into the vineyard, and whatsoeuer is right, that shall ye receiue.

B So when euen was come, the Lord of the vineyard sayth vnto his steward: call the laborers, and geue them their hire, beginning at the last, vntil the first. And when they did come, that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying: these last haue wrought but one houre, & thou hast made them equal vnto vs, which haue borne ÿ burthen and heate of the day.

But he answered vnto one of them, and sayd: frend, I do thee no wrong: didest ÿ not agree with me for a peny? Take that thine is, and go thy way: I wil geue vnto this last, euē as vnto thee. Is it not lawful for me to do as me listeth with myne own goodes? Is thine eye euill, bicause I am good? So the last shalbe first, and the first shalbe last. For many be called, but few be chosen.

Mat.xix.d. Mar.x.e. Lu.xiii.f.

C *And Jesus going vp to Jerusalem, toke the twelue disciples aside in the way and sayd vnto them: Beholde, we go vp to Jerusalem, and the sonne of man shalbe betrayd vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles, to be mocked and to be scourged, and to be crucified, and the third day he shal rise again.

Mar.x.e. Lu.xviii.e.

Then came to hym the mother of Zebedes children, with her sonnes, worshipping him, and desiring a certaine thing of him. And he sayd vnto her, what wilt thou? She sayd vnto him: Graunt that these my two sonnes may sit, the one on thy right hand, and the other on thy left, in thy kingdome.

Butt Jesus answered and sayd: ye wot not what ye aske. Are ye able to drynke of the cup that I shall drynke of, and to be Baptised with the Baptisme, that I am Baptised with? They sayd vnto him: we are. He sayd vnto them: Ye shal drinke in dede of my cup, and be Baptised with the Baptisme that I am Baptised with:
Mat.xxvi. c. But to sit on my right hand and on my left, is not mine to geue: but it shal chaunce
Mark.x.f vnto the, that it is *prepared for of my father. ↄ

* And when the ten hard this, they dis-
Lu.xxii.e dained at the .ii. brethren. But Jesus called them vnto him, and sayd: ye know ẏ
C the Princes of the nations haue dominion ouer the. And they that are great mē,
Mar.x.g. exercise auctoritie vpon them. It shall not be so among you. But whosoeuer wil be great among you, let him be your minister, and whoso wil be chiefe amōg you let him be your seruaunt euen as the sōne of man came, not to be ministred vnto, but to minister, and to geue his life a redemsion for many.

Mar.x.g. Lu.xviii.g. And as they departed frō Jericho, much people folowed him. And behold .ii. blind men sitting by the way side, when they heard that Jesus passed by, they cryed, saying: O Lord thou sonne of Dauid, haue mercy on vs. And the people rebuked them bicause they should holde theyr peace. But they cryed the more saying: haue mercy on vs O Lord thou sonne of Dauid. And Jesus stode still and called them, and sayd: what wil ye that I shall do vnto you? They say vnto him: Lord that our eyes may be opened. So Jesus had compassion on them, and touched their eyes, and immediatly their eyes receiued sight. And they folowed him.

The .xxi. Chapter.

Christ rideth vnto Jerusalem, driueth the marchauntes out of the temple, curseth the figgetree, and rebuketh the Pharisees with the similitude of the two sonnes, and of the husbandmen that slew such as were sent vnto them.

Mat.xi.a. Lu.xix. And whē they drew nie vnto Jerusalem, and were come to Bethphage vnto mount Oliuet, then sent Jesus two disciples, saying vnto them: Goe into the towne that lieth ouer against you, and anon ye shall find an asse bound, and a colt with her: lose them and bring them vnto me. And if any man say ought vnto you, say ye, the lord hath nede of them, and straight way he wil let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying: *Tel ye the daughter of Si-
on: behold, thy king cometh vnto thee, Esa.lxii. zach.ix.b. Joh.xii.c.
meke, sitting vpon an asse and a colt, the fole of the asse vsed to the yoke. The disciples went and did as Jesus commaūded them, and brought the asse and the colte, B
and put on them their clothes, and set him thereon. And many of the people spred their garmentes in the way. Other cut down braūches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came
after cryed saying: Hosanna to the sonne Luk.xix.f Joh.xii.b Ps.cxviii. d.
of Dauid *Blessed is he that cometh in the name of the Lord Hosanna in the hi-
est. ↄ Mar.xi.c

*And when he was come to Jerusalem, all the citie was moued, saying: who is
this? And the people sayd: This is Jesus Mat.xiii. a. Lu.iv.g.
*the Prophet of Nazareth (a city) of Galile. And Jesus went into the temple of God, and cast out al them that solde and bought in the temple, and ouerthrew the tables of the money chaungers, and the seates of them that solde doues, and sayd vnto them: It is written: *my house shal
be called the house of prayer. But ye haue 4. Kings viii.c. Esa.lvi.c
made it a den of theues. And the blynde
and the halt came to him in the temple, & Jer.vii.c.
he healed them.

When the chiefe Priestes and Scribes saw the wonders that he did, and the children crying in the temple (and saying: Hosanna to the sonne of Dauid) they disdayned, and sayd vnto him: hearest thou what these say? But Jesus sayeth vnto them: why not? Haue ye neuer red. *Out
of the mouth of babes and suckelynges Ps.viii.a Jo.viii.a.
thou hast ordained prayse? ↄ And he left Mar.xi.c.
them and went out of the citie vnto Bethany, and had his abiding there. ↄ

*In ẏ morning as he returned into the Lu.xiii.b.
citie again, he hungred: and when he had spied a figgetree in the way, he came to it C
and founde nothing thereon but leaues onely, and said vnto it: Neuer fruite grow on thee hence forwarde. And anon the figgetree withered away. And when his disciples saw it, they marueiled, saying: How sone is the figgetree withered away? Jesus answered and sayde vnto them: Verely I saye vnto you,

to you, yf ye haue faith and doubte not, ye shal not onely do this that is happened vnto the figgetree, but also if ye shall say vnto this mountain, remoue and cast thy self into the sea, it shall be done. *And all thynges what so euer ye aske in prayer (yf ye beleue) ye shall receiue them. *And when he was come into the Temple, the chiefe Priestes and the elders of the people came vnto him (as he was teaching) and sayd: *By what authoritie doest thou these thynges? And who gaue thee this power? Jesus aunswered and sayde vnto them: I also wyll aske of you a certain thing, which yf ye tell me, I in lykewyse wyll tell you by what authoritie I dooe these thynges. The Baptisme of John, whence was it? from heauen or of men? And they thought among themselues, saying: if we say from heauen, he wyll saye vnto vs, why dyd ye not then beleue hym? But yf we shall saye of men, then feare we the people. *For all men holde John as a Prophete. And they aunswered vnto Jesus, and sayde: we cannot tell. And he saide vnto them, neyther tell I you, by what authoritie I dooe these thynges.

Mar.xviii. Lu.xvii.a. Mar.xi.d. Ja.viii.b. Job.i.xvi. mar.xi.d. Lu.xvii.a. Exo.ii.c. Act.iii.b. Act.vii.d. Mat.xiiii.a.

What saye ye to this? A man had two sonnes, and came to the first, and sayde: Sonne, goe and worke to daye in my vineyarde. He aunswered and sayde, I will not: but afterwarde he repented, and went. Then came he to the second and saide lykewise. And he aunswered and sayd: I will sir, and went not. Whether of them twaine did the will of the father? And they saie vnto him: the first. Jesus sayth vnto them: Verely I saie vnto you, that publicans and harlots goe into the kingdom of GOD before you. For John came vnto you by the waie of righteousnesse, and ye beleued him not; but publicans and harlots beleued him. And ye (when ye had seen it) were not moued afterwarde with repentaunce, that ye might haue beleued him.

mat.iii.a.

D Hearken another similitude. *There was a certaine man an housholder, which planted a Vineyard, and hedged it round about, and made a wine presse in it, and built a towre, and let it out to husbandemen, and went into a straunge countrey. And when the tyme of the fruit drew nere, he sente his seruauntes to the husbandmen, that they might receyue the fruites of it. And the husbandmen caught his seruauntes, and beate one, killed another, and stoned another. Again he sent other seruauntes, moe than the firste, and they did vnto them lykewyse. But last of all, he sente vnto them hys own sonne, saying: they will stand in awe of my sonne. But when the husbandmen saw ÿ sonne, they said among themselues: *This is the heire: come, let vs kill him, & let vs enioy his enheritaunce. And they caught hym, and thruste him oute of the Vineyarde, and slewe him. When the the Lord therfore of the Vineyard commeth, what will he dooe vnto those husbandmen? They sayde vnto hym: For as muche as they be euill, he will cruelly destroy them, and will let out his Vineyard vnto other husbandmen, which shall deliuer him the fruit in due seasons. E Jesus saith vnto them: dyd ye neuer rede in ÿ scriptures, *The stone which the builders refused, the same is become the head of the corner: this is the Lordes doyng, and it is meruaylous in our eyes. Therfore I say vnto you, the kingdom of god shall be taken from you, and geuen to a nation which shall bring forth the fruits therof. *And whosoeuer falleth on this stone, shall be broken in peces: but on whomsoeuer it falleth, it shall all to grind him. And when the chief Priestes & Pharises had hard his parables, they perceiued that he spake of them. And they went about to lay handes on him. *but they feared the people, because they tooke hym as a Prophete. And Jesus aunswered, and spake vnto them agayn by parables, and said.

Gen.ix.c. Esai.v.a. Jer.xii.b. mar.xii.a. Luk.xx.b. Gen.xxxvii.b. Psal.cxviii.c. Mar.xii.a. Luk.xx.c. I Pet.ii.b. Actes.iiii.b. Zach.xii.a. Dan.ii.e. Joh.vii.d. Mar.xi.c. Lu.xx.g. and.xx.d.

The. xxii. Chapter.

The mariage of the kinges sonne. Tribute to be geuen to the Emperoure. Christe confuteth the opinion of the Saduces concerning the resurrection, and aunswereth the Scribe vnto his question.

A Luk.xiiii.c.

THe kingdome of heauen is like vnto a* mã ÿ was a king which made a mariage for his sonne, & sent forth his seruauntes, to call them that were bid to the weddyng: and they would not come. Agayn he sent forth other seruauntes saying: Tell them which are bidde: Behold, I haue prepared my diner: myne oxen & my fatlings are killed, & all things are ready: come vnto the mariage. But they made light of it, & went their waies one to his farm place, another to his mar-

chaundise, and the remnaunt tooke his ser-
uauntes, and entreated them shamefully
and slew them. But when the king heard
therof, he was wrothe, and sent foorth
his men of warre, and destroyed those
murtherers, and brent vp their citie.

Then said he to his seruauntes: The
mariage in dede is prepared: but they
which were bidden, wer not worthy. Goe
ye therfore out into the hye waies, and
as many as ye fynd, bid them to the ma-
riage. And the seruauntes went out in-
to the hie waies, and gathered together
all, as many as they coulde fynd, both
good and bad, and the wedding was fur-
nished with gestes. Then the kyng came
in, to see the gestes, and when he had spi-
Esa.lxi.d ed there a man, which had not on a *wed-
B dyng garment, he sayde vnto him: frend:
how camest thou in hyther not hauyng a
wedding garment? And he was euen
speachlesse. Then sayd the king to the mi-
nisters, take and bynd hym hande and
Mat.xiii.f. foote, and cast hym into vtter darknesse,*
& c.xxv.c. there shall be weppyng and gnashyng of
teeth. For many be called, but few are
chosen.*

Mar.xii.a *Then went the Pharises, and tooke
counsell how they might tangle hym in
his wordes. And they sent out vnto hym
their disciples with Herodes seruaunts,
Lu.xx.d. saying: *Maister we know that thou art
true, and teachest the way of God true-
ly, neyther carest thou for any man, for
thou regardest not the outward appea-
raunce of men. Tell vs therfore: how
thynkest thou? Is it lawfull that trybute
be geuen vnto Cesar or not. But Je-
sus perceyuyng their wickednesse, sayd:
Why tempt ye me, ye Ipocrites? Shew
me the tribute money. And they tooke
him a peny. And he said vnto them: whose
is this ymage and superscription? They
C saye vnto hym Cesars. Then sayd he
Mat.xvii.d. vnto them: * geue therfore vnto Cesar,
Ro.xiii.b the thinges which are Cesars: and vnto
God, those thynges that are Gods. When
they had heard these wordes, they mar-
uailed and left him, and went their way.
Mar.xii.b. *The same day came to hym the Sadu-
Lu.xx.e. ces (which say that there is no resurrecti-
Act.xxiii.b. on) and asked hym, saying: Maister, Mo-
De.xxv.b ses sayd that * if a man dye hauyng no
chyld, his brother should mary hys wyfe,
and rayse vp sede vnto his brother. Ther
wer with vs seuen brethren: and the
fyrst maryed a wyfe, and deceased wyth-
out issue, and left his wyfe vnto his bro-
ther. Likewise the second, and the thyrd,
vnto the seuenth. Last of all the woman
died also. Therfore in the resurrection,
whose wife shall she be of the seuen: For
they all had her. Jesus aunswered and
sayd vnto them, ye doe erre: not know-
ing the scriptures, nor the power of God.
For in the resurrection, they neyther ma-
ry nor are maried: but are as the aungels
in heauen. But as touching the resurrec-
tion of þ dead, haue ye not red that which
is spoken vnto you of God, which saith: * Exo.iii.b
I am the God of Abraham, and the God Mar.xii.c
of Isaac, and the God of Jacob? God is Lu.xx.f.
not a God of the dead, but of liuyng. And
when the people heard this, they wer a-
stonied at his doctrine.

But when the Pharises had heard
that he had put the Saduces to sylence,
they came together: and one of them which
was (a Doctour of law) asked hym a que-
stion, tempting him, and saying: Maister
which is the greatest commaundement in
the law? Jesus said vnto hym: Thou shalt De.vi.b.
*loue the lord thy God with al thy heart,
with all thy soule, and with all thy mind.
This is the first and greatest commaun-
dement. And the second is lyke vnto it. Le.xix.d.
*Thou shalt loue thine neighbour as thy Mat.xii.c
self. In these two commaundements hang Ro.xiii.c.
al the law and the Prophets. Whyle the Gala.v.b
Pharises wer gathered together, Jesus Iaco.ii.b
asked them, saying: what thynke ye of Mar.v.g
Christ? Whose sonne is he? They saye
vnto hym: the sonne of Dauid. He sayde
vnto them: * how then doeth Dauid in Mar.xii.d
spirite, call hym Lord, saying: The Lord Psa.cx.a
said vnto my Lord: sit thou on my ryght
hand till I make thyne enemyes thy fote
stole. If Dauid then call him Lord, how
is he then his sonne? And no man was a-
ble to aunswer him any thyng: neyther
durst any man (from that day foorth) aske
him any mo questions.

¶ The .xxiii. Chapter.

¶ Christ reproueth the Pharises, Scribes and Ipocrites, and prophecieth the destruction of Jerusalem.

Then spake Jesus to the
people and to his Discy-
ples, saying: * The Scri- A
bes and the Pharises sit De.xvii.b
in Moses seat. All ther-
fore what so euer they
byd you obserue, that
obserue and doe: but doe not ye after
their wordes, for they saie and do not: Esai.x.a.
yea Luk.xi.f.

C Yea, they binde together heauy burthens
and grieuous to be borne, and laye them
on mens shoulders: but they themselues
will not heaue at them with one of their
fingers. All their workes doe they for
the intent, that they maie bee seen of
men. They set abrode their Philatheries
and make large the borders of their gar-
mentes, and loue the uppermoste seates
at the feastes, and to sit in the chief place
in counsayles, and gretinges in the mar-
kette, and to be called of menne Rab-
bi.
B
Iaco.iij.g. *But be not ye called Rabbi. For one
is your maister, euen Christ: and al ye are
brethren. And call no man your father
upon the earth, for one is youre father
whiche is in heauen. Neither be ye called
maisters, for one is your maister, euen
Lu.xiiii.c. Christ. He that is greatest among you,
xviii.c. shall be your seruaunt. *But whosoeuer
exalteth him selfe, shall be brought lowe.
And he that humbleth him selfe, shall bee
exalted. ¶

Wo unto you Scribes, and Pharises,
ye Ipocrites, for ye shut up the kingdom
Luk.xi.g. of heauen before men, *ye neither go in
your selues, neyther suffer ye them that
come, to enter in. Woe unto you Scribes
and Pharises, ye Ipocrites: for ye de-
uoure widdowes houses: and that under
a pretence of long prayer: therfore shal ye
be the sorer punished.

Woe bee unto you Scribes and Pha-
rises, ye ypocrites: for ye compasse sea and
lande, to make one proselite: and when he
is becom one, ye make him two fold more
the chylde of hell, than ye youre selues
are.

Wo be unto you ye blinde guides, for
ye say: whosoeuer doth sweare by the tem-
ple, it is nothing: but whosoeuer swea-
reth by the gold of the temple, he is gil-
tie: Ye fooles and blinde, For whether is
greater, the gold, or the temple that sanc-
tifieth the golde? And whosoeuer swea-
reth by the alter, it is nothing, but who
soeuer sweareth by the gift that is upon
it, he is giltie. Ye fooles and blynde, for
whether is greater, the gift, or the altare
that sanctifieth the gift? Whoso therefore
sweareth by the altare, sweareth by it, and
by all thynges that are theron. And who
so sweareth by the temple, sweareth by
Math.v.f. it, and by him that dwelleth therein. And
he that sweareth by heauen, sweareth by
the seate of GOD, and by him that sitteth
theron.

Wo unto you Scribes and Pharises, Luk.xi.f.
ye Ipocrites. For ye tith mint and anise,
and comine, and haue left the weyghtier
matters of the law, iudgement, mercye
and faith. These ought ye to haue done,
and not to leaue the other undone. Ye
blinde guides, which strain out a gnat
and swalow a Camel. Woe unto you
Scribes and Pharises, ye Ipocrites: for
ye make cleane the utter side of the cup,
and of the platter: but within they are ful
of bribery and excesse. Thou blind Pha-
rise, clense first that is within the cup or
platter, that the outsyde of them maye be
cleane also. Wo unto you Scribes & Pha- Luk.xi.f.
rises, ye Ipocrites: for ye are like unto
painted Sepulchres, whiche in dede ap-
peare beautifull outward, but are within
full of dead mennes bones, and of all fil-
thinesse. Euen so ye also, outwardly ap-
peare ryghteous unto men, but wythin
ye are full of faynednesse and iniqui-
tye.

Wo unto you Scribes and Pharises, Luk.xi.g.
ye Ipocrites, ye builde the tombes of the
Prophetes, and garnish the Sepulchres
of the righteous, and say: If we had bene
in the dayes of our fathers, we would not
haue bene partners with them in ye bloud
of the Prophetes, and so ye be witnesses i. Thes.ii.d.
unto your selues, that ye are the children
of them which killed the Prophetes. Ful-
fill ye likewise ye measure of your fathers.
Ye serpentes, ye generation of Vipers,
how wil ye scape the damnation of hele
? *Wherfore beholde, I send unto you, Math.x.b.
Prophetes and wise men, and Scribes, & Luk.xi.g.
some of them ye shal kil and crucify: & som Joh.xvi.a.
of them shall ye scourge in your Syna- Actes.v.c.
goges, and persecute them from citie to ci- and.vii.a.
tie: that upon you may come all the rygh-
teous bloud which hath bene shed upon ye
earth, from the bloud of righteous Abel Ge.iiii.b.
unto the bloud of Zacharias the sonne of ii. Par.xxiiii.f.
Barachias, whom ye slewe betwene the
temple and the altare. Verely I say unto
you al these thinges shall come upon this
generation. O Ierusalem, Ierusalem, Lu.xiii.g.
thou that killest the Prophets and stonest
them which are sent unto thee: how often iiii. Esd.i.e.
would I haue gathered thy children to-
gether, euen as the hen gathereth her
chickens under her winges, & ye would
not? Behold your house is left unto you Psal.lx.f.
desolate. For I say unto you: ye shall not
see me henceforth til that ye say: Blessed Luk.xix.e.
is he that commeth in the name of the Psal.cxviii.d.
Lord. ¶

The

¶ The .xxiiii. Chapter.

¶ Chriſt ſheweth his diſciples the deſtruction of the Temple, the ende of the worlde, and the tokens of the latter daies, and warneth them to wake, for the world ſhall ſodeinly periſh.

A
Mar .xiii. a. Lu .xxi.a. And Jeſus went out and departed from the temple: and his Diſcyples came to him, for to ſhew him the buildinges of ŷ temple. Jeſus ſayd vnto
Lu .xix.c. them: See ye not al theſe thynges: Verely I ſaie vnto you, there ſhall not be here left one ſtone vppon an other, that ſhall not be deſtroyed.
And as he ſat vpon mount Oliuet, his Diſciples came vnto him ſecretely, ſaying: Tell vs, when ſhall theſe thinges be: and what ſhall be the token of thy comming: and of the ende of the worlde?
Collo.ii.b Ephe.v.b And Jeſus aunſwered, and ſayde vnto them: take hede that no man deceiue you. For many ſhall come in my name, ſaying: I am Chriſt: and ſhall deceiue many. Ye ſhall heare of warres, and tydinges of warres, be not troubled. For all (theſe thynges) muſte come to paſſe,
4.Eſ.xiii. f. but the ende is not yet. Nation ſhall riſe againſt nation, and realme agaynſt realme: and there ſhall be peſtilence and hunger: and earthquakes in all places. Al theſe are the begynninges of ſorowes.
B * Then ſhal they put you to trouble and
Mat.x.b. Mar .xiii. b. Lu.xxi.c. Joh.xvi.a 4.Eſ.xiiii b ſhall kill you: and ye ſhall be hated of all nations for my names ſake. And then ſhall many be offended, and ſhall betraye one an other, and ſhall hate one another. And many falſe Prophetes ſhall riſe, and ſhall deceiue many. And becauſe iniquitie ſhall haue the vpper hande, the loue of
Math.x.c. Mar .xiii. b. many ſhall abate. But he that endureth to the ende, the ſame ſhall be ſafe. * And this Goſpell of the kingdom ſhal be preached in all the worlde, for a wytneſſe vnto all nations, and then ſhall the ende
Mar .xiii. b. Luk.xxi b Da.ix.g. come. When ye therfore ſhall ſee the abhomination of deſolation (that was ſpoken of, by Daniel the Prophete) ſtande in the holy place: whoſo readeth it, let him vnderſtand. Then let them whiche be in Jewry, flie into the mountaynes. And let him whiche is on the houſe toppe, not come downe to fette any thyng oute of his houſe. Neither let him whiche is in the field, retourne backe to fetche his clothes.
Woe ſhal be in thoſe dayes to them that are with child, and to them that geue ſuck.
But praie ye that your flight be not in the winter, neither on the Sabboth day. For Da .xii.a.
then ſhall be great tribulations, * ſuche as was not ſince the beginning of the worlde to this time, nor ſhall be. Yea, and except that thoſe daies ſhould be ſhortned there ſhould no fleſh be ſaued: but for the choſens ſake, thoſe dayes ſhalbe ſhortned.
* Then if any man ſaie vnto you: lo, here Ma .xiii.c
is Chriſte, or there: beleue it not. For Lu.xvii.c
there ſhall ariſe falſe Chriſtes, and falſe Prophetes, and ſhall ſhewe great myracles, and wonders. In ſo muche (that if ii.Theſ.ii b.
it were poſſible,) the very elect ſhould be
diſceiued: beholde, I haue tolde you be- De .xiii.a
fore. Wherefore if they ſaie vnto you: behold, he is in the deſerte, go not ye foorth: beholde, he is in the ſecret places: beleue it not. For as the lightenyng commeth out of the Eaſt, and appeareth into the Weſt, ſo ſhal the comming of the ſonne of man be.
C
* For wherſoeuer a dead carkas is, e- Job.xxxix
uen thither wil the Eagles alſo be gathe- Lu.xvii.g
red together. * Immediately after the Mar .xiii. c.
tribulations of thoſe daies, ſhal the ſunne
be darkned: and the moone ſhall not geue Lu .xxi.e.
her light, & the ſtarres ſhall fal from hea- Joel .ii.c.
uē, and the powers of heauen ſhall be moued. And then ſhal appeare the token of ŷ ſonne of man in heauen. And then ſhal al the kynreds of the earth mourne, and they ſhall ſee the ſonne of man comming in the cloudes of heauen, with power & great glorie. And he ſhall ſend his angels Actes.i.b.
with the great voyce of a trompet, and Da.xii.a,
they ſhal gather together his choſen from i Th.iiii.d
the foure wyndes, euen from the hyeſt partes of heauen, vntil the endes therof.
Learne a ſimilitude of the figge tree, Mar .xiii. c.
when his braunche is yet tender, and the Lu .xxi.f.
leaues ſprong, ye know that ſommer is nye. So likewiſe ye, when ye ſee all theſe things, be ye ſure that it is nere, euen at the doores. Verely I ſaie vnto you, this generation ſhall not paſſe, tyll all theſe
thinges be fulfilled. * Heauen and earth Eſai .li.b.
ſhal paſſe, but my woordes ſhal not paſſe. Eſai:xl.c:
But of that daie and houre knoweth no Mat :v:c:
man, no not the Aungels of heauen: but Actes:i:a.
my father onely. But as the dayes of D
Noe wer, ſo ſhall alſo the commyng of Ge:vii:b.
the ſonne of man be. For as in the dayes Lu:xvii.f
(that were before the floud) they dyd eate and drinke, mary, and were maryed, euen vntill the daye that Noe entred into the Shippe, and knew not tyll the floud

floud came and tooke them all away: so
shal also the comming of the sonne of man
be. Then shall two be in the field, the one
Luk.xvii.g received, and ÿ other refused: * two wo-
men shall be grinding at the mill, the one
received, and the other refused. Two in
a bed, the one shall be received, and the
Mat.xxv.b other refused. Watche therefore, for ye
know not what houre your Lorde wyll
Mar.xiii.b come. Of this yet be sure, that if the good
Luk.xii.e man of the house knewe what houre the
Apo.xvi.c theefe would come, he would surely watch
and not suffer his house to be broken up.
Therfore, be ye also ready, for in such an
houre as ye thinke not: will the sonne of
man come.

Who is a faithfull and wyse servaunt
whom his Lorde hath made ruler over
his housholde, to geue them meate in sea-
sone. Blessed is that servaunt, whom
his Lord (when he commeth) shall find
so doyng. Verely I say unto you, that
he shall make hym ruler over all hys
goodes. But and if that evyll servaunte
saie in his heart: my Lorde will be long a
comming (and so beginne to smite his fe-
lowes, yea, and to eate and drynke with
the dronken) the same servauntes Lorde
shall come in a day when he looketh not
for hym, and in an houre that he is not
ware of, and shall hew him in peces, and
geue him his portion with the Ipocrites,
there shall be wepyng and gnashyng of
teeth.

The. xxv. Chapter.

¶ The ten virgins. The talentes delivered to the servauntes, and of the generall iudgement.

A Then shall the kingdom of
heaven be like unto ten
virgins, which toke their
lampes and went to mete
the bridegrome (and the
bride.) But five of them
wer foolish, and five wer
wyse. They that wer foolish, tooke theyr
lampes, but tooke none oyle with them.
But the wise tooke oyle with them in
their vessels, with the lampes also. While
the bridegrome taried, they all slumbred
and slept. And even at mydnight, there
was a crye made: behold, the bridegrome
commeth, go out to mete hym. Then all
those virgins arose, and prepared theyr
B lampes. So the foolish sayde unto the
wise, geue us of your oile: for our lampes
are gone out. But the wise aunswered,
saying: not so, lest there be not ynough
for us and you: but go ye rather to them
that sell, and bye for your selues. And
while they went to bye, the bridegrome
came, and they that were ready, went in Mat.vii.c
with hym to the Mariage, and the gate
was shut up. Afterward came also the
other virgins, saying: * Lord Lord, open
to us. But he aunswered and sayd: Vere-
ly I say unto you: I know you not. Watch Mat.xxiiii.d.
therfore, for ye know neither the day nor Mar.xiii.d.
yet the houre, wherin the sonne of mā shal
come. ✝ Luk.xii.e

✝ Likewise a certain man ready to take
his iourney to a straunge countrey, cal-
led his servauntes, and delivered unto
them his goodes. And unto one he gave Mat.xiii.d.
v. talēts, to another two, and to another,
one: to every man after his habilitye, and Lu.xix.b.
straight way departed. Then he that had
receaued the five talents, went and oc-
cupied with the same, and wanne other
five talents. Likewise also, he that recei-
ued two, gayned other two. But he
that received that one, went and dygged
in the earth, and hid his lordes mony. Af-
ter a long season, the Lord of those ser-
vauntes came, and reckned with them.
And so he that had received five talents,
came and brought other fyve talentes,
saying: Sir, thou deliveredst unto me
five talents: behold, I haue gayned wyth
them, five talentes mo. His Lord sayde
unto hym: well thou good and faythfull
servaunt, thou hast been faythfull over
fewe thynges, I will make the ruler o-
ver many thyngs: enter thou into the ioy
of thy lord. He also that had received two
talents, came and sayd: Sir thou delyve-
redst unto me two talents, behold I have
wonne two other talents wyth them. His
Lord said unto him: wel ÿ good and faith-
full servaunt, thou hast bene faithfull o-
ver few thynges, I will make thee ruler
over many thinges: Enter thou into the
ioy of the Lord.

Then he which had received the one
talent, came and said: Sir, I knewe thee C
that thou art an hard man, reaping wher
thou hast not sowen, and gathering wher
thou hast not strawed, and therfore was
I afraide, and went and hyd thy talent
in the earth: loe, there thou haste that
thine is. His Lorde aunswered and said
unto him: thou evyll and slouthfull ser-
vaunt, that knewest that I reape where
I sowed not, and gather where I haue
not strawed: thou oughtest therefore to
haue

haue deliuered my money to the exchan-
gers, and then at my commyng should
I haue receiued myne own with vaun-
tage. Take therfore the talente from
hym, and geue it vnto hym whiche hath
Mat.xiii. c. tenne talentes.* For vnto euery one that
hath, shall be geuen, and he shall haue
Mar.iiii.c aboundaunce. But he that hath not,
from hym shall be taken away euen that
which he hath. And cast the vnprofita-
ble seruant into vtter darkenesse,*there
Mat.xiii. g. shall be weping and gnashing of teeth.
When the sonne of man commeth in
t.xxii.b. his glorye, and all the holye Aungelles
i.Thes.i.d with him, then shall he sitte vppon the
seate of his glorye, and before him shall
be gathered all nations.* And he shall
seperate them one from an other, as a
ez.xxxiiii.e shepeheard deuideth the shepe from the
Goates, and he shall sette the shepe on
his right hande, but the Goates on the
left.

Then shall the kyng say to them that
shall bee on his ryght hande: Come ye
blessed of my Father, inherite the kyng-
Mat.xx.d dom * prepared for you, from the begyn-
Esa.lviii. b. nyng of the world. For I was an hun-
gred and ye gaue me meate. I was thir-
Ese.xviii a. stye, and ye gaue me drynke. I was
harbourlesse, and ye tooke me in: Na-
Eccle.vii. b. ked, and ye clothed me:* Sicke, and ye
ii.Ti.i.d visited me: I was in prison, and ye came
D vnto me. Then shall the righteous aun-
swere him, saying: Lorde, when saw we
thee an hungred, and fedde thee? Or
thirsty, and gaue thee drinke? when saw
we thee harbourlesse, and tooke thee in?
or naked, and clothed thee? or whē saw
we thee sicke, or in prison, and came vn-
to thee? And the kyng shall aunswere,
and saye vnto them: Uerely I say vnto
you, in as muche as ye haue done it vnto
one of the least of these my brethren, ye
Psa.vi.b haue done it to me. Then shall he say also
Mat.vii.d vnto them that shall be on the left hand:
Lu.xiii.f. depart from me ye cursed into euerlasting
Esai.xxx. g. fier, which is prepared for the Deuyll
Da.vii.d. and his Aungels. For I was an hun-
Apo.xix.d gred, and ye gaue me no meat: I was
thirstye, and ye gaue me no drinke. I
was harbourlesse and ye tooke me not in.
I was naked, and ye clothed me not. I
was sick and in prison, and ye visited me
not.

Then shall they also aunswere hym,
saying: Lord, when saw we the an hun-
gred or a thirst, or harbourlesse, or naked,
or sick, or in prison, and dyd not mynister
vnto the? Then shall he aunswere them
saying: Uerely I say vnto you,* in as
much as ye did it not to one of the least of
these, ye did it not to me. And these shall Pro.xiiii. c.d.
go into euerlasting pain: the righteous in- t.xvii.a.
to life eternall. Jhon.v.e

¶The.xxvi. Chapter. ✠

¶Mary Magdalene annoynteth Christe, they eate the Easter lamb, Christ prayeth in the gardein. Judas betrayeth hym. Peter smiteth of Malchus eare. Christ is accused by false wytnesses. Peter denyeth him.

And it came to passe, whē
Jesus had finyshed al Mar.xiiii. a.
these sayings, he sayd vn-
to his Disciples, ye know Lu.xxii.a
that after two daies shal
be Easter, and the sonne
of man shal be deliuered
ouer to be crucified.* Then assembled to- Joh.xi.f.
gether the chief Priestes, and ẏ Scrybes
and the elders of the people vnto the pa-
lace of the hie Priest (which was called
Caiphas) and held a counsell, that they
myght take Jesus by subtiltye, and kyll
hym. But they sayde not on the holye
day, lest there be an vprore among the
people.
*When Jesus was in Bethany in the
house of Simon the leper, there came vn- Mar.xiiii a.
to him a woman, hauyng an Alabaster
boxe of precious oyntment, and powred Joh.xii.a
it on his head, as he sat at the bourde. Luk.vii.f
But when his disciples saw it, they had
indignation, saying: Whereto serueth
this wast? This oyntment myght haue
been well solde and geuen to the poore.
When Jesus vnderstoode that, he sayde
vnto them: why trouble ye the woman?
For she hath wrought a good work vpon
me.* For ye haue poore alwaies with you: De.xv.b.
but me shall ye not haue alwayes. And in
that she hath cast this oyntmēt on my bo-
dy, she did it to bury me. Uerely I say vn-
to you: wheresoeuer this Gospell shall bee
preached in all the world, there shall also
this that she hath done, be told for a me-
moriall of her.

Then one of the twelue (whiche was Mar.xiiii
called Judas Iscarioth) went vnto the b.
chief Priestes, and said vnto them: what Lu.xxii.a
wyll ye geue me and I wyll delyuer him Joh.xiii.a
vnto you? And they appointed vnto hym B
thyrtie peces of syluer. And from that
time foorth, he soughte oportunitie to
betraye hym.* The fyrste daye of swete
bread, the Dysciples came to Jesus, say- Mar.xiiii b.
ing vnto hym: where wylt thou that we
prepare Lu.xxii.a

prepare for thee, to eate the Passeouer?
And he saide: go into the citie, to suche a
man, and saie vnto him: the Mayster
sayeth my time is at hande, I will kepe
mine Easter by thee, with my Disciples.
And the Disciples did as Iesus had ap=
pointed them, and they made ready the
Passeouer.
[Mar.xiiii c.] *When the euen was come he sat downe
with the twelue. And as they did eate,
[Lu.xxii.b] he sayde: Verely I saie vnto you, that
[Joh.xiii.c] one of you shall betraye me. And they
were exceading sorowfull, and beganne
euerye one of them to saye vnto hym:
Lorde is it I? He aunswered and sayde,
he that dyppeth his hande with me in
the dishe, the same shall betraye me. *
[Psa.xli.b] The sonne of man truelye goeth as it
is wrytten of hym, but woe vnto that
man, by whom the sonne of man is be=
trayed. It had been good for that man,
if he had not been borne. Then Iudas
whiche betrayed him, aunswered and
saide: Maister is it I? He said vnto him:
thou haste saide. When they were ea=
ting, Iesus tooke bread, and when he
had geuen thankes, he brake it, and gaue
it to the disciples, and saide: Take, eate,
[I.Cor.xi.e] this is my body. And he tooke the cuppe,
[Lu.xxii.b] and thanked, and gaue it them, saying:
[Mar.xiiii c.] Drinke ye all of this. For this is my
D bloude (whiche is of the newe testament)
that is shed for manie, for the remyssion
of synnes. But I saie vnto you, I wyll
not drinke hencefoorth of this fruit of
the Vine tree, vntill that daie, when I
[Mar.xiiii c.] shall drinke it newe *with you in my Fa=
thers kingdome. And when they had said
grace, they went oute vnto mounte Oli=
uete. Then sayth Iesus vnto them: all
ye shall bee offended because of me thys
[Zach.xiii. c.] nyght. For it is wrytten: * I wyll smyte
[Mar.xiiii c.] the shepeheard, and the shepe of the flock
shall bee scattered abroade. But after
I am rysen agayne, I wyll goe before
you into Galile. Peter aunswered, and
sayde vnto hym: thoughe all men bee
[Mar.xiiii c.] offended because of thee, yet wyll not I
[Lu.xxii.d] bee offended: Iesus sayde vnto hym:
Verely, I saye vnto thee, that in thys
same nyght, before the Cocke crow, thou
shalt denye me thrice. Peter sayde vnto
hym. Yea, though I should die with thee,
yet will I not denye thee. Lykewyse also
saide all the disciples.
[Mar.xiiii d.] *Then came Iesus with them vnto a
farm place (which is called Gethsamany)
and sayd vnto the disciples: Sitte ye here
while I go and pray yonder. And he toke
to him Peter & the two sonnes of Zebede
and began to ware sorowfull and heauy.
Then saide Iesus vnto them: * my soule [Mar.xiiii d.]
is heauy euen vnto the death. Tary ye [Joh.xii.d]
here, and watche with me. And he went a
litle farther, and fell flat on his face, and
prayed, saying: O my Father, if it be pos=
sible, * let this cup passe from me: neuer= [Mar.xiiii d.]
thelesse, not as I will, but as thou wilte. [Lu.xxii.d]
And he came vnto the disciples, and foūd
them a slepe, and sayth vnto Peter: What
could ye not watche with me one houre?
watch and pray, that ye enter not into tē=
tation. *The spirite is willing but ẏ flesh [Gala.v.c]
is weake.
*He went away once again and prai= [Mar.xiiii e.]
ed, saying: O my Father yf this cup may
not passe away from me, except I drynke
of it, thy wyll be fulfilled. And he came
and found them a slepe agayne, for their
eyes wer heauy. And he left them and wēt
again and prayed the thirde tyme, saying
the same woordes. Then commeth he to
his disciples, and saith vnto them: Slepe
on now, and take your rest. Beholde, the
houre is at hande, and the sonne of man
is betrayed into the handes of synners: E
Rise, let vs bee goyng: beholde, he is at
hand, that doth betray me. *Whyle he yet
spake: loe, Iudas one of the noumber of [Mar.xiiii e.]
the twelue came, and with hym a great [Lu.xxii.e]
multitude, with swerdes and staues, sēt
from the chief Priestes and elders of the
people. But he that betrayed him gaue
them a token, saying: Whomsoeuer I
kisse, that same is he: hold hym fast. And
foorthwith he came to Iesus, and sayd:
haile maister, and kissed him. And Iesus
said vnto him: frend, wherfore art thou
come? Then came they and layde handes
on Iesus and tooke him.
And beholde one of them which wer
with Iesus stretched out his hande and
drew his swerd, and stroke a seruaunt of
the hye Prieste and smote of his eare.
Then sayde Iesus vnto hym: put vp thy
swerd into his sheath. *For all they that
take the swerde shall peryshe wyth the [Gen.ix.a]
swerde. Thynkest thou that I cannot [Joh.xviii b.]
nowe praie to my father, and he shall [Apo.xiii.c]
geue me (euen nowe) more than .xii. legi= [Esa.liii.b]
ons of aungels? But how then shall the
scriptures be fulfilled? *for thus muste it
be. In that same houre said Iesus to the
multitude: *ye be come out as it wer vn= [Lu.xxiii b.]
to a theefe, with swerdes and staues, for [Mar.xiiii f.]
to [Lu.xxii.f]

to take me: I sat dayly with you, teaching
Psal.xxi in the temple, and ye toke me not. But
and .xlix. all this is done that the scriptures of the
Mar.xiiii f. Prophetes might be fulfilled. *Then all
Lu.xxii.f the disciples forsooke hym, and fled. And
Joh.xviii e. they tooke Jesus, and led him to Caiphas
the hie Priest, where the Scribes and the
elders were assembled. But Peter folo-
wed him a farre of, vnto the hie Priestes
palace: and went in, and sat with the ser-
uaunts to see the ende.
Mar.xiiii f. *The chief Priestes and the elders, and
all the counseil soughte false witnesse a-
Acte.vi.d gaynst Jesus (for to put him to death) but
F found none: yea, when many false witnes-
ses came, yet founde they none. At the
last came two false witnesses, and sayde:
This felow said: *I am able to destroye
Mar.xiiii e. the Temple of God, and to builde it a-
Joh.ii.d. gaine in thre dayes. And the chiefe Priest
Mar.xiiii f. arose and said vnto him: aunswerest thou
nothing? Why doe these beare witnesse a-
gainst thee? But Jesus helde his peace.*
And the chief Priest aunswered and sayd
vnto him: I charge the by the liuing god,
Mar.xiiii f. that thou tell vs, whither thou be Christ
the sonne of God. Jesus sayth vnto hym:
thou hast sayd. Neverthelesse I say vnto
Mar.xiiii e. you: *hereafter shall ye see the sonne of
man sitting on the right hande of power
Lu.xxii g and commyng in the cloudes of the skie.
Marke. xiiii g. *Then the hie priest rent his clothes sai-
yng: he hath spoken blasphemye, what
G nede we of any moe witnesses? Beholde,
now ye haue heard his blasphemy: what
thinke ye? They aunswered and sayde: he
Esay.l.c. is worthy to dye. Then dyd they spytte in
his face, and buffeted hym with fistes.
And other smote him on the face with the
palme of their handes, saying: Tell vs
thou Christ, who is he that smote thee?
Peter sat without in the Palace. And
a damosel came to hym, saying: Thou al-
so wast with Jesus of Galile: but he de-
nied before them all, saying: I wot not
what thou sayest. When he was gone out
into the porch, another wenche saw hym,
and said vnto them that wer there: Thys
Mar.xiiii g felow was also with Jesus of Nazereth.
Lu.xxii.g And agayn he denyed with an othe (say-
Joh.xviii f. ing) I do not know the man. And after a
whyle came vnto hym they (that stoode
by) and sayd vnto Peter: surely thou art
euen one of them, for thy speach bewray-
eth thee. Then began he to curse and to
sweare; that he knew not the man. And
immediately the Cocke crew. And Peter
Mat.xxvi c. remembred the woorde of Jesu, whiche
said vnto him: before the Cock crow, thou
shalt deny me thrise; and he went out, and
wept bitterly.

¶The.xxvii.Chapter.

¶Christ is deliuered vnto Pilate. Judas hangeth him self. Christ is crucified among theues. He dieth and is buried. watchemen kepe the graue.

When the mornyng was f
come, all the chief priestes Psa.ii.a.
and elders of the people, Mar.xv.a
held a counsel against Je- Lu.xxiii. a.
sus to put him to death, &
brought him bound and Joh.xviii c.
deliuered him vnto Pon- Acte.iii.c
cius Pilate the debitie.
Thē Judas (which had betrayed hym)
seyng that he was condemned, repented
himself, and brought agayn ŷ .xxx. plates
of siluer, to the chief Priestes and elders,
saying: I haue synned, betraying the in-
nocent bloud. And they sayd, what is that
to vs? See thou to that. And he cast down
the siluer plates in the temple, and depar-
ted, and went and hanged himself.
*And the chief priestes toke the syluer 2.Kinges xvii.d.
plates, and said: it is not lawful for to put Actes.i.c
them into the treasure, because it is the
price of bloud. And they toke counsell and
bought with them a potters fielde to bury
straungers in. Wherfore that field is cal-
led (Haceldema, that is) the fielde of bloude,
vntill this day. Then was fulfylled that
which was spoken by Jeremy ŷ prophet,
saying: And they tooke .xxx. siluer plates, Jer.xii.a.
the price of him that was valued, whom B
they bought of the children of Israel, and
gaue them for the potters field, as ŷ lord
appointed me. Jesus stode before the de-
bity, and the debity asked him, saying: Art Mar.xv.a
thou the kyng of the Jewes? Jesus sayth Lu.xxiii. a.
vnto him: Thou saiest. And when he was Jh.xviii f
accused of the chief Priestes and elders,
he aunswered nothyng. Then saith Py-
late vnto him: Hearest thou not how ma-
ny witnesses they laie against thee? And Esa.liii.c
he aunswered him to neuer a woorde, in-
somuch that the debitie maruayled great-
ly. At that feast, the debitie was wont to Mar.xv.a
deliuer vnto the people a prisoner, whom
they would desier. He had then a notable
prisoner, called Barrabas. Therefore
when they wer gathered together, Py-
late saide: Whyther wyll ye that I geue
loose vnto you, Barrabas, or Jesus, Mar.xv.a Joh.xviii g.
whiche is called Christ? For he knew that
for enuy they had deliuered him.
When he was set down to geue iudge-
ment, his wyfe sent vnto hym, saying:

haue thou nothing to do with that iuste
man. For I haue suffred many thinges
Mar.xv.c this day in my slepe bicause of him. But
Lu.xxiii.b the thief Priestes and elders perswaded
C the people that they should aske Barra-
bas, and destroy Jesus. The debitie an-
swered, and sayd vnto them: Whither of
the twaine wil ye that I let louse vnto
you? They sayd: Barrabas. Pilate sayd
Mar.iii.c vnto them: What shal I do then with Je-
Mar.xv.a sus, which is called Christ? They also said
vnto him, let him be crucified. The debi-
tie said: What euil hath he done? But they
cryed the more, saying: let him be crucifi-
ed. When Pilate saw that he could pre-
uaile nothing, but that more businesse
was made, he toke water and washed his
handes befor the people, saying: I am in-
nocent of the bloud of this iust person, ye
shall see. Then answered all the people,
Actes.v.e and sayd: His bloud be on vs, and on our
Mar.xv.a children. Then let he Barrabas louse
Lu.xxiii.d vnto them, and scourged Jesus, and de-
liuered him to be crucified.
Mar.xv.b Then the souldioures of the debitie toke
Jesus into the commō hall, and gathered
vnto him all the company. And they strip
ped him, and put on him a purple robbe, &
platted a crown of thornes, and put it v-
pon his head, & a reede in his right hand,
and bowed the knee before him, and moc-
ked him, saying: Haile king of ye Jewes.
And when they had spit vpon him, they
toke the rede and smote him on the head.
And after that they had mocked him, they
toke the robe of him again, and put his
own raiment on him, and led him away
to crucifie him. And as they came out, *
Mar.xv.b they founde a man of Ciren named Si-
Lu.xxiii.d mon, him they compelled to beare his
Mar.xv.d crosse. And they came vnto ye place which
Joh.xix.d is called Golgatha (that is to say, a place
of dead mennes sculles) and gaue him vi-
neger to drinke, mingled with gall. And
when he had tasted therof, he would not
drinke.
When they had crucified him, they par-
ted his garments, and did cast lottes: that
D it might be fulfilled which was spoken by
Ps.xxii.d. the Prophet. They parted my garmētes
Mar.xv.c among them, and vpon my vesture did
Lu.xxiii.e they cast lottes. And they sat and wat-
Lu.xxiii.e ched him there, and set vp ouer his head ye
Joh.xix.d cause of his death written: This is Je-
sus the king of the Jewes.
Then were there two theues crucified
with him, one on the right hande, and
another on the left. They that passed by
reuiled him wagging their heades, and Mar.xv.c
saying: Thou that destroyest the temple Lu.xxiii.d
of God, and buildest it in three dayes, Esai.liii.c
saue thy selfe. If thou be the sonne of Mar.xv.c
God, come down from the crosse. Like- Lu.xxiii.f
wise also the hye Priestes, mocking hym E
with the Scribes and elders, said: He sa- Sa.ii.b
ued other, himselfe can he not saue. If he
be the king of Israell, let him now come
down from the crosse, and we will beleue
him. He trusted in God, let him deliuer Ps.xxii.b
him now if he will haue him, for he sayd:
I am the sonne of God. The theues also
which were crucified with him, cast the
same in his teeth. From the sixth houre Mar.xv.c
was there darkenesse ouer all the lande, Lu.xxiii.a
vnto the ninth houre. And about ye ninth
houre Jesus cryed with a loude voyce, Mar.xv.c
saying: Eli, Eli, Lamasabathani. That Ps.xxii.a
is to say my God my God, why hast thou F
forsaken me? Some of them that stode Mar.xv.d
there, when they hard that, sayd: This Joh.xix.f
man calleth for Helias. And straighte
way one of them ranne and toke a spong,
and when he had filled it full of vineger,
he put it on a rede, and gaue hym to drink
Other sayd, let be, let vs see whither He-
lias will come and deliuer him. Jesus
when he had cryed againe with a loude
voice, yelded vp the ghost.
And beholde the vaile of the temple Mar.xv.d
did rent in two partes, from the top to the Lu.xxiii.f
bottome, and the earth did quake, and
the stones rent, and graues did open: and
many bodies of Saintes which slept a-
rose, and went out of the graues after his
resurrection, and came into the holy citie:
and appeared vnto many. When the Cē-
turion and they that were with him, wat- Mar.xv.d
ching Jesus, saw the earth quake, and Lu.xxiii.g
those thinges which happened, they fea-
red greatly saying: Truely this was the
sonne of God.
And many wemen were there (behol-
ding him a farre of) which folowed Jesus
from Galile, ministring vnto him. Among
which was Mary Magdalene and Ma-
ry the mother of James and Joses, and
the mother of Zebedes children. When the
euen was come, ther came a riche man Mar.xv.d
of Aramathia named Joseph, which also Lu.xxiii.g
was Jesus disciple. He went to Pilate, & G
begged the body of Jesus. Then Pilate Mar.xv.d
commaunded the body to be deliuered. Lu.xxiii.g
And when Joseph had taken the body, Joh.xix.g
he wrapped it in a cleane linnen cloth, and
layed it in his newe tombe, which he had
hewen out, euen in the rocke, and rolled

Mar.xv.d a great stone to the doore of the sepulchre
and departed. And there was Mary
Magdalene and the other Mary sitting
ouer against the sepulchre.
The next day that folowed the day of
preparing, the hie Priestes and Pharises
came together vnto Pilate, saying: Sir,
we remember that this deceauer sayd
Mat.xvi.c while he was yet aliue. After three dayes
e.xvii.b. I wil rise again. Commaunde therefore
Mar.ix.a that the sepulchre be made sure vntill the
Lu.xviii, thirde day, least the disciples come and
f. steale him away, and say vnto the people
he is risen from the dead, and the last er-
ror shalbe worse than the first. Pilate said
vnto them: Ye haue the watch, goe your
way, make it as sure as ye can, So they
went, and made the sepulchre sure with yͤ
watchmen, and sealed the stone.

¶ The.xxviii. Chapter.

¶ The resurrection of Christ. The hie Priestes geue the souldiars money to say that Christ was stollen oute of hys graue. Christ appeareth vnto his disciples and sendeth them forth to preache and to Baptise.

A Vpon an euening of the *
Mat.xv, Sabbothes which daw-
a. neth the firste day of the
Luke. Sabbothes, came Mary
xxiiii, a. Magdalene, and yͤ other
Joh, xx, a. Mary to see yͤ sepulchre.
And behold, there was a
great earthquake. For the Angell of the
Lord descended from heauen, and came &
rolled backe the stone from the dore, and
sat vpon it. His countenaunce was like
lightening, and his raimēt white as snow.
And for feare of him the kepers were a-
stonied, and became as dead men.
The Angell answered, and sayd vnto yͤ
Mar.xvi, wemen feare ye not. For I know that ye
b. seke Jesus which was crucified he is not
Luke. here: he is risen as he sayd. Come see the
xxiiii.a. place where that the Lord was layd, and
go quickly, and tel his disciples, that he is
risen again from the dead. And behold, he
goeth before you into Galile, there ye
shal see him. Lo I haue told you.
B And they departed quickly from the se-
Mar.xvi. pulchre, with feare and great ioy, and did
b. run to bring his disciples worde. And as
Lu xxiiii. they went to tel his disciples: behold, Je-
b. sus met them, saying: Al haile. And they
came, and held him by the fete, and wor-
shipped him. Then sayd Jesus vnto them
be not afrayd. Go tel my brethren, yͤ they
go into Galile, and there shal they see me.

When they were gone, behold some of the
kepers came into yͤ citie and shewed vn- C
to the hye Priestes all the thinges that
had happened. And they gathered them
together with the elders, and toke coun-
sell, and gaue large money vnto the soul-
diours, saying: Say ye, that his disciples
came by night, and stole him away, while
ye slept. And if this come to the rulers
eares, we will persuade him, and saue
you harmlesse. So they toke the money,
and did as they were taught. And this
saying is noysed among the Jewes vnto
this day. ⁜
⁜ Then the eleuen disciples went awaye D
into Galile into a mountaine where Je-
sus had appointed them. And when they
saw him, they worshipped him. But some
doubted. And Jesus came and spake vn- Mar.xvi
to them, saying: All power is geuen vnto Joh.xx
me in heauen, and in earth. Go ye therfor a.
and teach all nations, Baptising them in
the name of the father and of the sonne, & Mar.x
of the holy ghost: Teaching them to ob- c.
serue all thinges, what soeuer I haue cō-
maunded you: And lo I am with you al- Joh.xi
way, euen vntil the ende of the world. b.

Here endeth the Gospell of S. Mathew.

¶ The Gospel of S. Marke.

The first Chapter.

¶ The office of John the Baptist. The Baptisme of Christ, his fasting, his preaching, and the calling of Peter, Andrew, James, and John. Christ healeth the man with the vncleane spirite, helpeth Peters mother in law, and clenseth the leper.

A. Mal. iii. a. Mat. xi. b. Lu. vii. b. Esai. xl. a.

The beginning of the gospel of Jesu Christ the sonne of God, as it is written in ye Prophetes, * beholde I send my messenger before thy face which shall prepare thy way before thee. The voyce of a crier in ye wildernesse prepare ye the way of the lord, and make his pathes straight.

Mat. iii. a. Luk. iii. a. Mat. iii. b. Luk. i. i. c.

* John did baptise in the wildernesse, and preached the Baptisme of repentaunce, for the remission of sinnes. And all the land of Jury, and they of Jerusalem went out vnto him, and were all Baptised of him in ye riuer of Jordan, confessing their sinnes.

B. Mat. iii. a.

John was clothed with camels heare and with a girdle of a skin about his loynes. And he did eate locustes and wylde honye, and preached saying. * He that is stronger than I, commeth after me: whose shoe latchet I am not worthy to stowpe down, and vnlose. I haue Baptised you with water: but he shall Baptise you with the holy gost.

Mat. iii. b. Luk. iii. c. John. i. d.

* And it came to passe in those dayes that Jesus came from Nazareth of Galile: and was Baptised of John in Jordan. And assone as he was come vp out of the water he sawe heauen open, and the spirite descending vpon him like a doue. And there came a voyce from heauen: Thou art my deare sonne in whom I delite. And immediatly the spirite droue him into wyldernesse and he was there in the wildernesse forty dayes, and was tempted of Satan, and was with wilde beastes. * And the Angels ministred vnto him.

Mat. iii. c. Mat. iii. d. Mat. iii. b. xvii. & xvii. b. Mat. iiii. a. Esa. xlii. a. Mar. ix. a.

After that John was taken Jesus came into Galile preaching the Ghospell of the kingdome of God and saying. The time is come, and the kyngdome of God is at hande repente, and beleue the Ghospell.

Mat. iiii. b. Mat. iiii. c. Lu. iiii. b. Mat. iiii. b. Mat. iiii. a. Jer. xvi. c.

* As he walked by the sea of Galile, he saw Simon and Andrew hys brother, casting nettes into the sea, for they were fyshers. And Jesus sayd vnto them: folow me, and I wil make * you to become fishers of men. And streight waye, they forsoke their nettes and folowed him. And when he had gone a little further thence, he saw James the sonne of Zebede, and John his brother, which also were in the shippe mending their nettes. And anon he called them. And they lefte their father Zebede in the shippe with his hired seruauntes, and followed him. And they came into Capernaum: and streight way on the Sabboth dayes, he entred into the Sinagoge, and taught. And they were astonied at his learning.

Mat. iiii. b. C. Mat. vii. d. Lu. iiii. e. Mat vii. d. Lu. iiii. e.

* For he taught them as one that had authoritie, and not as the Scribes. And there was in their Sinagoge a man vexed with an vncleane spirite, and he cryed, saying: Alas, what haue we to doe with thee thou Jesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou arte, euen that holy one of God. And Jesus rebuked hym saying: holde thy peace, and come oute of the man. And when the vncleane spirite had torne him, and cryed with a loude voyce, he came out of hym. And they were all amased, in so much that they demaunded one of another among themselues, saying: what thyng is this? What newe doctryne is thys? For with authoritie commaundeth he the foule spirites, and they obey

him. And immediatly his fame spred a-
brode throughout all the regions borde-
Mat. viii. b. ring on Galile. And forthwith, whē they
were come out of the sinagoge, they en-
Luk. iiii. f tred into the house of Simon and An-
drew with James and John. But Si-
mons mother in law lay sicke of a feuer.
And anon they tell him of her. And he
came and toke her by the hande, and lifte
her vp: and immediatly the feuer forsoke
D her: and she ministred vnto them. And at
euen when the sunne was downe, they
brought vnto him all that were diseased,
and them that were vexed with deuils.
And al the citie was gathered together at
the doore, and he healed many that were
sicke of diuerse diseases, * & cast out ma-
Lu. iiii. g ny deuils, and suffered not the deuils to
Mar. iii. b speake, bicause they knew him.
And in the morning very early, Jesus
(when he was risen vp) departed, and
went out into a solitary place, and there
prayed. And Simon and they that were
with him, folowed after hym. And when
they had foūd him, they sayd vnto hym: al
men seke for thee. And he sayd vnto them
let vs goe into the nexte townes, that I
preach there also, for therfore am I come.
And he preached in their sinagoges, in al
Galile, & cast the deuils out. * And there
came a leper to him, beseching him, and
Mat. viii a kneling downe and saying vnto him, if
Luk. v. c thou wilte thou canst make me cleane.
And Jesus had compassion on hym, and
put forth his hand, touched him, and say-
eth vnto hi: I wil, be þ cleane. And assone
as he had spoke, immediatly þ leprosy de-
parted frō him, & he sēt him away forthw
and sayth vnto him. * See þ say nothing
to any man, but get thee hēce, shew thy
E selfe to the Priest, and offer for thy clen-
sing, those thinges, which Moses com-
maunded, for a witnesse vnto them. But
he (assone as he was departed) began to
Mar. viii d tell many thinges, and to publish the say-
ing: insomuch that Jesus could no more
openly enter into the citie, but was with-
out in desert places: And they came to him
from euery quarter.

The second Chapter.

¶ He healeth the man of the palseye, calleth Leui the customer, eateth with open synners, and excuseth his disciples.

A AFter a fewe dayes also he
entred into Capernaum
againe, and it was noysed
that he was in the house.
And anon many were ga-
thered together insomuch
that now there was no rowme to receaue
them, no not so muche as aboute the
doore. And he preached the worde vnto
thē. * And they came vnto him, bringing Mat. ix. a,
one sicke of the palsey which was borne Luke. v. d
of foure men. And when they could not
come nye vnto him for preace, they vnco-
uered the roofe of the house, that he was
in. And when they had broken vp the
roofe, they did (with coordes) lett downe
the bedde wherein the sicke of the palseye
laye. When Jesus sawe their faith, he
sayd vnto the sicke of the palsey: * sonne
thy sinnes be forgeuen thee. But there Luke. v. d
were certayne of the Scrybes syttyng B
there, and thynking in theyr heartes: Esa. xliii. c.
Why doth he speake these blasphemyes? & xliiii. d.
Who can forgeue synnes, but God onely?
And immediatly when Jesus perceiued,
in his spirite, that they so thought within
themselues, he sayeth vnto them: why
thinke ye suche thinges in your heartes?
Whether is it easier to saye to the sycke
of the palsey, thy sinnes be forgeuen thee:
or to saye, aryse, take vp thy bed, and
walke? But that ye may knowe, that
the sonne of man hath power in earth to
forgeue sinnes, he spake vnto the sycke
of the palsey: I saye vnto thee: aryse, Mat. ix. a.
and take vp thy bed, and get thee hence, Luke. v. e
vnto thine owne house. John. v. b
And immediatly he arose, toke vp the
bed, and went forth before them all: in so-
much that they were al amased, and glo-
rified god, saying: we neuer saw it on this
fashion.
* And he wente againe vnto the sea, Mat. ix. a.
and all the people resorted vnto hym, and
he taught them. And as Jesus passed by,
he sawe Leui the sonne of Alphe, sitting
at the receite of custome, and sayd vnto
hym: folowe me. And he arose, and fo-
lowed him. And it came to passe, that
when Jesus sate at meate in his house,
many Publicanes and synners sate also
together at meate with Jesus and hys
disciples. For there were many, that fo-
lowed him. And when the Scribes and
Phariseis sawe hym eate with Publy-
cans and synners, they sayde vnto hys
disciples: howe happeneth it, that he
eateth and drynketh wyth Publycans
and synners? When Jesus heard that,
he sayd vnto them: They that be whole,
haue no nede of the Phisition, but they
that are sicke. * I came not to call the
righteous, but sinners to repentaunce.
And the disciples of Johnand the Pha- I. Tim. i. c
rises

rises did fast: and they come, and say vnto
Mat.ix.b Luk.v.f him: Why do the disciples of John and of
the Pharises fast, but thy disciples faste
not? And Jesus sayd vnto them: can the
children of the wedding fast while the
bridegrome is with them? As long as
they haue the brydegrome with thē, they
can not fast. But the daies wil come, whē
the bridegrome shalbe taken away from
them, and then shall they faste in those
dayes.
No man also soweth a piece of newe
cloth vnto an old garment, els taketh he
away the newe piece therof from the old,
and so is the rent worse. And no mā powreth
newe wine into olde botels: els the
new wine doth burst the botels, and the
wine runneth out, and the bottels are
marred. But new wine must be put into
new botels.
And it chaunced (againe) that he went
D thorow the corne feldes on the Sabboth
Mat.xii.a Luk.vi.a dayes, and his disciples began by ẏ waye
to pluck the eares of corne. And the Pharises
sayd vnto hym: behold, why do they
on the Sabboth dayes, that which is not
lawful? And he sayd vnto them: haue ye
neuer red what Dauid did, when he had
nede, and was an hungred, both he, and
they that were with him? How he wēt in-
i. Kinges xxi.b. to the house of God, in the dayes of Abiathar
the hie Priest, and did eate the shew
bread (which is not lawfull to eate, but
for the Priestes onely) and gaue also to
them which were with him? And he sayd
vnto them: the Sabboth was made for
man, and not mā for the Sabboth. Therfore
is the sonne of man Lord also of the
Sabboth.

The third Chapter.

¶ He helpeth the man with the dried hand, choseth his Apostles, and casteth out the vncleane spirite, which the Pharises ascribe vnto the deuil. The brother, syster & mother of Christ.

A
Mat.xii.a Luk.vi.a AND he entred again into
the sinagoge, and there
was a man there whiche
had a * withered hande.
And they watched him,
whether he would heale
him on ẏ Sabboth day,
that they might accuse him. And he sayd
vnto the mā which had ẏ withered hand:
arise, and stande in the middes. And he
sayth vnto them: whether is it lawful to
do good on the Sabboth dayes, or to do
euell? to saue lyfe, or to kill? But they held
their peace. And when he had loked roūd
about on them with anger, mourning on
the blindnesse of their heartes, he sayeth Mat.xii.b
to ẏ man: *stretch forth thy hand. And he Luk.vi.b
stretched it out, and his hande was resto- 3. Kinges xiii.b.
red, euen as whole as the other.
And the Pharises departed, & straight Mat.xii.b
way gathered a coūcel (with thē that be-
longed to Herode) against him, that they
might destroy him. But Jesus auoyded Mat.iiii.d
with his disciples to the sea. And a great Lu.vi.c.
multitude folowed him from Galile, and Mat.xiii
from Jewry, and from Jerusalem, and Lu.ix.c.
from Idumea, & from beyond Jordan, * Joh.vi.a
and they ẏ dwelled about Tyre & Sidō, a B
great multitude of men: which (whē they
had heard what things he did) came vnto
him. And Jesus cōmaūded his disciples
that a ship should wait on him, bicause of
the people, least they should throng him.
For he had healed many, in somuch ẏ they
preased vpon him, for to touche him, as
many as had plages. And when the vn-
cleane spirites saw him, they fel down be-
fore him, and cryed saying: thou art the
sonne of God. And he straitly charged
them, ẏ they shuld not make him knowe.
And he went vp into a moūtain, & called
vnto him whom he would, and they came
vnto him. And he ordeined the .xii. ẏ they
should be with him, & ẏ he might send thē Mat.x.a.
forth to preach: and ẏ they might haue po- C
wer to heale sicknesses, & to cast out deuils.
And he gaue vnto Simō to name Peter.
And he called James ẏ sone of Zebede &
John James brother, and gaue them to
name Boanarges, which is to say, ẏ son-
nes of thōder. And Andrew & Philip, &
Bartholomew, & Mathew, & Thomas,
& James ẏ sone of Alphe, & Thaddeus, &
Simon of Canaan, & Judas Iscarioth,
which also betrayed him. And they came
into ẏ house, & ẏ people assēbled together
again, so ẏ they had not leasure, so muche
as to eate bread. And whē they ẏ belon-
ged vnto him heard of it, they went out to
lay handes vpō him. For they sayd: he is
mad. And ẏ Scribes which came downe
frō Jerusalē, sayd: he hath Belzebub, & by
the chief deuil, casteth he out deuils. And Mat.ix.d. and.xii.b.
he called thē vnto him, & sayd vnto them Lu.xi.b.
in parables. How cā Satā driue out Sa- D
tā? And if a realme be deuided against it
selfe, ẏ realme can not endure: And if a
house be deuided against it selfe, ẏ house
cā not cōtinue. And if Satā make insur-
rection against himselfe, and be deuided,
he can not cōtinue, but hath an ende. No
mā cā enter into a strong mannes house,

and take away his goodes, except he first
bind the strong man, and then spoile his
house. Verely, I say vnto you, all sinnes
shalbe forgeuen vnto mennes children, &
Mat.xii.c Lu.xii.b. blasphemies wherwith soeuer they haue
blasphemed. *But he that speaketh blas-
phemy against the holy ghost, hath neuer
forgeuenesse, but is in daunger of eternall
damnation: For they sayd: he hath an vn-
cleane spirite. *There came also his mo-
Mat.xii.d Lu.viii.c ther & his brethren, and stode without, &
sent vnto him to call him out. And þ peo-
ple sat about him, and sayd vnto him: be-
hold, thy mother and thy brethrē seke for
thee without. And he answered them, say-
ing: who is my mother and my brethren?
And when he had loked round about on
his disciples, which sat in compasse about
him, he sayd: beholde my mother and my
brethren. For whosoeuer doth the will of
God, thesame is my brother and my sis-
ter and mother.

The fourth Chapter.

¶ The parable of the sower. Christ stilleth the tempeste of the sea, which obeyed him.

A And he began againe, to
teach by the sea side. And
there gathered together
vnto him much people, so
greatly þ he entred into a
ship* & sat in þ sea, & all þ
Mat.xiii.a. people was by þ sea side
on the shore. And he taught them many
thinges by parables, and sayd vnto them
in his doctrine: Herken to: beholde *there
Lu.viii.a went out a sower to sow. And it fortuned
as he sowed, that some fell by the way
side, and the foules of the ayre came, and
deuoured it vp: some fell on stony groūd
where it had not much earth, and imme-
diatly sprang vp, bicause it had not depth
of earth: but as sone as the sunne was vp
it caught heat: and bicause it had not ro-
ting, it withered away. And some fell a-
mong thornes, and the thornes grew vp
and choked it, and it gaue no fruite. And
some fel vpon good grounde, & did yelde
fruite that sprang vp, & grewe, & brought
forth, some thirty fold, and some sixty fold
and some an hundred folde. And he sayde
vnto them: he that hath eares to heare,
let him heare.

And when he was alone, they that wer
about him with the.xii. asked him of the
mat.xiii. b. parable. And he sayd vnto thē: *To you
is it geuen to knowe the mystery of the
kingdom of god. But vnto them that are
without, al thinges happen by parables:
that when they see, they may see, and not B
discerne: and when they heare, *they may Lu.viii.b Esa.vi.c
heare, and not vnderstande: least at any mat.xiii. b.
time they should turne, and their sinnes
should be forgeuē them. And he sayd vn- Lu.viii.b
to them: know ye not this parable? & how Joh.xii.f.
then wil ye know all other parables? Ac.xxviii. f.
*The sower soweth the word. And they Ro.xi.b.
(whereof some be rehearsed to be by the mat.xiii.c
way side) are those, where the word is so- Lu.viii.b
wē: And when they heare, Satā cometh
immediatly, and taketh away the worde
that was sowen in their heartes. And like
wise the other that receiue sede into the
stony ground, are they, which when they
heare the worde, at once receiue it with
gladnesse, yet haue no roote in thēselues,
and so endure but a time: and anone whē
trouble & persecution ariseth for þ wordes
sake, they fal immediatly. There be other
also, that receiue sede into thornes, and
those are such as heare the word, and the
cares of this world, and þ deceitfulnesse
of richesse, & the lustes of other thynges,
enter in, and choke the worde, and it is
made vnfruitfull: and other there be, that
haue receiued seede into a good ground,
they are such that heare the word, and re-
ceaue it, so that one corne doth brig forth
thirty, some sixty, some an hundred.
And he sayd vnto them: *is the candel
lighted, to be put vnder a bushell, or vn- mat.v.b.
der þ table? Is it not lighted to be put on Lu.viii.c
a candlesticke? *For there is nothing so and.xi.e. C
priuy, that shall not be opened, neither mat.x.c.
hath it bene so secret but þ it shal come a- Lu.viii.b
brode. If any man haue eares to heare and.xii.a
let him heare. And he sayd vnto thē: take
hede what ye heare. *With what mea- mat.vii.a
sure ye mete, with thesame shal other mē Luk.vi.f.
measure vnto you againe. And vnto you
that heare, shal more be geuen. For *vn- mat.xiii.
to him that hath, shal it be geuen, & from b.
him that hath not, shalbe taken away, euē c.xxv.c.
that which he hath. Lu.viii.c
And he sayd: so is the kingdom of God, and.xix.d
euen as *if a man should sow sede in the mat.xiii.d mat.xiii.d
ground and should slepe, & ryse vp nyght
and day, and the sede should spring and
grow vp, while he is not aware. For the
earth bringeth forth fruit of her self: first
the blade, then the eare, after that the ful
corne in the eare. But whē the fruite is
brought forth, anone he thrusteth in the
sicle, bicause the haruest is come.
And he sayd: whereunto shall we liken
the kingdom of God? or with what com-
parison shall we compare it? *It is Mat.xiii. d.
lyke Lu.xiii.d

like a grain of mustardsede, which when it is sowen in the earth, is lesse than al sedes that be in the earth: when it is sowen it groweth vp, and is greater than all herbes: and beareth great braunches, so that the foules of ye aire may make their nestes, vnder the shadow of it.

Mat.xiii.c *And with many such parables spake he the word vnto them, after as they might heare it. But without a parable spake he nothing vnto them. But when they were

Mat.xiii.c alone, *he expounded all thinges to his disciples. And thesame day when euen was come, he said vnto them: let vs passe ouer vnto the other syde. And they left ye people, and toke him euen as he was in the ship. And there were also with him other shippes.

Mat.viii.c *And there arose a great storme of wind, and the waues dashed into ye ship,

Lu.viii.c so that it was now ful. And he was in the

D sterne a slepe on a pilow. And they awaked him, and sayd vnto hym: Master, carest thou not, that we perishe? And he arose vp, and rebuked the wind, and sayd vnto the sea: peace be stil. And the windes ceased, and there folowed a great calme. And he sayd vnto them: why are ye so fearefull? How happeneth it that ye haue no faythe? And they feared exceadingly, & said one to another who is this? For both winde and sea obey hym.

The fifth Chapter. ✠

¶ Christ delivereth the possessed from the vncleane spirite, the woman from the bloudy yssue, and rayseth the captaines daughter.

A Mat.viii.d Lu.viii.d AND they came *ouer to the other side of the sea, into the coũtrey of the Gaderenits. And when he was come out of the ship, immediatly there met him out of the graues a man possessed of an vncleane spirite, which had his abiding among the graues. And no man could binde him, no not with cheines, bicause that when he was often bounde with fetters and cheynes, he plucked the cheines a sunder, and brake the fetters in peces. Neither could any man tame him. And alwayes night and day he was in the mountaines and in the graues, crying and beating himself with stones. But when he had spyed Jesus a farre of, he ran, and worshipped him, and cryed with

Mat.viii.d a loude voyce, and sayd *what haue I to do with thee, Jesus thou sonne of ye most

Actes xvi.c hiest God, I require thee in the name of God, that thou torment me not. For he sayd vnto him: come out of the man thou foule spirite. And he asked him: what is thy name? And he answered and sayd vnto him: my name is Legion, for we are many. And he prayed him instantly that he would not sende them away out of the countrey.

B Mat.viii.d Lu.viii.d But there was there nye vnto the mountaines *a great heerd of swine feding, & all the deuils besought him, saying: sende vs into the heerd of swine, that we may enter into them. And anon Jesus gaue them leaue. And ye vncleane spirites went out, and entred into the swine. And the heerd was caried hedlong into the sea: They were almost two M. & were drowned in ye sea. And ye swineheerds fled, and tolde it vnto the citye, and in the fieldes. And they went out for to see, what had happened: and came to Jesus, and sawe him that was vexed with the fiende and had the Legion, sit, both clothed & in hys right minde, and they were afrayd. And they that saw it tolde them, how it had happened to him that was possessed with the deuil: and also of the swine. *And they

Lu.viii.e began to pray him, that he would depart out of their coast. ✠

Mat.viii.d *And when he was come into the shipp he that had the deuill prayed him, that he might be with hi. Howbeit, Jesus would not suffer him, but sayd vnto him: goe to thine own house and to thy frendes and shew them how great thinges the Lord hath done for thee, and how he hath had compassion on thee. And he departed, and begã to publish in the .x. cities, how great thinges Jesus had done for him, and all men did meruaile.

And whẽ Jesus was come ouer againe by ship vnto the other syde, muche people gathered vnto him, and he was nie vnto the sea. *And behold, there came one of

Mat.ix.c Lu.viii.f the rulers of the Sinagoge, whose name was Jairus: and when he saw him, he fell down at his fete, and besoughte hym greatly, saying: my daughter lyeth at point of death, I pray thee come and lay thy hand on her, that she may be safe and liue. And he went with him, and muche people folowed him, and thronged hym. *And there was a certain womã, which

Mat.ix.c Lu.viii.f had bene diseased of an yssue of bloud .xii. yeares, and had suffred many thynges of many Phisitions, and had spent all ye she had, and felt none amendment at all, but rather was worse and worse. When she

had heard of Jesus, she came in the preace
behind him, and touched his garmēt. For
she sayd: if I may but touche his clothes,
I shalbe whole. And streight way ŷ foū-
tayne of her bloud was dryed vp, and she
felt in her body, that she was healed of ŷ
plage. And Jesus immediatly feling in
himselfe, that vertue proceded from him,
turned him about in the preace, and sayd:
who touched my clothes. And his disci-
ples sayd vnto him: thou seest the people
thrust thee, and askest thou who did touch
me: And he loked rounde about for to see
her that had done this thing. But ŷ wo-
man fearing and trembling (knowing
what was done within her) came and fel
down before hym and tolde him all the
Lu.iiii.g, truth. And he sayd vnto her: daughter *
D thy fayth hath saued thee: go in peace, and
mat.ix.e. be whole of the plage.
Lu.viii.g *While he yet spake, there came from the
ruler of the Sinagoges house, certayne
which said: thy daughter is dead: why dis-
easest thou the master any further? Assone
as Jesus heard ŷ word that was spoken,
he said vnto ŷ ruler of ŷ sinagoge be not
afrayd, only beleue. And he suffred no mā
to folow him, saue Peter and James, &
mat.ix.c. John the brother of James. * And he
Lu.viii.g came vnto the house of the ruler of the
Sinagoge, and saw the wondring, and
them that wept and wailed greatly, and
went in and sayd vnto them: why make
ye this a do, and wepe? The damosell is
not dead, but slepeth. And they laughed
him to scorne. But he put thē al out, and
taketh the father and the mother of the
damosell, and them that were with him,
and entred in where the damosel lay, and
taketh the damosell by the hande, & sayth
vnto her: Tabita cumi, which is (if one do
interprete it) damosell I say vnto thee, a-
rise: And streight way the damosel arose,
and walked. For she was of the age of .xii.
yeres. And they wer astonied out of mea-
sure. And he charged thē straightly, that
no man should know of it, and commaū-
ded to geue her meate.

The sixth Chapter.

¶ Christ sendeth his Apostles to heale them that were diseased. Of John and Herode. Of the fiue loues and two fishes. And of the walking on the sea.

A
mat.xiii.g And he *departed thence,
Lu.iiii.c. and came into his owne
countrey, & his disciples
folowed him. And when
the Sabboth day was
come, he began to teache
in the sinagoge. And ma-
ny that heard him were astonied, & said:
from whence hath he these thinges? and:
what wisedome is this that is geuen vn-
to him & such vertues that are wrought
by his hādes? *Is not this the carpēter, mat.xiii.g
Maries sonne, the brother of James and
Joses and of Juda and Simon? and are
not his sisters here wt vs? And they wer mat.xiii.g
offended at him. Jesus sayd vnto them: a Lu.iiii.d,
Prophet is not despised, but in his owne John.v.f.
countrey, and among his own kin, and in
his own householde. And he could there
shewe no miracle, but layde his handes
vpon a fewe sicke folke, and healed them,
and merueyled bicause of theyr vnbe-
liefe. ⊢
*And he went about by the townes that B
lay on euery syde, teaching. *And he cal- Mat.ix.d,
led the twelue, and began to sende them Mat.x.a.
forth two and two, and gaue them power
against vncleane spirites. And commaū-
ded them that they should take nothing
in their iourney, saue a rod onely: no scrip
no bread, no money in their purse, but
should be shod with sandales. And that
they should not put on two coates.

And he sayd vnto them: wheresoeuer ye
enter into an house there abyde, tyl ye de- Mat.x.b.
part thence. *And whosoeuer shall not Luk.ix.a,
receiue you, nor heare you, when ye de-
part thence, shake of the dust that is vn-
der your fete, for a witnesse vnto thē. *I Mat.x.b,
say verely vnto you: it shalbe easier for Luk.x.a,
Zodome and Gomor in the day of iudge- Mat.x.a.
ment, than for that citie. *And they went
out and preached, that men should repēt
and they cast out many deuils: and anoin-
ted many that were sicke with oyle, and Mat.xiiii,
healed them. *And king Herode heard of Lu.ix.a.
him (for his name was spred abrode) and
he sayd: John Baptist is risen again frō
the dead, & therfore miracles ar wrought
by hym. Other sayd: it is Helias, some
sayd: it is a Prophete as one of the Pro-
phetes. But when Herode heard of hym,
he sayd: it is John whom I beheaded, he
is risen from death againe. C

⊢ For Herode himselfe had sent foorth
men of warre, and layed handes vpon
John and bounde hym, and cast him into
pryson for Herodias sake hys brother
Philippes wife (bicause he had marryed
her.) For John sayd vnto Herode: *It Le.xviii.
is not lawfull for thee to haue thy bro- and.xx.d
thers wife. Herodyas layde wayte for D
hym, and would haue kylled hym, but she
could not. For Herode feared John, kno-
wing that he was a iust man and an holy,
and

and gaue him reuerence : and when he
heard him, he did manye thynges, and
heard him gladly. And when a conue-
Gen.xl.d. nient daie was come, that Herode on his
*birth daie, made a supper to the Lordes,
hye captayns, and chief estates of Galile,
& when the daughter of the same Herodi-
as came in, & daunced, & pleased Herode
& them that sate at bourde also: the kyng
saide vnto the Damsell: aske of me what
thou wilt, and I wyll geue it thee. * And
mat,xiiij, a. he sware vnto her: whatsoeuer thou
shalte aske of me I will geue it thee, euen
vnto the one half of my kyngdome. And
she went foorth, & sayd vnto her mother:
what shall I aske? she sayd: John Bap-
tistes head. And she came in streight way
with hast vnto the kyng, and asked, say-
ing: I will, that thou geue me by & by in
a charger, the head of John Baptist. And
the king was sorye: howbeit for his othes
sake, and for their sakes whiche satte at
supper also, he would not caste her of.
And immediately the king sent the hang-
man, and commaunded his head to bee
C brought in.
And he went & beheaded him in the pri-
sone, and brought his head in a charger,
and gaue it to the Damsel, and the Dam-
sell gaue it to her mother. And when his
Disciples heard of it, they came, and toke
vp his body, and laid it in a graue.
And the Apostles gathered themselues
together vnto Jesus, and tolde him all
thinges, bothe what they had doone, and
what they had taught. And he saide vnto
mat,xiiij, b. them *come ye alone out of the waye into
Luk.ix.b, the wildernesse, & rest a while. For there
Joh.vi.a. were many commers and goers, & they
had no leysure so muche as to eate.
mat,xiiij, b. * And he went by ship out of the waye
into a desert place. And the people spyed
them when they departed: & many knewe
him, & ranne a foote thither out of all ci-
ties, and came thither before them, & came
together vnto him. And Jesus went out
mat,ix,d, e,xiiij,b, & saw much people, *& had compassion on
Ez.xxxiiij a: them, *because they were like shepe, not
hauing a shepeheard. And he beganne to
teache them many thynges.
mat,xiiij, b, * And when the day was nowe farre
Lu,ix,b, spent, his Disciples came vnto him, say-
Joh,vi,a, ing: this is a desert place, and nowe the
time is farre passed, lette them depart
that they may go into the countrey round
about, and into the townes, and bye
them breade, for they haue nothyng to
eate. He aunswered and saide vnto them:
geue ye them to eate. And they said vn-
to him: shall we go and bye two hundreth
penyworth of bread, and geue them to
eate? He said vnto them: *how many loa- mat,viiii a
ues haue ye? Go and loke. And whe they
had serched, they said, fiue, and two fishes.
And he commaunded them, to make the
all sitte downe by companyes vppon the
grene grasse. And they sat downe here a
row and there a row, by hundreds, and
by fifties.
And when he had taken the fiue loues
& the two fishes, & looked vp to heauen,
he blessed and brake the loues, and gaue
them to his Disciples, to set before them:
& the two fishes deuided he among them
all. And they all did eate & wer satisfied.
And they tooke vp twelue baskettes full
thereof, and of the fishes. And they that
dyd eate, were about fiue thousande
men.
*And streightway he caused his Dysci- F
ples to go into the shyp, and to go ouer mat xiiii c
the sea before vnto Bethsaida, while he
sent away the people. * And as soone mat,xiiij,
as he had sent them away, he departed c,
into a mountayne to pray. And when Joh,vi, b
euen was come, the ship was in the myd-
des of the sea, and he alone on the land,
and he saw them troubled in rowing, for
the wynd was contrary vnto them. And
about the fourth watche of the nyght,
he came vnto them, walkyng vpon ye sea,
and would haue passed by them. But
when they saw hym walkyng vppon the
sea, they supposed it had bene a spirite,
and cryed out, for they all saw hym and
were afraid. And anone he talked wyth
them & said vnto them: be of good chere,
it is I: be not afraid. * And he wet vp vn- mat,xiiij,
to the into the ship, and the wind ceased, & c,
they wer sore amased in theselues beyond
measure, & maruayled. For they remem-
bred not of the loaues, because their hart
was blinded.
And when they wer ouer the water G
they came into the land of Genazereth,
and drew vp into the heaue. And assoone
as they wer come out of the shyp streght
way they knew him, & ran forth through
out all ye region round about, & beganne
to cary about in beddes those that were
sick, when they heard that he was there.
And whyther soeuer he entred, into tow-
nes, cities or villages, they layd ye sicke
folkes in ye stretes, & prayed him that they
might touch, & it wer but ye hem of his ve-
sture. And as many as touched hym wer
safe.

The seuenth Chapter

The disciples eate with vnwasshen handes. The cõ-
maundement of God is transgressed by mennes traditi-
ons. Of the Woman of Syrophenissa. Of the Sabboth.

A
Mat.xv.a AND* the Pharises came to-
gether vnto hym, and dy-
uerse of ye Scribes which
came from Ierusalem. And
when they sawe certaine of
his Disciples eate breade
with commen (that is to say with vnwas-
shen handes,) they complayned. For the
Pharises and all the Iewes, except they
washe their handes often, eate not, obser-
uyng the traditions of the elders. And
when they come from the market, except
they wash they eate not. And many other
thinges there be, which they haue taken
vpon them to obserue, as the washyng of
cuppes and cruses, and brasen vessels, &
of tables.
Then asked him the Pharises & Scri-
B bes: why walke not thy Disciples accor-
dyng to the custome, ordayned by the el-
ders, but eate breade with vnwashen
handes? He answered and said vnto them:
Esa.xxix.b. wel prophecied Esaias of you Ypocrites,
as it is written: *This people honoureth
Mat.xv.a me with their lippes, but theyr heart is
farre from me: howbeit, in vayne do they
serue me, teaching the doctrines & com-
maundementes of men. For ye lay the
commaundement of god aparte, and ob-
serue the constitutiõs of men, as the wa-
shyng of cruses and of cups, and many o-
ther such like thinges ye do.
And he said vnto them: wel, ye caste a-
side the commaundement of god to main-
tain your own constitutions. *For Mo-
ses said: honor thy father & thy mother: &
Exo.xxi.b *whoso curseth father or mother, let him
Deu.v.b. dye the death. But ye say: a man shall say
Eph.vi.a to his father or mother, Corban: whiche
Exo.xx.b is, what gift so euer commeth frõ me, shal
Leu.xx.b. be for thy profit. And so ye suffer hym no
Pro.xx.c more to doe oughte for his father or his
mother, and make the worde of God of
none effect, through your own constitutiõ
which ye haue ordeined. And many suche
C thinges do ye.
And when he had called all the people
vnto him, he said vnto them: herken vnto
Mat.xv.b me, euery one of you, & vnderstãd. *Ther
is nothing without a man that can defile
him, when it entreth into him: but the
thinges which procede out of a man those
are they that defile the man. If any man
haue eares to heare, let hym heare. And
when he came into the house away from
the people, his disciples asked him of ye si-
militude. And he said vnto thẽ, are ye also
so greatly without vnderstanding? Do ye
not yet perceyue, that whatsoeuer thing
from withoute entreth into a man, it can
not defyle hym, because it entreth not in-
to his hart, but into the belly, & goeth out
into the draught, purging out al meates.
And he saide, that whiche commeth out
of a man defileth the man. For frõ within
euen out of the heart of men, procede euel
thoughtes, aduoutrye, fornication, mur-
ther, theft, couetousnesse, fraude, deceyte,
vnclennesse, a wicked eye, blasphemyes,
pride, folishnesse: al these euell things com Mat.xv.b
from within, and defile a man. *And frõ
thence he rose, and went into the borders
of Tyre and Sidon: and entred into an
house, & would that no man shoulde haue
knowen. But he could not be hid. For a
certaine woman (whose daughter had a
foule spirit) as soone as she heard of him,
came & fel at his feete. The woman was
a Greke out of the nation of Syrophenis-
tia, and she besought hym, that he would
cast out the deuel from her daughter. But
Iesus said vnto her: let the children fyrst
be fed. For it is not mete, to take the chil-
drens bread, and to cast it vnto whelpes.
She answered and said vnto him: euen so
lord, *neuerthelesse the whelpes also eate Mat.xv.c
vnder the table of the childrens croumes. D
And he said vnto her: for this saying goe
thy way, the Deuell is gone oute of thy
daughter. And when she was come home
to her house she found that the deuel was
departed, and her daughter lying on the
bed.
** And he departed agayne from the Mat.xv.c
costes of Tire & Sidon, & came vnto the
sea of Galile, through the middes of the Mat.xv.c
coastes of the.x.cities. *And thei brought
vnto him one yt was deaf and had an im-
pediment in his speache, and they prayed
him to put his hand vpon hym. And whẽ
he had taken hym asyde from the people,
he put his fingers into his eares, and dyd
spit, and touched his tong, and looked vp
to heauen, and sighed, and said vnto him:
Ephata, that is to saye, bee opened. And
streight way his eares were opened, and
the stryng of his tong was losed, and he
spake playn. *And he commaunded them Mar.xi.d.
that thei should tel no man. But the more
he forbad them, so much the more a great
deale they published, saying: he hath
done

done all thynges well, he hath made both the deaf to heare, & the dumme to speak.

The eight Chapter.

¶ The miracle of the seuen loues. The Pharises aske a signe. The leuen of the Pharises. The blind receaueth his sight.

A mat.xv.d
IN those daies whē there was a great companye, & had nothing to eate, Jesus called his Disciples to him, & said vnto them: I haue compassion on ẏ people, because thei haue now bene with me thre daies & haue nothyng to eate: & if I send them away fastyng to their owne houses, they shall faint by the
Esai.lx.a way. * For diuerse of them came frō far.
Lo.xiii.b And his disciples aunswered vnto hym: where should a man haue bread here in ẏ wyldernesse to satisfie these? And he asked them, how many loues haue ye? Thei said: seuen. And he commaunded the people to sit downe on the grounde. And he tooke the seuen loaues: & whē he had geuen thankes, he brake, & gaue to his Disciples to set before them. And they did set them before the people. And they had a few smal fishes. And when he had blessed he commaunded them also to be set before them. And they did eate & were suffyced. And they tooke vp of the broken meate ẏ was left, seuen baskets ful. And thei that did eate were about foure thousand. And he sent them away.

B And anone he entred into a ship with
mat. xvi. a. his Disciples, & came into the parties of Dalmanutha. * And the Pharises came
Luk.xi.d foorth & beganne to dyspute with hym,
Joh.vi.d seking of him a signe from heauen, tempting him. And when he had syghed in his spirite, he saieth: why doth this generation seke a signe? Verely I saye vnto you, there shal no signe be geuen vnto this generation. And he left them & went into ẏ ship again, and departed ouer the water.

And they had forgotten to take bread with them, neither had they in the shyppe with them more than one loafe. And he
mat xvi b charged them, saying. * Take hede, be-
Lu.xii.a ware of the leuē of the Pharises, & of the leuē of Herode. And they reasoned amōg themselues, saying: we haue no bread. And Jesus knew it, & saith vnto thē: Why take ye thoughte, because ye haue no bread? perceiue ye not yet neyther vnderstande? Haue ye your heart yet blynded? Haue ye eyes, & see not? & haue ye eares, and heare not? Do ye not also remember?
* When I brake fyue loaues among fyue mat.xiiii. c.
thousand men, how many baskets full of broken meate tooke ye vp? They said vnto him, twelue. * When I brake seuen a- mat.xv.
mong foure thousande, howe manye baskets of the leauynges of the broken meat tooke ye vp? They said seuen. And he said vnto them: how happeneth it that ye doe not vnderstand?

And he came to Bethsaida, and they brought a blynde man vnto him, & de- C
sired hym to touche hym. And he caught the blynde by the hande & led him out of the towne: and when he had spit in hys eyes, and put his handes vppon hym, he asked him if he saw ought. And he looked vp & saide: I see the men, for I perceiue them walke as they were trees. After that he put his handes again vppon his eyes, & made hym see. And he was restored, & sawe euery man clearlye. And he sent hym home to his house, saying: neither go into the towne, nor tel it to any in the towne.

* And Jesus went out, and his Disci- mat.xvi
ples into the townes that long to the citie Luk.ix.
called Cesarea Philippi. And by the way he asked his Disciples, saying vnto them: whom doe men say that I am? And they aunswered: some saie that thou art Ihon Baptiste, & some saye Helyas. Agayne some saye thou arte one of the number of the Prophetes. And he saide vnto them: But whom say ye that I am? Peter aunswereth & saieth vnto him: * thou art ve- mat xvi
ry Christ. And he charged them, that they Luk.ix.
should tell no man of hym. And he began Joh.vi.
to teache them * howe that the sonne of D
man must suffer many thynges, & bee re- mat.xvi
proued of the elders, & of the hie priestes, and.xx.
& Scribes, and be kylled, and after thre Luk.ix.
daies rise again. And he spake that saying openly.

And Peter tooke him asyde, and began to chyde hym. But he tourned aboute, and looked on his Disciples, and rebuked Peter, saying: Goe after me Sathan. For thou sauorest not the thynges that bee of God, but the thynges that bee of men.

* And when he had called the people mat xvi
vnto him with his Disciples also, he sayde and.x.
vnto them: Whosoeuer will folowe me, Luk.ix.
let him forsake himselfe, and take vp his ano.xiiii.
crosse, and folow me. For whosoeuer wyll saue his life, shall lose it. But whosoeuer shal lose his life for my sake & the gospels, the

the same shal saue it. For what shal it pro-
fite a man if he win al the world, and lose
his owne soule? or what shall a man geue
to redeme his owne soule with all agayne?
Mat.x.e. Lu.xii.b. ✣Whosoeuer therfore shall be ashamed of
me & of my wordes, in this aduouterous
and sinful generation: of him also shal the
sonne of man be ashamed, when he com-
meth in the glory of his father with ye ho-
ly angels.

The ninth Chapter. ✠

¶ The transfiguration. The Lunatike is healed. The disputation who should be the greatest. Offences are forbidden.

A Mat.xvi. d. Luk.ix.c. And he saide vnto them:
verely I saie vnto you: ✣
There are some among
them, that stande here,
whiche shall not taste of
death, till they haue seen
the kingdom of god come
with power.
Mat.xvii. Lu.ix.c. ✣And after sixe dayes Jesus taketh Pe-
ter and James, and John, & ledeth them
vp into an hye mountaine out of the way
alone. & he was transfigured before thē.
And his raiment did shyne and became
very white, euen as snowe: so white as no
fuller can make vpon the earth. And ther
appeared vnto them Helias with Moses
and they talked with Jesu. And Peter an-
swered, and sayth to Jesu. Maister, here
is good being for vs: let vs make also .iii.
tabernacles, one for thee, one for Moses,
and one for Helias. For he wist not what
he said, for they were afrayde. And there
was a cloud that shadowed them. And a
Mat.iii.d. xvii.b. voice came out of ye cloude, saying: ✣ This
Lu.iii.c. is my beloued sonne heare hym. And so-
and .ix.e. deinly when they had looked round about
Mark.i.b. they saw no man more than Jesus onely
Esa.xlii.a with them.
Mathew. xvii.b. ✣And as they came down from the hyll
Mark.i.d he charged them, that they should tell no
man those thynges that they had seen
tyll the sonne of man were rysen from
death agayne. And they kept that say-
ing with them, and demaunded one of a-
nother, what the risyng from death again
should meane: And they asked hym, say-
ing: why then say the Scribes that Heli-
B as must first come? He answered and said
Mal.iiii.b vnto them: ✣Helias verely when he com-
meth first, restoreth all thynges. And the
Esa.liii.a sonne of man (as it is ✣ written of hym)
shall suffer many thinges, and be sette at
nought. But I saye vnto you that Hely-
as is come, and they haue done vnto hym
whatsoeuer they woulde, as it is written
of him. And whē he came to his disciples,
he sawe much people about them, and the
Scribes disputing with thē. And streight
way al the people (when thei beheld him)
were amased and ran to him, and saluted
him. And he asked the Scribes, what dis-
pute ye among them? C
✣✣And one of the companye aunswe- Mat.xvii. c.
red and sayde: Mayster, I haue brought
vnto thee my sonne, which hath a dumme Luk.ix.e
spirite. And whensoeuer he taketh hym,
he teareth hym, and he fometh, and gna-
sheth with his teeth, and pyneth awaye.
And I spake to thy Disciples that they
should cast him out, and they coulde not.
He aunswereth him and sayeth: O fayth-
lesse nation, how long shal I be with you?
How long shall I suffer you? Bring hym
vnto me. And thei brought him vnto him.
And as soone as the spirite sawe hym, he
tare him. And he fell down on the ground
walowyng and foming. And he asked his
father, how long is it ago, since this hap-
ned him? And he said: of a childe, and ofte
tymes it hath cast him into the fyre & into
the water to destroy hym. But if thou canst
do any thing, haue mercy on vs and help
vs. Jesus saide vnto him: if thou couldest Mat.xvii d.
beleue ✣ all thinges are possible to hym
that beleueth. And streight way ye father
of the chylde cryed with teares, saying:
Lorde, I beleue, helpe thou myne vnbe-
lief.
When Jesus saw that the people came D
running together vnto hym, he rebuked
the foule spirite, saying vnto hym: Thou
dumme and deafe spirite, I charge thee
come out of him, and enter no more into
him: And the spirite (when he had cryed
& rente him sore) came out of hym, and he
was as one that had bene dead, insomuch
that many sayde: he is dead. But Jesus
caught his hand & lifte him vp: & he rose. Mat.xvii. d.
And when he was come into the house ✳
his disciples asked him secretly: why could
not we cast hym oute? And he sayde vnto
them, this kynde can come foorth by no-
thyng, but by praier and fasting. ✣
✣And they departed thence, & tooke theyr
iourney through Galile, & he would not ye
any man should knowe it. For he taughte E
his disciples, & said vnto them: ✣ the sonne Mat.xvii d
of mā shalbe deliuered into the handes of Luk.ix.e.
men, and thei shal kill him: and after that
he is killed: he shall ryse agayn the thyrd
day. But they wist not what he saide, and
were afrayde to aske hym. And he came
to

to Capernaum. And when he was come
into the house, he asked them: what was
it that you disputed among youre selues
by the way? And they helde theyr peace,
for by the way they had reasoned among
themselues who should be the chiefest.
And when he was set downe, he called
the twelue to hym, and sayd vnto them:
if any man desier to be first, thesame shall
Mat.xviii. a. be last of al, and seruaunt to all. * And he
Luk.ix.f. tooke a child, and set him in the middes of
them: and when he had taken hym in his
armes, he said vnto them: whosoeuer re-
ceiueth any suche a childe in my name, re-
ceiueth me. And whosoeuer receiueth me
receiueth not me, but him that sent me.
F John answered him, saying: * Master,
we saw one cast out deuels in thy name,
and he foloweth not vs: and we forbad
him, because he foloweth vs not. But Je-
i.Cor.xii. c. sus said: forbid him not. For * there is no
mā which (if he do a miracle in my name)
can lightly speake euel of me. For he that
is not against vs, is on our part.
Math.x.d. * Whosoeuer shall in my name geue you
a cuppe of water to drinke, because ye be-
long to Christ, verely I saye vnto you: he
Mat.xviii. a. shall not lose his rewarde. * And whoso-
euer shall offende one of these litle ones,
that beleue in me, it were better for hym,
if a milstone wer hanged about his neck,
and he were cast into the sea.
Mat.xviii. b. * Wherefore yf thy hand hynder thee,
cut it of. It is better for thee, to enter into
life maymed, than (hauyng two handes)
G to goe into hell, into fier that neuer shall
Esa.lxvi. g. be quenched, where * there worme dyeth
not, and the fier goeth not out. And if thy
foote be an hynderaunce vnto thee, cutte
it of. It is better for thee to go halte into
lyfe, than (hauyng two feete) to bee caste
into hell, into fier ye neuer shall bee quen-
ched: where their worme dyeth not, and
Math.v.e. the fier goeth not out. * And if thyne eye
hynder thee, plucke it out. It is better
for thee to go into the kyngdome of God
with one eye, than (hauing two eyes) to
be cast into hell fyer: where there worme
dyeth not, and the fyer goeth not out.
Leui.ii.b. Euery man shalbe salted with fier. * And
Mat.v.b. euery sacrifice shalbe seasoned with salte.
Lu.xiiii g. * Salt is good. But if the salte be vnsa-
uory, what shall ye season therwith? haue
salt in youre selues: & haue peace among
your selues one with another.

The tenth Chapter.

Of diuorcement. The riche man questioneth with
Christ. Of the sonnes of Zebede. Barthimeus the blind
man.

AND when he arose Mat.xix a.
from thence, * he
went into ye coastes
of Jurye thorowe ye
region that is bee-
yond Jordane. And
the people resorted
vnto hym a fresh, &
as he was wont, he
taught them agayn. And the Pharises
came, and asked him: Is it lawfull for a
man to put away his wyfe, to proue hym?
And he aunswered, & said vnto them: * De.xxiiii. a.
what did Moses bid you doe? & they sayd
Moses suffred to wryte a testimoniall of Mat.xix a.
diuorcement, and to put her awaye. And
Jesus aunswered & sayd vnto them: For
the hardnesse of your heart he wrote this
precept vnto you. But at the first creatiō Gen.i.d.
* God made them man & woman. Ther- i.Cor.vi.d.
fore shal a man leaue his father & mother Mat.xix a.
& byde by his wife, & they twaine shall be Eph.v.d.
one fleshe. So then are they nowe not Gen.ii.d.
twain, but one flesh. Therfore, what God
hath coupled together, let not mā seperate.
And in the house his Disciples asked him
agayn of thesame matter. And he sayeth B
vnto the. * Whosoeuer putteth away hys Mat.v.c.
wyfe, & marieth another, breaketh wed- and.xix.a.
locke to herwarde: & if a woman forsake Luk.xvi.d.
her husbande, and be maried to another,
she committeth aduoutrye. * And they Mat.xix b.
brought chyldren to hym, that he shoulde Lu.xviii. d.
touche them. And his Disciples rebuked
those that brought them. But when Je-
sus sawe it, he was displeased, & sayde
vnto them: Suffer the chyldren to come
vnto me, forbid them not. For of suche
is the kyngdome of God. Verely I say
vnto you, whosoeuer dooeth not receyue
the kyngdome of God, * as a chylde, he Mat.xviii a.
shall not enter therein. And when he had
taken them vp in his armes, he put hys Lu.xviii.c.
handes vpon them, and blessed them.
* And when he was gone forth into the
way there came one running & kneled to
hym, & asked him: * good Maister what Mat.xix.c.
shall I doe, that I maye inherite eter- Lu.xviii.c.
nall lyfe? Jesus sayde vnto hym: why cal- C
lest thou me good? There is no man good
but one, which is God. Thou knowest the
commaundementes: Breake not matry-
mony, kyll not, steale not, beare no false
witnesse, defraud no man: honour thy fa-
ther & mother. He answered & saide vnto
him: master, all these haue I obserued fro
my youth. Jesus behelde him, & fauoured
him, & saide vnto him: one thing ye lackest.

Mat. xix. b Lu. xviii. d.
*Go thy way, sell all that thou hast, and geue to the poore, & thou shalt haue treasure in heauen, and come, and folow me, and take vp my crosse vpō thy shoulders. But he was discomforted bycause of that saying, and went away mourning, for he had great possessions.

Mat. xix. c Lu. xviii. c.
And whē Jesus had loked round about he said vnto his disciples. *Howe vneasy shal they that haue money, enter into the kingdome of god. And the disciples were astonied at his wordes. But Jesus answereth again, and saith vnto them: children, howe hard is it for them that trust in money, to enter into the kingdome of God? It is easier for a camel to go thorow the eye of a nedle, than for the ryche to enter into the kingdom of God. And they were

D
astonied out of measure, saying betwene themselues: who thē can be saued? Jesus loked vpon them, and said: with men it is vnpossible, but not with God: for *with God all thinges are possible.

Iac. viii. b. Mat. xix. c Lu. xviii. f
And Peter began to say vnto him: lo* we haue forsaken all, and haue folowed thee. Jesus aunswered, and said: verely J say vnto you, ther is no mā that hath forsaken house, or brethren, or sisters, or father or mother, or wife, or children, or lādes for my sake and the Gospels, but he shall receiue an hundred folde, nowe in this life, houses, and brethren, & sisters, & mothers, and childrē, and lādes with persecutions, & in the world to come, eternal

Mat. xx. b Lu. xiii. f.
life. *But many that are first shalbe laste and ẏ last first. And they wer in the way going vp to Jerusalem. And Jesus went before them, and they were amased, and folowed, and were afraid.

E
And Jesus toke the twelue again, and beganne to tel them what thinges should

Mat. xvi. c xvii. c. xx. c. Lu. xv. f. & xvii. e.
happen vnto him. *Beholde, we go vp to Jerusalem: and the sonne of man shall be deliuered vnto the hie Priestes, and vnto the Scribes: & they shal condemne him to death, and shal deliuer him to the gētiles, and they shall mocke hym, & scourge him, spit vpon him, and kill him. And the third day he shall rise again.

Mat. xx. c.
*And James and John ẏ sonnes of Zebede came vnto him, saying: Maister, we would ẏ thou shouldest do for vs whatsoeuer we desire. He said vnto them: what would ye ẏ J should do for you? They said vnto him: graunt vnto vs, that we may sit, one on thy right hande, & the other on thy left hande, in thy glory. But Jesus said vnto thē: ye wote not what ye aske,

Can ye drinke of ẏ cup, that J drinke of? and be baptised with the baptisme that J am baptised with? And thei said vnto him, that we can. Jesus said vnto them: ye shal

F
in dede drinke of the cup that J drinke of, and with the baptisme that J am baptysed withal shall ye be baptised in: but to sit on my right hand and on my left hand is not mine to geue, but it shall happen vnto them, for whom it is prepared.

Mat. xx. d
*And when the ten heard it, they began to disdain at James and John. But Jesus when he called them to him, said vnto

Mat. xx. d. Lu. xxii. c
them: ye know, that *they which are sene to beare rule among the people reigne as Lordes ouer them, and they that bee great among them, exercise authority vpon them. Neuerthelesse, so shall it not be among you: but whosoeuer of you will be great among you, shall be your minister. And whosoeuer will be chiefe, shalbe ser-

Mat. xx. d G
uaunt of all. For *the sonne of man also came not to be ministred vnto, but to minister: and to geue his life for the redemption of many.

Mat. xx. d Lu. xviii. g.
And they came to Jericho: *And as he went out of the citie of Jericho wyth his disciples, and a great number of people: blinde Bartimeus the sonne of Timeus sat by the hye waies side, begging. And when he heard that it was Jesus of Nazareth, he began to crie, and saye: Jesus thou sonne of Dauid haue mercy on me. And many rebuked him, ẏ he should hold his peace. But he cried the more a greate deale: thou sōne of Dauid haue mercy on me. And Jesus stode still, and commaunded hym to be called: and they called the blind, saying vnto him: be of good cōfort: rise, he calleth thee. And he threwe away his cloke, and rose, and came to Jesus. And Jesus answered, and said vnto him, what wilt thou that J do vnto thee? The blinde said vnto him: Master, ẏ J myght see. Jesus said vnto him: go thy way, thy faith hath saued thee. And immediatly he receiued his sight, and folowed Jesus in the way.

The eleuenth Chapter.

¶ Christ rideth to Jerusalem. The figgetree drieth vp. The byers and sellers are cast out of the temple. The Pharises question with Christ.

A Mat. xxi. a Lu. xix. c.
AND when they came nye to Jerusalem vnto Bethphage and Bethany, *besydes mount Oliuete, he sendeth forth two of his disciples, and sayeth vnto them goe

youre

your waie into the towne, that is ouer a-
gainst you. And as soone as ye be entred
into it: ye shall find a colt bound, whereon
neuer man sate: lose him, and bryng hym
hither. And if any man saie vnto you: why
doe ye so? Say ye: that the lord hath nede
of him: and straight way he wil sende him
hither. And they went their way, & found
the colt tied by the dore without in a place
where two wayes met, & they losed hym.
And diuerse of them that stode there, said
vnto them: * what doe ye losing the colt?
Joh.xii.b. And they said vnto them, euen as Jesus
had commaunded. And they let them go.
And they brought the colte to Jesus and
caste their garmentes on him: and he sate
vppon him. And many spread their gar-
mentes in the waye. Other cutte downe
B braunches of the trees, and strawed them
in the way. And they that wente before &
they that folowed: cried, saying: Hosanna
* blessed is he that commeth in the name
Psalme. cxviii.d. of the Lorde. Blessed bee the kyngdome,
Mat.xxi.b that commeth in the name of him that is
Lu.xix.e. lord of our father Dauid: Hosanna in the
John.xii.b hiest.

And the Lord entred into Jerusalem
and into the temple. And when he had lo-
ked round about vpon all thinges, & now
the euentide was come, he went out vn-
Mat xxi.b to Bethany with the twelue. * And on the
morow, whē they wer come out from Be-
thany, he hungred. And whē he had spied
a figgetree a farre of, hauing leaues, he
came to see, if he mighte finde any thyng
theron. And when he came to it, he found
nothing but leaues: for the time of figges
was not yet. And Jesus aunswered and
said vnto the figge tree: neuer man eate
fruit of thee hereafter, while the worlde
standeth. And his disciples heard it.

C And they came to Jerusalem. And Je-
Mat.xxi.b sus went into the temple, & begā to * caste
Lu.xix.g. out them that sold and bought in the tem-
John.ii.c. ple, & ouerthrewe the tables of the money
chaungers, and the stooles of them that
solde doues: & would not suffer that anye
Esay.lvi.c: man should cary a vessel through the te-
3.Kinges viii.c: ple. And he taught saying vnto them: * is
it not written: my house shall be called the
Jere:vii.c house of praier vnto all nations? But ye
haue made it a denne of theues.

And the Scribes & hie Priestes heard
Mat:xxi:d it and sought how to destroy hym. * For
they feared him, because all the people
marualled at his doctrine. And when euē
was come, Jesus went out of the citie.
* And in the mornyng as they passed by,
they sawe the figge tree dried vp by the Mat.xxi.d
rootes. And Peter remembred, and saide Luk.xi.g.
vnto hym: Mayster, behold the figge tree and:xx.c.
whiche thou cursedst is withered away.
And Jesus answered & saide vnto them:
haue confidence in God. * Verely I saye
vnto you, that whosoeuer shall saye vnto
this mountaine: remoue, and cast thy self
into the Sea, and shall not doubte in his
heart, but shall beleue that those thynges
whiche he saieth shall come to passe, what
soeuer he saieth he shall haue. Therefore D
I saie vnto you, * what thinges soeuer ye Mat.xxi:c
desier whē ye pray, beleue that ye receiue Joh xiiii c
them, and ye shall haue them. And when
ye stande and praye * forgeue if ye haue Mat.vi.b;
ought against any man, that your father & xviii.d.
also which is in heauen, may forgeue you
your trespasses.

And they came agayne to Jerusalem.
* And as he walked in the temple, there Luk xx.a.
came to him the hie Priestes and the Mat.xxi.c
Scribes, and the Elders, and saide vn-
to hym: by what authoritie dooest thou
these thynges? and who gaue thee this
authoritie, to dooe these thinges? Jesus
aunswered and saide vnto them: I will
also aske of you a certayne thyng, and
aunswere ye me, and I will tell you by
what authoritie I dooe these thynges.
The baptisme of John, whither was it
from heauen or of mē? aunswere me. And
they thought in themselues, saying: if we
say from heauen: he wil say, why then did
ye not beleue him? but if they had sayed,
of mē they feared the people. For all men
counted John, that he was a very Pro-
phete. And they aunswered and said vnto
Jesu: we cannot tell. And Jesus aunswe-
red, and saide vnto them: neither wyll I
tell you by what authoritie, I doe these
thinges.

¶ The twelfth Chapter.

¶ The vineyarde is let out. Geue to Cesar that belon-
geth to Cesar. Of the Saduces, of the doctour of lawe.
Hypocrites must be eschewed: the offring of the poore wi-
dowe.

AND he beganne to speake A
vnto them by parables. Mat.xxi.d
A certayn man planted * Luk.xx.b
a Vineyarde, and com- Esay.v.a.
passed it aboute with an John.xv.e
hedge, & ordeined a wine Jere.xii.a
presse, and built a towre,
and let it oute to hier vnto husbandmen,
and went into a straunge countrey. And
when the time was come, he sent vnto the
husbandmen a seruaunt, that he myghte
receyue

receiue of the husbandmen of the frute
of the vineyard. And they caught him,
and bet him, and sent him away agayne
emptie. And moreouer he sent vnto them
another seruaunt, and at him they cast
stones, and brake his head, and sent hym
away again all to reuiled. And again, he
sent another and him they killed: and ma-
ny other, beating some, and killing some.
And so when he had yet but one belo-
ued sonne, he sent him also at the last vn-
to them, saying: they wil feare my sonne.
* But the husbandmen said amongest
Mat.xxi.d Genesis xxxvii.d: Luk.xx.c them selues, this is the heire: come * let
vs kill him, and the inheritaunce shal be
ours. And they tooke him and killed him,
and they cast him out of the Vineyarde.
What shal therfore the Lord of the Vine-
yarde doe? He shall come, and destroy the
husbandmen, and let out the Vineyarde
vnto other. Haue ye not redde this scrip-
Psalme: cxviii:d: Mat.xxi:d Acte.iiii:b ture? * The stone which the builders did
refuse, is become the chief stone of ye cor-
ner: this is the lords doing, and it is mer-
uailous in our eyes. They went about
also to take him, and feared ye people. For
they knew that he had spoken the parable
against them. And they left him and wēt
their waye.
* And they sent vnto hym certain of
Mat:xxii: d: Luk:xx.b the Pharises and Herodes seruauntes
to take him in his wordes. And assone as
they wer come, they said vnto hym: Ma-
ster we know that thou art true, and ca-
rest for no man: for thou considerest not ye
outward appearaunce of men, but tea-
B chest the way of god truely: is it lawful to
pay tribute to Cesar or not. Ought we
to geue, or ought we not to geue? But he
vnderstoode theyr simulation, and saide
vnto them: Why tempt ye me? Bryng me
a peny, that I may see it.
And they brought it. And he saieth
vnto them: Whose is this Image and su-
perscription? And they said vnto him,
Cesars. And Jesus aunswered and said
vnto them: * geue to Cesar the thinges
Ro.xiii:b Mat:xvii: c: and:xxi:c: that belong to Cesar: and to God, the
thinges which pertain to God. And they
meruailed at him.
There came also vnto him ye Saduces
* whiche saie that there is no resurrecti-
on. And they asked him, saying: Master.
* Moses wrote vnto vs, if anye mannes
Mat:xxii: a: Act:xxii,b Luk.xx.c, De.xxv,b brother dye, and leaue his wife behinde
him, and leaue no children, that his bro-
ther shoulde take his wife, and raise vp
sede vnto his brother. There were seuen
brethren, and the first tooke a wife, and
when he died, left no sede behinde him.
And the second tooke her, and died: ney-
ther left he any sede. And the third like-
wise. And seuen had her, and left no sede
behind them. Last of all the wife died al-
so. In the resurrection therfore whē they
shall rise again: whose wife shall she be of
thē? For seuē had her to wife. And Jesus C
aunswered, and said vnto them: do ye not
therfore erre, because ye vnderstande not
the scriptures, neither the power of God.
For when they shal rise again from death
they neyther marye, nor yet are maryed:
but are as the angels which are in heauē.
As touching the dead, that they rise again
haue ye not read in the booke of Moses,
howe in the bush, GOD spake vnto him,
saying: * I am the God of Abraham, and
the God of Isaac, and the god of Iacob? Exo.iii,b Mat,xxii, c.
He is no God of the dead, but the God of
the liuing. Ye are therfore greatly discey- Luke,x,i
ued.
* And when there came one of the Scri- Mat,xxii: d,
bes, and had heard them disputyng toge-
ther (and perceiued that he had answered
them wel) he asked him: which is the fyrst
of all the commaundementes? Jesus an-
swered him, the first of all the commaun- De,vi,a,
dementes is: heare, O Israell: * the Lord Mat,xxii, d,
our God, is Lord onely: and thou shalt
loue the Lord thy God with all thy heart
& with al thy soule, and with al thy mind,
and with al thy strength. This is the first
commaundement. And the second is lyke
vnto this.
* Thou shalt loue thy neighbour as thy Le,xix,d,
self. There is none other commaundemēt Mat,xxii, d,
greater than these. And the Scribes sayd
vnto him: wel Maister, thou hast sayd the Ro,xiii,c, Gala:v:c,
truth, for there is one God, and there is Iaco.ii,b
none but he. And to loue him with all thy Mat,v,g,
heart, and with all thy mynd, and with all
thy soule, and with all thy strength: and
to loue a mans neighbour as himself, is
a greater thyng, than all burnt offrings
and sacrifices. And when Jesus saw that
he answered discretly: he sayd vnto hym:
thou art not farre from the kyngdome of
God. And no man after that, durste aske
him any question.
And Jesus aunswered and sayd, tea-
ching in the temple: how say the Scribes
that Christ is the sone of Dauid? for Da-
uid hym selfe inspyred wyth the holye
Ghost, sayde: * The Lorde sayde to my
Lorde sit on my ryght hande till I make Mat,xxii, d,
thine enemies thy fote stole. Dauid hym- Psa,cx,a
selfe

XUM

selfe calleth him Lord:and how is he thẽ
his sonne? And much people heard him
gladly:and he sayd vnto them in his doc-
Mat xxiii. b. trine:beware of ÿ Scribes, which* loue
to go in long clothing:& loue salutations
Lu.xx.g. in the market places,and ÿ chiefe seates
in the congregations,and the vppermost
roumes at feastes: which deuour wi-
dowes houses, and vnder a pretence,
make long prayers. These shall receiue
greater dãnation.*And when Jesus sat
Lu.xxi.a. ouer against the treasury,he beheld*how
the people put money into the treasury:
and many that were riche cast in muche.
And there came a certaine poore widow
and she threw in two mites, which make
a farthing. And he called vnto hym hys
disciples,and sayeth vnto them, Verely
I say vnto you,that this poore widowe
hath cast more in,thã all they which haue
cast into the treasury. For they all did cast
in of their superfluitie:but she of her po-
uertie,did cast in all that she had,euen all
her liuing.

The.xiii. Chapter.

The end of the world. The day and the houre is vnknowen.

A Mathe. xxiiii.a. Lu.xxi.a:
AND as he went out of the
temple, *one of his Dis-
ciples sayd vnto him:ma-
ster see what stones, and
what buildings are here
And Jesus answered &
sayd vnto him: seest thou
these great buildinges? There shal not be
left one stone vpon a nother,that shal not
be throwẽ down. And as he sate on moũt
Oliuete,ouer against the temple. Peter
and James,and John,and Andrew, as-
ked him secretly: tell vs, when shall these
thinges be? And what is the signe when
al these thinges shalbe fulfilled? And Je-
Mathew xxiiii.a. sus answered them, and began to say:*
Lu.xxi.b: take hede,least any man deceiue you. For
many shal come in my name, saying, I
am Christ,and shal deceiue many. When
ye shall heare of warres,and tidinges of
warres, be ye not troubled. For suche
things must nedes be. But the end is not
yet. For there shal nation rise against na-
tion,and kingdom against kingdom: and
there shalbe earthquakes in all quarters,
and famishment shal there be, and trou-
B bles.
Joh.xvi a These are the beginninges of sorowes
Mat.x.b. *But take ye hede to your selues. *For
Lu.xxi.c. they shall bryng you vp to the counsels
Joh.xvi a and into the sinagoges, & ye shalbe bea-
ten:yea, & shalbe brought before rulers
and kinges for my sake,for a testimonial
vnto them. *And ÿ Gospel must first be
published among all nations. *But whẽ Mathew xxiiii.b.
they leade you, and present you, take ye Mat.x.c.
no thought,neither imagine afore hande
what ye shal say:but whatsoeuer is geuẽ
you in the same houre,ÿ speake, For it is
not ye ÿ speak,but ÿ holy ghost. The bro-
ther shal deliuer vp ÿ brother to death, &
the father the sonne: and the childrẽ shall
rise against their fathers and mothers,&
shal put them to death. And ye shalbe ha-
ted of all men for my names sake. But
whoso endureth vnto the end, the same
shalbe safe.
*Moreouer, whẽ ye see the abhomina- Mathew xxiiii.b.
tion of desolation (wherof is spoken by Lu.xxi.d.
Daniell the Prophet) stande where it Da.ix.g.
ought not,let him ÿ readeth vnderstãde.
Then let thẽ that be in Jury, fly to the
mountaines. And let him that is on the
house topp, not go down into the house,
neither enter therin, to fetch any thing
out of his house. And let him ÿ is in the
fielde not turne backe againe vnto the
things which he left behind him, for to
take his clothes with him. Wo shalbe thẽ
to them that are with childe,and to them
that geue sucke in those dayes. But pray
ye ÿ your flight be not in the winter. For
there shalbe in those dayes such tribulati-
on,as was not from ÿ beginning of crea-
tures (which God created) vnto this time
neither shalbe. And except that the Lord
should shorten those daies,no flesh should
be saued. But for the electes sake, whom
he hath chosen, he hath shortened those
dayes. C
*And then, if any man say to you, loe Mathew.
here is Christ:loe,he is there,beleue not. xxiiii b
For false Christes and false Prophetes Lu.xvii.e
shall rise, and shall shew miracles and
wonders, to deceiue if it wer possible,
euen the elect. But take ye hede, behold,
I haue shewed you all thinges before.* Mathew xxiiii.c.
Moreouer,in those dayes,after that tri- Joel.ii.c.
bulation, The sunne shall waxe darke, Lu.xxi.e.
and the moone shall not geue her light,
and ÿ starres of heauen shall fall,and the
powers which are in heauẽ,shall moue.* Da.vii.c.
And thẽ shall they see ÿ sonne of mã cõ-
ming in ÿ cloudes,with great power and
glory. And thẽ shall he sende his Angels
and shal gather together his elect frõ the Mathe. xxiiii.d.
foure windes, from the end of the earth Lu.xxi.f.
to ÿ vttermost part of heauen. *Learne
a similitude of the figge tree. When his

braunche is yet tender, and hath brought
forth leaues, ye knowe, that sommer is
neare.
D So ye in like maner: when ye se these
thinges come to passe, vnderstande that
he is nie, euen at the dores. Verely, I say
vnto you, that this generation shall not
passe, til these thinges be done. Heauen &
earth shal passe, but my wordes shall not
passe. But of that day and time knoweth
no man, no not the Angels which are in
heauen: neither the sonne himselfe, saue ỳ
Mat.xxiiij d, father onely. * Take hede, watche and
Lu.xxi.e, pray, for ye know not when the time is. *
Mat.xxv.b, As a man which is gone into a straunge
Lu.xix.b. countrey, and hath left his house, and ge-
uen his substance to his seruauntes, and
to euery man his worke, and commaun-
ded ỳ porter to watch. Watch ye therfore
for ye knowe not when the master of the
house wil come, at euē or at midnight whe-
ther at the cocke crowing, or in the dau-
ning: lest if he come sodenly, he finde you
slepyng. And that I say vnto you, I saye
vnto all watche.

The.xiiii.Chapter.

¶ Mary Magdalene annoynteth Christ. The Easter lambe is eaten. Christ is takē: Peter denieth him, with many other thinges that were demaunded of Christ.

A After two dayes was Ea-
mat.xxvi.a. ster & the dayes of swete
Lu.xxii.a. breade. * And the hie
Priestes and ỳ Scribes
sought howe they might
take him by craft, and put
him to death. But they
sayd: not in ỳ feast day, lest any businesse
arise among the people. * And when he
Mat.xxvi a. was at Bethania in the house of Simon
John.xii.a the Leper, euen as he sate at meate, there
came a woman hauing an alabaster boxe
of ointment, called narde ỳ was pure and
costly: and she brake the boxe, and powred
it vpon his head. And there were some, ỳ
were not content within themselues, and
sayd: what neded this waste of ointmēt?
For it might haue ben solde for more thā
three hundred pence and haue bene geuē
vnto the pore. And they grudged against
her.
And Jesus sayd: let her alone, why trou-
ble ye her? She hath done a good worke
De.xv.c. on me. * For ye haue power with you al-
wayes; and whensoeuer ye wil, ye may
do thē good: but me haue ye not alwayes.
She hath done that she could: she came a
fore hande, to annoint my body to the bu-
rying. Verely, I say vnto you: wheresoe-
uer this gospel shalbe preached through-
out ỳ whole world this also that she hath
doen, shalbe rehearsed in remembraunce
of her.
*And Judas Iscarioth, one of the .xii. B
went away vnto the hie Priestes, to be- Mat.xxvi a.
tray him vnto them. When they heard ỳ,
they were glad, and promised that they Lu.xxii.a
would geue him money. And he sought, Joh.xiii.a
how he might conueniently betray hym.
*And the first day of swete bread (when Mat.xxvi d.
they offred passeouer) his Disciples sayd
vnto him, where wilt thou: that we goand Lu.xxii.a
prepare, that thou mayest eate the passe-
ouer? And he sendeth forth two of his
Disciples and sayeth vnto them: go ye in-
to the citie and there shal mete you a man
bearing a pitcher of water, folowe him.
And whithersoeuer he goeth in, say ye to
the good man of the house, the master
sayeth: where is the gest chamber, where
I shal eate passeouer with my Disciples?
And he wil shew you a great parlour, pa-
ued and prepared: there make ready for
vs. And his Disciples went forth, & came
into the citie, and founde as he had sayde
vnto them, & they made ready the Passe-
ouer.
*And when it was now euentide he came C
with the .xii. And as they sate at borde & Mat.xxvi b.
did eate, Jesus sayd: Verely, I say vnto Lu.xxii.b
you: * one of you (ỳ eateth with me) shall Joh.xiii.c
betray me. And they began to be sory,
and to say to him one by one: is it I? And
another sayd: is it I? he answered & sayd
vnto them: it is one of the .xii. euē he that
dippeth with me in the platter. The sonn
of man truely goeth as it is writtē of him
but wo to that man by whom the sonne
of man is betraied. Good were it for that
man, if he had neuer bene borne.
*And as they did eate, Jesus toke bread Mat.xxvi c.
and when he had geuen thākes he brake Lu.xxii.b.
it, and gaue to them, and sayd: take, eate 1 Cor.xi.c
this is my body. And he toke the cup, and
when he had geuen thankes he toke it to
them, & they all dranke of it. And he sayd
vnto them: this is my bloud of the newe
Testament, which is shed for many. Ve-
rely, I say vnto you: I wil drinke no-
more of the fruit of the vine: vntill that
day that I drinke it new in the kingdom
of God. *And when they had sayd grace: Mat.xxvi c.
they went out to mount Oliuete.
And Jesus sayth vnto them: all ye shalbe
offended because of me this night. For it
is written: * I will smite the shepheard & Zac.xiii.c
the

Math. xxvi.c. the shepe shalbe scatered: *but after that
Luk. xxii. b. I am risen again, I will go into Galile
before you. Peter sayd vnto him: and
John. xvi. d. though al mē be offēded, yet will not I.
And Jesus sayth vnto him: Verely I say
vnto the, that this day, euē in this night
before ÿ cocke crow twice, thou shalt deny
me thre tymes. But he spake more vehe-
mētly: no, if I should dye with the I will
not deny the. Likewise also sayd they all.
D Mathe. xxvi. d. *And they came into a place which was
named Gethsemani. And he sayth to his
Disciples: Sit ye here, while I go aside,
and pray. And he taketh with him Peter
and James and John, and began to wax
abashed and to be in an agony, and sayth
Mat. xxvi. d. vnto them: *My soule is heuy, euen vnto
John. xii. d. the death, tary ye here and watch. And
he went forth a litle and fell down flat on
the ground, and prayed that if it wer pos-
sible, the houre might passe from him.
Math. xxvi. d. And he sayd: *Abba father, al things are
Lu. xxii. d. possible vnto the, take away this cup frō
me. Neuerthelesse: not that I will: but
that thou wilt be done.

And he came and found thē sleping
and sayth to Peter: Simō, slepest thou?
E Couldest not ÿ watch one houre? watch
ye, and pray, least ye enter into temptati-
on: the spirit truly is ready, but the flesh is
Mat. xxvi. d. weake. *And again he went aside, and
prayed, and spake the same wordes. And he
turned and found them aslepe again. For
their eyes were heauy, neither wist they
what to answer him.

And he came the third time, and sayd
vnto them: slepe hēceforth and take your
ease, it is enough. The houre is come, be-
hold, the sonne of man is betrayed into ÿ
hands of synners. Rise vp, let vs go. Lo
Math. xxvi. e. he that betraieth me, is at hande. *And
Lu. xxii. e. immediatly while he yet spake, commeth
Judas (which was one of the .xii.) and
with him a great nomber of people, with
sweardes and staues from ÿ hie Priestes
and Scribes and elders. And he that be-
trayed him, had geuē them a general to-
ken, saying: whosoeuer I do kisse, that
same is he: take him and lead hym away
warely. And assone as he was come, he
goeth straight way to him, and sayth vn-
to hym: Master master, and kissed him:
and they layd their handes on hym and
toke hym. And one of them that stode by
F drew out a sweard, and smote a seruaunt
Mathe. xxvi. e. of the hie Priest, and cut of his eare. And
Lu. xxii. f. Jesus answered and sayd vnto thē: *ye
be come out as vnto a thefe w sweardes
and with staues, for to take me: I was
daily with you in the temple teachyng,
and ye tooke me not: but these thinges
come to passe, that ÿ Scriptures should Mathe. xxvi. f.
be fulfilled. *And they all forsoke hym, Lu. xxii. f.
and ran away. And there followed him John.
a certain yong man, clothed in linnen xviii. b.
vpon the bare: and the yong men caught
him, and he left his linnen garment, and
fled from thē naked. *And they led Jesus
away to the hiest Priest of all, and wyth Mat. xxvi. f.
him came all the hie Priestes, and the el-
ders and the Scribes. And Peter folo- Lu. xxii. f.
wed him a great way of (euen til he was John.
come into ÿ palace of the hie Priest) and xviii. b.
he sat with the seruaunts, and warmed
himselfe at the fyer.

*And the hie Priestes and al the coun-
cel sought for witnesse agaīst Jesu to put Mat. xxvi. f.
him to death, and found none: for many Acte. vi. d.
bare false witnesse against him, but their
witnesses agreed not together. And ther
arose certain, and brought false witnesse
against him, saying: we heard him say: * Mat. xxvi. f.
I wil destroy this tēple that is made with
hands, and within thre dayes I wil build John. ij. d.
another, made without hands. But yet
their witnesses agreed not together.

*And the hie Priest stode vp amongest Math.
thē, and asked Jesus, saying: answerest xxvi. f.
thou nothing? How is it that these beare
witnesse against thee? But he helde hys
peace, and answered nothing. Again *the
hie Priest asked him, and sayd vnto hym: Mathe. xxvi. f.
art thou Christ the sonne of the blessed?
And Jesus sayd: I am:

*And ye shall se the sonne of man sit- G
ting on the right hād of power, and com-
ming in the cloudes of heauen. Then the
hie Priest rēt his clothes, and sayd: what
nede we any further of witnesses? ye Mat. xxvi. f.
haue heard blasphemy, what thinke ye? Lu. xxii. d.
And they al condemned him to be worthy
of death. And some began to spit at him, Joh. vi. g.
and to couer his face, and to beate him
with fistes, and to say vnto him, a rede:
And the seruauntes buffeted him on the
face.

And as Peter was beneth in the palace
there came one of the wenches of the hie
Priest. *And when she saw Peter war- Math. xxvi. d.
ming himselfe she loketh on him, & sayth: Lu. xxii. f.
wast not thou also, with Jesus of Naza-
reth? And he denied, saying: I know him John.
not, nether wote I what thou sayest. And xviii. b.
he went out into the porche, and ÿ cocke
crewe. And a damsell (when she saw him)
began again to say to them that stode by

this is one of thẽ. And he denied it again.
And anon after they that stode by, sayd a-
gain to Peter: surely thou art one of them
for thou art of Galile, and thy speache a-
greeth thereto. But he began to curse, &
to sweare, saying: I know not this man
Mat xxvi g. of whom ye speake. *And again ẏ cocke
Lu xxii g crewe, and Peter remembred the worde
that Jesus sayd vnto him: before the cock
crowe twice, thou shalt deny me thre ti-
mes. And he began to wepe.

The .xv. Chapter. ✠

¶ Of the passion, death, and buriall of Christ.

A
Mat xv a Lu. xxiii, a. John. xviii. e. And anon in ẏ dawning*
the hie Priestes helde a
councel with the elders &
the Scribes, & the whole
congregatiõ, and bound
Jesus, and led him away
and deliuered him to Pi-
late. And Pilate asked him: art thou the
king of the Jewes? And he answered and
sayd vnto him: thou saiest it. And the hye
Priestes accused him of many thinges.
Mathe xxvii. b. So Pilate asked him again saying: *An-
Lu. xxiii. b. swerest thou nothing? Beholde, how many
thinges they lay vnto thy charge. Jesus
yet answered nothing, so that Pilate
meruailed.

At that feast Pilate did deliuer vnto
them a prisoner, whomsoeuer they would
desire. And there was one that was na-
med Barrabas, which lay bounde with
them that made insurrection: he had com-
mitted murther. And ẏ people called vn-
to him and began to desire him that he
would do according as he had euer done
vnto them. Pilate answered thẽ, saying.
Wil ye that I let loose vnto you the king
of the Jewes? For he knew that the hye
Priestes had deliuered him of enuy. But
the hie Priestes moued the people, that he
shuld rather deliuer Barrabas vnto thẽ.
Math Pilate answered againe, and sayd vnto
xxvii b them: *What wil ye then that I do vnto
Lu. xxiii. him: whom ye cal the king of the Jewes?
c. And they cried again: crucifie him. Pilate
sayd vnto them: What euil hath he done?
And they cryed the more feruently: cruci-
B fie him. And so Pilate willing to content
Math the people, *let loose Barrabas vnto thẽ
xxvii c. and deliuered vp Jesus (when he had
scourged him) for to be crucified.

And the souldiars led him away into ẏ
commõ hall, and called together the hole
multitude, and they clothed him with pur-
ple, and they platted a crown of thornes,
and crouned him withal, and begã to sa-
lute him: haile king of the Jewes. And
they smote him on the head with a rede, &
did spit vpon him, and bowed their knees
and worshipped him.

And when they had mocked him, they
toke the purple of him, and put his owne
clothes on him, and led him out, to crucifi
him. *And they compelled one that pas- math
sed by, called Simon of Ciren (the father xxvii. b.
of Alexander and Rufus) which came out Lu. xxiii,
of the fielde, to beare his crosse. d.

*And they brought him to a place na- math
med Golgatha (which is if a man inter- xxvii
prete it, the place of dead mennes sculs) &
they gaue him to drinke, wine mingled
with mirre, but he receiued it not.

And when they had crucified him, *they mathe
parted his garmentes, casting lots vpon xxvii. d.
them, what euery man should take. And Psa. xxii,
it was about ẏ third houre, and they cru- C
cified him. And the title of his cause was
written: the king of the Jewes.

*And they crucified with him two the- mathe.
ues the one on the right hande and the o- xxvii. d
ther on his left: And the Scripture was Lu. xxiii,
fulfilled which sayth: *he was counted a- Esa. liii.
mong the wicked. d.

*And they that went by railed on hym mathe
wagging their heades, and saying: a xxvii. d
wretche thou that destroyest the temple math
and buildest it in thre dayes, saue thy xxvii. d,
selfe: and come down from the Crosse. Lu. xxiii.
Likewise also mocked him the hie Prie- b,
stes among thẽselues with the Scribes,
and sayd: he saued other men, himselfe he
can not saue. Let Christ the king of Is-
raell descende now from the crosse, that
we may see, and beleue. And they that
were crucified with him checked hym also. mathe

*And when the sixt houre was come xxvii. e.
darkenesse arose ouer all the earth, vntil Lu xxiii
the ninth houre. And at the ninth houre f.
Jesus cried with a loude voice, saying:
Eloy Eloy, Lamasabathany? which is (if
one interprete it) *my God, my god, why math:
hast thou forsaken me? And some of them xxvii. f.
that stode by, when they heard that, sayd: Psa. xxi a
beholde, he calleth for Helias. *And one D
ran and fylled a spong full of vineger, math.
and put it on a rede, and gaue hym to xxvii, e,
drinke, saying: let hym alone, let vs see
whether Helias will come and take hym
down.

But Jesus cryed with a loude voyce
and gaue vp the ghost. *And the vayle
of the

Mathe. xxvii.f. Lu.xxiij. f. of the temple did rent in two peces, from the top to the botome. * And when the Centurion (which stode before him) saw that he so cried, and gaue vp the ghost, he sayd: truely this man, was the sonne of God.

Mathe. xxvii.f. Lu.xxiij. g. Mathe. xxvi g. Lu.viii.a *There were also wemen a good way of, beholding him: among whom was * Mary Magdalene and Mary the mother of James the litle, and of Joses, and Mary Salome, *(which also when he was in Galile, had folowed him and ministred vnto him) and many other wemē, which came vp with him vnto Jerusalē. And now when the euen was come, (bicause it was the day of preparing that goeth before the Sabboth) Mathe. xxvii g. Luk.xxiij g. Joh.xix g *Joseph of the citie of Aramathia, a noble councellour which also loked for the kingdom of God came and wēt in boldly vnto Pilate, and begged of him the body of Jesu. And Pilate meruailed, ỷ he was already dead, and called vnto hym the Centurion and asked of him, whether he had bene any while dead. And when he knew the truth of the Centuriō, he gaue the body to Joseph. And he bought a linnen cloth and toke him down, and wrapped him in the linnen cloth, & layed him in a Sepulchre, that was hewen out of the rocke. And Mary Magdalene & Mary Joses, beheld where he was layed.

The, xvi. Chapter.

¶ Christ is risen againe, and appeareth to the Apostles to whom he committeth the preaching of the Gospell.

A And when the Sabboth was past, Mary Magdalene, and Mary Jacob, & Salome, bought swete odours, that they might come, and annoint him. * Mathe. xxviii.a. Lu.xxiiij a. Joh.xx.a. And early in the mornig the first day of the Sabboth, they came vnto the Sepulchre, when the sunn was risen. And they sayd among themselues: who shal rol vs away the stone from the dore of the Sepulchre? And when they loked, they saw how that the stone was rolled away: for it was a very great one. And they went into the Sepulchre, and saw a yong man sitting on the right side clothed in a long white garmēt, and they were afrayd.

Mathe. xxviii.b. Lu xxiiij. a. *And he sayth vnto thē, be not afrayd: ye seke Jesus of Nazareth, which was crucified. He is risen, he is not here. B Beholde the place where they had put hym. But go your way, and tell his Disciples, and Peter, that he goeth before you into Galile, there shal ye see him, as he said vnto you. Mathe. xxviii.a. *And they went out quickly, & fled from the Sepulchre. For they trembled and were amased. Neither sayd they any thing to any man, for they were afrayd.

C Lu.xxiiij, a. *When Jesus was risen early, the first day after the Sabboth * he apeared first to Mary Magdalene, out of whom he had cast.vii.deuils. And she went & tolde them that were with him, as they mourned and wept. And they when they heard that he was aliue, and had appeared vnto her, beleued it not. Lu.xxiij. b. * After that, appeared he vnto two of them in a straunge figure, as they walked, and went into the countrey. And they went and tolde it to the remnaūt. And they beleued not these also.

*Afterward he appeared vnto the eleuen as they sate at meate: & cast in their teeth their vnbeliefe, and hardnesse of heart, bicause they beleued not thē which had seen that he was risen againe from the dead. D Mathe, xxviii.b. And he sayd vnto them: * go ye into all the world, and preach the Gospel to all creatures: he that beleueth and is Baptised, shalbe saued. But he that beleueth not shalbe damned.

And these tokens shal folow them that beleue. Act.viii.b and.xvi.b xx. c. * In my name they shal cast out deuils, they * shal speake wt newe tonges they shall * driue away Serpentes. Acte.ii.a. and.xix.b And if they drink any deadly thing, it shal not hurt them. Luk.x.c. They shal lay their handes on the sicke, and they shal recouer. g.xxiii.b, Lu, xxiiii g. So then when the Lord had spoken vnto them * he was receiued into heauē, and is on the right hande of God. Actes.i,b And they wēt forth, and preached euery where: the Lord working with them * Heb,ii,a. and cōfirming the word with miracles folowing.

The ende of the Gospell of S. Marke.

The Gospel of S. Luke.

FOr as muche as many haue taken in hande to set forth the declaratiõ of those thinges, which are most surely to be beleued among vs euen as they deliuered them vnto vs, whiche from the beginning sawe them themselues with their eies, & wer ministers of the thinges that they declared : I determined also (assone as I had searched out diligently al thinges from the beginning) that then I would write vnto thee, good Theophilus : that thou mightest know the certaintie of those thinges wherof thou hast ben infourmed.

The first Chapter.

¶ The conception and birth of John the Baptyst. The conception of Christ. The thankfull songes of Mary and Zachary.

There was in the dayes A
of Herode ý king of Ju-
ry, a certaine Priest na-
med Zacharias * of the i.Pa.xxiv b.
course of Abia. And his
wife was of the daugh-
ters of Aaron : and her
name was Elizabeth: they wer both righ
teous before God, and walked in all the
lawes and ordinaunces of the Lord, that
no man could finde fault with them. And
they had no child, bicause that Elizabeth
was barren: and they both were now wel
striken in age.

And it came to passe, that when Zacha-
ry executed the Priestes office before god
as his course came (according to the cu-
stome of the Priestes office) his lot fel to
burne incẽse. And he * went into the tem- Ex.xxx.b
ple of the Lord, and the whole multitude Heb.ix.b
of the people were without in prayer,
while the incense was a burning . And
there appeared vnto him an Angel of the
Lord, standing on the right side of ý aul-
tar of incense. And when Zacharias saw
him, he was abashed, and feare came on
him.

But the Angell sayd vnto him: feare
not Zachary, for thy prayer is heard. And
thy wife Elizabeth shall beare thee a sõne
and thou shalt call his name John : and B
thou shalt haue ioy and gladnesse, and
many shall reioyce at his birth . For he
shalbe great in the sight of the Lord, and
shal neither drinke wine nor strong drink
And he shalbe filled with the holy ghost,
euen from his mothers wombe: and ma-
ny of the children of Israel shal he turne
to their Lord God. And he shal go before
him in the spirite and power of * Helias mat xi.b.
to turne the heartes of the fathers to the
children, and the vnbeleuers to the wise-
dome of the iust mẽ, to make ready a per-
fect people for the Lord.

And Zacharias sayd vnto the Angell:
by what token shall I know thys? For * Ge.xvii &
I am olde, and my wife well striken in x.xviii.b.
yeres. And the Angell answered, and
sayd vnto him: I am Gabriel, that stande
in the presence of God, and am sent to
speake vnto thee: and to shew thee these
glad tidinges. And behold it shal come to
passe that thou shalt be dumme, and not
be able to speake, vntill the day that these
thinges be perfourmed, bicause thou be-
leuedst not my wordes, which shalbe ful-
filled in their season. And the people wai-
ted for Zacharias, and marueiled that he
tarryed

taryed in the temple. And when he came
out he could not speake vnto them. And
they perceiued that he had sene a vision in
the temple. And he beckened vnto them,
and remained spechlesse.

C ✠And it fortuned, that assone as the
dayes of his office were out, he departed
into his owne house. And after those
dayes, his wife Elizabeth conceiued, and
hid her selfe fiue monethes, saying: This
wise hath God dealt with me, in the day-
es wherin he hath loked on me, to take
from me my rebuke among men. And in
the sixt moneth the Angel Gabriell was
sent from God vnto a citie of Galile, na-
med Nazareth, to a virgin spoused to a
man, whose name was Joseph, of the
house of Dauid, and the virgins name
was Mary. And the Angell went in vn-
to her, and sayd: Haile full of grace, the
Lord is with thee, blessed art thou amõg
women: when she saw him, she was aba-
shed at his saying: and cast in her minde,
what maner of salutation that should be.
And the Angell sayd vnto her: feare not
Mary: for thou hast founde grace wyth
Esa.vii.c. God. Behold * thou shalt conceiue in thy
Math.i.c wombe, and beare a sonne, and *shalt cal
Luk.ii.c. hys name Jesus. He shalbe great, and
Esai.ix.b. shalbe called the sonne of the highest.
Dan.vii.d And the Lord God shal geue vnto hym
Mic.iiii.b the seate of his father Dauid, & *he shall
raigne ouer the house of Jacob for euer,
*and of his kingdome there shalbe none
ende.

D Then sayd Mary vnto the Angel: how
shall this be, seing I know not a man.
And the Angel answered and sayd vnto
her: The holy ghost shal come vpon thee,
and the power of the highest shall ouer-
shadow thee. Therfore also that holy thĩg
which shalbe borne, shalbe called the sõne
of God. And behold, thy cosin Elizabeth,
she hath also conceiued a sonne in her age
And this is her sixt moneth which was
Zac.viii.b. called barreyn: for * with God shal no-
Mat.xix.c thing be vnpossible: And Mary sayd: be-
Mar.x.b holde the handmayden of the Lorde, be it
Lu.xviii.e vnto me according to thy worde. ✠And ye
Angel departed from her.

✠And Mary arose in those dayes, and
went into the mountaines with hast into
the citie of Jury, and entred into ye house
of Zachary, and saluted Elizabeth. And
it fortuned, that when Elizabeth heard
the salutation of Mary, the babe sprang
in her wombe. And Elizabeth was filled
with the holy ghost, & cryed with a loude
voyce, and sayd: Blessed art thou among E
women, and blessed is the fruite of thy
wombe: And whence happeneth this to
me, that the mother of my Lord should
come to me? For loe, as sone as the voice
of thy salutation sounded in mine eares,
the babe sprang in my wombe for ioye.
And blessed art thou that hast beleued,
for those thinges shalbe perfourmed,
which were tolde thee from the Lord.
And Mary sayd.

*My soule magnifieth the Lord. And Esa.lxi.d
my spirite hath reioysed in God my Sa-
uiour. ✠For he hath loked on the low de-
gree of his handmaiden: for loe, now frõ
henceforth shall generations cal me bles-
sed. Bicause he that is mightie, hath done
to me great things, and holy is his name.
And his mercy is on them that feare him
from generation to generation. He hath
shewed strength with his arme, he hath
scattered them that are proude in ye yma-
gination of their heart. * He hath putt
down the mightie from their seates, and i.Kinges ii.b.
exalted them of low degree. He hath filled Eccle.x.c
the hongry with good thinges: and sente
away the riche emptie. He hath helped his
seruaunt Israell, in remembraũce of his
mercy.

*Euen as he promised to our fathers Ge.xvii.c
Abraham, and his sede for euer. And
Mary abode with her about a three mo-
nethes, and returned again to her owne
house.

✠Elizabethes time came that she should F
be deliuered, and she brought forth a
sonne. And her neighbours and her co-
sins heard how the Lord had shewed
great mercy vpon her, and they reioysed
with her.

And it fortuned that in the eight daye,
they came *to circumcise the childe: and Ge.xvii.b
called his name Zacharias, after ye name and xxi.a
of his father. And his mother answered Leu.xii.a
and sayd: not so, but he shall be called
John. And they sayd vnto her. There is
none in thy kinred, that is named wyth
this name. And they made signes to his
father, how he would haue him called.
And he asked for writing tables, and
wrote sayĩg: his name is John. And they G
marueiled all. And his mouth was ope-
ned immediatly and his tong also, and
he spake, and praysed God. And feare
came on all them that dwelt nye vnto
them. And all these sayinges were noysed
abrode throughout all the hill countreys
of Jury: and all they that heard them

layd thē up in their hearts, saying: What maner of childe shall this be? And ŷ hand of the Lord was with him. And his father Zacharias was filled with the holye ghost, and prophecyed, saying.

Prayed be the Lord God of Israell, for he hath visited and redemed his people. ✝

Ps.cxxxii c. And hath raysed up *an horne of saluation unto us in the house of hys seruaunt Dauid.

Euen as he promysed by the mouth of his holy Prophetes, which were since the world began.

That we should be saued from our enemies, and from the hande of all that hate us.

That he would deale mercifully wyth our fathers, and remēber his holy couenaunt.

Ge.xxiij c. * And that he should perfourme the oth which he sware to our father Abraham, for to geue us.

Ge.xxviij c. That we deliuered out of the handes of our enemies, might serue him without feare, al the dayes of our lyfe, in such holinesse and righteousnesse as are accepte before him. And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord to prepare his wayes: to geue knowledge of saluation unto hys people for the remission of their synnes. Through the tender mercy of our God, wherby the day spring from an hye hath visited us.

Esay.ix.c Mat.iiii c. * To geue light to them that sate in darkenesse and in the shadow of death, to guide our fete into the way of peace. And the child grew and waxed strong in spirit and was in wildernesse till the day came, when he should shewe himselfe unto the Israelites.

The seconde Chapter.

The birth and circumcisiō of Christ. How he was receiued into the temple, how Simeon and Anna prophecie of him, and now he was founde in the temple among the doctours.

A And it chaunced in those dayes: that there wēt out a commaundement from Augustus ŷ Emperoure, that al the world should be taxed. And this taxing was the first, and executed when Sirenius was liefetenant in Siria. And euery man went unto his own citie to be taxed. And Joseph also ascended from Galile, out of a citie called Nazareth, into Jewry: unto *the citie of i Kinges xx.b. Dauid, which is called Bethleem, bicause he was of the house and linage of Dauid to be taxed with Mary his spoused wife, which was with childe.

And it fortuned that while they were there, her tyme was come that she should be deliuered. And she brought forth her first begotten sonne, and wrapped hym in swadling clothes, and layd him in a maūger, bicause there was no roum for them in the Inne. B

And there were in the same regiō shepherdes, watching and keping their flocke by night. And lo, the Angel of the Lorde stode hard by them, and the brightnesse of the Lord shone rounde about them, & they were sore afrayd. And the Angell sayd unto them: Be not afrayd, for beholde, I bryng you tidinges of great ioy, that shall come to all people: for unto you is borne this day in the citie of Dauid, a Sauiour, which is Christ the Lord. And take this for a signe: ye shall finde ŷ child wrapped in swadling clothes, and layd in a maunger. And straight way there was with the Angell a multitude of heauēlye souldiars, praysing god, and saying: Glory to God on hie, and peace on the earth: and unto men a good wil. ✝

C And it fortuned, assone as the Angels were gone away from them into heauē, ✝ ŷ shepeheardes sayd one to another: let us go now euen unto Bethleem and see this thing that we heare say is happened which the Lorde hath shewed unto us. And they came with hast, and foūde Mary and Joseph, and the babe layd in a maunger. And whē they had sene it, they published abrode the saying, whiche was tolde them of that child. And all they that heard it, wondred at those thinges which were told them of the shepeheardes. But Mary kept all those sayinges, and pondred thē in her heart. And ŷ shepeheardes returned, praysing and lauding God for all the thinges that they had heard and sene, euen as it was tolde unto them. ✝

✝ And whē the eyght day was come that the childe should be circūcised * his name Ge.xvii.b was called Jesus * which was named of Math.i.c the Angell before he was conceiued in Luke.i.c. the wombe. ✝

D ✝ And when the tyme of their purification *(after the law of Moses) was come,

Leui.xii.d they * brought him to Jerusalem, to pre-
i.Kinges. i.b: sent hym to the Lorde (as it is wrytten in
Ex.xiii.a. the lawe of the Lorde: * every manchilde
i.xii.d. that first openeth ẏ matrix, shall be called
Nu.viii, holy to the lorde:) and to offer (as it is sayd
g. in the lawe of the Lord) a paire of turtle
doues, or two yong pigions. And behold,
ther was a man in Jerusalē, whose name
was Simeon. And the same mā was iust
and godly & looked for the consolation of
Israel, & the holy ghost was in hym. And
an answer had he receiued of ẏ holy ghost
that he should not see death, except he first
saw the Lordes Christe. And he came by
inspiration into the temple.

And when the father & mother brought
in the child Jesus: to do for him after the
custome of the law, *then tooke he hym
Le.xxii.d vp in his armes, & said: Lord, now lettest
thou thy seruaunt depart in peace, accor-
ding to thy promisse. For mine eyes haue
seen the saluation, whiche thou haste pre-
Esa.xlix, pared before ẏ face of all people. * A light
b. to lighten the Gentiles, and the glory of
Act.xiii,g thy people Israel. ✠

✠And his father & mother marueiled
at those thinges, whiche were spoken of
him. And Simeon blessed them and sayd
E vnto Marye his mother: beholde, this
childe is set to be the fall and vprising a-
gain of many in Israell, and for a signe
whiche is spoken against. And moreouer
the swerde shall pearce thy soule, that the
thoughtes of many heartes maye be ope-
ned. And ther was a Prophetisse, one An-
na the daughter of Phanuel of the trybe
of Aser, whiche was of a great age, & had
liued with an husband seuen yeres from
her virginitie. And she had bene a widow
about.iiii.score & .iiii. yere which departed
F not from the temple: but serued god with
fastinges and prayers nighte and daye.
And she came foorth at that same houre, &
praised the Lorde, and spake of hym to al
them that looked for redemtion in Jeru-
salem. And when they had perfourmed al
thinges according to the lawe of the lord,
they returned into Galile, to their owne
i.Kinges citie Nazareth. And * the child grew and
ii.c waxed strong in spirit, & was fylled wyth
wisdō & the grace of God was vpō him. ✠
And his father and mother went to Je-
Ex.xii.c. rusalem euery yeare * at the feast of Ea-
i.xxiiii.b. e.xvi.i,ster.
Le.xxiii a ✠And when he was.xii.yere olde, they
went vp to Jerusalem after the custome
of the feast daye. And when they had ful-
filled the dayes: as they retourned home
the chyld Jesus abode still in Jerusalem, G
and his father and mother knewe not of
it, but they supposing him to haue ben in
the company, came a dayes iourney and
sought him among their kinsfolk and ac-
quaintaunce. And when they founde him
not, they went backe again to Jerusalem
and sought him. And it fortuned ẏ after
thre daies, they founde him in the temple
sitting in the middes of the doctors, hea-
ring them, and posyng them. * And all Mat.vii.d
that heard him were astonied at his vn- and.xiii.g
derstanding and aunswers. Mar.i.c. Lu.iiii.c.

And when they saw him, they maruei-
led. And his mother said vnto hym: sonne:
why hast thou thus dealt with vs? Be-
hold thy father & I haue sought thee, so-
rowing. And he sayde vnto them, howe is
it that ye sought me? Wiste ye not, that I
must go about my fathers businesse? And
* they vnderstoode not that saying which Luk.ix.e.
he spake vnto them. And he went downe e.xviii.f.
with them, and came to Nazareth, & was
obediēt vnto them. But his mother kept
all these sayinges together in her hearte.
And Jesus prospered in wisedome and in
age, and in fauour with God and men. ✠

The third Chapter. ✠

The preachyng, baptisme, and prisonment of John. The baptisme of Christ, and a rehearsall of the generation of the fathers.

In the fiftenth yeare of the
reigne of Tiberius ẏ Empe- A
rour Pontius Pilate beyng
lieftenaunt of Jewry, and *
Herode being Tetrarch of Lo.xiii.a
Galile, & his brother Phi-
lip, Tetrarch of Ituria, and of ẏ region
of the Traconites, & Lisaniah the Te-
trarch of Abiline (when Anna and Cay-
phas were ẏ hie Priestes) the worde of
the Lorde came vnto John, the sonne
of Zacharias in the wyldernesse. And he
came into all the coastes about Jordane
preachyng * the baptisme of repentaunce
for the remission of synnes, as it is writtē
in the boke of ẏ wordes of Esaias ẏ Pro- Mat.iii.a
phete, saying.* The voyce of a crier in ẏ Mark.i.a
wildernesse: prepare ye the way of the lord John.i.d,
make his pathes streight. Euerye valley Esa.xl,a.
shall be fylled, and euery mountayne and John.i.c.
hill shall be brought lowe. And thinges Mat.iii.a
that bee crooked, shal bee made streight: Mark.i.a
and the rough wayes shalbe made plain,
and all flesshe shall see the saluation of
God. ✠

B Then sayde he to the people, that wer
Mat,iii,b come forth to be baptised of him. * O ye
generation of Vipers, who hath taught
you to flie from the wrath to come? Bring
forth therefore dew fruites of repentance,
& begin not to say within your selues: we
haue Abraham to our father. For I saye
vnto you: God is able of these stones to
rayse vp chyldren vnto Abraham. Nowe
also is the axe layde vnto the roote of the
Mat iii,b trees * euery tre therfore which bringeth
ano,vii.c not forth good fruit is hewen downe and
cast into the fier.

And the people asked hym, saying: *
Actes,ii f What shal we doe then? He aunswereth &
saith vnto them: He that hath two coates
let him part with him that hath none: and
he that hath meate, let him doe lykewyse.

C Then came the publicanes also to bee
baptised, & sayd vnto him: Maister, what
shall we doe? And he said vnto thē: require
no more than that whiche is appoynted
vnto you. The souldyers likewise demaū-
ded of hym, saying: and what shall we do?
And he said vnto them: hurt no man, ney-
ther trouble any man wrongfully: and be
content with your wages.

As the people were in doubte, and all
men mused in their hearts of John, whi-
ther he were very Christ: John answered
mat.iii,b, & sayd vnto them al: * I baptise you with
marke.i,a water, but one stronger thā I shal com af-
John,i,d ter me, whose shoe latchet I am not wor-
thy to vnlose, he shal baptise you w ẏ holy
math,iii,b ghost & with fier, * which hath his fan in
his hand, and wyl purge his floore, & ga-
ther the corne into his barne: but ẏ chaffe
wil he burne with fier that neuer shall be
quenched. And many other things in his
D exhortation preached he vnto the people.
mat,xiiii a * Then Herode ẏ Tetrarch (whē he was
mark.vi,c rebuked of him for Herodias his brother
Philips wife, and for all the euils which
Herode did) added this aboue all, & layde
John in prison. And it fortuned ẏ whē all
math,iii b the people receiued baptisme (and * when
marke,i,b Jesus was baptised & dyd pray) ẏ heauen
John,i,c. was opened, & the holy ghost came down
in a bodily shape lyke a doue vppon hym,
and a voice came from heauē which said:
* Thou art my beloued sonne in thee doe
Esa,xlii a I delite.

mat,xii,G And Jesus himselfe began to be about
mar,iii,a xxx. yere of age, so that he was * supposed
luk,iii,c to be the sonne of Joseph: whiche was the
John,vi c sonne of Hely: whiche was the sonne of
E Mathat: whiche was the sonne of Leui:
whiche was the sonne of Melchy: whiche
was the sonne of Janna: whiche was the
sonne of Joseph: which was the sonne of
Matathias, which was the sonne of A-
mos: which was the sonne of Naū: which
was the sonne of Heslye: whiche was the
sonne of Nagge: which was the sonne of
Maath: whiche was the sonne of Mata-
thias: whiche was the sonne of Semei:
whiche was the sonne of Joseph: whiche
was the sonne of of Juda: which was the
sonne of Joanna: which was the sonne of
Rhesa: which was the sōne of Zorobabel:
which was the sonne of Salathiel: which
was the sonne of Nery, whiche was the
sonne of Melchy: which was the sonne of
Addi: whiche was the sonne of Coosam:
which was the sonne of Helmadā: whiche
was the sōne of Her: which was the sōne
of Jeso: which was the sonne of Heliezer
whiche was the sonne of Joram: whiche F
was the sonne of Mattha: whiche was ẏ
sonne of Leui: whiche was the sonne of
Simeon: whiche was the sonne of Juda:
whiche was the sonne of Joseph: whiche
was the sonne of Jonam: whiche was ẏ
sonne of Heliachim: which was the sonne
of Melcha: whiche was the sonne of Me-
nā: whiche was the sonne of Mathatha:
whiche was the sonne of Nathan: whiche
was the sonne of Dauyd: whiche was the
sonne of Jesse: which was the sōne of O-
bed: which was the sonne of Boos: which
was the sonne of Salmō: which was the
sonne of Naasson: whiche was the sonne
of Aminadab: whiche was the sōne of A-
ram: whiche was the sōne of Esrō: which
was the sōne of Phares: which was the
sōne of Juda: whiche was the sōne of Ja-
cob: which was the sonne of Isaac: which
was the sonne of Abrahā: which was the
sonne of Tharra: whiche was the sōne of
Nachor: whiche was the sōne of Saruch:
which was the son of Ragau: which was
the sōne of Phalec: whiche was the sonne
of Heber: which was the sonne of Sala:
which was the sonne of Cainam: whiche
was the sonne of Arphaxat: whiche was
the sonne of Sem: whiche was the sonne
of Noe: which was the sonne of Lameth G
which was the sonne of Methusala: whi-
che was the sonne of Enoch: whiche was
the sonne of Jareth: which was the sōne
of Malaleel: whiche was the sonne of
Cainan: whiche was the sonne of Enos:
whiche was the sonne of Seth: whiche
was the sonne of Adam: whiche was the
sonne of god.

¶ The fourth Chapter. ✠

Iesus is led into the wyldernesse, and fasteth all the tyme of his temptation, ouercommeth the Deuyll, goeth into Galile: preacheth at Nazareth and Capernaum, the Iewes despyse hym, the Deuyls knowledge hym, he commeth vnto Peters house, healeth his mother in lawe, and doeth greate miracles.

A IEsus beyng full of the holye
mat.iiii.a mark.i.b. Ghoste returned from Iordane, and * was led by the
spirite into wildernesse, and
was fortye daies tempted
of the deuill. And in those
daies did he eate nothing. And when they
were ended, he afterward hungred. And
the Deuill saide vnto him: if thou bee the
sonne of GOD, commaunde this stone
that it be bread. And Iesus aunswered
De.viii.a mat.iiii.a. him, saying: It is written * man shall not
liue by bread onely, but by euery woorde
of GOD. And the Deuyll tooke him into an high mountain, and shewed hym all
the kingdomes of the worlde, euen in the
twinckling of an eye. And the Deuill said
vnto him, all this power will I geue thee
euery whit, and the glory of them: for thei
B are delivered vnto me, and to whomsoeuer I will, I geue it. If thou therefore
wilte fall downe before me and worshyp
me, they shall be all thine. Iesus aunswered and said vnto him: hence frõ me Sathan. For it is written.
Deu.vi.c. and.x.d. mat.iiii.b. * Thou shalt worship the lord thy God,
and him onely shalt thou serue. And he
caried hym to Ierusalem, and set hym
on a pynacle of the temple, and sayd vnto
him: If thou be the sonne of GOD caste
thy self downe from hence. For it is written.
Psa.xci.c mat.iiii.a * He shall geue his angels charge ouer thee, to kepe thee, & in their handes
they shall beare thee vp, that thou dash
not thy foote agaynst a stone. And Iesus
aunswered and sayde vnto him: it is sayd
Deu.vi.c mat.iiii.g. * thou shalt not tempt the Lord thy God.
And as soone as the temptation was ended, the Deuill departed from hym for a
season.
C * And Iesus returned by the power of
the spirite into Galile, and there wente a
fame of him throughout all the region.
And he taught in their Synagoges, and
was cõmended of all men. * And he came
mat.xiii.g mark.vi.a to Nazareth where he was noursed & (as
his custome was) he went into the Synagoge on the Sabboth day, & stode vp for
to reade. And there was deliuered vnto
him the boke of the Prophete Esaias. ii.Es.viii.b. Esa.lxi.a.
* And when he had opened the boke, he
founde the place, where it was written. *
The spirite of the lorde vpon me, because
he hath annointed me to preach the Gospell to the poore he hath sent me: to heale
the broken hearted, to preach deliuerance
to the captiue, and sight to the blynd: frely
to set at libertie them that are broosed, &
to preache the acceptable yere of the lord. D
And he closed the boke, and gaue it agayn
to the minister, and sat downe. And the
eyes of all thẽ that wer in the Sinagoge,
wer fastened on him. And he began to say
vnto them: This daye is this scripture
fulfilled in your eares. And all bare hym
witnesse * and wondred at the gratious
mat.vii.g. marke.i.c Luke.ii.c. woordes, whiche proceaded oute of hys
mouth. * And they sayd: Is not thys Iosephs sonne? And he sayde vnto them: Ye
will vtterly saie vnto me this Prouerbe:
Phisition heale thy selfe. * Whatsoeuer
we haue heard done in Capernaum, doe
the same here likewise in thine own countrey. And he sayd: Verely I say vnto you:
* No prophet is accepted in his own coũ-
mat.xiii.g mark.vi a trey. But I tell you of a truthe: * manye
E widdowes were in Israel in the dayes of
iii.Kings xvii.a. Iaco.v.d. Helias, when heauen was shutte thre
yeres and sixe monethes, when great famishment was throughout all the lande,
and vnto none of them was Helias sent,
iiii.Kings v.d. saue into Sarepta besides Sidon, vnto
a woman that was a widowe. * And many lepers wer in Israel in the time of Heliseus the Prophete: & none of them was
clensed, sauing Naaman the Siriã. And
al they in ÿ Sinagoge (when they heard
these thinges,) were filled with wrathe: &
rose vp, and thrust him out of the city, and
led hym euen vnto the edge of the hyll
(whereon their citie was builte) that they
myght cast him downe headlong. But he
departed and went his way, euen thorow
the middes of them. ✠
✠ And he came down to Capernaum (a
citie of Galile) and there taught them on
the Sabboth dayes. * And they were astonyed at his doctrine: for his preaching
mat.vii.b and.xiii.g mark.x.c, mark.i.c. was with power. * And in ÿ Sinagoge
there was a man which had an vncleane
spirit of a deuill, & cried with a loud voyce,
F saying: let me alone what hast thou to doe
with vs, thou Iesus of Nazareth? Arte ÿ
come to destroy vs? I knowe thee what
thou arte, euen the holy of God. And Iesus rebuked him, saying: holde thy peace,
and

and come out of him. And whē the Deuill
had throwen him in the middes, he came
out of him, & hurt him not. And feare cam
on thē all, & they spake among thēselues,
saying: What maner a thyng is this? For
with authoritye & power he commaundeth
the foule spirites, & they com out. And the
fame of him was spread abrode through-
out euery place of the countrey round a-
mat viii:b bout. ✝ And when he was risen vp and
mark.i.c. came out of the Synagoge, he entred into
Simons house. And Simons mother in
law was taken with a great feuer, & they
made intercession to him for her. And he
stode ouer her, & rebuked the feuer, and ȳ
feuer left her. And immediately she arose
and ministred vnto them. Whē the sunne
G was doune, all they that had sicke, taken
with diuerse diseases, brought them vnto
him: & he laid his handes on euery one of
mark .i:9: and,xiii d them, & healed them. * And Deuils also
came out of many, crying & saying: thou
art Christ the sonne of God. And he re-
buked them, & suffred them not to speake:
for they knew that he was Christ. Assone
as it was day, he departed, and went into
a desert place, and the people sought hym
and came to hym, and kept hym that he
should not depart from them. And he said
vnto them: I must preach the kyngdome
of God to other cities also. ✝ For therfore
am I sent. And he preached in the Syna-
goges of Galile.

The fifth Chapter.

Christ preacheth in the shyp. The disciples forsake all, and folow hym. He clenseth the leper: healeth the man of the palsey, calleth Mathew the customer, and eateth with open sinners.

A IT came to passe that (whē
ȳ people preased vpō hym
to heare the word of god)
he stode by the lake of Ge
nezareth: * and saw two
mar.iiii.a shippes stande by the lake
syde, but the fishermē wer
gone out of them, and wer washing their
nettes. And he entred into one of the
Shippes (whiche perteyned to Symon)
and prayed him, that he woulde thruste
oute a lytle from the lande. And he sat
downe, and taught the people out of the
Shippe. When he had left speakyng,
he sayd vnto Simon: Launche out into
the depe, and let slip your nets to make a
draught. And Simon aunswered, & saide
vnto him: Maister, we haue laboured all
night, and haue taken nothing. Neuer-
thelesse, at thy commaundement I wyll B
lose forth the net. And when thei had this
done, they enclosed a great multitude of
fishes. But their net brake, & they becke-
ned to their felowes (which were in the o-
ther shippe) that they should come & help
them. And they came & fylled bothe the
ships, that they sonke again.

When Simon Peter sawe this, he fel
downe at Jesus knees, saying: Lord, go
from me, for I am a synnefull man. For
he was astonyed and all that were wyth
hym, at the draught of fishes, which they
had taken: and so was also James and
John the sonnes of Zebede, whiche were
partners with Simon. And Jesus sayde
vnto Simon: feare not, from hencefoorth
thou shalt catche men. And they brought
the ships to lande, * & forsooke all, and fo- mat.iiii:c:
lowed him. ✝ C

* And it fortuned that when he was in mat.viii a marke:i:d
a certain citie: beholde, there was a man
full of Leprosye, & when he had spyed
Jesus, he fell flatte on his face, and be-
sought hym, saying: Lorde, yf thou wylte
thou canst make me cleane. And he stret-
ched foorth his hande, and touched hym,
saying: I wyll, bee thou cleane. And im-
mediately the Leprosy departed frō him.
And he charged him that he should tell no
man: but go (saith he) * and shewe thy self
to the Prieste, & offer for thy clensyng ac- Le.xiiii.a
cordyng as Moses commaunded, for a
witnesse vnto them.

But so muche the more went there a
fame abrode of him, & muche people came
together to heare, and to be healed of him
from their infirmities. And he kepte hym
out of the way in the wildernesse & gaue
himself to praier.

✝ And it happened on a certain day, that D
he taught, and there sat the Pharises, &
Doctours of law, which wer come out of
all the townes of Galile, & Jewry, & Je-
rusalem. And the power of the lorde was
present, to heale them. * And behold, men math:ix:a mark.ii.a
brought in a bed, a man which was taken
with a palsey: and they sought meanes to
bring him in, and to lay hym before hym.
And when they could not fynde on what
syde they might bryng hym in (because of
the preace) they went vpon the top of the
house and let hym downe through the ti-
ling, bed and al, euē in the myddes before
Jesus. When he saw theyr fayth, he sayde
vnto hym: man, thy sinnes bee forgeuen
thee. And the scribes, & the pharises begā
to

to thinke, saying: What felow is this,
Mar.ii.c Es.xliii.d i.Ihon.i.d. whiche speaketh blasphemy? *Who can
forgeue synnes, but God onely? But whē
Jesus perceyued theyr thoughtes, he an-
swered and saide vnto them: What thinke
ye in your heartes? Whether is easier to
saye thy sinnes bee forgeuen thee, or to
Mat.ix.a Mar.ii.c Actes.iii.a. and.ix.f. say: rise vp and walke? *But that ye may
know that the sonne of man hath power
to forgeue sinne on earth, he sayde vnto ÿ
sicke of the palsey: I say vnto thee: aryse,
take vp thy bed, and go vnto thy house.
And immediately he rose vp before them
and toke vp his bed (whereon he lay) &
departed to his owne house praising god.
And they were all amased, and they gaue
the glory vnto god. And were filled with
feare, saying: We haue seen strange thin-
ges to day.

F *And after this, he went forth and sawe
Mat.ix.a Mar.ii.b a publican named Leui, sitting at the re-
ceit of custome, and he saide vnto him: fo-
lowe me. And he left all, and rose vp & fo-
lowed hym. And Leui made hym a great
feast in his owne house. And there was a
great company of publicans, and of other
that sat at meate with them. *And the
Mat.ix.a Mar.ii.b Luk.vii.c and.xv.a. Scribes & Pharises murmured against
his Disciples, saying: Why doe ye eate
and drynke wyth publicans and sinners?
And Jesus aunswered, and sayde vnto
them: They that are whole, nede not the
Phisition: but they that are sicke. I came
not to cal the righteous, but sinners to re-
pentaunce.

Mat.ix.b Mar.ii.c And they said vnto him. *Why do the
disciples of John fast ofte & pray, and
the Disciples of the Pharises also: but
thine eate and drinke? He said vnto them.
Mat.ix.b Mar.ii.c *Can ye make the chyldren of the wed-
ding faste, while the bridegrome is wyth
them? The daies will come when ÿ bride-
grome also shall bee taken awaye from
them: then shall they faste in those
dayes.

He spake vnto them a similitude: No
man putteth a pece of a new garment in-
to an olde vesture, for if he doe, then brea-
keth he the new, and the pece that was ta-
ken out of the new, agreeth not with the
olde. And no man powreth new wine in-
to olde bottels. For if he do, the new wine
wil burst the bottels, & runne out it selfe,
& the bottels shal perish. But newe wyne
must be put into newe bottels, and bothe
are preserued. No man also that drinketh
olde wine, streight way can awaye wyth
new, for he sayeth: the olde is better.

The sixth Chapter.

He excuseth the disciples, that plucke the eares of corn: he healeth the man with the withered hand, choseth his twelue Apostles, maketh a swete sermō, and teacheth to doe good for euyll.

IT happened on an after A
principall Sabboth, that
he went *through ÿ corne mat.xii.a. mark.ii.d
fielde, and his Disciples
plucked the eares of corn
& did eate: and rubbed thē
in their handes. And cer-
taine of the Pharises said vnto them: Why
doe ye that, which is not lawfull to do on
the Sabboth daies? And Jesus aunswe-
red them, & said: *Haue ye not read what
Dauid did, when he himself was an hun- i. Kinges xxi.a.
gred & they which were with him, howe
he went into the house of God, and dyd
take and eate the shewe* bread and gaue i. Kinges xxi.a.
also to them that were with him: which
are not lawfull to eate, but for the priests
*onely? And he sayde vnto them: The Ex.xxix.c
sonne of man is Lord also of the Sab-
both day.

**And it fortuned in an other Sabboth B
also, that he entred into the Sinagoge, & mat.xii.a Mar.iii.a
taught. And ther was a man whose right
hand was dried vp. And the Scribes and
Pharises watched him whither he would
heale on ÿ Sabboth day, that they myght
fynde howe to accuse hym. But he knewe
their thoughtes, and sayde to the man
whiche had the wythered hande: Ryse vp,
and stand forth in the middes. And he a-
rose & stode forth. Then sayd Jesus vnto
them: I will aske you a question: Whither
is it lawfull on the Sabboth dayes to do
good, or to do euill? to saue ones lyfe, or to
destroy it? And he beheld thē all in cōpasse
and sayde vnto the man: Stretche foorth
thy hande. And he did so: * and his hande iii. Kinges
was restored againe as whole as ÿ other. xiii.b. mat.xii.b
And they wer filled with madnes, & com- mar.iii.a.
muned together amōg themselues, what
they might do to Jesu.

And it fortuned in those daies* that he C
went out into a mountayne for to praye, mat.xiiii.c
and continued all night in prayer to God.
And assoone as it was daye, he called hys
disciples* and of them he chose .xii. whom
also he called Apostles. Simon whom he mat.x.a. mar.iii.b
also named Peter, & Andrew his brother
James & John, Philip & Bartholomew,
Mathewe & Thomas, James the sonne
of Alpheus, & Simō which is called Zelo-
tes, & Judas James sonne, & Judas Js-
carioth, the same that was the traytoure.

*And

*And he came downe with them, and
stoode in the plain field, and the company
Mat iiii d Mar iii a of his Disciples * and a great multitude
of people (out of all Jewry & Jerusalem,
Mat iiii d & from the sea coast * of Tyre & Sidon)
Joh. vi. a whiche came to heare hym, & to be healed
of their diseases, & they that were vexed
with foule spirites, and they were healed.
And all the people preaced to touch him,
for there went vertue out of him and hea-
led them all.
D And he lift up his eyes upon the Dis-
Mat. v. a ciples and said. *Blessed be ye poore: for
yours is the kyngdome of GOD. Bles-
sed are ye that hunger now, for ye shalbe
satisfied. Blessed are ye that wepe now,
for ye shall laugh. Blessed shall ye be whē
men hate you, and thrust you out of theyr
company, and rayle on you, and abhorre
your names as an euill thing, for yͤ sonne
of mans sake. Reioyce ye in that day, and
be glad: for behold, your reward is great
in heauen. For thus did their fathers
unto the Prophets.
Amo. vi a *But wo unto you that are riche: for ye
haue your consolation. Wo unto you that
are full: for ye shall hunger. Wo unto you
that now laugh: for ye shall wayle and
wepe. Wo unto you when all men prayse
you: for so dyd theyr fathers to the false
E Prophets. But I saie unto you whiche
heare: loue your enemies. Do good unto
them whiche hate you. Blesse them that
curse you, and pray for the which wrong-
fully trouble you. And unto him that smi-
teth thee on the one cheke, offer also the o-
Mat. v. f ther. * And him that taketh awaye thy
gowne, forbid not to take thy coate also.
Geue to euery man yͤ asketh of the. And
of him that taketh away thy goodes aske
Mat. vii. b them not againe. * And as ye would that
Ec. xxxi b men should do unto you, doe ye also un-
Tob. iiii c to them likewise.
Mat. v. g *And if ye loue them which loue you,
what thanke haue ye? For sinners also
loue their louers. And if ye do good for
them, which do good for you, what thank
haue ye? For sinners also doe euen the
same. And if ye lend to them of whom ye
hope to receiue, what thanke haue ye? for
sinners also lēd to sinners, to receyue such
like again. But loue ye your enemies, &
doe good and lende, lookyng for nothyng
again: and your reward shalbe great, and
ye shall be the chyldren of the hiest: for
he is kynde unto the unkynde and to the
euill.
*Be ye therfore mercifull as your fa-
ther also is mercyfull. * Judge not, and F
ye shall not be iudged. Condemne not, Mat vii a
& ye shall not be condemned. Forgeue, &
ye shall be forgeuen. * Geue and it shall Pro. xi. d
be geuen unto you: good measure & pres-
sed down, & shaken together, & runnyng
ouer, shall men geue into your bosomes.
* For with the same measure that ye Mat vii a Mar iiii c
mete withall, shall other men mete to you
again.
And he put forth a similitude unto thē:
* Can the blind lead the blynde? Do they Mat. xv. b
not both fall into the diche? * the Disciple Mat. x. c. Joh xiii g
is not aboue his maister. Euery man shal
be perfect, euen as his maister is. * Why Mat vii a
seest thou a mote in thy brothers eye, but
considerest not the beame that is in thine
owne eye? Either how canst thou say to thy
brother: brother, let me pull out the mote
that is in thine eye, when thou seest not
the beame that is in thine own eie. Thou
Ipocrite, cast out the beame yͭ is in thyne
own eye first, and then shalt thou see per-
fectly to pull out the moate that is in thy
brothers eye. * For it is not a good tree Mat xii. c
that bringeth foorth euill fruit: neyther is
that an euill tre, that bringeth forth good G
fruit. For euery tre is knowē by his fruit:
for of thornes do not men gather figges,
nor of bushes gather they grapes. A good
man out of the good treasure of his hart,
bringeth foorth that which is good: And
an euill man, out of the euill treasure of
his hart bringeth foorth that which is e- Mat. xii c Esa. xii b
uill. * For of the aboundaunce of the hart
his mouth speaketh.
Why call ye me * Lord, Lord, and do Mat. vii. b. and xxv b
not as I bid you? Whosoeuer commeth to
me and heareth my sayinges, and doth yͤ
same, I wil shew you to whom he is lyke
* he is like a man which built an house, & Mat. vii. b
digged depe, and layd the foundation on Jacob. i d
a rocke. When the waters arose, the floud
bet upon that house, and could not moue
it. For it was grounded upon a rock. But
he that heareth and doth not, is like a mā
that without foundation buylt an house
upon the earth, against which the floude
did beat, and it fell immediately. And the
fall of that house was great.

The seuenth Chapter.

He healeth the captaynes seruaunte, rayseth the
wydowes sonne, enfourmeth the disciples whom
John Baptiste sente unto hym, commendeth
John, reproueth the Jewes, and eateth wyth the
Pharise. The woman washeth his feete wyth her
teares, and he forgeueth her, her synnes.

When

A Mat, viii, a, Joh, iiii, f, When he had ended all hys
sayinges in the audience
of the people, *he entred
into Capernaum. And a
certaine Centurions ser-
uant which was dere vn-
to him, lay sicke, & was in
peril of death. And when he heard of Je-
su, he sēt vnto him the elders of ẏ Jewes,
beseking him that he would come, & heale
his seruaunt. And when they came to Je-
sus they besought him instantly, saying:
he is worthy that thou shouldest doe this
for him: for he loueth our nation, & hath
built vs a Sinagoge. And Jesus went
with them.
B And when he was now not farre from
the house, the Centurion sent frendes to
mat. viii. a him, saying vnto hym: *lord trouble not
thy selfe: for J am not worthy, that thou
shouldest enter vnder my roofe.
Wherfore, J thought not my self wor-
thy to come vnto thee: but saye thou the
worde & my seruant shalbe whole. For J
also, am a man set vnder power, and haue
vnder me souldiers, & J say vnto one: go
and he goeth, and to another come, & he
commeth, and to my seruaunt: doe this, &
he doeth it. When Jesus heard this, he
marualed at hym, & tourned hym about
and sayde to the people that folowed him
J saye vnto you, J haue not founde so
great faith, no not in Jsraell. And they
that were sent, turned backe home agayn
& found the seruaunt whole that had ben
sicke.
C *And it fortuned after this, that he wēt
into a citie which is called Naim: & many
of his Disciples went with him, & muche
people. When he came nie to the gate of
the citie: beholde, there was a dead man
caried out, which was the onely sonne of
his mother, & she was a widowe: and
muche people of the citie was with her.
And when the Lorde sawe her, he had
compassion on her, & sayd vnto her: wepe
not. And he came nye, & touched ẏ coffin.
& they that bare hym stode styll. And he
said yong man, J say vnto thee, arise. And
he that was dead sat vp, and beganne to
iii Kinges xvii. c. iiii Kinge iiii. f speake. *And he deliuered hym to his mo-
ther. And there came a feare on them all.
And they gaue the glory vnto God, say-
Acts. ix. d and. xx. c. ing: *a great prophete is risen vp amōg
Joh. iiii, c and. vi, b, vs, and GOD hath visited his people.
*And this rumour of him went forth
thorow out all Jewry, and thorowout al
the regions which lye round about.

And the Disciples of John shewed him
of al these things. *And John called vn-
to him two of his Disciples, & sent them Math. xi. a,
to Jesus, saying: art thou he that should
come: or shall we looke for another? When
the men were come vnto hym, they sayd:
John Baptist sent vs vnto thee, saying:
art thou he that should come: or shall we
waite for another? And in ẏ same houre he
cured many of their infirmities & plages,
& of euill spirites, and vnto many ẏ wer
blynde he gaue syghte. And he aunswe-
red & sayde vnto them: go your waye
& bryng worde agayne to John, what
thinges ye haue seen & heard: howe that
*the blynde see, the halt goe, the lepers, Esa. xxxv and, lxi. a.
are clensed, the deafe heare, the dead ryse D
againe, to the poore is the glad tydynges
preached, & happy is he that is not offen-
ded at me.
*And when the messengers of John
were departed, he began to speake vnto ẏ mat. xi. c.
people concerning John. What went ye
out into the wildernesse for to see? A rede
shaken with the wind? But what went ye
out for to see? A man clothed in softe ray-
ment? Beholde, they which are gorgeously
apparelled & liue delicately, are in kinges
courtes. But what went ye forth to see?
A Prophete? Yea, J say to you, and more
than a Prophete. This is he of whom, it
is written: *beholde, J send mine aungell
before thy face, whiche shall prepare thy mat. xi. b. mar. i. b. mala. iii. a.
way before the. For J say vnto you amōg
womens children, is there not a greater
Prophete, than John Baptist. Neuerthe-
lesse, he ẏ is lesse, in the kingdome of God
is greater than he.
And all the people, and the publicanes
that heard him, iustified god, & were bap- E
tised with the baptisme of John. But the
Pharises & lawyers despysed the counsell
of god against themselues, and were not
baptised of him. And the Lorde sayde: *
whereunto shall J lyken the men of thys mat. xi. b.
generation: & what thyng are they lyke?
They are lyke vnto chyldren syttyng in
the market place, and cryng one to ano-
ther, and saying: we haue pyped vnto you,
and ye haue not daunced: we haue mour-
ned to you, and ye haue not wepte. For
John Baptiste came neyther * eatyng mat. iii. a.
bread, nor drinking wine, & ye say: he hath
the Deuyll. The sonne of man is come, &
eateth & drinketh, and ye saye: beholde a
gluttonous man, and an unmeasurable
drinker of wine, a frend of publicans and
sinners. And wisedome is iustified of all
her

her children.
✝And one of the Pharises desired hym
F that he would eate with him. And he wẽt
into the Pharises house, and sat down
to meate. ✝And behold a woman in that Mat.xxvi.a.
citie (which was a sinner) assoone as she Mar.xiiii.a.
knew that Jesus sat at meat in the Pha- Joh.xi.a.
rises house, she brought an alabaster boxe
of oyntment, and stode at his fete behind
him weping, and began to wash his fete
with teares, and did wipe them with the
heares of her head, and kissed his fete, &
annoynted them with the ointment. Whẽ
the Pharise (which had bidden hym) saw,
he spake within himself saying: if this mã
were a Prophete, he would surely know
who, and what maner of woman thys
is that touched hym, for she is a synner.
And Jesus answered and sayd unto him:
Simon, I haue somewhat to saye unto
thee. And he said: Maister say on. There
was a certain lender which had two det-
ters, the one ought fiue hundred pence, &
the other fiftie. When they had nothing
to pay, he forgaue them both. Tell me
therefore, whiche of them will loue hym
most? Simon aunswered and said: I sup-
pose that he to whom he forgaue most.
And he sayd unto him: thou hast truely
iudged.
G And he turned to the woman, and sayd
unto Simon: seest thou this woman? I
entred into thy house, thou gauest me no
water for my fete: but she hath washed
my fete with teares, and wiped thẽ wyth
the heares of her head. Thou gauest me
no kisse: but she, since the tyme I came in,
hath not ceased to kysse my fete. Myne
head with oyle thou didst not anoint: but
she hath annointed my fete with ointmẽt.
Wherfore I say unto thee: many sinnes
are forgeuen her, for she loued much. To
whom lesse is forgeuen, the same dooeth
lesse loue. And he said unto her: thy sinnes
are forgeuen thee. ✝And they that sat at
meate with hym, beganne to say wythin
themselues: Who is this which forgeueth
sinnes also? And he sayd to the woman: ✝
Mar.v.c. Thy faith hath saued thee: go in peace.

The eyghte Chapter.

Christe with his Apostles goeth from towne to towne, and preacheth, sheweth the parable of the sede, telleth who is his mother & his brother, stilleth the raging of the sea: delivereth the possessed, and driveth the deuels into the heerd of swyne: helpeth the sicke woman, and Jairus daughter.

AND it fortuned afterward A
that he hymself also went
thorowout cities & townes:
preaching and shewing the
kingdom of GOD, and ẏ
twelue with him. And also Lu.xxiii.b.
✝certayn womẽ which wer healed of euil
spirites and infirmities. Mary whiche is
called Magdalena (out of whom wẽt. vii
Deuels:) and Joanna the wife of Chusa,
Herodes steward: and Susanna, and ma-
ny other which ministred unto him of
their substaunce.
✝When much people wer gathered to-
gether, and were come to hym out of all
cities, he spake by a similitude. ✝The so- Mat.xiii.b.
wer went out to sow his sede: and as he Mar.iiii.a.
sowed, some fell by the way syde, and it
was troden down, and the foules of the
ayre deuoured it up. And some fell on sto-
nes, and as soone as it was sprong up, it
withered away, because it lacked moyst-
nesse. And some fel amõg thornes, and ẏ
thornes sprang up with it, and choked it.
And some fell on good ground, & sprang
up and bare fruit, an hundred fold. And
as he sayd these thynges, he cryed: he ẏ
hath eares to heare, let him heare.
✝And his Disciples asked him, saying B
what maner of similitude is this? And he Mat.xiii.b.
said: unto you is it geuen to know the se- Mar.iiii.a.
cretes of the kingdom of god: but to other
by parables, ẏ when they see, they should
not see: ✝and whẽ they heare they should Esay.vi.c.
not understand: ẏ parable is this. ✝The Mat.xiii.b.
sede is the word of God.
Those that are beside the way, are thei Mar.iiii.b.
that heare, then commeth the Deuil, and Joh.xii.f.
taketh away the word out of their hearts Act.xxviii.
least they should beleue & be saued. They Ro.xi.b.
on the stones are they which when they Mat.xiii.c.
heare receiue the woorde with ioy, and Mar.iiii.b.
these haue no rotes, which for a while be-
leue, and in time of temptation go away.
And that which fell among thornes, are
they which when they haue heard, go
foorth, & are choked with cares and ry-
ches and voluptuous liuyng, and bryng
foorth no fruit. That which fell in the
good ground, are they which with a pure
and good heart heare ẏ woorde and kepe
it, and bryng foorth fruit throughe paci-
ence. ✝
✝No man, when he lyghteth a can- C
dle couereth it with a vessell, or putteth it Mat.v.b.
under a table, but setteth it on a candle- Mar.iiii.
sticke, that they which enter in, may see and.xi.c.
the lyght.

✝Nothing

math. x, c mat, iiii, c, Lu, xii, a, *Nothing is in secret, that shal not come
abrode. Neither any thing hid that shall
not be knowen, and come to light. Take
hede therfore, how ye heare. For who soe-
uer hath, to him shalbe geuen. *And who
mat xiiii b soeuer hath not, from him shalbe taken,
euen that same which he supposeth that he
hath.
mat, xii, d mar, iii, d *Then came to him his mother and hys
brethren, and could not come at him for
preace. And it was tolde him, and sayd: thy
mother and thy brethren stande without
and would see thee. He answered and said
vnto them: my mother and my brethren
are these which heare the word of God, &
do it. *And it chaunced on a certaine day,
that he went into a ship, and his Disci-
ples also, and he sayd vnto them: let vs go
ouer vnto the other syde of the lake. And
D they launched forth. But as they sayled,
mat. viii, c mar, iiii, d he fell a slepe *and there arose a storme of
winde in the lake, and they were filled
with water, and were in ieopardy. And
they came to him, and awoke him, saying:
Master, master, we are lost. Then he a-
rose, and rebuked the winde and the tem-
pest of water, and they ceased, and it war-
ed calme. And he sayd vnto them: where
is your fayth? They feared and wondred
among themselues, saying: what (thinke
ye) is this? For he commaundeth both the
windes and water, and they obey hym.
mat, viii, d mar, v, a, *And they sayled vnto the region of the
Gederenites, which is ouer against Ga-
lile. And when he went out to land, there
met him out of ẏ citie a certain man which
had a deuil long tyme, & ware no clothes,
neither abode in any house: but in graues
When he saw Jesus and had cryed, he fel
down before him and with a loude voyce
mat, viii, d mar, v, a sayd. *What haue I to do with thee Je-
sus, thou sonne of the God most hiest? I
beseche thee torment me not: for he com-
maunded the foule spirite to come out of
the man.
For oft tymes he had caught him, and
he was bounde with cheines, and kept
with fetters: and he brake the bondes, and
was caryed of the fiende into wildernesse.
And Jesus asked him, saying: What is
thy name? And he sayd: Legion, bicause
many deuils were entred into him. And
E they besought him that he would not cō-
maunde them to go out into the depe.
And there was there an heerd of many
swine, feding on an hill: & they besought
him, that he would suffer them to enter
into them. And he suffred them. Then
went the deuils out of the man, and en-
tred into the swine. And the heerd ranne
headlong with violēce, into the lake, and
were choked. When the heerdmen sawe
what was chaunced, they fled, and tolde it
in the citie and in the villages. And they
came out to see what was done: and came
to Jesus and founde the man, out of whō
the deuils were departed, sitting at the
fete of Jesus, clothed, & in his right mind
and they were afrayd. They also which
saw it, tolde them by what meanes he (ẏ
was possessed of the deuil) was healed.
And all the multitude of the Gederenits
besought him, that he would depart from
them: for they were taken with greate
feare.
*And he gate him vp into ẏ ship, and re- mat. viii, d mar, v, b.
turned backe again. Then the man (out F
of whō ẏ deuils wer departed) besought
him that he might be with him. But Je-
sus sent him away, saying: go home again
to thine own house, and shew what thin-
ges soeuer God hath done for thee. And
he went his way, and preached thorow-
out al the citie, what thinges soeuer Je-
sus had done vnto him.
And it fortuned that when Jesus
was come againe, the people receyued
hym. For they all wayted for him. *And math, ix, b mark, v, c
beholde, there came a mā named Jairus
(and he was a ruler of the Sinagoge)
and he fell down at Jesus fete, praying
hym, that he would come into his house,
for he had but one daughter onely, vpon
a. xii. yere of age, and she lay a dying.
But as he went the people thronged him.
*And a woman, hauing an yssue of
bloud. xii. yeres (which had spent all her math, ix, c mark, v, d
substaunce vpon phisicions, neither could
be holpen of any) came behinde him, and
touched the hem of his raiment, and im-
mediatly her yssue of bloud staunched.
And Jesus sayd who is it ẏ touched me.
When euery man denied, Peter (and they
that were with him) sayd: master, the peo-
ple thrust thee and vexe thee, and sayest
thou who touched me? And Jesus sayd:
some body hath touched me. For I per-
ceiue that vertue is gone out of me. When
the woman saw that she was not hid, she
came trembling, and fell at his fete, and
tolde him before all the people, for what
cause she had touched hym, and howe she
was healed immediatly. And he sayd vn-
to her: daughter, be of good comfort,
Thy fayth hath saued thee: go in peace.
Whyle he yet spake, there came one from

Mat.ix.d the rulers of ẏ Sinagoges house, which
Mar.v.d. sayd to hym: thy daughter is dead, disease
not the master. But when Jesus heard
the worde, he answered the father of the
damosell. *Feare not, beleue onely, and
she shalbe made whole. And when he
came to the house, he suffered no man to
Mat. ix.c go in wich him, saue Peter, James, and
Mar. v,d John, and the father and the mother of ẏ
mayden. Euery body wept, and sorowed
for her. And he sayd: wepe not. The da-
mosell is not dead, *but slepeth. And they
laughed him to scorn, knowing ẏ she was
dead. And he thrust them al out, & caught
Joh.xi.b her by ẏ hande, and cryed, saying: mayde,
aryse. And her spirite came againe, & she
rose straight way. And he commaunded
to geue her meate. And the father and the
mother of her wer astonied. But he war-
ned them, that they should tell no man
what was done.

The ninth Chapter. ✠

He sendeth out the twelue Apostles to preach. Herode heareth tell of him. He fedeth fyue M. men with v. loaues and two fishes, the disciples confesse himselfe to be the sonne of God: he transfigureth himselfe vpon the mounte, delyuereth the possessed, and teacheth his disciples to be lowly. They desire vengeaunce, but he reproueth them.

IEsus called the *twelue
together, and gaue them
power, and authoritie o-
A uer all deuils and that
Mat.x. c. they might heale disea-
Mar. iii. b. ses. And he sent them to
and.vi.b. preach the kingdome of
Luk.vi.c God *and to heale the sicke. And he sayd
Mar,vi, b. vnto them: take nothing to your iour-
Mat,x.a. ney: neither staffe, nor Scrippe, neither
Mat.vi.b bread, neyther money, neyther haue
Mat.x.b. two coates. *And whatsoeuer house ye
enter into, there abide, & thence depart.
And whosoeuer wil not receiue you whē
ye goe out of the citie, shake of the very
dust from your fete, for a testimonie a-
gainst them. And they departed and went
thorow the townes, preaching the Gos-
pel and healing euery where.
Mar, xiii a, *And Herode the Tetrarche heard of
Mat,vi, b. al that was done by him, and he doubted,
bicause that it was sayd of some, that
John was risen againe from death and
of some, that Helias had appeared, and
of some, that one of the olde Prophe-
tes was rysen againe. And Herode
sayd: John haue I beheaded: but who is
thys of whom I heare such thinges? And
he desired to see him. And the Apostles
returned, and tolde him all that they had
done. *And he toke them, and went aside B
into a solitarie place, nie vnto the citie ẏ Mat,xiiii b.
is called Bethsaida. Which when ẏ peo- Mar.vi.d
ple knew they folowed hym. And he re- Joh. vi.a
ceiued them, and spake vnto them of the
kingdom of God, and healed them ẏ had
nede to be healed. And when the day be-
gan to were away, then came the twelue
and sayd vnto him: sende ẏ people away,
that they may go into the townes & next
villages, and lodge and get meate, for we
are here in a place of wildernesse. But he
sayd vnto them: geue ye them to eate.
And they sayd: We haue no mo but fyue
loaues and two fishes, except we should
goe and bye meate for al this people: and
they were about a fyue thousande men.
And he sayd to his Disciples: cause them
to sit down by fifties in a company. And
they did so, and made them al to sit downe.
And he toke the fyue loaues, and the two
fishes, and loked vp to heauen, and bles-
sed them, and brake, and gaue to the Dis-
ciples, to sette before the people. And
they all did eate, and were satisfied. And
there was taken vp of that remayned
to them, twelue baskets full of broken
meate. C
*And it fortuned, as he was alone Mat.xvi. c.
praying his Disciples were with hym, & Marke,
he asked them saying: who say the peo- viii.c.
ple that I am? They answered and sayd: Mat.xvi.
John Baptist: some say Helias, and some e.
say that one of the olde Prophetes is ry- Mar. viii
sen. He sayd vnto them: but who say ye e.
that I am? Simon Peter answered, and
sayd: thou art the Christ of God. And Mat. xvi, c.
he warned and commaunded them that Joh.vi.g
they should tell no man that thyng, say- Mat.
ing: *the sonne of man must suffer ma- xviii,c.
ny thynges and be reproued of the el- and.xx.c.
ders, and of the hye Priestes and Scri- Mar.viii
bes, and be slayne, and ryse agayne the d.
third day. ix.d.& x.c
And he sayd to them all: if any man Lu.xvii. e.
wil come after me, let him deny himselfe, e.xviii. f.
and take vp his crosse dayly, and folowe Mat.xvi.
me. For whosoeuer will saue hys lyfe d.
shal lose it. But whosoeuer doth lose hys Lu, xvii, g.
lyfe for my sake, the same shall saue it. For Joh. vi.d
what auauntageth it a man, if he win the Mat,x.c.
whole world and lose hymselfe, or runne Mar,viii d.
in dammage of himselfe? For *whoso is Lu.xii.a.
ashamed of me and of my wordes, of him
shall the sonne of man be ashamed,

when

when he commeth in his maiestie, and in
the maiestie of his father, and of the holy
mat,xvi,d mar,viii,c Angels. I tell you of a truth: *There be
some standing here, which shal not tast of
death, til they se the kingdom of God.
mat,xvii a *And it fortuned that about an .viii.
mark,ix,b dayes after these sayinges, he toke Peter
and John and James, and went vp into
a mountayne to pray. And as he prayed
the fashion of his countenaūce was chaū-
ged, and his garment was white & shone
And beholde there talked with him two
men, which were Moses and Helias, ÿ
appeared in the maiestie, and spake of his
D departing, which he should ende at Jeru
salem. But Peter and they ÿ were with
him, were heauy with slepe. And when
they awoke they saw his maiestie & two
men standing with him.
mat,xvii a *And it chaunced as they departed frō
mark,ix,a him, Peter sayd vnto Jesus: Master, it is
good beyng here for vs. Let vs make al
so thre Tabernacles, one for thee, and
E one for Moses, and one for Helias (and
wist not what he sayd.) Whyle he thus
spake, there came a cloud and ouershado-
wed them, and they feared when they
were come into ÿ cloude. And there came
mat,xvii b a voyce out of the cloude saying: *thys
mark,i,b, is my deare sonne, *heare him. And as
Lu,iii,d, ii,pe,i,d sone as the voyce was past, Jesus was
De,xviii,c founde alone. And they kept it close: and
tolde no man in those dayes any of those
thinges which they had seen.
mat,xvii b *And it chaunced that on the next day
mark,ix b (as they came down from the hyll) much
people met him. And behold a man of the
company cryed out, saying: Master, I be-
seche thee behold my sonne, for he is all
that I haue: and see, a spirite taketh him,
and sodenly he cryeth, and (he knocketh)
& teareth him, ÿ he fometh againe, and
with much paine departeth from him,
mat,xvii,c when he hath rent him: and *I besought
mat,ix,c, thy Disciples to cast him out, and they
F could not. Jesus answered and sayd: O
faithlesse and croked nation, how long
shal I be with you, and shall suffer you.
Bryng thy sonne hither. As he was yet a
comming, the fiende rent him, and tare
him. And Jesus rebuked the vncleane
spirite, and healed the childe, and deliue-
mark,i c, red him to his father. *And they were al
Lu,iiii,b, amased at the mightie power of God.
But while they wondred euery one at
all things which he did, he said vnto hys
Disciples: let these sayinges synke downe
into your eares. For it will come to passe:
that *the sonne of man shalbe deliuered
into the handes of men.* But they wist
not what the word ment, and it was hid mat,xvi,c, mat,viii,d
from them, that they vnderstode it not. Luk,ix,c,
And they feared to aske him of that say- Luke,ii,g
eng. And there entred a thought among and,xviii f
them which of them should be the grea-
test. When Jesus perceiued the thoughte
of their heartes, *he toke ÿ childe, and set mat xviii a
him hard by him, and sayd vnto thē: who- mark,ix,c,
soeuer receiueth this childe in my name, Luk,xxii,f
receaueth me. G
*And whosoeuer receiueth me, recei- math,x,d
ueth him that sent me. For he that is lest Luke,x,a
among you all, the same shalbe great. Joh,xiii,c
And John answered, and sayd: Master
we sawe one casting out deuils in thy
name, and we forbad hym, bicause he fo-
loweth not with vs. And Jesus sayd vn-
to him: *forbid ye him not. For he that is Num,xi,b
not against vs, is with vs.
And it fortuned when the tyme was
come that he should be receiued vp, he set
his face to go to Jerusalem, and set mes-
sangers before him. And they went and
entred into a citie of the Samaritans, to
make ready for hym. And they would not
receiue him, bicause his face was as
though he would go to Jerusalem. When
his Disciples, James and John sawe this
they sayd: Lord, wilt thou that we com-
maunde fier to come down from heauen
and consume them, euen as *Helias did? iiii. Kings i,c
Jesus turned about, and rebuked them,
saying: ye wote not what maner spirite ye
are of. For the sonne of man is not come
to destroy mennes lyues, but to saue thē.
And they went to another town. *And it
chaunced that as they were walking in
the way a certain man sayd vnto him: * mat:viii,c.
I wil folow thee whither soeuer thou go.
Jesus sayd vnto him: foxes haue hooles,
and birdes of ÿ ayre haue nestes: but the
sonne of man hath not where to lay hys
head.
And he sayd vnto another: folowe me.
And the same sayd: Lord, suffer me fyrste
to go and bury my father. Jesus said vn-
to him: *let the dead bury their dead: but Le,xxi,b,
go thou, and preach the kingdom of god.
And another sayd: Lord, *I will folowe iii, Kings
thee: but let me first go bid them fare wel xix,d.
which are at home in my house. Jesus
sayd vnto him no man that putteth hys
handes to the plow, and loketh backe, is
apt to the kingdom of God.

M.C.ii. The

The tenth Chapter. ✠

He sendeth the .lxx. before him to preach, and geueth them a charge how to behaue themselues, prayseth his heauenly father, answereth the Scribe that tempted him & (by the exãple of the Samaritane) sheweth who is a mannes neighboure. Martha receiueth the Lord into her house. Mary Magdalene is diligent in hearing his worde.

A After these thinges, ẏ Lord
appointed other seuenty (&
two) also & sent them two
and .ii. before him into eue-
Mat. ix. d ry citie and place, whither
he himselfe would come.
Therfore sayd he vnto them: * the har-
uest is great, but the labourers are fewe.
Pray ye therfore the Lord of the haruest
Mat. x. b. to sende fourth labourers into his har-
uest. Go your waies: * behold I send you
4. Kings. iiii. e, forth as lambes among wolues. Beare
mat. x. b. no wallet, neither scrip, nor shooes, and *
Lu. ix. a. salute no man by the way. * Into whatso-
Act. xiii. g euer house ye enter, first say: peace be to
this house. And if the sonne of peace be
there, your peace shal rest vpon him: if not
it shal turne to you again. And in thesame
house tary still, eating and drinking such
as they geue. For the labourer is worthy
B of his rewarde. ✠
Go not from house to house, and into
whatsoeuer citie ye enter, & they receiue
you, eate such thinges as are set before
you, and heale the sicke that are therein
and say vnto them: the kingdom of God
mat. x. a. is come nie vpon you. * But into whatso
euer citie ye enter, and they receiue you
not, go your wayes out into the stretes of
thesame and say: euen ẏ very dust of your
city (which cleaueth on vs) do we wipe of
against you: notwithstanding, be ye sure
of this, ẏ the kingdom of God was come
nie vpon you. I say vnto you: that it shal
be easier in that day for Zodom, than for
C that citie. * Woe vnto thee Chorazin: woe
mat. xi. c. vnto thee Bethsaida. For if the miracles
had bene doen in Tire and Sidon, which
haue ben doen in you, they had (a greate
while a goe) repented of their sinnes, sit-
ting in heere cloth and asshes. Neuerthe-
lesse, it shalbe easier for Tire and Sidon
at the day of iudgement, than for you.
And thou Capernaum (which art exalted
mat. x. b. to heauen) shalt be thrust down to hell.
Joh. xiii. c * He that heareth you, heareth me:
and he that despiseth you, despiseth me: &
he that despiseth me, despiseth him that
sent me. And the seuenty turned againe
with ioy saying: Lord, euen the very De-
uils are subdued to vs through thy name
And he sayd vnto them: * I saw Satan Esay. xiiii. c.
(as it had ben lightning) falling down Apo. xii. c
from heauen. * Behold, I geue vnto you mar. xvi.
power to treade on Serpentes, and scor- d.
pions, and ouer all maner power of the Actes,
enemie: and nothing shal hurt you. Ne- xxviii. b.
uerthelesse, in this reioyce not, that the
spirites are subdued vnto you: but reioyce
that * your names are written in hea- Phi. iiii. a
uen. Apo. xvii. b.
That same houre reioysed Jesus in D
(the holy) ghost, and sayd. I thank thee, O mat. xi. d.
father, * Lord of heauen and earth, that
thou hast hid these thinges from ẏ wise
and prudent, and hast opened them vnto
babes. Euen so father, for so pleased it
thee. * All thinges are geuen me of my fa- mat. xvi. d.
ther. * No man knoweth, who the sonne e. xviii. d
is, but the father, and who the father is mat. xi. d.
but the sonne, and he to whom the sonne
wil shew him. And he turned to his Dis-
ciples, and sayd secretly: ✠ * Happy are Joh. vii. b
the eyes, whiche see the thinges that and. viii. c
ye see. For I tell you that many Prophe- mat. xiii. b.
tes and kinges haue desired to see those
thinges which ye see, and haue not seen
them: and to heare those things which ye
heare, and haue not heard them. And be-
hold a certaine lawyer stode vp, and tẽp- E
ted him, saying: * Master, what shall I mat. xxii. d.
do, to inherite eternall life? He said vnto
him: what is written in the lawe? How re- De. vi. a.
dest thou? And he answered and sayd: * mat. xxii. d.
loue the Lord thy God with all thy hart, mar. xii. c
and with all thy soule, and with all thy
strength, and with all thy minde: & thy
neighbour as thy selfe. And he sayd vnto
him: thou hast answered right. This doe
and thou shalt liue. But he willing to iu-
stifie himselfe, sayd vnto Jesus: and who
is my neighbour? Jesus answered, and
sayd. A certain man descended from Je-
rusalem to Jericho, and fell among the-
ues which robbed him of his raiment,
and wounded him and departed, leauing
him halfe dead. And it chaunced, ẏ there
came down a certain Priest ẏ same way
and when he saw him, he passed by. And
likewise a Leuite, when he went nie to ẏ
place, came and loked on him, and passed
by. But a certain Samaritane, as he ior-
neied, came vnto him: and when he saw
him he had compassion on him and went F
to, and bounde vp his woundes, & pow-
red in oyle and wine, and set him on hys
own beast, and brought him to a com-
mon

mon Inne, and made prouision for him. And on the morow, when he departed, he toke out two pence, and gaue them to the host and said vnto him. Take cure of him and whatsoeuer thou spendest more, whē I come again I will recompence thee. Which now of these thre thinkest thou was neighbour vnto him that fel among the theues? And he sayd: he that shewed mercy on him. Then sayd Jesus vnto him: goe, and do thou likewise. ✝

G ✝ It fortuned that as they went, he entred into a certain town. And a certaine woman named Martha receiued him into her house. And this woman had a sister called Mary, which also sate at Jesus fete, and heard his worde. But Martha was combred about much seruing, and stode and sayd: Lord doest thou not care that my sister hath left me to serue alone? bid her therfore, that she helpe me. And Jesus answered, and said vnto her: Martha, Martha thou art carefull, and troubled about many thinges: verely one is nedeful. Mary hath chosē the good part, which shall not be takē away from her. ✝

❡ The eleuenth Chapter. ✝

He teacheth his disciples to pray, driueth out a deuil, and rebuketh the blasphemous Pharises. They require signes & tokens. He eateth with the Pharise, and reproueth the ypocrisy of the Pharyses, Scribes and ypocrites.

A AND it fortuned as he was praying in a certain place: when he ceased, one of his Disciples sayd vnto him: Lord, teach vs to praye, as John also taught his Disciples. And he sayd vnto them: when ye pray, say. * O our father which art in heauen, halowed be thy name. (Mat. vi, b) Thy kingdom come. Thy will be fulfilled, euē in earth also as it is in heauen. Our daily bread geue vs this day. & forgeue vs our sinnes: for euen we forgeue euery man that trespaseth vs. And leade vs not into temptation. But delyuer vs from euill.

B And he sayd vnto them: ✝ If any of you shal haue a frende, and shall go to him at midnight, and say vnto him: frende lende me thre loues, for a frend of mine is come out of the waye to me, & I haue nothing to set before him, and he within answere, and say: trouble me not, the dore is nowe shut, and my children are with me in the chamber, I can not rise and geue thee. I say vnto you, though he wil not arise and geue him bicause he is hys frende, yet bicause of his importunitie he will rise, and geue him as many as he nedeth. And I say vnto you: *aske, and it shalbe geuen you. (Mat. vii a; Joh. xvi, f; Jam. i, a) Seke, and ye shall finde: knocke, & it shalbe opened vnto you. For euery one that asketh, receiueth: and he that seketh, findeth: & vnto him that knocketh, shal it be opened. If the sonne shal aske bread of any of you that is a father, will he geue him a stone? Or if he aske fishe, wil he for fishe geue him a Serpente? Or if he aske an egge, will he offer him a Scorpion? If ye then beyng euill can geue good giftes vnto your children: how much more shal your father of heauen geue the holy spirite to them that desier it of him? ✝✝ * And he was casting out a deuil, and ÿ same was dumme. (Mat. ix. a; Mat vii d)

And when he had cast out the deuill, the dumme spake, and ÿ people wondred. But some of them sayd: * he casteth out deuils through Beelzebub the chiefe of ÿ deuils. (Mat. ix. b.; Mar, iii d) And other tēpted him, and required of him a signe from heauen. But he knowing their thoughtes, sayd vnto thē: C Euery kingdome deuided against it selfe, is desolate: and one house doth fall vpon another. If Satā also, be deuided agaist himselfe, how shal his kingdome endure? Bicause ye say, that I cast out deuils thorowe Beelzebub. If I, by the helpe of Beelzebub cast out deuils, by whose help do your children cast them out? Therfore shall they be your iudges. But if I, wyth the finger of god cast out deuils, no doubt the kingdom of God is come vpon you. *When a strong mā armed watcheth his house: (Mat. xii, c) the thinges that he possesseth are in peace. But when a stronger thā he cometh vpon him, and ouercommeth hym, he taketh from him al his harnesse (wherin he trusted) and deuideth his goods. He that is not with me is against me. And he that gathereth not with me, scattereth abrode.

D ✝ When the vncleane spirite is gone out of a man, he walketh thorow dry places, seking rest. (Mat. xii. d) And whē he findeth none he sayth: I wil returne againe vnto my house, whence I came out. And when he commeth, he findeth it swepte and garnished. Then goeth he and taketh to hym.

vii. other spirites worse than himselfe: and they enter in, and dwell there. And the ende of that man, is worse thā the beginning.

And it fortuned yͭ as he spake these thinges, a certain woman of the company lift up her voice and sayd unto him: happy is the wombe that bare the, and the pappes which gaue thee sucke. But he sayd: yea, happy are they that heare the worde of God, and kepe it.

When the people were gathered thicke together, he began to say: this is an euill
Mat.xii,c Mar :viii, b. nation: *they seke a signe, and ther shal
no signe be geuen them, but the signe of
Jonas the Prophet. For as *Jonas
Job vi.d, was a signe to the Niniuites, so shall al-
Jona. ii.c so the sonne of man be to this nation.

*The Quene of the South shall rise
3. Kinges x.a. at the iudgement with the mē of this na-
2. Pa.ix.a tion and condemne them: for she came frō
Mat.xi.d the uttermost partes of yͤ earth, to heare the wisdom of Salomon. And beholde a greater than Salomon is here. The men of Niniue shal rise at the iudgemēt with this nation, and shall condemne them: for they were brought to repentaunce by the preaching of Jonas. And behold a grea-
E ter than Jonas is here. ** No man ligh-
Mat.v,b, teth a candell, and putteth it in a priuie
Mar iiii b place, neither under a bushell: but on a
Lu, viii, c candelsticke that they which come in, may
Mat.vi.c. see the light. *The light of the body is the eye. Therfore when thine eye is single: al thy body also shalbe ful of light. But if thine eye be euill, thy body also shalbe full of darkenesse. Take hede therfore, that yͤ light which is in thee, be not darkenesse. If all thy body therfore be cleare, hauing no part darke; then shall it be all full of light, euen as when a candell doth lighte thee wͭ his brightnesse. And as he spake a certaine Pharise besought him to dine with him, and Jesus went in, and sate down to meate. When the Pharise saw it,
F he marueiled, yͭ he had not first washed before diner. And yͤ Lord sayd unto him *Now do ye Pharises, make cleane the
Mat.xxiii c. outside of the cuppe, and the platter: but your inward part is ful of rauening and wickednesse. Ye fooles, did not he (that made that which is without) make that
Esa.lviii b. which is within also? Neuerthelesse* geue almose of that ye haue, and behold, all thinges are cleane unto you. *But
Mat,xxiii c. wo unto you Pharises, for ye tithe mint & rue, and all maner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, & yet not to leaue the other undone.

*Wo unto you Pharises: for ye loue the Mat.xxiii c
uppermost seates in the Sinagoges, and gretinges in the market. Wo unto you Scribes and Pharises, ye Ypocrites, for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them. Then answered one of the lawyers, and sayd unto him: Master, thus saying thou puttest us to rebuke al-
so. And he sayd: *wo unto you also ye Mat.xxiii
lawyers: for ye lade men with burthens b. b
which they be not able to beare: and ye Esay.x.a
your selues touche not the packes wyth G
one of your fyngers: woe unto you *ye Mat.xxiii
builde the Sepulchres of the Prophetes b
and your fathers killed them, truely ye beare witnesse that ye alow the dedes of your fathers, for they killed them: and ye builde their Sepulchres: Therfore sayd
the wisedom of God. *I will sende them Mat.xxiii
Prophetes and Apostles, and some of thē d.
they shall slay and persecute: that yͤ bloud of all Prophetes (which is shed from the beginning of the world) may be requyred
of this generation, from the bloud of* Ge.iiii.b
Abell unto the bloud of Zachary, which ii.Para.
perished betwene yͤ altare and yͤ temple, xxiiii.f.
Verely I say unto you: it shalbe requyred of this nation.

Wo unto you lawyers: for ye haue takē away the key of knowledge: ye entred not in your selues, and them that came in ye forbad. When he thus spake unto them, the lawyers and the Pharises began to waxe busy about him, and captiously to aske him many thinges, laying waite for him, and seking to catche some thing of his mouth whereby they mighte accuse him.

The twelfth Chapter.

The leuen of the Pharises, Christ comforteth his disciples against persecution, warneth them to beware of couetousnesse, by the similitude of a certayne riche man, he will not haue them to hang upon earthly thinges but to watche, and to be ready against hys commyng.

AS there gathered toge- A
ther an innumerable multitude of people (insomuche that they trode one another) he began to say unto his Disciples:
first of al* beware of the Mat,vi,b
leuē of the Pharises, which is Ipocrisie. Mar.viii. b,

*For Math x.c

Mar.iiii. c. Lu.viii.c. Mat.x.c. Lu.viii b.

* For there is nothing couered, that shal not be vncouered: neither hid, that shall not be knowen. * For what thynges ye haue spoken in darkenesse, shalbe heard in the light. And that which ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses. * I say vnto you my frendes: be not afrayd of them that kill the body, & after that haue no more, that they cā do. But I wil shew you, whom ye shall feare.

Mat.x.b. Mat.xiii. b.

Feare him which after he hath killed, hath power to cast into hel. Yea I say vnto you: feare him. Are not .v. sparrowes

B

bought for two farthinges? And not one of them is forgottē of God. Also euen the very heeres of your head are all noūbred Feare not therfore, ye are more of value than many sparowes.

Mar.x.c.

I say vnto you* euery one: whosoeuer confesseth me before men, him shall the sonne of man knowledge also before the Angels of God. And he that denyeth me before men, shalbe denied before the Angels of God.* And whosoeuer speaketh a worde against the sonne of man, it shalbe forgeuen him. * But vnto hym that blasphemeth the holy ghost, it shal not be forgeuen. When they bryng you vnto the Synagoges, and vnto the rulers and officers, take ye no thoughte, howe or what thyng ye shall aunswere, or what ye shall speake. For the holye Ghost shall teach you in the same houre, what ye ought to say.

Math.xii c. Mar.iii. d. Mat.xii.c Luk.xii. b.

C

*One of the company said vnto hym: Maister speake to my brother, that he deuide the inheritaunce with me. And he sayde vnto hym: Man, who made me a iudge or a deuider ouer ouer you? And he sayd vnto them, take hede and beware of couetousnesse. For no mannes lyfe standeth in the aboundaunce of thynges whiche he possesseth. And he put foorth a similitude vnto them, saying. The groūd of a certaine riche man broughte foorth plentifull fruites, and he thought within himselfe, saying: what shall I doe, because I haue no rowme where to bestow my fruites? And he sayde: This wyll I doe. I wyll destroy my barnes, & builde greater, and therein wyll I gather all my goodes, that are growen vnto me: & I wyll saye to my soule: Soule thou hast muche goodes layde vp in store for many yeres take thine ease: eate, drynke and be mery.

Eccle.xi. c.

But God saide vnto him:* Thou foole, this night will they fetche away thy soule again from thee.* Then whose shal those thynges bee, whiche thou hast prouyded? So is it with him that gathereth riches to himself, and is not riche toward God.

Iere.xvii b. Psal.lii. xxxix. b.

And he spake vnto his Disciples: Therfore I saye vnto you.* Take no thought for your life, what ye shall eate, neyther for the body, what ye shal put on.

Math.vi. d. i.Pete. v.c.

The life is more thā meat, and the body is more thā raiment. Consider the rauēs, for they neither sowe nor reape, whiche neither haue storehouse nor barne, and God fedeth them.

D

Mat.vi.d

How muche are ye better than fethered foules? * Whiche of you (with his takyng thought) can adde to his stature one cubite? If ye then be not able to doe ÿ thyng whiche is least: why take ye thought for the remnaunt? Consider the lilies howe they growe: They labour not: they spinne not: and yet I saie vnto you, that Salomon in all his royaltie, was not clothed like one of these. If God so clothe ÿ grasse (whiche is to daie in the fielde, & to morowe is cast into the fornace) how muche more will he cloth you, O ye of little faith? And ask not ye what ye shal eate, or what ye shall drinke, neither clime ye vp on hie: for all suche thinges doe the heathen people of the worlde seke for. Youre father knoweth, that ye haue nede of suche thinges. Wherfore, seke ye after the kyngdome of God, and all these thinges shalbe ministred vnto you.

Mat.vi.c i.Tim. vi.b. Eccle. xxix.b. Pro.xiii. a. Mat.xix. c. Mar.x. c.

*Feare not litle flocke, for it is youre fathers pleasure, to geue you ÿ kingdom. *Sel that ye haue and geue almes. And prepare you bagges, which ware not old euen a treasure that faileth not in heauē, where no thefe cōmeth, neither moth corrupteth. For where your treasure is, ther will your heartes be also.

E

Ephe.vi. c. i.Pete.i. c.

* Let your loynes be girt about, & your lyghtes burnyng (in your handes) and ye youre selues lyke vnto men that wayte for their Lorde, when he will retourne from the wedding: that when he commeth and knocketh, they may open vnto him immediately: happy are those seruantes, whom the Lorde (when he commeth) shall finde waking. Verely I saye vnto you, that he shall girde himselfe about & make them to sitte downe to meate, and walke by, and minister vnto them. And if he come in the seconde watche: yea, yf he come in the third watche, and finde them

so, happy are those seruauntes. This vn-
derstande, that if the good man of the
house knew what houre the these would
come, he would surely watche, and not
Mat xxiiij b suffer his house to be broken vp. *Be ye
therfore ready also: for the sonne of man
c.xxv.a. will come at an houre whē ye think not. *
Mar.xiii. d. Peter sayd vnto hym* Master, tellest yͤ
this similitude vnto vs, or to all mē? And
Mathe. xxiiii.d. the Lord sayd: who is a faithfull ⁊ wyse
stewarde, whom his Lord shall make ru-
Mar.xiii, c. ler ouer hys housholde, to geue thē theyr
dutie of meate in due season? *happye is
that seruaunt, whom hys Lord when he
Ap.xvi.c, commeth, shall finde so doing. Of a truthe
I say vnto you, that he wil make him ru-
ler ouer all that he hath. But and if the
Mathe. xxiiii.d, seruaunt say in his heart; *My Lord will
deferre his comming (and shall begin to
smite seruauntes and maidens, and to
eate and drynke and to be dronken) the
F Lord of that seruaunt will come in a day
when he thinketh not, and at an houre
when he is not ware, and will hewe hym
in peces, and geue him his rewarde wyth
Iac.iiii.d the vnbeleuers. *The seruaunt yͤ knewe
his maisters will and prepared not hym-
selfe neither did according to hys wyll,
shalbe beaten with many strypes. But he
that knew not, and did commit thynges
worthy of stripes, shalbe beaten with few
stripes. For vnto whomsoeuer muche is
geuen, of him shalbe much required. And
to whom men haue committed muche: of
him will they aske the more. I am come
to sende fier on earth, and what is my de-
sier, but that it wer already kindled? Not-
Mat.xx.c withstanding I must *be Baptised with
a Baptisme: and how am I payned, til it
Mar.x.d. be ended? *Suppose ye, that I am come
G to send peace on earth? I tell you nay, but
rather deuision. For from henceforth
there shalbe fiue in one house, deuided,
three against two, and two against three.
The father shalbe deuided agaynst the
sonne and the sonne against the father.
The mother against the daughter, ⁊ the
daughter against the mother. The mo-
ther in law against her daughter in law,
and the daughter in law, against her mo-
ther in law.
Mat xvi a He sayd also to yͤ people: *when ye see a
cloude ryse out of the west, straight way
ye say; there commeth a shower, and so it
is. And when ye see the South wynde
blow, ye say, it wil be hote, ⁊ it commeth
to passe. Ye Ipocrites, ye can discerne the
outward apperaunce of the skie and of yͤ
earth: but how happeneth it, that ye can
not skill of this tyme? yea, and why iudge
ye not of your selues what is right?
*When thou goest with thine aduersa-
rie to the ruler as thou art in yͤ way geue Mat.v.d.
diligence that thou mayest be deliuered Pro.xxv, b,
from him, least he bring thee to yͤ iudge,
and the iudge deliuer thee to the tayler,
and the tayler cast thee into pryson. I
tell thee, thou shalt not depart thence, til
thou haue made good the vtmost mite.

The.xiii. Chapter.

Of the Galileans whom Pilate slew, and of those that dyed in Siloe. The similitude of the figgetree. Christ healeth the sicke woman. The parable of the mustarde seede and leuen. Fewe enter into the kingdome. Christ reproueth Herode and Ierusalem.

There were present at the A
same season, certain men
that shewed him of the
Galileans, whose bloud
Pilate had mingled with
their own sacrifice. And
Iesus answered and said Acte,v,f.
vnto them: Suppose ye that these *Gali-
leans were greater sinners than all the
other Galileans, bicause they suffred such
punishment? I tell you nay: but except ye
repent, ye shal al likewise perish. Or those
xviii. vpon which the toure in Siloe fell,
and slew them, thinke ye, that they were
synners aboue all men that dwelt in Ie-
rusalem. I tel you nay: But except ye re-
pent, ye al shal likewise perish. B
*He tolde also this similitude: a certain Mat.xxi, b.
man had a *figge tree planted in hys
vineyard, and he came and sought fruite
theron, and founde none. Then sayd he to
the dresser of his vineyard: beholde, thys
three yere haue I come ⁊ sought fruite in
this figtree, and finde none, cut it down:
why combreth it the grounde? and he an-
swered and sayd vnto hym: Lorde, let it
alone this yere also, til I digge round a-
bout it: and dong it, to see whether it will
beare fruit: and if it beare not then, after
that shalt yͤ cut it down. And he taughte
in one of their Sinagoges on the Sab-
both dayes. And behold, there was a wo-
mā which had a spirite of infirmitie. xviii
yeres: and was bowed together, ⁊ could
in no wyse lyft vp her head. When Iesus
saw her, he called her to him, and sayde
vnto her: woman thou art delyuered
from

from thy disease. And he laide his handes on her, and immediately she was made streight, and glorified God. And the ruler of the Sinagoge aunswered with indignatiō (because that Jesus had healed on the Sabboth day) and saide vnto the people. There are sixe daies in whiche men ought to worke, in them come, that ye maye bee healed, and not on the Sabboth day.

But the Lord aunswered him, & saide: Thou Ipocrite, doth not eche one of you on the Sabboth day *lose his oxe or hys
Mat.xii.a lu.xiiii.a asse from the stall, & lead him to ŷ water. And ought not this daughter of Abrahā, whō Sathā hath boūd (lo, xviii. yeres) be losed from this bond on ŷ Sabboth day? And whē he thus said, al his aduersaries wer ashamed, and all the people reioyced on al the excellent dedes, that were done by him.

D Then said he, what is the kingdom of
Mat.xvi. b. Mar.iiii. c. God like? or wherto shall I compare it? *It is like a graine of mustardsede, which a man toke, & sowed in his gardein, and it grew & waxed a greate tree, & the foules of the aire made nestes in the braunches of it. And again he said: whereunto shall I
Mat.xiii. e. Ge.xviii. a liken the kingdom of God? *it is like leuen, whiche a woman tooke, & hid in thre pecKes of meale, til al was leuened. And
E he went through all cities & townes, teaching, & iourneying towardes Jerusalē. Then said one vnto him: Lord, are there few that be saued? And he said vnto hym:
Mat.vii.b striue to *enter in at the strayte gate: for many (I say vnto you) wyll seke to enter in, and shall not bee hable. When the good man of the house is risen vp, and hath shut to the dore, and ye beginne to stande without, & to knocke at the doore, saying: Lord, Lord, opē vnto vs, and he shal aunswere & say vnto you (I know you not whence ye are.) Then shall ye beginne to saie: we haue eaten & dronken in thy presence, and thou hast taught in our streetes. And he shall saie: I tell you: I know you
F not whence ye are: depart from me all ye that worke iniquitie. There shalbe weping and gnashyng of teeth, when ye shal see Abraham and Isaac and Jacob, and al the Prophetes in the kyngdom of God
Mat.viii. b. Mat.xix. b. and .xx.b Mar.x.c. and ye your selues thrust out. *And they shall come from the East & from the west, and from the North and from ŷ South, & shal sit down in ŷ kingdom of god. And behold, *there are last, which shalbe first: And there are first, whiche shalbe last.

The same day came there certain of the Pharises, and saide vnto hym: get thee oute of the waye, and departe hence: For Herode will kill thee. And he saide vnto them: Goe ye and tell that Fox, beholde, I cast out Deuils and heale the people to daye and to morowe, and the third daye I make an ende. Neuerthelesse, I muste walke to day and to morow, and the day folowing: for it cannot be ŷ a Prophet perish any other where, saue at Jerusalem. G
*O Jerusalem, Jerusalem, whiche kyllest ŷ Prophets, and stonest them that are sent vnto thee: Mat.xxiii d. howe oft woulde I haue gathered thy children together, as a bird dooeth gather her yong vnder her wynges, and ye would not? Beholde your habitation is left vnto you desolate. I tell you, ye shall not see me, vntyll the tyme come that ye shall saye *blessed is that cōmeth in the name of the Lorde. Math.xxi. b. Lu.xix.f. Joh.xii.a Ps.cxviii d.

The .xiiii. Chapter.

Jesus eateth with the Pharisee, healeth the dropsye vppon the Sabboth, teacheth to bee lowly, telleth of the great supper, and warneth thē that wyll folow hym, to laye theyr accomptes before, what it wyll cost them. The salt of the earth.

AND it chaunced, ŷ he went into the house of one of the chief Pharisees to eate bred on a Sabboth daye: & they watched him. And behold, there was a certaine man before him whiche had the dropsie. And Jesus aunswered and spake vnto ŷ lawyers and Pharisees, saying: *Is it lawfull to heale on the Sabboth daye? And they helde their peace. And he tooke hym and healed him, and let him goe, and aunswered them, saying: whiche of you shal haue *an asse or an oxe fallen into a pitte, and wyll not straight way pull him out on the Sabboth daye? And they coulde not aunswer him again to these thinges. A

Mat.xii a Mar.iii a Lu.vi.a. Ex.xxiii. a. De.xxii a Mat.xii a

He put foorth also a similitude to the gestes, when he marked how they preaced to the highest rowmes, and sayd vnto them. When thou art bidden of any man to a weddyng, sit not down in the highest rowme, lest a more honorable man than thou be bydden of hym, and he (that bad him and thee) come and saye to thee: geue this man rowme, and thou then beginne with shame, to take the lowest rowme. B

But rather when thou art bydden, goe and sit in the lowest rowme, that when he

C that bad thee commeth, he may saye vnto
Pro.xxv.a, Mat.xxiii.b, Lu.xviii.c, thee: frend, sit vp hier. Then shalt thou
haue worship in the presence of them that
sit at meate with thee. * For whosoeuer
exalteth hymselfe, shall be brought lowe:
And he that humbleth hymselfe, shall be
exalted.

Then sayd he also to hym that had desired
hym to diner, When thou makest a
diner or a supper, cal not thy frendes, nor
thy brethren, neyther thy kinsmen, nor
thy riche neighbours: lest they also bid
thee againe, and a recompence bee made
thee. But when thou makest a feaste, call
the poore, the feble, the lame, and þ blind,
and thou shalt be happy, for they cannot
recompēce thee. But thou shalt be recompensed
at the resurrection of the iust men.

D When one of them (that sat at meat also)
hearde these thynges, he sayde vnto
him: happy is he that eateth bread in the
kingdom of God. Then sayde he vnto
Mat.xxii.a, Ap.xix.b. hym: * A certayn man ordeyned a great
supper, and bad many, and sent his seruaunt
at supper tyme, to say to them that
wer bidden, come: for all thinges are now
ready. And they al at once began to make
excuse. The first sayde vnto hym: I haue
bought a farme, and I must nedes goe &
see it, I praye thee haue me excused. And
another sayde: I haue bought fyue yoke
of oxen, and I go to proue them, I praye
thee haue me excused. And another saide:
I haue maryed a wyfe, and therefore I
cannot come. And þ seruaunt returned &
brought his maister worde again therof.

Then was the good man of the house
E displeased, and said to his seruaunte: Goe
out quickly into the stretes & quarters of
the citie, & bryng in hither the poore, and
the feble, and the halt and the blinde. And
the seruaunt said: Lord it is done as thou
hast commaunded, & yet there is rowme.
Ge.xix.a And the lord said to the seruaunt: Go out
vnto the hie waies & hedges, * & compell
them to come in, that my house maye bee
filled. For I saye vnto you, that none of
those men whiche were bidden, shall taste
of my supper. There went a great company
with him, and he turned, and sayde
Mar.x.a. Luk.ix.c vnto them: * If a man come to me and
hate not his father and mother, and wife
and chyldren, & brethren, and sisters, yea,
and his owne lyfe also: he cannot bee my
Disciple. And whosoeuer doeth not beare
his crosse, and come after me, can not be
F my Disciple. Whiche of you disposed to
buylde a towre, sitteth not downe before,
and counteth the coste, whether he haue
sufficient to perfourme it: Least after he
hath layde the foundation, and is not able
to perfourme it, all that beholde it, beginne
to mocke hym, saying: this man began
to builde, and was not able to make
an ende. Or what kyng going to make
battaile against an other king, sitteth not
downe first, and casteth in his minde, whither
he be able with ten thousand to mete
him, that commeth against hym with .xx.
thousande: Or els while the other is yet a
great way of, he sendeth ambassadours, &
desireth peace.

So lykewyse whosoeuer he be of you,
that forsaketh not all that he hath, he can
not be my Disciple. * Salt is good, but Mat.v.b. mar.ix.g
if Salt haue lost þ saltnesse, what shalbe
seasoned therwith: It is neither good for
the lande, nor yet for the donghyll, but
men cast it out of the doores. He that hath
eares to heare, let him heare.

The .xv. Chapter.

The louyng mercy of God is openlye set foorth in the parable of the hundred shepe, and of the son that was loste.

A Then resorted vnto hym * Mat.ix.b. mar.ii.b. Luk.v.f.
all the publicans and sinners,
for to heare hym.
And the Pharisees and
Scribes murmured, saying.
He receiueth sinners
and eateth with thē. But
he put foorth this parable vnto them, saying.

* What man among you hauyng an mat.xviii.b
hundred sheepe (yf he lose one of them)
doth not leaue nintie and nine in the wildernesse,
& go after þ whiche is lost, vntill
he find it. And when he hath founde it he
layeth it on his shoulders with ioye. And
assone as he commeth home, he calleth together
his louers and neighbours, saying
vnto them. Reioyce with me, for I
haue found my shepe whiche was loste.
I saye vnto you, that lykewyse ioy shall
be in heauen ouer one sinner that repenteth,
more than ouer nintie and nine iuste
persones, whiche nede no repentaunce.
Eyther what woman (hauing ten grotes
yf she lose one) dooeth not lyght a Candle,
and swepe the house, and seke diligētly
tyll she fynde it. And when she hath
founde it, she calleth her louers and her
neyghbours together, saying: Reioyce B
with me, for I haue found þ grote which
I had loste. Lykewyse I say vnto you,
shal

shall there be ioye in the presence of ye an-
Luke.v.f. gels of God, ouer one sinner * that repen-
teth. +
+And he sayde: A certayne man had
two sonnes, and the yonger of them said
vnto his father: father, geue me the porti-
on of the goodes, that to me belongeth.
And he deuided vnto them his substance.
And not long after, when the yonger
sonne had gathered all that he had toge-
Prouer. ther, he tooke his iourney into a farre
xix.a countrey, & there * he wasted his goodes,
with ryotous liuing. And when he had
spent all, there arose a great dearth in all
that lande, and he beganne to lacke, and
went, and came to a Citezen of thatsame
countrey, and he sent him to his farme, to
kepe swine. And he woulde faine haue fil-
led his belly with the coddes ye the swine
did eate: and no man gaue vnto him.
Then he came to himselfe, and sayd:
howe many hyred seruauntes at my Fa-
D thers haue bread ynough: and I perishe
with hunger. I will arise, and goe to my
father, and will saie vnto him: Father I
haue sinned againste heauen, and before
thee, and am no more worthy to be called
thy sonne, make me as one of thy hyred
Job.xiii c seruauntes. And he arose and came to his
Ps xxxii a father. * But when he was yet a greate
waye of, his father sawe him, and had
compassion, and ran and fel on his neck,
and kissed him. And the sonne sayde vnto
him: father, I haue sinned against heauē
and in thy sight, and am no more worthy
to be called thy sonne. But the father said
to his seruauntes: bring foorth the beste
garment, and put it on him, and putte a
ring on his hand, and shooes on his fete.
And bring hither that fat calfe, and kyll
it, and let vs eate and be mery: for thys
my sonne was dead, and is aliue agayne,
E he was lost and is founde. And they begā
to be mery.
The elder brother was in the fyelde:
and when he came and drewe nye to the
house, he heard minstrelcy and daunsyng
and called one of his seruauntes, & asked
what those thinges ment. And he said
vnto him: thy brother is come, and thy fa-
ther hath killed the fatte calfe, bicause he
hath receiued him safe & sounde. And he
was angry, and woulde not goe in. Then
F came his father out and entreated hym.
He answered, and saide to his father: Lo
these many yeares haue I done thee ser-
uice, neither brake at any tyme thy com-
maundement, & yet gauest thou me neuer
a kid to make mery with my frendes: but
assone as this thy sonne was come (which
hath deuoured thy goodes with harlots)
thou hast for his pleasure killed the fatte
calfe. And he sayd vnto him. Sonne thou
art euer with me, and all that I haue is
thine: it was mete that we shoulde make
mery & bee glad: for this thy brother was
dead, and is aliue again: and was loste, &
is found. +

¶ The .xvi. Chapter.

The parable of the wicked Mammon. Not one tytle of Gods worde shall perishe. Of the rich mā and of poore Lazarus.

AND he said also vnto his A
Disciples. + There was a
certain riche man, whiche
had a steward, & the same
was accused vnto hi[m] ye
he had wasted his goodes
And he called him, & sayd
vnto him: howe is it, that I heare this of
thee. Geue accomptes of thy stewardship:
For thou maiest be no longer stewarde.
The stewarde sayde within himself: what
shall I doe? for my maister taketh awaye
from me the stewardship. I cannot digge,
and to beg I am ashamed. I wote what
to doe, that when I am put out of the ste-
wardship they maye receiue me into their
houses.
So when he had called al his maisters B
detters together, he sayde vnto the fyrste:
how muche owest thou vnto my maister?
And he said: an hundred tunnes of oyle.
And he sayde vnto hym: take thy bill, and
sit downe quickly, and write fiftie.
Then said he to another: howe muche
owest thou? And he said: an hundred quar-
ters of wheate. He sayde vnto him: Take
thy bill, and write foure score. And the
Lorde commended the vniuste stewarde,
bicause he had doone wysely. For the
children of this worlde are in their natiō
wyser than the children of lyght. And I
say vnto you: make you frendes of ye vn-
righteous Mammon, that when ye shal
haue nede, thei may receue you into euer-
lasting habitations. +
+He that is faithfull in that whiche C
is leaste, is faithfull also in muche. And
he that is vnrighteous in the least: is vn-
righteous also in muche. So then, yf ye
haue not been faithfull in the vnryghte-
ous Mammon, who wyll beleue you in
that whiche is true? And yf ye haue not
been

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been faithfull in another mans businesse, who shall geue you that whiche is youre owne?

Mar,vi,c * No seruaunt can serue two masters: for eyther he shall hate the one, and loue the other: or els he shall leane to the one, & despise the other. Ye cannot serue god and Mammon.

All these thinges heard ÿ Pharises also which wer couetous, and they mocked hym. And he saide vnto them: Ye are they which iustify your selues before men: but
D god knoweth your heartes. For ÿ which is highly estemed among mē, is abhominable in the sight of god. ☞

Mat.xi.b. * The law and the Prophetes reigned vntill Iohn: and since that time, ÿ kyngdome of God is preached, and euery man
Esa.xl,a, striueth to goe in. * Easier is it for heauen
Math.v,c and earth to perishe, than one tytle of the
Mat.xix a lawe to faile. * Whosoeuer forsaketh his
Mar,x,b, wyfe, and marieth another, committeth adououtry. And he which marieth her that is diuorsed from her husbande, committeth aduoutrie also.

E * There was a certain riche man, which was clothed in purple and fyne whyte, & fared deliciously euery day: And ther was a certain begger named Lazarus, which lay at his gate full of sores, desyring to be refreshed with the crommes that fel from the riche mannes boorde, and no man gaue vnto hym. The dogges came also, and licked his sores.

And it fortuned that the begger dyed, & was caried by the angels into Abrahams
F bosome. The riche man also died, and was buried. And beyng in hell in tormētes, he lift vp his eyes and saw Abraham a farre of, and Lazarus in his bosome, and he cried and saide: father Abraham haue mercy on me, and sende Lazarus that he may dippe the tippe of his fynger in water, & coole my tong: for I am tormēted in this flame. But Abraham saide:
Gal.vi.a Sonne, remember that thou in thy lyfe time receiuedst thy pleasure, and contrary wise, Lazarus receiued paine. But nowe is he comforted, and thou art punyshed. Beyond all this, betwene vs & you, there is a great space set, so ÿ they whiche would go from hence to you, cannot, neither may come from thence to vs.

Then he said: I pray thee therfore father, sende him to my fathers house: (For
G I haue fiue brethren) for to warne them least they also come into this place of torment. Abraham said vnto him, they haue Moses and the Prophetes, let them heare them. And he said: nay father Abraham: but if one come vnto them from the dead, they will repent. He sayde vnto hym: If they heare not Moses and the Prophets, neither will they beleue, though one rose from death again. ☞

The.xvii.Chapter.

Christ teacheth his disciples to auoyde occasions of euyll, one to forgeue an other, stedfastly to trust in God, and no man to presume in his own workes. He healeth the.x.Lepers, speketh of the latter dayes and of the ende of the worlde.

HE said vnto the Disciples: It cannot be, but offences will come. Neuerthelesse, A
* wo vnto him throughe Mat.xviii a,
whom they come. It wer better for hym that a milstone were hanged about Mar.ix.f,
his necke, and he cast into the sea, than ÿ he should offende one of these lytle ones. Take hede to your selues. * If thy brother trespasse against thee, rebuke hym: Mat.xviii c,
and yf he repēt, forgeue hym. And though Le.xix.d, Eccl,x,b
he sinne against thee seuen times in a day and seuen tymes in a day turne agayn to thee, saying: it repenteth me, thou shalte forgeue him. B

And the Apostles sayd vnto the Lorde: Mat.xvii
increase our faith. And the Lord sayde: d.
if ye had faith like a grain of mustardsede and.xxi.c.
and should saie vnto this Sicamine tree plucke thy selfe vp by the rootes, & plant thy selfe in the sea, it should obey you.

Who is it of you, if he had a seruaunt plowyng or fedyng cattell, that wyll say vnto him, when he commeth from ÿ fielde Go quickly, & sit downe to meate, & sayth not rather vnto hym, dresse wherwith I may sup, & girde vp thy selfe, & serue me, till I haue eaten and dronken: and afterward, eate thou, & drinke thou. Doeth he C
thanke that seruaunte, because he dyd the thynges that were commaunded vnto hym? I trowe not. So likewyse ye, when ye haue done all those thynges which are commaunded you, saye wee are vnprofitable seruauntes. We haue done that whiche was our duetie to do.

* And it chaunced as he went to Ierusalem, ÿ he passed through Samaria and Galile. And as he entred into a certayne towne, there met him.x. men that wer lepers. Which stoode a farre of, & put forth their voices, & sayde: Iesu mayster haue

mercy

mercy on vs. When he saw them, he saide
Leuiti. xiiij. a / Mat. viij. a — vnto them: ✢ Goe shew your selues vnto
the priestes. And it came to passe, that as
they went, they were clensed. And one of
D them, when he saw that he was clensed, tur-
ned backe againe, and with a loude voice
praised God, & fell downe on his face at
his fete, & gaue him thankes. And the
same was a Samaritan. And Jesus an-
swered, & said: Are there not ten clensed?
But wher are those nine? Ther are none
founde that returned againe to geue god
praise, saue onely this straunger: And he
said vnto him: arise, go thy waie, thy faith
hath made thee whole. ⁑
E ✢ When he was demaunded of ẏ Pha-
risees, when the kingdome of God shoulde
come, he aunswered them, & saide: The
kingdome of GOD shall not come wyth
waiting for, nether shal they say: Lo here
or lo ther: For behold the kingdom of god
is within you.

And he said vnto the Disciples, ẏ daies
will come, when ye shall desire to see one
daie of the sonne of man, & ye shal not see
mat. xxiiij. k — it. And they shal say to you: ✢ See here, se
Mar. xiij. c — there. Go not after them, nor folow them: for
as the lightning that appeareth out of ẏ
one part that is vnder heauen, & shineth
vnto the other part, which is vnder hea-
uen, so shall the sonne of man bee in hys
Mat. xvi. c — daies: ✢ But firste muste he suffer manye
thinges, and be refused of this nation.
Mar. viij. b — And as it happened in the ✢ daies of
Lu. xviij. f — Noe: so shall it be also in the daies of the
sonne of man. They did eate & drink: they
F maried wiues, & were maried, euen vn-
Ge. vij b. — to that same daie that Noe went into the
mat. xxiiij b. — Arke: & the floude came & destroyed them
all. Likewise also as it chaunced in the
daies of Lot. They did eate, they dranke,
they bought, they sold, they planted, they
builded: but euen the same daie that Lot
Ge. xix. c. — went out of Sodome, it rained with fier
& brimstone from heauen, ✢ & destroyed them
all, Euen thus shall it be in the day when
the sonne of man shall appeare.

mat. xxiiij b — ✢ At that day he that is on the house top
and his stuffe in the house: lette him not
Ge. xix. f, — come down to take it out. And let not
Joh. vi. d, — him that is in the field, turne backe again
Mat xvi d — to the thinges that he left behind.
Luk. ix. c, — ✢ Remember Lots wife. Whosoeuer
mat. xxiiij d. — will go about to saue his life, shall lose it:
& whosoeuer shall lose his life, shal saue it.
mar xxiiij d — I tell you, in that night ✢ there shalbe
mar xxiiij d. — two in one bed, the one shall be receyued,
the other shalbe forsaken. Two shall be a
grinding together, the one shall be recey-
ued, & the other forsaken. (Two in ẏ field
the one shall be receiued, & the other forsa-
ken.) And they aunswered & said to hym:
Job. xxxix d, — where Lord? He said vnto them: ✢ wher so-
euer the body shalbe: thither will the Ea-
gles be gathered together.

The. xviij. Chapter.

He teacheth to be feruent in prayer continually. Of the Pharise and the publican. The kyngdom of God belongeth vnto children. Christ aunswereth the ruler, and promyseth rewarde vnto all suche as suffer losse for his sake, and folowe him. The blind man is restored to his sight.

AND he put forth a para- — A
ble vnto them, signifying — 1. The. v. b
that men ought ✢ alwayes
to pray & not to be wery,
saying: There was in a
certein city a iudge, which
feared not GOD, neither
regarded man. And there was a certayne
widowe in the same citie & she came vnto
him, saying: auenge me of mine aduersa-
rie. And he would not for a whyle. But
afterward he said within himself, though
I feare not GOD, nor care for man, yet — B
because this widow is importune vppon
me, I will auenge her, lest she come at
the last & raile on me. And the Lord said:
heare what the vnrighteous iudge saith,
And shall not GOD auenge his elect
which crie day and nyght vnto him, yea,
though he deferre them? I tel you that he
will auenge them, and that quickly. ⁑
Neuerthelesse when the sonne of man
commeth, shal he find faith on the earth.
✢ And he tolde this parable, vnto cer-
tain which trusted in themselues ẏ they
were perfect, and despysed other: Two
men went vp into the temple to pray, the
one a Pharise, and the other a publican. — C
The Pharise stoode & prayed thus wyth
himselfe: God I thanke thee, that I am
not as other men are, extortioners, vn-
iuste, aduouterers, or as this publican. I — De. xxvi c
faste twice in the weke: *I geue tythe of — Eccl. vii a
al that I possesse. And the publican stan-
dyng a farre of, woulde not lyfte vp hys
eyes to heauen: but smote vpon his breste,
saying: God be mercifull to me a synner.
I tell you: thys man departed home to
his house iustified more than the other. — mat xxiiij a
*For euery one that exalteth hym selfe, — Lu. xiiij c
shall be broght lowe: And he that hum-
blethe

bleth hymselfe shalbe exalted. ⸗
D ✱ They brought vnto hym also yong
mat.xix.b children, yͭ he should touche them. When
mark.x.b his Disciples sawe it, they rebuked them:
But Jesus (whe͂ he had called them vnto
hym) saide: Suffer children to come vnto
me, and forbid them not. For of suche is
the kyngdome of GOD. Verely I saye
vnto you: Whosoeuer receyueth not the
mat.xviii.a kingdome of GOD ✱ as a childe, shal not
mark.x.b enter therin. ✱ And a certain ruler asked
mat.xix.b him, saying: good master, what ought I
to doe, to obtayne eternal lyfe? Jesus said
vnto hym: Why callest thou me good?
None is good, saue God onely. Thou
Ex.xx.c. knowest the commaundementes: ✱ Thou
mat.v.c. shalt not commit aduouterye: thou shalte
Deu.v.b. not kill, thou shalte not steale, thou shalt
not beare false witnesse: honoure thy fa-
ther and thy mother. And he said: all these
haue I kept from my youth vp. When
Jesus heard that, he sayde vnto hym:
mat.xix.c. Yet lackest thou one thyng. ✱ Sel al that
mark.x.c. thou hast and distribute vnto the poore,
and thou shalt haue treasure in heauen, &
come folow me. When he heard thys, he
E was sory, for he was very ryche. Whe͂ Je-
mat.xix.c. sus saw yͭ he was sory, he said ✱ with what
mark.x.c. difficultie shall they yͭ haue money enter
into the kyngdome of God: it is easier for
a camel to goe through a nedels eye, then
for a rich man to enter into the kingdom
of God. And they that heard it, sayd: And
Zac.viii.b who can then be saued? And he sayd, ✱ the
things that are vnpossible with men, are
F possible with god.
Then Peter sayd. ✱ Lo we haue for-
mat.xix.c saken all, and folowed thee. He said vnto
mar.viii.d them: Verely I saye vnto you: there is
no man that hath forsaken house, eyther
father or mother, either brethren or wyfe
or children, for the kyngdome of Gods
sake, which shall not receiue muche more
in this worlde, and in the worlde to come
life euerlasting. ✱ Jesus tooke vnto hym
mat.xvii.d the twelue, and sayde vnto them: beholde
mar.viii.d we goe vp to Jerusalem, and all shall bee
ix.d.x.e fulfilled, that are written by the prophets
Luk.ix.c. of the sonne of man.
x.xvii.c.
For he shalbe deliuered vnto the Gen-
tiles, and shalbe mocked, and despitefully
entreated, and spitted on: And when they
haue scourged him, they wyll put hym to
mat.xvi.b death: and the third day he shall aryse a-
and.xvii.b gain. ✱ And they vnderstode none of these
mark.ix.a thynges. And this saying was hyd from
Lu.ii.g.ix. them, so yͭ they perceyued not the thinges
f. which wer spoken.

✱ And it came to passe, yͭ as he was come G
nye vnto Jericho, a certayne blynde man math.xx.h
sat by the way syde beggyng. And when mark.x.d.
he hearde the people passe by, he asked
what it ment. And they sayde vnto hym, yͭ
Jesus of Nazareth passed by. And he cri-
ed saying: Jesu, thou sonne of Dauid: haue
mercy on me. And they whiche went be-
fore, rebuked hym, that he should holde
his peace. But he cryed so much the more:
✱ thou sonne of Dauid, haue mercy on mark.x.g.
me. And Jesus stoode still, and comma͂u-
ded hym to be brought vnto hym. And
when he was come nere, he asked hym,
saying: what wylt thou that I doe vnto
thee? And he sayde: Lorde, that I may re-
ceiue my sight. And Jesus said vnto him:
receiue thy sight: thy fayth hath saued the.
And immediately he receiued his sighte,
and folowed him, praising god. And all
the people, when they saw it gaue prayse
vnto God. ⸗

The .xix. Chapter.

Of Zacheus, and the ten seruauntes, to whom the talentes were delyuered. Christe rydeth to Jerusalem, and wepeth ouer it.

AND he entred in, and we͂t A
through Jerico. And behold
ther was a man named Za-
cheus, which was a ruler a-
mong the Publicans, and
was riche also. And he
sought meanes to see Jesus, what he
should be, and could not for the preace, be-
cause he was litle of stature. And he ran
before, and climed vp into a wylde figge
tree, to see him, for he was to come yͭ way.
And whe͂ Jesus came to the place, he loo-
ked vp, and sawe hym, & sayde vnto hym:
Zache, come downe at once, for to daye I
muste abyde at thy house. And he came
down hastely and ✱ receiued him ioyfully. Act.xvi.f
And when they sawe it, they al grudged,
saying: He is gone in to tary with a man
that is a sinner.
And Zache stode foorth and said vnto
the Lord: beholde lorde, the halfe of my B
goodes I geue to the poore: & yf I haue
doone any man wrong, I restore hym
foure folde. Jesus sayde vnto hym: thys
day is health happened vnto thys house,
because yͭ he also is become the chylde of
Abraham. ✱ For the sonne of man is mat.xvi.c
come to seeke, and to saue yͭ whiche was
loste. ⸗
And as they hearde these thynges, he
added thereto a parable, because he was
nie

nie to Jerusalem, & because they thought
that the kingdome of God should shortly
appeare. He said therfore: A certayne
Mat. xx. b. Mar. xiii. noble man went into a farre countrey to
receiue him a kingdome, and to come a-
gaine. And he called his ten seruauntes,
and deliuered them tenne pounde, saying
vnto them: Occupy till I come. But his
Citezens hated him, and sent a message
after him, saying: We will not haue this
man to reigne ouer vs.

C And it came to passe, ÿ when he had re-
ceiued his kingdom, he retourned, and cõ-
maunded these seruauntes to bee called
vnto him (to whom he had geuen the mo-
ney) to wete howe muche euery man had
done. Then came the first, saying: Lorde,
thy pounde hath gayned ten pound.

Mat. xxv. b. And he said vnto him: well thou good
seruaunt, because thou hast bene faith-
full in a very lytle thing, haue thou au-
thoritie ouer ten cities. And an other cam
saying: Lorde thy pounde hath made fiue
pound. And to the same he said: bee thou
also ruler ouer fiue cities. And an other
came, saying: Lorde, beholde here is thy
pounde, whiche I haue kept in a napkin:
for I feared thee, because ÿ art a straight
man: thou takest vp that thou laydest not
downe, and reapest that thou diddest not
D sowe. He saieth vnto him: *Of thine own
ii. Kings i. c. Mat. xii. d mouthe, will I iudge thee thou euyll ser-
uant. Knewest thou that I am a straight
man, taking vp that I layde not downe,
& reaping that I did not sow? And wher-
fore gauest thou not my money into the
bank, and at my comming I might haue
required mine own with vauntage? And
he said vnto them that stode by: take from
him that pounde, & geue it him that hath
tenne pounde. And they sayde vnto hym:
Lorde, he hath tenne pounde. For I saye
Mat. xiii. b. and. xxv. Mar. iiii. c: Lu. viii. c vnto you, ÿ *vnto euery one whiche hath
shall bee geuen (and he shall haue aboun-
daunce) and from him that hath not shal
be taken away, euen that whiche he hath.
Moreouer, those mine enemies (whiche
would not ÿ I should reygne ouer them)
bring hither, and slay them before me.

E *And when he had thus spoken, he proce-
Mat. xxi. c Mar. xi. a ded forth taking his iourney, to go vp to
Jerusalem.

Mat. xxi. a, Mar. xi. a *And it fortuned when he was come
nye to Bethphage, & Bethany, besydes ÿ
mount, which is called Oliuet, he sent two
of his Disciples, saying: goe ye into the
towne whiche is ouer against you: into
the whiche as soone as ye are come, ye
shall finde an Asses colte tyed, whereon
yet neuer man sat. Lose hym, and bryng
him hither. And if any man aske you,
why doe ye lose him? Thus shall ye
saye vnto him: the Lorde hath nede ther-
of.

F They that were sent went their waie,
& found euen as he had saide vnto them.
And as they were a losyng the colte, the
owners therof said vnto them: why lose
ye the colte? And they sayde: for the lorde
hath nede of him. And they brought him
to Jesus, and cast their raiment on the
colte, and set Jesus thereon. And as he
went, they spred their clothes in ÿ waye.
And when he was nowe come nigh to the
going downe of the mount Oliuete, the
whole multitude of ÿ Disciples began to
reioyce, & to praise God with a loud voice,
for all the miracles that they had seene,
Mat. xxi. b, saying: *blessed be ÿ king that commeth
in ÿ name of the Lorde: peace in heauen,
Lu. xiii. g and. xix. Mat. xxi. Joh. xii. Ps. cxviii. b, and glory in the hiest. And some of ÿ pha-
rises of the company said vnto him: mai-
ster rebuke thy disciples. He said vnto the:
I tell you, that if these holde their peace,
Aba. ii. c, Joh. xi. a: then* shall the stones crie.

*And when he was come nere, he be-
helde the citie, & wept on it, saying: If
thou haddest knowen those thyngs which
belong vnto thy peace, euen in this thy
day thou wouldest take hede: But nowe
are they hid from thine eyes. For the
Jer. iii a, mat. xxiiii a daies shall come vpon thee, that thine e-
nemies also shall cast a banke about thee,
G and compasse thee rounde, and kepe thee
in on euery side, and make thee euen with
the ground, and thy children which are in
Mic. iii. d Mar. xiii. a. thee: And they *shall not leaue in thee one
stone vpon another, because thou knewest
not the time of thy visitation. And he wet
Lu. xxi. a Mat. xxi. b Mar. xi. c John. ii. c 4. Kings viii. d. e. f. Esa. lvi. c Jer. vii. c. Joh. vii. d Mar. xi. c Lu. xx. c and. xxii. into the temple, and beganne to cast out
them ÿ sold therein, and them ÿ boughte,
saying vnto them: It is writte, my house
is the house of praier: but ye haue made*
it a denne of theues: And he taught daily
in the temple.
*But the hie priests and the Scribes and
the chiefe of the people, went about to de-
stroy him and could not find what to doe.
For al the people stacke by him, whã they
heard him.

¶ The. xx. Chapter.

They aske Christe one question, and he askes them another. The parable of the vineyarde. Of tribute to be geuen vnto Cesar, and how Christ stoppeth the mouthes of the Saduces.

And

A And it fortuned in one of
those daies (as he taughte
ye people in the temple and
preached the gospell) the
hie priests, & the Scribes
came together with ye El-
ders, and spake vnto him:
Mat xxii c. Mar.xi d saying. * Tell vs, by what autority doest
thou these things? Either who is he, that
gaue thee this autoritie? Jesus answered
& said vnto them: I also wil aske you one
thyng, and aunswer me. The baptisme of
John: was it from heauẽ or of men? And
they thought within themselues, saying:
if we say from heauen, he wyll saye: Why
the beleued ye him not? But & if we say of
men, all the people wyl stone vs. For they
be perswaded, that John is a Prophete.
And they aunswered that they could not
tell whense it was. And Jesus sayd vnto
them: neyther tell I you by what autority
I do these thynges.
B Then begã he to put forth to the people
mat xxi b. Mar xii a Esay v. a Gen.ix.c Jere.vii c this parable: * A certayne man planted a
vineyard, and let it forth to husbandmen,
and wente himself into a straunge coun-
trey for a great season. And when the
time was come, he sent a seruaunt to the
husbande men, that they shoulde geue
him of the fruit of the vineyard. And they
bet him, and sent him away emptye. And
again, he sent yet another seruaunt. And
him did they beat, & entreated him shame-
fully, and sent him away empty.
Again, he sent the third also, and hym
they wounded and cast hym out. Then
sayd the lord of the vineyarde: what shall
Jo.iii.b. Ro.viii.a Gal.iiii a I doe? * I will sende my dere sonne per-
aduenture they wyll stand in awe of him
C when they see hym.
But when the husbandmen sawe hym,
they thought within themselues, saying:
this is the heyre: * come, let vs kyll hym,
Genes. xxxvii.c Mat.xxi d Mar.xii a that the inherytaunce may be ours. And
they cast hym out of the vyneyarde, and
killed him. What shall the Lorde of the
vineyard therfore doe vnto them? He shal
come and destroy these husbandmen, and
shall let out his vineyarde to other. When
they heard this, they sayde: God forbyd.
And he behelde them, and sayde: What is
Psl.cxviii e, mat,xxi,d mar,xii, a this then that is written: * the stone that
the buylders refused, the same is become
the hed of the corner? Whosoeuer dooeth
stumble vpon that stone, shalbe broken:
but on whomsoeuer it falleth, it wil grind
him to pouder. And the hye Priestes and
the Scribes the same houre went about to
lay handes on him, & and they feared the mat,xxi d Mar,xi,c Lu,xix,g
people: for they perceiued that he had spo-
ken this similitude against them. D
And they watched hym, and sent forth
spies, whiche shoulde fayne themselues
ryghteous men, to take him in hys wor- mat xxii b
des, and to delyuer hym vnto the power mar,xii b
and autoritie of the debitie. And they as-
ked him, saying: Maister, we knowe that
thou sayest & teachest ryght, neyther con-
siderest thou the outward appearaunce of
any man, but teachest the waye of God
truely. Is it lawfull for vs to geue tri-
bute vnto Cesar, or no? He perceyued
their craftinesse, and sayd vnto thẽ: * why mat,xxii c mar,xii.b
tempt ye me? Shewe me a peny. Whose y-
mage & superscription hath it? They aun-
swered and sayde: Cesars. And he sayde
vnto thẽ: geue then vnto Cesar ye thinges
which belong vnto Cesar: and to god, the
thinges that parteyn vnto God. And they
coulde not reproue his saying before the
people: and they marueiled at his aun-
swere, and helde theyr peace.
Then * came to him certaine of the E
Saduces * whiche denye ye there is any mar xxii c Mar,xii, b
resurrection, and they asked hym, saying:
* Master, Moses wrote vnto vs: if anye Act,xxiii, b
mannes brother dye hauyng a wyfe, and De,xxv,b
he dye without chyldren, ye then hys bro-
ther should take his wyfe, and rayse vp
sede vnto his brother. There were there-
fore seuen brethren, and the first tooke a
wife, and died without children. And the
secõde toke her and he died childlesse. And
the third tooke her, and lykewyse the re-
sidue of the seuen, and left no chyldren be-
hind them, and died. Last of all the womã
died also. Now in the resurrection, whose
wyfe of them shall she be? For seuen had
her to wife.
Jesus answered and sayde vnto them: F
The children of this world mary wyues
and are maryed: but they whiche shall be
counted worthy of ye world and the resur-
rection from ye dead, do not mary wiues,
neither are maried, nor yet can dye anye
more. For they are equal vnto the angels Joh,iii.a
and * are the sonnes of god: in asmuch as i,Joh,i,b
they are children of the resurrection. And
ye the dead shall rise againe, Moses also
sheweth beside the bush, when he calleth
* ye lord, the god of Abraham, and ye God Exo,iii,c Mat.xxii
of Isaac, and the god of Jacob. For he is c,
not a god of dead but of liuing. For al liue Mar xii c
vnto him.
Then certayne of the Pharises answe-
red, and sayde: Maister, thou hast well
said.

sayd. And after that durst they not aske him any question at al.

mat.xxii. b / mar.xii b / G / psa.cx.a — And he sayd vnto them: how say they that Christ is Dauids sonne? And Dauid himselfe sayth in the boke of the Psalmes: *The Lord sayd vnto my Lord: sit thou on my right hand, till I make thine enemies thy fotestoole. Dauid therfore calleth him: Lord: and how is he then hys sonne?

mat.xxiij a. / mar.xii.d — Then in the audience of al the people, he sayd vnto his Disciples: beware of ẏ Scribes, which will go in long clothyng: and loue greetinges in the markets, and the highest seates in the Synagoges, and the chiefe roumes at feastes, which deuoure widdowes houses, faining long prayers, the same shall receiue greater damnation.

The.xxi. Chapter.

Christ commendeth the poore widdowe, telleth of the destruction of Jerusalem, of false teachers, of the tokens and troubles for to come, of the ende of the world, and of his own comming.

A / mar.xii.d — As he beheld *he saw the riche men, which cast in their offeringes into the treasury. He saw also a certain poore widdowe, which cast in thither two mites. And he sayd: of a

1.Cor.viii c. — truth I say vnto you *that this poore widdow hath put in more, than they all. For they all haue of their superfluitie added vnto the offeringes of God: but she, of her penury hath cast in al the substance that she had.

And vnto some ẏ spake of the temple, how it was garnished with goodly stones and Jewels, he sayd: *The dayes will

mat.xxiiij c, mar.xiii, a — come, in the which (of these things which ye see) ther shal not be left one stone vpon another, that shal not be throwen down. And they asked him saying: master, when shal these thinges be, and what signe wil there be, when such things shall come to passe. And he said: *take hede, ẏ ye be not

Col.ii.b, Eph.v.b, 1.Jo.iiii.a — deceiued. For *many shall come in my name, and say that they are Christ: & the

B — tyme draweth nere. Folow ye not them therfore. But when ye heare of warres and seditions, be not afrayd. For these thinges must first come to passe: but the end foloweth not by and by: Thē sayd he

Esai.xix a 4.Es.xiij. c. — vnto them: *Natiō shall rise against nation, and kingdom against kingdom, and

C — great earthquakes shalbe in all places, & honger, & pestilēce, & fearful things. And great signes shal there be from heauen.

mat.x. b, mar.xiii, b. Joh.xvi.a — But before all these they shall lay handes on you, and persecute you, deliuering you vp to the Synagoges and into prisons, and shall bryng you vnto kinges and rulers for my names sake. And this shall chaunce you for a testimoniall. Be at a sure point therfore in your heartes, not to

Ex.iiii.b; math.x.c / Acte.vi.c / mic.vii.b. — study before, what ye shal answere. For *I will geue you a mouth and wysedome, where against al your aduersaries *shall not be able to speake nor resist. Moreouer ye shalbe *betrayed of your fathers and mothers, and brethren, and kinsfolke and frendes and some of you shal they put to death. And hated shall you be of all men for my names sake, and there shal not one heere of your head perish. Possesse ye your soules by pacience.

D / mat.xxiiii b. / mar.xiii b / Da.ix.g. — *And when ye see Jerusalem besieged with an host, then be sure that the desolation of the same is nie. Then let them which are in Jury fly to the moutaines. And let them which are in the middes of it, depart out. And let not them that are in other countreies, enter therein. For these are the dayes of vengeaunce, that all things which are written, may be fulfilled. But woe vnto them that be with childe, and to thē that geue sucke in those dayes: for there shalbe great trouble in the lande, and *wrath ouer al thys people. And they shall fall through the edge

E / 1.Thes.ii. b. — of the swearde, and shalbe led away captiue into all nations. And Jerusalem shalbe troden down of the Gentiles, vntill the tyme of the Gentiles be fulfilled. *And there shalbe signes in the sunne

mat.xxiiij c. / mar.xiii e / Joel.ii.c / Ezechiel.xxxii.c — and in the moone, and in the starres: and in the earth *the people shalbe at their wittes end through dispaire. The sea and the water shall roare, and mennes heartes shal faile them for feare, and for loking after those things which shall come on the earth. For the powers of heauen shal moue. And thē shall they see the sonne of man come in a cloude with power and

F — great glory. When these thinges begin to come to passe, then loke vp, & lift vp your heades for your redempcyon draweth nye.

mat.xxiiij c. / mar.xiii e — *And he shewed them a similitude: behold the figgtree, and all the trees, when they shoote forth their buddes, ye see and know of your own selues, that sommer is then nie at hande. So likewise ye also (when ye see these thinges come to passe) be sure, that the kingdom of God is nye.

G Verely, I say vnto you: this generation
shall not passe, til all be fulfilled. Heauen
and earth shal passe: but my wordes shall
not passe. ✝
Eccl. xxxi c. ✝*Take hede to your selues, lest at any
tyme your heartes be ouercome with sur-
e. xxxvii. d feting and dronkennesse, and cares of this
Ro. xiii. d. life, and so the day come vpon you vnwa-
res. For as a snare shall it come on al the
Math. that dwell on the face of the whole earth.
xxiiii. d. *Watch ye therfore continually, & pray,
Mar. xiii. that ye may escape al these thinges that
d. shall come, and that ye may stande before
the sonne of man. ✝
In the day time, he taught in the tem-
ple, and at night he went out and abode
Joh. viii. in the mount that is called Oliuet. *And
a. al the people came in the morning to him
in the temple, for to heare him.

The. xxii. Chapter. ✝

Christ is betrayed. They eate the easter lambe. The institution of the Sacrament. They stryue who shalbe greatest: he reproueth them. He prayeth three tymes vpon the mount. They take hym and bryng hym to the hye Priestes house: Peter denyeth hym thrice, and they bring him before the counsell.

A
Math. xxvi. a. THe *feast of swete breade
Mar. xiiii a. drue nye, which is called
Joh. vii. d. Easter: and the hie Prie-
stes, & Scribes * sought
how they might kil him,
for they feared ỷ people.
*Then entred Satã in-
Joh. xiii c to Judas, whose sirname was Iscarioth
(which was of the number of the. xii.) and
he went his way, and comuned with the
hie Priestes and officers, how he might
betray him to them. And they were glad
and promised to geue him money. And he
consented, and sought oportunitie to be-
tray him vnto them, when the people wer
away.
B *Then came the day of swete breade,
Math. when of necessitie passeouer must be offe-
xxvi, c red. And he sent Peter and John, saying
Mar. xiiii, b go and prepare vs the passeouer, that we
may eate. They sayd vnto hym: Where
wilt thou, that we prepare? And he sayde
vnto them: Behold, when ye enter into ỷ
citie, there shal a man mete you bearing
a pitcher of water, him folow into ỷ same
house that he entreth in, and ye shall say
vnto the good mã of the house. The ma-
ster sayth vnto thee: where is the gest-
chaumber, where I shall eate passeouer
with my Disciples? And he shall shew you
a great parloure paued. There make re-
dy. And they went and founde as he had
sayd vnto them, and they made ready the
passeouer.
*And when the houre was come he sat Mat. xxvi b,
down, and the. xii. Apostles with him. Mar. xiiii c,
And he sayd vnto them: I haue inwarde-
ly desired to eate this [illegible] you
before ỷ I suffer. For [illegible] you
henceforth I will not eate of it any more
vntil it be fulfilled in ỷ kingdom of God.
And he toke the cup, and gaue thankes, &
sayd: Take this, and deuide it amõg you.
For I say vnto you: I will not drinke of
the fruite of the vine, vntill the kingdom
of God come. ✝ And he toke bread, and
when he had geuen thankes he brake it, Mat. xxvi c,
and gaue vnto them, saying: This is my Mar. xiiii c,
body, which is geuen for you. This do, in
the remembraunce of me. Likewise also i Cor. xi e
when he had supped, he toke the cup, say-
ing: This cup is the new Testamente in
my bloud which is shed for you. Yet be-
hold the hand of him that betrayeth me,
is with me on the table. And truely the
sonne of man goeth, as it is appointed:
But wo vnto that mã by whom he is be-
trayed. And they began to enquire amõg
themselues, which of them it was, that
should do it.
*And there was a stryfe among them, C
which of them should seme to be the grea-
test. And he sayd vnto them: the kinges of
nations raine ouer them: and they that
haue aucthoritie vpon them, are called Mat. xx d
gracious Lordes. But ye shal not be so.*
But he that is greatest among you, shal-
be as the yonger, and he that is chiefe
shalbe as he that doth minister.
For whether is greater, he that sitteth at
meate, or he that serueth? Is not he that
sitteth at meate? But I am among you,
as he that ministreth. Ye are they, which
haue bidden with me in my temptations.
And I appoint vnto you a kingdome as
my father hath appointed to me: that ye
may eate and drinke at my table in my
kingdome, and *sit on seates iudging the Mat. xix d
twelue tribes of Israell. ✝
And the Lord sayd: Simon, Simon,
behold, Satan hath desired to sift you, as
it were wheate: But I haue prayed for
thee, that thy fayth fayle not.
And when thou art conuerted, stregth
thy brethren. And he sayd vnto hym: * D
Lorde, I am ready to goe with thee in- Mat. xxvi e
to pryson, and to death. And he sayde: Mar. xiiii c,
I tell thee Peter: the cocke shal not crow
thys day, tyll thou haue thryce denyed Joh xiii d
that

that thou knewest me. And he sayd vnto
mat.x.c. them: *when I sent you without wallet
mar.vi.b and scrip and shoes, lacked ye any thyng?
luk.ix.a And they sayd, no. Then he sayd vnto thē:
but now he that hath a wallet, let hym
take it vp, and likewise his scrip. And he
that hath no sweard, let him sel his coate,
and by one. For I say vnto you, that yet
the same which is written, must be per-
esa.liii.b formed in me: *euen among the wycked
mat.xxvij b. was he reputed. For those thinges which
mar.xv.c are written of me, haue an ende. And they
Joh.xviij f. sayd: Lord, beholde, here are .ii. sweardes
And he sayd vnto them: it is enough.
mat.xxvi. c. *And he came out, and went (as he
was wont) to mount Oliuete. And the
mar.xiiij. c. Disciples folowed him. And whē he came
to the place, he sayd vnto them: *pray lest
mat.vi.b. Lu.xi.a. ye fall into temptation. *And he gat him
mat.xxvi b. selfe from them, about a stones caste, and
kneled down and prayed, saying: Father,
E if thou wilt, remoue this cup from me.
Joh.vi.d. Neuerthelesse, *not my wyll, but thyne
be fulfilled. And there appeared an An-
gell vnto him from heauen comfortyng
hym. And he was in an agonie and pray-
ed the longer. And hys sweate was lyke
droppes of bloud, trickling down to the
ground. And when he rose vp from pray-
er and was come to his Disciples, he foūd
them sleping for heauinesse, and sayd vn-
mat.xxvi. c. to them: why slepe ye? Rise, and pray, lest
ye fall into temptation. *Whyle he yet
mar.xiiij. b. spake: behold there came a company, and
he that was called Judas, one of the .xii.
went before them, and preaced nigh vnto
Jesus to kisse him. But Jesus sayd vnto
him: Judas, betrayest thou the sonne of
man with a kisse? When they which were
about him, saw what would folow, they
F sayd vnto him: Lord, shal we smite wyth
mat.xxvi. c. swearde? *And one of them smote a ser-
mar.xiiij. f. uaunt of the high Priest, and stroke of
his right eare. Jesus answered, and sayd:
Joh.xviii b. suffer ye thus farre forth. And when he
touched his eare, he healed him.

Then Jesus sayd vnto the hie Priestes
and rulers of the temple, and the elders
which were come to him. Ye be come out
as vnto a thefe, with sweardes and sta-
ues. When I was daily with you in the
tēple, ye stretched forth no hands against
me. But this is euen your very houre,
and the power of darkenesse. Then toke
they him, and led him, and brought hym
to the hie Priestes house. But Peter fo-
lowed a farre of.

And when they had kindled a fier in
the middes of the palace, and were set
down together: *Peter also sate downe
among them. But when one of the wen- mat.xxvi. c.
ches beheld him, as he sate by the fyer mar.xiiii.
(and loked vpon him) she sayd: this same f.
felow was also with him* And he denied Joh.xviii c.
him saying: woman. I know hym not. mat.xxvi.
And after a litle while, an other saw him, c.
and sayd: thou art also of them. And Pe- mar.xiiii c.
ter sayd: man I am not. And about the
space of an houre after, another affirmed G
saying: verely this felow was with hym
also, for he is of Galile. And Peter sayd:
man I wot not what thou sayest. And
immediatly while he yet spake, the cocke
crew. And the Lord turned back, and lo-
ked vpō Peter. *And Peter remembred Lu.xxii.c
the word of the Lord, how he had sayd vn mat.xxvi.
to him: before the cocke crow, thou shalte f.
deny me thrice. And Peter went out, and mar.xiiii.
wept bitterly. And the men that toke Je- c.
sus mocked him, and smote him, and whē
they had blindfolded him, they stroke him
on the face and asked him, saying: arede,
who is it that smote the. And many other
thinges despitefully sayd they agaynste
hym. And assone as it was day, the elders
of the people and the high Priestes and
Scribes, came together, and led him into
their counsell, saying: art þ very Christe
tel vs. And he sayd vnto thē: if I tel you,
ye wil not beleue: and if I aske you, ye
wil not answer me, nor let me go: *Here mat.xxvi.
after shal the sonne of mā sit on the right f.
hand of the power of God. Then sayd mar.xiiii
they all: art thou then the sonne of God? g.
He sayd: ye say that I am. And they sayd
*what nede we any further witnesse? For mat.xxvi.
we our selues haue heard of hys own g.
mouth. mar.xiiii g.

The .xxiii. Chapter.

Jesus is brought before Pilate and Herode. The women make lamentation for him. He prayeth for hys enemies, forgeueth the thefe vpon hys ryghte hande, and dyeth on the crosse, and is buryed.

AND *the whole multitude A
of them arose and led hym mat.xxvii
vnto Pilate. And they be- a.
gan to accuse him saying: mar.xv.a
we foūd this felow peruer- Joh.xviii.
ting the people, and forbid- c.
ding to pay tribute to Cesar, saying that
he is Christ a king. And Pilate apposed
him, saying: art thou the king of the Je-
wes? He answered him, and sayd: thou
sayst it. Then sayd Pilate to the high
Priestes, & to the people: I find no faulte
in this man. And they were the more

fearce, saying: he moueth the people, tea-
ching throughout al Jury, and began at
Galile, euen to this place.
When Pilate heard mention of Galile
he asked whether the man were of Gali-
le. And assone as he knew that he belon-
Lu.iii.a. ged vnto *Herodes iurisdiction, he sente
him to Herode, which was also at Jeru-
salē at that tyme. And when Herode saw
Jesus, he was exceading glad.
For he was desirous to see him of a
long season: bicause he had heard many
thinges of him, & he trusted to haue sene
some miracle done by him. Thē he ques-
tioned with him many wordes. But he
answered him nothing. The hie Priestes
and Scribes stode forth, and accused him
straightly. And Herode with his men of
warre, despised him: & when he had moc-
ked him, he araied him in white clothing
and sent him again to Pilate. * And the
Act.iiii.a same day Pilate and Herode were made
frendes together. For before they wer at
variaunce.
B And Pilate called together the hye
Priestes, and the rulers, and the people,
and sayd vnto them: ye haue brought this
man vnto me, as one that peruerteth the
people. And behold, I examine him be-
fore you, and finde no fault in thys man
of those thinges whereof ye accuse hym:
No nor yet Herode. For I sent you to
him and lo, nothing worthy of death is
done to him. I wil therfore chasten hym,
and let him loose. *For of necessitie he
Math. xxvii.d must haue let one loose vnto them at the
feast.
Mar.xv.a And all the people cryed at once saying
Joh.xviii.a. away with him, and deliuer to vs Barra-
bas (which for a certain insurrectiō made
in the citie and for murther, was cast in
pryson.) Pilate spake again to them, wil-
ling to let Jesus loose. But they cryed
saying: Crucifie him, Crucifie him. He
sayd vnto them the third time: What euil
hath he done? I finde no cause of death in
him. I wil therfore chasten him, and lett
Mat.xxvii c. him go. *And they cryed with loude voi-
ces: requiring that he might be crucified.
Mar.xv.a And the voyces of them and of the hye
Joh.xix.a Priestes preuailed.
C And Pilate gaue sentence, ŷ it should
Mat.xxvii f. be as they required *and he let loose vn-
to them, hym that (for insurrection, and
Mar.xv.a murther) was cast into prison, whō they
had desired; and he deliuered vnto them
Jesus to do with him what they woulde.
*And as they led him away, they caught

one Simon of Sirene, comming out of Mat.xxvii c.
the field: and on him layed they the crosse mar.xv.b
that he might beare it after Jesus.
And there folowed him a great com-
pany of people, and of wemen *which be-
wailed and lamented him. But Jesus Lu.viii.a
turned backe vnto them, and sayd: Ye
daughters of Jerusalem, wepe not for
me: but wepe for your selues, & for your
children. For beholde the dayes wil come
in the which they shall say: *happy are ŷ Esa.liiii.a
barren, and the wombes that neuer bare Sap.iii.c
and the pappes which neuer gaue sucke. Ga.iiii.d.
Then shal they begin to say to the moun-
taines, fall on vs: and to the hilles, couer
vs. For if they do this in a grene tree,
what shalbe done in the dry.
And there were two euill doers led
with him to be slayne. * And after that mat.xxvii d.
they were come to the place (which is cal-
led Caluary) there they Crucified hym, mar.xv.a.
and the euil doers, one on the right hand Joh.xix.d
and the other on the left. Then sayd Je-
sus: Father forgeue them, for they
wot not what they do. And they parted
hys rayment, and cast lottes. * And the mat.xxvii d.
people stode and behelde. And the rulers mar.xv.c
mocked him with them, saying: he saued Ps.xxii.d
other men, let hym saue himselfe, if he be D
very Christ, the chosen of G O D. The
souldiers also mocked hym, and came,
and offered him vineger, and sayd: if
thou be the kyng of the Jewes, saue thy
selfe.
*And a superscription was wrytten mat.xxvii d.
ouer hym with letters of Greke, and La-
tin, and Hebrew: This is the kyng of Joh.xix.d
the Jewes. And one of the euill doers
which were hanged, rayled on hym, say-
ing: If thou be Christe, saue thy selfe
and vs. But the other answered* and re- mat.xxvii e.
buked hym, saying: Fearest thou not god, mar.xv.c
seing thou art in the same damnation?
We are righteously punished, for we re-
ceiue according to our dedes: But thys
manne hath done nothing amysse. And
he sayd vnto Jesus: Lord remember me
when thou commest into thy kingdome.
And Jesus sayd vnto him: Verely I saye
vnto thee: to day shalt thou be with me in
paradice.
*And it was about the .vi. houre. And mat.xxvii c.
there was darkenesse ouer all the earth,
vntill the .ix. houre: and the sunne was mar.xv.c
darkened. *And the vayle of the temple mat.xxvii f.
did rent, euen through the middes. And
when Jesus had cryed wt a loude voyce, mar.xv.c E
he

he sayd: Father, into thy handes I com-
mẽde my spirit. And when he thus had
sayd, he gaue vp the ghost: * When the
Math. xxvii.f Centurion saw what had happened, he
Mar. xv. d glorified God, saying: Verely this was
a righteous man. And all the people that
came together to that sight, and saw the
thinges which had happened, smote their
breastes, & returned. And al his acquain-
taunce, * and the women that folowed
Math. xxvii.f him frõ Galile, stode a farr of beholding
Mar. xv. d these thinges.
Math. xxvii.f, And behold * there was a man (named
Joseph) a councelloure, & he was a good
Mar. xv. d man and a iust, the same had not consen-
ted to the counsaile and dede of them,
Joh. xix. g which was of Aramathia, a citie of the
Jewes, which same also waited for the
kingdom of God: he went vnto Pilate
and begged the body of Jesus, and toke it
down and wrapped it in a linnen cloth
and layd it in a Sepulchre ẏ was hewen
in stone, wherin neuer man before was
layd. * And that day was the preparing
of the Sabboth, and the Sabboth drue
on. The wemẽ that folowed after, which
had come with him from Galile, behelde
the Sepulchre, and how his body was
layed. And they returned and prepared
swete odours and ointments: but rested
the Sabboth day, according to the com-
maundement.

The. xxiiii. Chapter.

The wemen come to the graue, Christ appea-
reth vnto the two disciples that go toward Emaus
standeth in the middest of al his disciples, openeth
their vnderstanding in the Scriptures, geueth thẽ
a charge, and ascendeth vp to heauen.

A
Math. xxviii. a. Mar. xvi. a. Joh. xx. a BUt vpon the first day of
the sabbothes, very ear-
ly in the morning they
came vnto ẏ Sepulchre,
and brought the swete o-
dors which thei had pre-
pared, and other women
with them. And they foũde the stone rol-
led away from the Sepulchre, and they
went in: but founde not the body of the
Lord Jesu. And it happened as they wer
amased therat: Behold, two men stode by
Math. xxviii. a. them in shining garmẽtes. * And as they
Mar. xvi. a were afrayd, and bowed down their fa-
ces to the earth, they sayd vnto them: why
seke ye the liuing among the dead? He is
not here, but is risen. Remember how he
spake vnto you, when he was yet in Ga-
lile, saying that the sonne of man must be
delivered into the handes of sinfull men
and be crucified, and the third day rise a-
gain.
And they remembred his wordes and
returned from the Sepulchre, and tolde
all these thinges vnto those eleuen, and
to al ẏ remnaũt. * It was Mary Mag- Math. xxviii. c.
dalen, and Joanna, and Mary Jacobi Mar. xvi. c
and other that were with them, which
tolde these things vnto the Apostles.
And their wordes semed vnto them fai-
ned thinges, neither beleued they them.
Then arose Peter and ran vnto the Se-
pulchre, and loked in, and saw the linnen
clothes layed by themselfe, and departed,
wondering in himselfe at that which had
happened. *
* * And behold two of them went that B Mar. xvi. c.
same day to a town (called Emaus) which
was frõ Jerusalem about thre score fur-
longes, and they talked together of all
these thinges that had happened. And it
chaunced, that while they commined to-
gether and reasoned, Jesus himself drew
nere, * and went with them. But their Math. xxviii. c
eyes were holden, that they should not
know him. And he sayd vnto them: What
maner of communications are these that
ye haue one to another, as ye walke, and
are sad? And the one of them (whose name
was Cleophas) answered and sayd vnto
him: art thou only a straunger in Jerusa-
lem, and hast not knowen the thynges
which haue chaũced there, in these daies?
He sayd vnto them: what thinges?
And they sayd vnto him: of Jesus of
Nazareth, which was a Prophet, migh-
tie in dede and word before God and all
the people: and how the hie Priestes, and
our rulers deliuered him to be cõdemned
to death: and haue crucified him.
But we trusted ẏ it had bene he which
should haue redemed Israel. And as tou-
ching al these thinges, to day is euen the
third day, that they were done.
* Yea, and certain women also of oure Lu. xxiiii c.
company made vs astonied, which came Joh. xx
early vnto the Sepulchre, and found not
his body: and came, saying that they had
sene a vision of Angels, which sayd that
he was aliue. And certain of them which
were with vs, wẽt to the Sepulchre, and
founde it euen so as the women had said:
but him they saw not.
And he sayd vnto them: O fooles and C
slow of heart, to beleue all that the Pro- Mat. xvi c.
phetes haue spoken. * Ought not Christ Esa. liii. c
to haue suffered these thinges, and to en-

ter into his glory? And he began at Mo-
ses, and al the Prophetes, and interpre-
ted vnto them in all Scriptures whiche
were written of him. And they drew nie
vnto the town, which they went vnto.
Ge.xix.a Lu.xxiiii e. And he made, as though he woulde haue
gone further. And they *cõstrayned him,
saying: abyde with vs, for it draweth to-
wardes night, and the day is farr passed.
And he went in to tary with them.
*And it came to passe, as he sate at
mar.xvi b meate with them, he toke bread, and bles-
sed it, and brake, and gaue to them. And
their eyes were opened, and they knewe
hym: and he vanished out of their sight.
And they sayd betwene themselues:
did not oure heartes burne within vs,
while he talked with vs by the way, and
opened to vs the Scriptures? And they
rose vp thesame houre, and returned a-
gain to Jerusalem, and found the eleuen
gathered together, and them that were
with them, saying: the Lord is rysen in
dede, and hath appeared to Simon. And
they tolde what thinges wer done in the
way, and how they knew him, in breking
of bread.
As they thus spake ✝ Jesus himselfe
D stode in ✝ the middes of them, and sayeth
Joh.xx.e. vnto them: peace be vnto you, (It is I,
feare not.) But they were abashed and a-
frayd, and supposed that they had sene a
spirit. And he sayd vnto them: why are ye
troubled, and why do thoughtes arise in
your heartes? Beholde my hands and my
fete, that it is euen I my selfe.
Handle me and see: for a spirit hath not
flesh and bones, as ye see me haue. And
when he had thus spoken, he shewed thẽ
his handes and his fete. And whyle they
yet beleued not for ioy, and wondered, he
Joh.xxi b sayd vnto thẽ: *Haue ye here any meate?
And they offred him a pece of a broyled
fish, and of an hony combe. And he toke it,
and did eate before them.
And he sayd vnto them: *These are the
wordes which I spake vnto you, whyle
I was yet with you: that all must nedes
E be fulfilled, which were written of me in
Ac.xvii.a the law of Moses, and in the Prophetes,
and in the Psalmes. ✝ Then opened he
their wittes, that they might vnderstand
the Scriptures, & sayd vnto them: Thus
is it written, and thus it behoued Chryst
to suffer, and to rise again from death the
third day, and that repentaunce and re-
mission of synnes should be preached in
his name among all nations, ✝ and must
begin at Jerusalem. And ye are witnesse
of these thinges. ✝ And behold, I wil send
the promise of my father vpon you. *But
tary ye in the citie of Jerusalem vntill Acte.i.b.
ye be endued with power from on hye.
And he led them out into Bethany, and
lift vp his handes, and blessed thẽ. *And mar.xvi.b
it came to passe, as he blessed them, he de- Acte.i.b.
parted from them, and was caryed vp in-
to heauen. And they worshipped him, and
returned to Jerusalem with great ioye,
and were continually in the temple pray-
sing and lauding God. ✝ Amen.

¶ Here endeth the Gospel of S. Luke

The Gospell of S. John.

The first Chapter. ✝

The euerlasting birth of Christ, and how he be-
came man. The testimonie of John. The calling of
Andrew, Peter. &c.

IN the beginning was ỹ A
word, and the worde was
with God: and God was
the worde. The same was
in the beginning wyth
God. ✝ Al thinges were
made by it, and without it Gen.i.a.
was made nothing that was made. *In Pro.viii.
it d

Joh, xiiii. b. it was life, and the life was the lighte of
Joh viii b men, and the light shineth in darkenesse,
and.ix.a. and the darkenesse comprehended it not.
There was a man sent from God whose
name was John. Thesame came as a
witnesse, to beare witnesse of the lyghte,
John.v.b that al men through him might beleue.
*He was not the light: but was sent to
beare witnesse of the light. That lyghte
was the true light, which lighteth euery
man that commeth into the world. He
was in the world, and the world was
made by him: and the world knewe hym
not.

He came among his own, and his own
Ps. lviii.b receiued him not. But as many as recei-
Oze. i.b. ued him * to thē gaue he power to be the
Rom,i.b, sonnes of God: euen them that beleued
Gal.iiii.a on his name, which were borne, not of
bloud, nor of the wil of the flesh, nor yet of
the wil of man: but of God.

B *And thesame worde became fleshe,
Baru.iii.e and dwelt among vs: *and we saw the
mat.xvii a. glory of it, as the glory of the only begot-
ii.Pe.i.c, ten sonne of the father, full of grace and
i.Joh i,a, truthe. ☞

Mat.iii.b ☞*John beareth witnesse of him, and
mark.i.a. cryeth, saying: This was he of whom I
spake: which though he came after me,
went before me, for he was before me.

✠And of his fulnesse haue all we recey-
Collo ii.b ued eue grace for grace. For the law was
geuen by Moses, but grace and truthe
came by Jesus Christ. * No man hath
Ex.xxxiii b. sene God at any tyme.

i.Joh.iiii. b, The onely begotten sonne, which is
in the bosome of the father, he hath decla-
red him. ☞

John.v,d ☞*And this is the recorde of John,
when the Jewes sent Priestes and Le-
uites from Jerusalem, to aske hym, what
art thou? And he cōfessed and denyed not
and sayd plainly: I am not Christ. And
they asked him: what then? art thou Heli-
Mat.xi.b, as? And he sayth: I am not. *Art þ that
De.xviii. c. Prophet? And he answered, no. Then
sayd they vnto him: what art thou: that
we may geue an answere to them that
sent vs. What sayest thou of thy selfe? He
sayd * I am the voyce of a cryer in the
Mat,iii,a wildernesse, make straight the way of
Mark,i,a the Lorde * as sayde the Prophete
Lu.iii.a. Esaias.
Esa.xl.c,

C And they which were sent, were of the
Pharises. And they asked him, and sayd
vnto him: why Baptisest thou thē, if thou
be not Christ, nor Helias, neither that
Prophete? John answered them, saying:
*I Baptise with water: but there stan- Mat.iii.b
deth one among you, whom ye know not Mar.i.a,
he it is, which though he came after me, Lu.iii.c,
was before me: whose shoelatchet I am Act.xix.g.
not worthy to vnlose. These thinges wer
done in Bethabara beyonde Jordan * Joh.iii.b,
where John did Baptise. ☞The next and.x.d.
day, John seeth Jesus comming vnto
him, and sayth: *beholde the lambe of god
which taketh away the sin of the world. Esa.liii.b
This is he of whom I sayd: After me cō- i.Cor.v,b
meth a man, which went before me, for he
was before me, and I knew hym not: but
that he should be declared to Israel, ther-
fore am I come Baptising with water. Mat.iii.d

✠And John bare recorde, saying: I saw Mar.i.b.
the spirite descend from heauen, like vn- Lu.iii.d.
to a doue, and abode vpon hym, and I D
knew him not. But he that sent me to
Baptise in water, thesame sayd vnto me,
vpon whom thou shalt see the spirite des-
cende, and tary still on hym, thesame is he
which Baptiseth with the holy ghost. And
I saw, and bare recorde, that he is the sōn
of God. ☞

The next day after, John stode again
and two of his Disciples, and he behelde
Jesus as he walked by, and sayth: behold
the lambe of God. And the two Disciples
hearde him speake, and they folowed Je-
sus. And Jesus turned about, and saw
them folow him, and sayth vnto them:
what seke ye? They sayd vnto hym: Rab-
bi (which is to say if one interprete it, ma-
ster) where dwellest thou? He sayth vnto
them: come and see. They came, and saw
where he dwelt: and abode with him that
day. For it was about the tenth houre.

One of the two which heard John
speake, and folowed hym, was Andrewe
Simon Peters brother. Thesame found
hys brother Simon first, and sayeth vn-
to hym: we haue founde Messias (which
is by interpretation, annointed) and
brought hym to Jesus. And Jesus be-
helde hym, and sayd: thou art *Simon Mat.xvi.c
the sonne of Jonas: thou shalt be called C
Cephas: whiche is by interpretatyon a
stone.

The day folowing, Jesus would go in
to Galile, and founde Philip, and sayeth
vnto him: folowe me. *Philip was of Joh xii,c,
Bethsaida, the citie of Andrew and Pe-
ter. Philip founde Nathanael, and
sayeth vnto him: We haue founde him, of
whom * Moses in the lawe, and the *
Prophetes did write: Jesus the sonne of Gen.iii.c
Joseph of Nazareth. And Nathanaell and.xxii.c

sayd vnto him: *can there any good thing
De.xviii.c. come out of Nazareth? Philip sayth vnto
him: come and see.
Esa.vii.c and .ix.b. Joh.vii.c. Jesus sawe Nathanaell comming to
him, and saith of him: Behold a right Is-
raelite, in whom is no guile. Nathanaell
saith vnto him: whence knowest thou me.
Jesus answered, and sayd vnto him. Be-
fore that Philip called thee, when thou
wast vnder the figtree, I saw thee. Na-
thanaell answered and sayd vnto hym:
Rabbi, thou art euen the very sonne of
God, thou art the king of Israell. Jesus
answered, and sayd vnto him: Bicause I
sayd vnto thee, I saw thee vnder the fig-
tree, thou beleuest. Thou shalt see grea-
ter thinges than these. And he saith vnto
them: verely, verely, I say vnto you: here-
after shal ye see heauen opẽ, and the An-
gels of God ascending and descending o-
uer the sonne of man.

The seconde Chapter.

Christ turneth the water into wine, and driueth the byers and sellers out of the temple.

A And the thirde day was there a mariage in Cana a citie of Galile, and ye mother of Jesus was there. And Jesus was called (and his Disciples) vnto the mariage. And whẽ the wine failed, ye mother of Jesus sayth vnto him: they haue no wine. Jesus sayth vnto her, woman what haue I to do
Luk.ii.g. with thee? mine houre is not yet come.
His mother saieth vnto the ministers: whatsoeuer he saieth vnto you do it. And there were standing there sixe water pottes of stone, after the maner of the purifiyng of the Jewes, conteining two or thre firkins a piece.

Jesus sayth vnto them: fill the water pottes with water. And they filled them vp to the brimme. And he saith vnto thẽ, draw out now, and beare vnto ye gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned into wine, and knew not whence it was (but the ministers whiche drew the water, knew:) He calleth the bridegrome, and sayth vnto him: Euery man at the beginning doth set forth good wine, and when men be dronke, thẽ that which is worse. But thou hast kept the good wine vntill now.

This beginning of miracles did Jesus in Cana of Galile, and shewed his glory and his Disciples beleued on him. B

*After this he went downe to Caper- Mat.iiii.b
naum, he and his mother and his brethren, Mark.i.b
and his Disciples, and there continued Luk.iiii.d
not many dayes. *And the Jewes Ea- Mat.xxi.b
ster was euen at hande, and Jesus went Mar.xi.c
vp to Jerusalem, and founde sitting in ye Lu.xix.g.
temple those that solde oxen and sheepe and doues, and chaungers of money. And when he had made (as it were) a scourge of smal cordes, he droue them al out of the temple, with the shepe and oxẽ and powred out the chaungers of mony, and ouerthrewe the table, and sayd vnto them that solde doues: Haue these things hence, and make not my fathers house an house of marchaundise. And his Disciples
remembred it that it is written: *the zele Psal.lxix.b
of thine house hath euen eaten me. Then C
answered the Jewes and sayd vnto hym what token shewest thou vnto vs, seing that thou doest these thinges? Jesus an-
swered and sayd vnto them: *destroy this Mat.xxvi.f
temple, and in three dayes I wil reare it Mar.xiiii.f.
vp. Then sayd ye Jewes, xlvi. yeres was this temple a building: and wilt thou reare it vp in three dayes. But he spake of the tẽple of his body. Assone therfore as he was risen from death again, his Disciples remembred that he thus had said. And they beleued the Scripture and the wordes which Jesus had sayd. When he was in Jerusalem at Easter in the feast day, many beleued on hys name, when they sawe his miracles which he did. But Jesus did not commit himselfe vnto them bicause he knew all men, and neded not, that any
man should testifie of him. *For he knew Je.xvii.b
what was in man. Apoc.i.c.

The thirde Chapter.

The communication of Christ with Nichodemus. The doctrine and Baptisme of John, and what witnesse he beareth of Christ.

A There was a man of the Pharises named Nichodemus, a ruler of the Je-
wes. *Thesame came to Joh.vii.g
Jesus by night, and sayd vnto hi: Rabbi, we know that thou art a teacher come frõ god, for no mã could do such miracles as ye doest, except god were wt him.

Jesus

Jesus aunswered, and saide vnto hym: Verely, verely, I say vnto thee, excepte a man be borne from aboue, he can not see the kingdome of god. Nichodemus sayth vnto him: howe can a man be borne when he is olde? can he enter into his mothers wombe, and be borne agayne? Jesus aun-
Joh iiii.b and.vii.b. Titu.iii.a Ro.viii.a swered: *verely, verely, I saie vnto thee, except a man be borne of water and of the spirit, he can not enter into the kingdom of god. That whiche is borne of yͤ flesh, is fleshe: and that whiche is borne of the spirite, is spirite. Marueyle not thou that I saide to thee: ye muste be borne from aboue. The wind bloweth where it lusteth and thou hearest the sounde thereof* but canst not tell whence it commeth & why-
Eccl.xi.a ther it goeth. So is euery one yͭ is borne of the spirite.

B Nichodemus answered, and said vnto him: howe can these thinges bee? Jesus aunswered, and sayde vnto hym: art thou a maister in Israell, & knowest not these thinges? Verely, verely, I say vnto thee: we speake that we doe know, and testifye that we haue seen, and ye receiue not our witnesse. If I haue tolde you earthlye things, and ye beleue not: how shal ye beleue, if I tell you of heauenly thinges?

Ephe iiii.a *And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen.

Nu.xxi.c. *And as Moses lift vp the serpent in yͤ wildernesse, euẽ so must the sonne of man be lift vp that whosoeuer beleueth in him perish not, but haue eternall life.

Rom.v.a. **For God so loued the worlde, that
C he gaue his onely begotten sonne, that whosoeuer beleueth in hym, shoulde not perysshe, but haue euerlastyng life. *For
Luk xix a GOD sent not his sonne into the worlde to condemne the worlde, but that the world through him might be saued. He yͭ beleueth on hym, is not condemned. But he that beleueth not, is condemned alreadye, because he hath not beleued in the name of the onely begotten sonne of GOD. And this is the condemnation
John.i.a. and.xi.f. *that light is come into the worlde, and men loued darkenesse more than light, because their dedes were euill. For* euery
Ephe v.b one that euill doeth, hateth the light: neyther commeth to the light, leste his dedes should be reproued. But he that dooeth truthe, commeth to the light, yͭ his dedes may be knowen, how yͭ thei are wrought in god.

After these thinges came Jesus & his disciples into the land of Jewrye, & there he taried with them *and baptised. And John also baptised in Enon, besides Salim, because there was much water there and they came and were baptised. *For John was not yet cast into prison. D Joh.iiii.a Mat.iii.a Mark.i.a Luk.vi.a Mat iiii b

And there arose a question betwene Johns disciples and the Jewes, about purifying. And they came vnto John, and sayde vnto hym: Rabbi, he that was with thee beyond Jordan (to whom thou barest witnesse) behold the same baptiseth E
*and all men come to hym. John aunswered, and said: a man can receiue nothing, excepte it be geuen him from heauen. Ye Joh.iii.a
your selues are witnesses, *howe that I sayd: I am not Christ, but am sent before him. He that hath the bryde, is the brydegrome. But the frende of the bridegrome whiche standeth and heareth hym, reioyseth greatlye because of the brydegromes voyce. This my ioy therefore is fulfylled. He must increase: but I must decrease. He John.i.b.
that commeth from an hie is aboue all: He that is of the earth, is earthly, & speaketh of the earth. He that commeth from heauen is aboue all, and what he hath seen and heard, that he testifyeth, and no man receiueth his testimonie. He that hath receiued his testimonie, *hath set to his seale, that god is true. For he whom God hath sente, speaketh the woordes of E Rom iii a
God: *For God geueth not the spirite by measure vnto him. The father loueth the sonne* and hath geuen all thynges into his hand. *He that beleueth on the sonne hath euerlasting life: He that beleueth not the sonne, shall not see lyfe, but the wrath of god abideth on hym. Esai.lxi a Mat.xi.b Luke x.d John.vi f i.Joh.v.b

¶ The fourth Chapter.

The louing communication of Christe with the woman of Samaria, by the welles side. Howe he healeth the rulers sonne.

A As soone as the lord knew howe the Phariseis hadde heard that Jesus made & baptised moe disciples thã John (though that Jesus hymselfe baptised not but his Disciples) *he lefte Jewry, and departed agayne into Galile. For it was so that he muste nedes goe through Samaria. A Mat iiii b

*Then came he to a citie of Samaria (whiche is called Sichar) besides yͤ possession *that Jacob gaue to his sonne Jo- Ge.xlviii b

seph. And there was Jacobs well. Jesus then being wery of his iourney, sat thus on the well. And it was about the sixth houre: and there came a woman of Samaria to drawe water. Jesus sayth vnto her: geue me drinke. For his disciples wer gone away vnto the towne to bye meate. Then saith the woman of Samaria vnto him: howe is it that thou being a Jewe

B askest drinke of me, whiche am a Samaritane?

4. Kings. xvii. d. Joh. viii. b

*For the Jewes meddle not with the Samaritans. Jesus aunswered and sayde vnto her: if thou knewest the gift of GOD, and who it is that sayeth to thee, geue me drinke, thou wouldest haue asked of hym, and he woulde haue geuen *thee water of life.

Jere. ii. b. Joh. vii. b

The woman saith vnto hym: Sir, thou haste nothyng to drawe with, and the well is depe: from whence then haste thou that water of lyfe? Art thou greater than oure father Jacob, whiche gaue vs the well? and he hymselfe dranke therof, and his children, and hys cattell.

Jesus aunswered and sayd vnto her: whosoeuer drinketh of this water, shall thirst againe. But whosoeuer drinketh of the water that I shall geue hym, shal neuer be more a thirst: but the water that I shall geue him, shall be in him a well of water spryngyng vppe into euerlastyng lyfe. The woman sayeth vnto hym: Syr, geue me of that water, that I thirst not, neither come hither to drawe. Jesus saith vnto her: Goe call thy husbande, and come hither. The woman answered, and saide vnto him: I haue no husbande. Jesus sayde vnto her: Thou hast wel sayde: I haue no husbande. For thou haste had fiue husbandes, and he whom thou nowe haste, is not thy husband. In that saidest thou well.

C The woman sayeth vnto him: *Sir, I perceiue that thou art a prophet. Oure fathers woorshipped in this mountaine, and ye say that in Jerusalem is the place where men ought to worship.

3. Kinges ix a. 2 Pa. vii c

Jesus saith vnto her: woman beleue me, the houre commeth, when ye shall (neither in this moūtaine, nor yet at Jerusalem) woorship the father. Ye woorship ye wote not what: we know what we woorship. *For saluation commeth of the Jewes. But the houre commeth, and nowe is, when the true worshippers shall worship ŷ father *in spirit, and in the truthe. For such the father also requireth to worship hym. *God is a spirit, and they that woorship

Ex. xxi. c

Rom. i. a.

1 Cor. iii c

hym, must worship him in spirit and in the truthe.

The woman sayth vnto hym: I wote that Messias shall come, which is called

D Christ. When he is come, he wyll tell vs all thinges. Jesus sayeth vnto her: *I ŷ speake vnto thee am he. And immediately came his disciples, and marueiled, that he talked with the woman. Yet no man said: what meanest thou, or why talkest thou with her? The woman then left her waterpot, and went her way into the citie, and saith to the men. Come, see a man whiche tolde all thinges that euer I dyd. Is not he Christ? Then they went out of the citie, and came vnto him.

Mat. xxvi f. Mar. xiiii g. Lu. xxii. c. Joh. ix. d. and x. e.

In the meane whyle his disciples praied him, saying: Maister, eate. He said vnto them: I haue meate to eate, ŷ ye know not of. Therfore said the disciples among themselues, hath any man broughte hym ought to eate? Jesus sayth vnto them: my meate is to doe the wyll of hym that sente me, and to finishe his woorke. Saye not ye, there are yet foure monethes, and thē commeth haruest? Beholde, I saye vnto you, lift vp your eyes: and looke on the regions for they are whyte alreadye vnto

E haruest. *And he that reapeth, receyueth rewarde, and gathereth fruite vnto life eternall: that bothe he that soweth, and he that reapeth, might reioyce together. And herein is the saying true, that one soweth and another reapeth. I sent you to reape that, whereon ye bestowed no labour. Other men laboured, and ye are entred into their labours. Many of the Samaritanes of that citye beleued on hym, for the saying of the woman, which testifyed that he tolde her all that euer she did. So when the Samaritanes were come vnto hym, they besoughte hym that he woulde tary with them. And he abode there two dayes. And many mo beleued because of his own wordes, and said vnto ŷ womā. Now we beleue, not because of thy saying *for we haue heard him oure selues, and know that this is euen Christ the sauiour of the worlde.

Math. ix b. Luke. x. a

Joh. xvii b

After two dayes he departed thence: and went awaye into Galile. *For Jesus hymselfe testified, that a Prophete hathe none honour in his own countrey. Then assoone as he was come into Galile, the Galileans receiued hym: When they had seen all the thynges that he dyd at Jerusalem at the daye of the feaste. For they went also vnto the feaste daie. So Jesus

Mat. xiii g. Mar. vi. a. Luk. iiii. c

came

He came againe into Cana of Galile,*wher he turned the water into wyne.

Joh .ii.a. mat.viii. a Lu.vii.a.

*And there was a certain ruler,*whose sonne was sicke at Capernaū. As sone as thesame heard ỷ Jesus was come out of Jewry into Galile, he went unto him and besought him that he would come downe and heale his sonne. For he was euen at the point of death. Then saide Jesus unto him: except ye see signes & wonders, ye wyll not beleue. The ruler saieth unto him: Sir come downe, or euer ỷ my sonne dye. Jesus sayeth unto hym. Go thy way, thy sonne liueth. The man beleued the worde that Jesus had spoken unto him. And he went his waye. And as he was nowe goyng downe, the seruauntes met hym, and tolde hym, saying: thy sonne lyueth. Thē enquired he of them the houre when he began to amende. And they said

G unto him. Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre, in the whiche

ii a Jesus sayd unto hym: Thy sonne liueth. *And he beleued, and al his housholde.* This is again ỷ seconde miracle, that Jesus did, when he was come out of Jewry into Galile.

The fifth Chapter.

He healeth the manne that was sicke eyght and thirtie yere. The Jewes accuse hym, he answereth for hymselfe, and reproueth them.

A

After this was ther a feast day of the Jewes, and Jesus went up to Jerusalē. And there is at Jerusalē, by the slaughter house, a poole (whiche is called in the Hebrue tong, Bethseda) hauing fiue porches, in whiche lay a great multitude of sicke folke, of blind, halt, and withered, waityng for the mouing of the water. For an angell went down at a certain season into the poole, and styred the water. Whosoeuer then firste (after the styrryng of the water) stepped in was made whole of whatsoeuer disease he had. And a certain man was there which had been diseased .xxxviii. yeres. Whē Jesus sawe him lye, and knew that he nowe long time had bene diseased, he sayth unto hym. Wilt thou bee made whole? The sick man aunswered hym: Sir I haue no mā when ỷ water is troubled to put me into ỷ poole. But in ỷ meane tyme, while I am about to come, another steppeth downe before me. Jesus sayth unto hym: *rise take up thy bed and walk. And immediately the man was made whole, and toke up his bed, and walked. And ỷ same day was the Sabboth. The Jewes therfore said unto hym that was made whole. It is the Sabboth daye, it is not lawful for the to cary thy bed. He answered them he ỷ made me whole, saide unto me, take up thy bed, & walke. Then asked they him what man is that, whiche said unto thee, take up thy bed and walk. And he ỷ was healed wyste not who it was. For Jesus had gotten hymselfe awaye, because that there was preace of people in that place.

Mat.ix.a. Mar.ii.b Lu.v.e, Act.iii.b, and.ix.f.

B *Afterwarde, Jesus founde hym in the temple, and sayd unto hym: beholde, thou art made whole synne no more, leaste a worse thing happen unto thee. The man departed and told the Jewes, that it was Jesus whiche had made hym whole.*

Joh.viii. a.

And therefore the Jewes dyd persecute Jesus, and sought meanes to slaye hym, because he had done these thynges on the Sabboth day. And Jesus answered them.

**My father worketh hitherto, and I worke. Therfore the Jewes soughte the more to kyl hym, not onely because he had broken the Sabboth, but sayde also that*god was his father, and made him selfe equall with god.

i. Cor.xii. a. mat.xxvi f.

Then answered Jesus, & said unto the verely, verely, I say unto you: *ỷ sonne can do nothing of hymself, but that he seeth the father do. For whatsoeuer he doeth, that dothe the sonne also. For the father loueth the sonne, and sheweth him all thynges that he hymselfe doth.

Mar.xiiii g. Lu.xxi.e, Joh .x.a

And he wyll shewe hym greater workes than these, because ye shoulde marueile. For likewyse as the father raiseth up the dead, and quickeneth them, euen so the sonne quickeneth whom he wyll. * Neyther iudgeth the father any man: but hath commytted all iudgement unto the sonne, because that al men should honour the sonne, euen as they honour the father. He that honoureth not the sonne, thesame honoureth not the father, whiche hath sent hym. Verelye, verely, I say unto you: *he that heareth my worde, and beleueth on hym that sente me, hath euerlastyng lyfe, and shall not come into damnation: but is escaped from death unto lyfe.

Mat.xi.c. Luk.x.c, C

Joh.vi.e, i. Jo.xxiiii c

Verelye, Verely: I say unto you: *the houre shall come, and now it is, when the dead shall heare the voyce of the sonne of God,

Mat.v.c. John.xi.c

John .i.a t.xiiii.a. God. And they that heare, shall liue. *For
as the father hath life in hymselfe, so like-
wise hath he geuen to the sonne to haue
life in himselfe: and hath geuen hym po-
Mat.xxv. d. wer also to iudge, because he is the sonne
of man. Merueyle not at this: for the *
houre shall come, in the whiche al that are
in the graues, shall heare his voice, and
shal come forth: they that haue done good
vnto yͤ resurrection of life, and they that
haue done euill, vnto the resurrection of
damnation. ⁊

*I can of mine own self doe nothing.
As I heare, I iudge: ⁊ my iudgemente is
iust, because I seeke not mine owne will,
but the wil of yͤ father which hath sẽt me.
Joh.viii. d. *If I should beare witnes of my self, my
witnesse wer not true. Ther is another yͭ
beareth witnesse of me: ⁊ I am sure yͭ the
witnesse whiche he beareth of me is true.
John .i.b *Ye sent vnto John and he bare witnesse
vnto the truthe. But I receiue not the re-
corde of man. Neuerthelesse, these things
I saye, that ye might be safe. He was a
burning ⁊ a shining light, and ye woulde
John.v a for a season haue reioyced in his lyght. *
But I haue greater witnesse than yͭ wit-
Joh.xx.c. nesse of John. *For the workes whiche
the father hath geuen me to fynyshe, the-
same workes that I do, beare witnesse of
me, that the father hath sent me. And the
Mat.iii.d e xvii.b. father himselfe whiche hath sente me, *
Mar.i.b. hath borne witnesse of me, ye haue not
Lu.iii.d, heard his voyce at any time, nor seen his
ii.Pe.i.d. shape, his worde haue ye not abydyng in
you. For whom he hath sente, him ye be-
leue not. Searche the Scriptures, for in
De.xviii. c. them ye thinke ye haue eternall life *and
they are they which testify of me. And yet
Ac.xvii.b wil ye not com to me, that ye might haue
life. I receiue not praise of men, but I
know you, yͭ ye haue not the loue of God
in you. I am come in my fathers name, ⁊
Joh.ii.c. ye receiue me not* If another com in his
a Tes.ii.c own name, him will ye receiue. How can
ye beleue, whiche receiue honor one of a-
nother, ⁊ seke not the honor that cõmeth
of god onely? Do not thinke yͭ I wil accuse
you to my father. There is one that accu-
seth you euen Moses in whom ye truste.
For had ye beleued Moses, ye woulde
haue beleued me: *for he wrote of me.
De.xviii. c. But if ye beleue not his writinges: how
shall ye beleue my wordes. ⁊

The sixth Chapter. *

Jesus fedeth fyue thousande men, departeth a-
way that they should not make hym kyng, and re-
proueth the fleshly hearers of his worde. The car-
nall are offended at hym.

After these thinges *Jesus A
went his way ouer the sea Mat.xiiii b
of Galile whiche is the sea
of Tiberias, *and a great Mar.vi.d Mat.iiii.b
multitude folowed him, be- Lu.vi.c.
cause they sawe his mira-
cles which he did on them that wer disea-
sed. And Jesus went vp into a mountain,
and there he sat with his disciples. And
Easter, a feast of the Jewes was nie. ⁊
**When Jesus then lift vp his eyes,
and sawe a greate companye come vnto Mat.xiiii b
him, he sayth vnto Philip: whence shall Mar.vi.d
we bye bread that these maye eate. This Luk.ix.b
he sayde to proue him, for he himself knew
what he would do.
*Philip aunswered hym: two hundred
peny worth of bread are not sufficient for 3.Kinges iiii.g.
them, that euery man maye take a lytle.
One of his disciples (Andrew Simon
Peters brother) sayeth vnto hym: There
is a lad here, which hath fiue barly loues
and two fishes: but what are they among
so many? And Jesus saide. Make the peo-
ple sit downe. There was much grasse B
in the place. So yͤ men sat down, in num-
ber about fiue thousand. And Jesus toke
the bread: ⁊ when he had geuen thankes,
he gaue to the disciples, and the disciples
to them that were set down: And likewise
of the fishes asmuch as they would. Whẽ
they had eaten ynough, he sayth vnto his
disciples: gather vp the broken meate
which remaineth, that nothing bee loste.
And they gathered it together, and fylled
xii. baskets with the broken meate of the
fiue barly loanes: which broken meate re-
mayned vnto them that had eaten. Then
those men (when they had seen the mira-
cle that Jesus did) said: this is of a truth
*the same Prophete that should come in-
to the world. ⁊ Lu.vii.c.
When Jesus therfore perceiued yͭ they Joh iiii b
woulde come ⁊ take him vp to make him
king, *he departed again into a moũtain
himself alone. *And when euẽ was now Luk.vi.d
come, his disciples went downe vnto the Mat.xiiii
sea, and gat vp into a ship, and came ouer c.
the sea vnto Capernaũ: And it was now Mar.vi.f
darke, and Jesus was not come to them.
And the sea arose with a great wind that
blewe. So when they had rowen about
a.xxv. or thirtie furlonges, they sawe Je-
sus walking on the sea, ⁊ drawyng nigh
vnto the ship. ⁊ they were afraid. But he
sayth vnto them: It is I, be not afrayde.
Then would they haue receiued him into
the ship, ⁊ immediatly the ship was at the
land

lande whither they went. The day folow-
C ing when the people (which stoode on the
other side of the sea) sawe that there was
none other ship there, saue that one wher
into his disciples were entred, and that
Jesus went not in with his disciples in-
to the shyppe, but that his disciples were
gone away alone: (Howbeit, there came
other shippes from Tiberias nygh vnto
the place, where they did eate bread, after
that the lorde had geuen thankes:) when
the people therfore sawe that Jesus was
not there, neyther his disciples, they also
toke shipping, and came to Capernaum,
seking for Jesus. And whē they had foūd
him on the other syde of the sea, they said
vnto him: Rabbi, when camest thou hy-
ther? Jesus aunswered them, and sayd:
verely, verely, I say vnto you: ye seke me,
not because ye sawe the miracles, but be-
cause ye did eate of the loaues, and were
filled. + Labour not for the meate whiche
perisheth, but for ẏ whiche endureth vnto
euerlasting life, which meate the sonne of
man shall geue vnto you. For hym hath
God the father sealed.

Then sayd they vnto hym: what shall
D we doe, that we might worke the works
of God? Jesus aunswered and sayd vnto
them: This is the worke of God, ẏ ye be-
leue on him, whō he hath sent. They sayd
mat.xii.c therefore vnto him * what signe shewest
and.xvi.a thou then, that we maye see, and beleue
Mar.viii.b. thee? What doest thou work? Our fathers
Lu.xi,d. did eate Manna in the desert as it is wri-
Ex.xvi.b. ten: He gaue them * bread from heauē to
eate. Then Jesus said vnto them: verely,
verely, I saye vnto you: Moses gaue you
Mat.xvi.c not that bread frō heauē, * but my father
geueth you the true bread from heauen.
For the bread of God is he, whiche com-
meth down from heauen, and geueth life
vnto the worlde.

Then said they vnto hym: Lord euer-
more geue vs this bread. And Jesus said
vnto them: I am the bread of lyfe. He ẏ
commeth to me shall not hunger: and he
that beleueth on me shall neuer thirste. +
But I said vnto you: ẏ ye also haue seen
me, & yet ye beleue not. All that the father
geueth me shall come to me: and him that
commeth to me, I cast not away. For I
came downe from heauē: * not to do that
Lu.xxii.e I wil, but that he wil, which hath sēt me.
And this is the fathers will whiche hath
sent me, that of all whiche he hath geuen
me I shall lose nothing: but raise thē a-
gaine at the last day. And this is the will
of hym that sent me: that euery one which E
seeth the sonne * & beleueth on hym, hath John.v.e
euerlasting life. And I will raise hym vp
at the last day. The Jewes then murmu-
red at him, because he said: I am the bred
(of life) whiche came downe from heauen.
And they saide: * Is not this Jesus the
sonne of Joseph, whose father & mother mat.xiii.g
we knowe? Howe is it then that he saith, Mar.vi.a
I came down from heauē? Jesus answe-
red and said vnto them: Murmure not a-
mong your selues. + * No man can come
to me, except the father whiche hath sente Joh.vii.g
me, drawe him: And I wyll rayse hym vp
at the last day. It is written in the Pro-
phetes, * & they shal be al taught of God. Esa.liiii.d,
Euery man therfore that hath heard and 1.Joh.ii.d
hath learned of the father commeth vnto
me. * Not that any man hath seen the fa- De.iiii.b.
ther, saue he whiche is of God: the same Ex.xxxiii.d.
hath seen the father. Verelye, verely, I
saye vnto you: he that putteth his truste Judg.vi.e
in me, hath euerlasting life. I am ẏ bread and.xiii.d
of life. Your fathers did eate Manna in ẏ John.i.c.
wildernesse, and are dead: This is that 1.Joh.iiii.b.
bread, which cōmeth down from heauen,
that a man may eate therof, and not dye.
I am ẏ liuyng bread, whiche came down
from heauen. If any man eate of this Lu.xxii,b
bread he shall liue for euer. * And ẏ bread
that I wyll geue, is my fleshe: whiche I
will geue for the life of the worlde. + The
Jewes therfore stroue among thēselues,
saying: How can this felowe geue vs that
fleshe of his to eate? Then Jesus said vn- F
to them: + Verelye, verelye, I saye vn-
to you, excepte ye eate the fleshe of the
sonne of manne, and drynke his bloude:
ye haue no lyfe in you. Whoso eateth my
fleshe, and drynketh my bloude, hath e-
ternall lyfe: and I wyll rayse hym vp at
the last daye. For my fleshe is meate in
dede: and my bloude is drinke in dede. He
that eateth my fleshe and drynketh my
bloude, dwelleth in me and I in him. As
the liuyng father hath sent me, and I liue
for the father: Euen so he that eateth me
shall liue by the meanes of me. This
is that bread which came down from hea-
uen: not as your fathers did eate Manna
and are dead. He that eateth of this bred,
shall liue euer. +

These thinges said he in ẏ Sinagoge,
as he taught in Capernaum. Many ther-
fore of his disciples (when they had heard
this) sayde: this is an hard saying: who
can abide the hearing of it? Jesus knewe
in hymself, that his disciples murmured
at

at it, and he saide vnto them: Dooeth this
offende you? What and if ye shall see the
sonne of man ascende vp thither where he
was before? It is the spirit that quickneth
the fleshe profiteth nothing. The wordes
that I speake vnto you are spirite & lyfe.
But ther are some of you that beleue not.
For Jesus knewe from the beginning
whiche they were that beleued not, & who
should betray him. And he saide: therfore
Joh.viii.c said I vnto you: that * no man can come
vnto me, except it wer geuen vnto him of
my father. From that time many of his
disciples went backe, and forsooke him, &
walked no more with him. Then said Je-
sus to the twelue: will ye also goe away.
Then Simon Peter aunswered him: lord
to whom shal we go. Thou hast yͤ wordes
mat.xvi.c of eternall life, * and we beleue, and are
mar.viii.c sure that thou art Christ the sonne of the
Luk.ix.c. liuing God. Jesus aunswereth them: Haue
Joh.xi.c. Lu.xxii.a not I chosen you twelue, and * one of you
Joh.xiii.c is a deuill? He spake of Judas Iscarioth,
the sonne of Simon. For he it was that
shoulde betraye hym, beyng one of the
twelue.

The seuenth Chapter.

Jesus commeth to Jerusalem at the feast, teacheth the Jewes and reproueth them: There are diuerse opinions of him among the people. The Pharisees rebuke the officers, because they haue not brought hym, and chyd with Nichodemus for takyng his part.

A After these thinges Jesus
went aboute in Galile: for
he would not go about in
Jewrye because that the
Jewes sought to kil him.
The Jewes feast of taber-
Le.xxiii.f nacles was at hand*: his
Nu.xxix.b brethren therefore said vnto him: get thee
iii.Es.v.e hence, and go into Jewry, that thy disci-
ii.ma.v.f ples also maye see thy workes that thou
doest. For there is no man that doeth any
thing in secrete, and he himselfe seketh to
be knowen openly. If thou do such things
shew thy self to the world. For his brethrē
beleued not in him.

Then Jesus said vnto them: My time
is not yet come: but your time is alwaye
Joh.xv.a ready. The world cannot hate you. * But
me it hateth: because I testifie of it, that
the workes thereof are euil. Go ye vp vn-
to this feast. I wil not go vp yet vnto this
feast for my time is not yet ful come. Whē
he had said these woordes vnto them: he
abode still in Galile. But assoone as his
brethren wer come, then went he also vp
vnto the feast, not openly, but as it were B
priuely. Then sought him the Jewes at
yͤ feast, and said: * where is he? And much Joh.xi.f
murmuring was there of him among the
people. For some said: * He is good other mat.xxi.a
said nay, but he disceiueth yͤ people. How Joh.iiii.c
beit no man spake openly of him, for feare and.vi.c.
of the Jewes. ⁊ Joh.xii.f.

* Now when half the feast was done,
Jesus went vp into the temple, & taught.
And the Jewes marueiled, saying: Howe
knoweth he the scriptures, seing that he
neuer learned? Jesus answered them and
saide: My doctrine is not mine, but his yͭ
sent me. If any man wil be obedient vn-
to his wil, he shall knowe of his doctrine,
whether it be of god, or whether I speake
of my selfe. He that speaketh of him selfe,
seketh his owne praise. But he yͭ seeketh
his praise that sent him, the same is true,
and no vnrighteousnesse is in him.

* Did not Moses geue you a law, and Exo.xx.a
yet none of you kepeth the lawe? Why go Deu.v.a.
ye about to kill me? The people aunswe- C
red and saide: thou hast the deuil, who go-
eth about to kill thee? Jesus aunswered,
and said vnto them: * I haue doone one
worke, and ye all marueile. Moses there- Joh.v.a.
fore gaue vnto you the circumcision, not
because it is of Moses, but * of yͤ fathers. Ge.xvii.b
And yet ye on the Sabboth daie circum-
cise a man. If a man on the Sabboth day
receiue circumcision without breaking of
the lawe of Moses, disdaine ye at me, be-
cause I haue made a man euerye whitte
whole on the Sabboth daie? * Judge not Deut.i.c.
after the vtter appearaunce, but iudge Leu.xix.c
with a righteous iudgement. Pro.xxiiii.e.

Then said some of them of Jerusalē:
is not this he whom they go about to kile
But loe, he speaketh boldly, and they saie
nothing to him. Doe the rulers knowe in
dede yͭ this is very Christ? Howbeit * we mat.xiii.g
knowe this man whence he is: but when mar.vi.a
Christ commeth, no man knoweth whēce Joh.vi.c.
he is.

Then cried Jesus in the temple (as he D
taught) saying: ye bothe knowe me, and
whence I am ye knowe. And I am not
come of my selfe: but he that sente me,
is true, whō ye know not. But I knowe
him, (and if I say that I knowe him not I shalbe
a lier like vnto you, but I know him) for I am of
him, and he hath sent me.

* Then they sought to take him, but no mar.xi.c.
man layde handes on hym, because his Lu.xix.g
houre was not yet com. * Many of yͤ peo- xx.c.and.
ple beleued on him, ⁊ and said: whē Christ xxii.a.
com- Joh.viii.d

XUM

commeth, will do mo miracles than these,
that this man hath done? The Phariseis
hearde that the people murmured suche
thinges concerning him.

And the Phariseis and hie Priestes *
Mat. xxii. b. sent ministers to take him. Then said Je-
Mar. xii a. sus vnto the: Yet am I a litle while with
Lu. xx. d. you, and then go I vnto hym that sente
E me. Ye shall seeke me, and shall not fynde
Joh viii c and xiii. d me: & and where I am, thither can ye not
come. Then saide ÿ Jewes among them-
selues: whither will he goe, that we shal
not finde him? Wil he go among the gen-
tiles (which are scattered abrode) & teach
the Gentiles? What maner of saying is
this that he said: ye shall seke me, and shal
not find me, and where I am thither can
ye not come.

In the last day, that great day of the
Esa. lv a. feast, Jesus stoode, and cried, saying: * If
F any man thirste, let him come vnto me, &
drink. He that beleueth on me (as sayth ÿ
scripture) out of his belly shal flow riuers
of water of life. But this spake he of the
spirite, whiche they that beleue on him
should receiue. *

* For the holy ghost was not yet there,
because Jesus was not yet glorified.

* Many of the people therefore (when
they heard this saying) sayd of a truthe
this is a Prophete: but other sayde * this
Joh, iii, c, is Christe. But some saide: shall Christe
and, vi, b, come out of Galile? * Saith not the scrip-
Lu. vii. c. ture that Christ shall come of the sede of
Mat. xxi b David, & out of the towne of Bethleem,
Mich. v. a Mat. ii. a. where David was? So was there dissen-
tion among the people because of hym.
And some of them would haue taken him
but no man laide handes on hym. Then
came the ministers to the hie priests and
Phariseis. And they sayde vnto the: why
haue ye not brought hym? The ministers
aunswered: neuer man spake as this
man doeth. Then answered them the
Phariseis: are ye also deceyued? Doeth
any of the rulers of the Phariseis beleue
on him? But this common people whiche
knowe not the lawe, are cursed. Nicode-
i. Joh iii a mus saith vnto them (* he that came to
Jesus by nyghte and was one of them:)
doeth our lawe iudge any man, before it
heare him, and know what he hath done?
They aunswered, and saide vnto hym:
arte thou also of Galile? searche and
looke, for out of Galile aryseth no Pro-
phet. And euery man went vnto his own
house. *

The eyghte Chapter. *

[illegible] woman is taken in aduoutrie. Christ [illegible]
[illegible] her. The fredome of suche as folowe Christe,
whom they acuse to haue the deuyll within hym,
and goe about to stone hym.

JEsus went * vnto mount O- I
liuete, and early in the mor- Mat. xxi a
ning he came again into the Mar. xi. a
temple, & al the people came Lu. xix. e
vnto him, and he sat downe
and taught them. And the
Scribes & Phariseis brought vnto him,
a woman taken in aduoutrie: and when
they had set her in ÿ myddes, they say vn-
to him: master, this woman was taken in
aduoutry, euen as the dede was a doyng. Lev. xx. b
* Moses in the law commaūded vs that
such should be stoned. But what sayest
thou? This they sayd to tempte him, that
they might accuse hym. But Jesus stou-
ped down, and with his finger wrote on
the grounde. So, when they continued
asking him, he lift himself vp, and said vn-
to them: let him that is among you with-
out sin, cast the firste stone at her. And a-
gaine he stouped down, and wrote on the
ground. And assoone as they heard this,
they went out one by one, beginning at ÿ
eldest. And Jesus was left alone, and the
woman standing in the middes. Whē Je-
sus had lift vp himselfe, and sawe no man
but the woman, he said vnto her: woman, B
where are those thine accusars? Hath no
man condemned thee? She said: No man,
Lord. And Jesus said: neither doe I con-
demne thee. Goe and * synne no more. * Joh. v. c.

* Then spake Jesus again vnto them
saying: * I am the light of the world. He
that foloweth me, doth not walk in dark- John. i. a.
nesse, but shall haue the light of lyfe. The and. ix. a,
Phariseis therefore sayde vnto hym: thou and. ii. g
bearest record of thy self, thy record is not
true. Jesus answered, and sayd vnto thē:
though I beare recorde of myself yet my
record is true: for I know whence I came C
and whither I goe. But ye cannot tell
whence I come, and whyther I goe. Ye
iudge after ÿ fleshe, I iudge no man. And
if I iudge, my iudgement is true. For I
am not alone: but I and the father ÿ sent
me. * It is also written in your lawe, that Nu. xxxv. b.
the testimony of two men is true, I am
one that beareth witnesse of my selfe, and De. xvii a
the father that sent me, beareth witnesse and. xix. b
of me. Then said they vnto him: where is Mat. xviii c.
thy father? Jesus aunswered, ye neyther ii Cor. xiii a.
know me, nor yet my father: if ye had kno-
wen me, ye shoulde haue knowen my fa- i. Tim. v c
ther also. These wordes spake Jesus in Hebr. x. c.

the treasurie, as he taught in the Temple, and no man layd handes on hym, * for his houre was not yet come.

Mat. vi. c.

Then saide Jesus agayne vnto them: * I go my way, and ye shall seke me, and shall dye in your sinnes. Whyther I goe, thither can ye not come. Then sayde the Jewes: will he kyll himselfe, because he saith, whither I goe, thither can ye not come? And he said vnto them: ye are from beneath, I am from aboue. Ye are of this worlde, I am not of this worlde. I sayde therefore vnto you, that ye shall dye in your sinnes. * For if ye beleue not ÿ I am he, ye shall dye in your sinnes. Then sayd they vnto him: who art thou? And Jesus saith vnto them: euen the very same thing that I speake vnto you. I haue manye thinges to saie, and to iudge of you. Yea, and he that sent me is true. * And I speake in the world, those thinges which I haue heard of him. Howbeit they vnderstoode not that he spake of his father. Then sayde Jesus vnto them, when ye haue lift vp on hie the sonne of mā, then shal ye know that I am he, and that I doe nothing of my selfe: * but as my father hath taught me, euen so I speake these thinges, and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please hym.

Joh. vii. e and vii. d

Mat. xvi. d. Joh. iii. d. D

Joh. xiiii. b.

Joh. xiii. d and xiiii. b

As he spake these woordes, * many beleued on him.

Joh. vii. d

* Then saide Jesus to those Jewes, which beleued on him: if ye continue in my worde, then are ye my very Disciples, and ye shall know the trueth: & the trueth shal make you free. They answered him: we bee Abrahams seede, and were neuer bonde to any man: how sayest thou then ye shalbee made free? * Jesus aunswered them: verely, verely, I say vnto you, that * whosoeuer committeth sinne, is the seruaunt of sinne. And the seruaunt abideth not in the house for euer: but the sonne abideth euer. If the sonne therefore shall make you free, then are ye free in dede.

E

Ro. vii. e. and viii. a Rom. vi. c. ii. Pe. ii. d

I knowe that ye are Abrahams sede: but ye seke meanes to kill me, because my word hath no place in you. I speake that which I haue seen with my father: and ye doe that, which ye haue seen with youre father. They aunswered and sayde vnto him: Abraham is our father. Jesus sayth vnto them: If ye were Abrahams children, ye would do the dedes of Abraham. But now ye goe about to kill me, a man that hath tolde you the truthe, which I haue heard of God: this did not Abraham. Ye do the dedes of your father. Then sayde they to hym, we were not borne of fornication. * We haue one father, euen God. Jesus saide vnto them: if God were your father truely ye would loue me. For I proceded forth, and came from God. Neyther came I of my selfe, but he sent me. Why doe ye not know my speache? Euen because ye cā not abide the hearing of my worde.

F

Ye are of your father the deuil, and the lustes of your father will ye serue. * He was a murtherer from ÿ beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, he speaketh of his owne. For he is a lyer, & the father of the same thing: and because I tell you the truthe, therefore ye beleue me not.

Ge. iii. a. i. Joh. iii. b

* Which of you rebuketh me of sinne? If I say the truthe, why doe ye not beleue me? He that is of GOD, heareth gods wordes. Ye therfore heare them not because ye are not of God. Then aunswered the Jewes, and said vnto him: say we not well that thou art a Samaritane, & * hast the deuill? Jesus aunswered: I haue not the deuill: but I honour my father, & ye haue dishonoured me. I seke not myne own praise: there is one that seketh and iudgeth.

John. x. c.

Joh. x. d.

Verely, verely, I saie vnto you: if a mā kepe my saying: he shall neuer see death. Then said the Jewes vnto him: Nowe know we, that thou hast the deuill: Abraham is dead, and the Prophets, and thou saiest: if a man kepe my saying, he shal neuer tast of death. Art thou greater thā our father Abraham, which is dead? And the Prophetes are dead. Whom makest thou thy selfe? Jesus aunswered: If I honoure my selfe, mine honoure is nothing. It is my father that honoureth me, which ye saie is your God, and yet ye haue not knowen him: but I know him. And if I say, I know him not, I shall be a liar like vnto you. But I knowe him, and kepe his saying. Your father Abraham was glad to see my daye * and he sawe it, and reioyced. Then saide the Jewes vnto him: thou art not yet fiftie yeare olde, and hast thou seen Abraham? Jesus sayde vnto them: Verely, verely, I saie vnto you: yer Abraham was borne * I am. Then tooke they vp stones, to cast at him. But Jesus hid him selfe, and * went out of the temple.

G

Ge. xvii. a & xxii. a.

Exo. iii. d John. x. f. Lu. iiii. e.

The

The ninth Chapter. ✠

Christe maketh the man to see, that was borne
blynde.

A And as Iesus passed by,
he saw a man which was
blinde from hys byrth.
And his Disciples asked
him, saying: master who
did sinne, this man, or
his father and mother,
that he was borne blind? Iesus answered
neither hath this man sinned, nor yet his
father and mother: but that the workes of
God should be shewed in hi. I must work
the workes of him that sent me, while it
is day. The night cometh, when no man
can worke. As long as I am in ye world,
Iohn.i.a e.xii g viii.b. *I am the light of the world. Assone as
he had thus spoken, he spat on the ground
and made clay of the spettle, and rubbed
B the clay on the eyes of the blinde, & sayde
Esa.viii. b unto him: go and wash thee in the pole of
*Siloe, which (by interpretation) is as
much to say as, Sent. He went his way
therfore, and washed, and came agayne
seeing. So the neighbours and they that
had sene him before (how that he was a
begger) sayd: is not this he that sat and
begged? Some sayd: this is he: againe o-
ther sayd: (no but) he is like him. He him-
C selfe sayd: I am euen he. Therefore sayd
they unto him: how ar thine eies opened?
He answered and sayd: the man that is
called Iesus, made clay, and annointed
myne eyes, and sayd unto me: go to the
pole Siloe, & wash. And when I went &
washed, I receiued my sight. Then sayd
they unto him: where is he? He sayd: I cã
not tel. They brought to the Pharises,
him that a litle before was blinde: and it
Mat.xii.a Mar.ii.d. was ye *Sabboth day, when Iesus made
the clay and opened his eyes. Thẽ again
Luk.vi.a Iohn.v.b the Pharises also asked him, how he had
and .vii.c receiued his sight. He sayd unto them: he
put clay upon mine eyes, and I washed
and do see. Therfore sayd some of ye Pha-
rises: this man is not of God, bicause he
kepeth not the Sabboth day. Other sayd
*how can a man ye is a synner, do such
Ioh.ix.g and.x.d. miracles? And there was a stryfe among
them. They spake unto the blinde man
again: what sayst thou of him, bicause he
Ioh,vii,f hath opened thine eyes? He sayd: *he is a
D Prophet.

But the Iewes did not beleue of ye man
(how that he had bene blind, and receiued
his sight) until they called the father and
mother of him that had receiued his sight.

And they asked them saying: is this your
sonne, whom ye say was born blind? How
doth he now see then? His father and mo-
ther answered them, and sayd: we knowe
that this is our sonne, and that he was
borne blind, but by what meanes he now
seeth, we can not tell: or who hath opened
hys eyes cã not we tel. He is old enough
aske him: let him answere for himselfe. E
Such wordes spake his father and mo-
ther, bicause they feared the Iewes. For
the Iewes had conspired already, that if
any man did confesse ye he was Christ, * Ioh.xii.f.
he should be excommunicate out of the
Synagoge: Therfore sayd his father and
mother: he is old enough ask hym. Then
again called they the man ye was blynde,
and sayd unto him: geue God the prayse:
we know, that thys man is a synner. He
answered therfore, and sayd: whether he
be a synner or no, I can not tel: one thing
I am sure of: ye wheras I was blind, now
I see. Then sayd they to him again: what
did he to thee? How opened he thine eies?
He answered them: I told you yer while F
and ye did not heare. Wherfore would ye
heare it againe? Will ye also be hys Disci-
ples? Then rated they him, and sayde: be
thou his Disciple. We are Moses Disci-
ples. We are sure, that God spake unto
Moses: as for this felow, we knowe not
from whence he is. The man answered
and sayd unto them: this is a maruellous
thing, that ye wote not from whence he
is, and yet hath he opened mine eies. For
we be sure, ye God heareth not synners.
But if any man be a worshipper of God,
and obedient unto his will, him heareth
he. Sence the world began was it not
heard, ye any man opened the eyes of one
that was borne blinde. If this man wer
not of God, he could haue doen nothyng.
They answered, and sayd unto hym: thou
art altogether borne in sinne, and doest ye
teache us? And they cast hym out. Iesus
heard that they had excommunicate him: G
and when he had founde him he sayd un-
to hym: doest thou beleue on the sonne of
God? He answered and sayd,

Who is it Lord, that I might beleue on
him? And Iesus sayd unto hym: thou hast Ioh.iiii.b
sene him, *and he it is that talketh wyth
thee. And he sayd: Lord I beleue, and he
worshipped him. ✝ And Iesus sayd unto
hym: I am come unto iudgemẽt into this
world, that they which see not, might see:
and that they which see, might be made
blinde. And some of the Pharises which

were with him, heard these wordes and
sayd vnto him: are we blinde also? Jesus
sayd vnto thē: if ye were blind, ye should
Joh.xv.d haue no sinne. But now ye say we see:
therfore your sinne remaineth.

The tenth Chapter.

Christ is the true shepehearde, and the doore of the shepe, he telleth the truthe, and therefore the Jewes take vp stones to cast at him, and cal his preaching blasphemie, and go about to take him.

A Verely, verely, I say vnto
you: he that entereth not
in, by the doore into the
shepefold, but climeth vp
some other way, thesame
is a thefe and a murthe-
rer. But he that entereth
in by the dore, is the shepeherd of ye shepe:
to him the porter openeth, and the sheepe
heare hys voice, and he calleth his own
Pro.x.d. shepe by name, and leadeth thē out. And
when he hath sent forth his own shepe, he
goeth before them, and the shepe folowe
him: for they know his voice. A strāger
wil they not folow but wil flie from him:
for they know not ye voyce of strāgers.
This prouerbe spake Jesus vnto them,
but they vnderstode not what thinges
they were, which he spake vnto thē. Then
B sayd Jesus vnto them again: verely, ve-
Joh.xiiii.a. rely, I say vnto you: *I am the dore of ye
shepe. Al (euē as mani as came before me)
are theues and murtherers: but the shepe
did not heare them. I am the dore by me
if any man enter in, he shalbe safe, & shall
go in and out, and finde pasture. A thefe
commeth not but for to steale, kill and to
destroy. I am come, that they might haue
life, and that they might haue it more a-
C boundauntly.
Eze.xxxiiii.f. I am *ye good shepeheard. A good shep-
heard geueth his life for the shepe. An hi-
Mic.v.a. red seruaunt, and he which is not ye shep-
heard (neither the shepe are hys owne)
seeth the wolfe comming, and leaueth the
shepe, and flieth, and the wolfe catcheth,
and scatereth the shepe. The hired ser-
uaunt flyeth, bicause he is an hired ser-
uaunt, and careth not for the shepe. I am
ii.Ti.ii.c the good shepeheard *and know my shepe
Mat.xi.d and am knowen of mine. *As my father
Luk.x.d, knoweth me, euen so know I also my fa-
Mat.x.f. ther. And *I geue my life for the shepe:
D and other shepe I haue, which are not of
thys folde.

Them also must I bring, and they shal
heare my voyce, and there shalbe one fold
and one shepeheard. Therfore doth my
father loue me, bicause I put my life frō
me, that I might take it again.

No man taketh it from me: but I put it
away of my selfe. I haue power to put it
from me, and I haue power to take it a-
gain. This commaundement haue I re-
ceiued of my father. There was a dissen-
tion therefore againe among the Jewes
for these sayinges, and many of thē sayd:
*he hath ye deuill, and is mad, why heare
ye him? Other sayd *these are not ye words Mat.xi.d
of him ye hath the deuill. Can the deuill o- and .xii.b
pen the eyes of the blinde? Mar.iii.b
Luk.xi.b
*And it was at Jerusalem the feast of Joh.viii.f
the dedication: and it was winter: and Je- Joh.viii.g
sus walked in the temple, euen in *Sa- E
lomons porche. Then came the Jewes iii.Kinges
round about hym, and said vnto him: how vi.a.
long doest thou make vs doubt? If thou Act.iii.b.
be Christ, tel vs plainly. Jesus answered and.v.c.
them: I tolde you and ye beleue not. The
workes that I do in my fathers name,
they beare witnesse of me.

But ye beleue not, bicause ye are not of
my shepe. As I sayd vnto you: *my shepe
heare my voyce: and I know them and Joh.viii.f
they folow me, and I geue vnto them e- F
ternal life: and they shal neuer perish, ne-
ther shal any man plucke them out of my
hand. My father which gaue them me, is
greater than all, and no man is able to
take them out of my fathers hande. *I
and my father are one.

*Thē the Jewes again toke vp stones Joh.xiiii.a.
to stone him withall. Jesus answered thē: c.xvii.e.
many good workes haue I shewed you Joh.viii.g
from my father: for which of them do ye
stone me? The Jewes answered hym,
saying: for thy good workes sake we
stone the not *but for thy blasphemy: and Joh.v.d.
bicause that thou being a man makest
thy selfe God. Jesus answered them: is it
not written in your law *I sayd, ye are Ps.lxxxii
Gods? If he called them Gods, vnto whō a.
the worde of God was spoken (and the Ex.xxii.b
Scripture can not be broken concerning G
him whom the father hath sanctified, and
sent into the world) do ye say that I blas-
pheme *bicause I sayd, I am the sonne
of God? *If I doe not the workes of Mat.xxvi
my father, beleue me not. But if I do, f.
and if ye beleue not me, beleue the Mar.xiiii
workes: that ye maye knowe and be- g.
leue, that the father is in me, and I in Lu.xxii.g
hym. Joh.xv.a.
and .xv.d

*Againe

Mat.xxi.b *Againe they went about to take hym,
Joh.viii.g and he escaped out of their handes, and
went away again beyond Jordan, into ÿ
John.i.b. place *where John before had Baptised,
and there he abode. And many resorted
vnto him, and sayd: John did no miracle,
but *all thinges that John spake of thys
Joh iii.d. man wer true, and many beleued on him
there.

The eleuenth Chapter.

Christ rayseth Lazarus from death. The hye Priestes and Pharises gather a councell againste hym. He getteth hym out of the way.

A A Certain man was sycke
named Lazarus, of Be-
thania, the town of Ma-
ry, and her sister Mar-
tha. It was that Mary
Luk.vii.f *which annointed Jesus
with ointment, and wy-
ped his fete with her heere, whose brother
Lazarus was sicke. Therfore his systers
sent vnto hym, saying: Lord, beholde, he
whom thou louest, is sicke. When Jesus
heard that, he sayd: this infirmitie is not
vnto death, but for the prayse of god, that
the sonne of God *might be praysed by ÿ
Joh.ix.a. reason of it. Jesus loued Martha & her
syster and Lazarus. When he had heard
therfore, that he was sicke, he abode two
dayes still in ÿ same place where he was.
B Then after that, sayd he to his Disciples
let vs go into Jewry again. His Disci-
ples sayd vnto him: master: the Jewes
Joh.viii.d lately * sought to stone the, and wilt thou
viii.g.x.r.f. goe thither againe: Jesus answered: are
there not.xii.houres of ÿ day? If any man
walke in the day he stombleth not, bicause
he seeth the light of this world. But if a
man walke in the night, he stombleth, bi-
cause there is no light in hym. Thys said
he, and after that he sayd vnto them: our
Mat.ix.c. frẽd Lazarus *slepeth, but I go to wake
Lu.viii.g hym out of slepe. Thẽ sayd hys Disciples:
Mar.v.d. Lord, if he slepe, he shall do well enough.
Howbeit, Jesus spake of hys death: but
they thought that he had spoke of the na-
turall slepe. Then sayd Jesus vnto them
plainly: Lazarus is dead, and I am glad
for your sakes, that I was not there, bi-
cause ye may beleue: neuerthelesse, let vs
go vnto him. Then said *Thomas which
Joh.xx.f. is called Didimus, vnto the Disciples: let
C vs also goe, that we may dye with him.
Then went Jesus, and founde that he
had lyen in his graue foure dayes alrea-
dy. Bethany was nye vnto Jerusalem,

about.xv. forlonges of, and many of the
Jewes came to Martha and Mary to com-
fort them ouer their brother. Martha as-
sone as she heard that Jesus was com-
myng, went and met hym but Mary sate
still in the house.
*Then sayd Martha vnto Jesus: lord
if thou hadst bene here, my brother had* John.xi.d
not died, neuerthelesse, now I know that
whatsoeuer thou askest of God, God will
geue it thee. Jesus saith vnto her: thy bro-
ther shall ryse agayn.
Martha sayth vnto him: I know that
he shall rise again in the resurrection at
the last day. Jesus sayth vnto her: I am
the resurrectiõ and the *lyfe * he that be-
leueth on me, yea, though he were dead, John.i.a.
yet shal he liue. and whosoeuer liueth and e.xiiii.a.
beleueth on me, shall neuer dye: beleuest Joh.iii.b.
thou this? She sayd vnto him: ye Lord, I Rom.i.b. Aba.ii.a.
beleue that thou art Christ, the sonne of Heb.x.g.
God, which should come into the world. k
And assone as she had so sayd, she wente
her way, and called Mary her sister se-
cretly saying: the master is come, and cal-
leth for thee. Assone as she heard that: she
arose quickly, and came vnto hym. Jesus
was not yet come into the town: but was
in that place where Martha mette hym. D
The Jewes then which were with her in
the house, and comforted her (when they
saw Mary, that she rose vp hastyly and
went out) folowed her, saying: she goeth
vnto the graue, to wepe there.
Then when Mary was come where
Jesus was, and saw him, she cõmeth nie
vnto his fete, and sayth vnto him: Lord*
if thou hadst bene here, my brother had John.xi.c
not bene dead. When Jesus therfore saw
her wepe (and the Jewes also weping
which came with her) he groned in the
spirite, and was troubled in himselfe, and
sayd: where haue ye layd him? They sayd
vnto him: Lorde, come and see. And *Je- Lu.xix.g.
sus wept. Then sayd the Jewes: beholde
how he loued hym. And some of thẽ sayd:
could not he which * opened the eyes of
the blinde, haue made also that this man Joh.ix.b.
should not haue died? Jesus therefore a- E
gaine groned in himselfe, and came to the
graue. It was a caue, and a stone [illegible] on
it.
Jesus sayd: take ye away the stone.
Martha the sister of him that was dead,
sayd vnto him: Lord, by this time he stin-
keth, for he hath bene dead foure dayes.
Jesus sayeth vnto her: sayd I not vnto
thee, that if thou didst beleue, thou shoul-

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dest see the glory of God? Then they toke
away the stone from the place where he
that had bene dead, was layed. And Je-
sus lift vp his eyes and sayde: father I
thanke thee, ẏ thou hast heard me. How-
beit I knewe that thou hearest me al-
Joh.xii.d wayes, but * bicause of the people which
F stand by, I sayd it, that they may beleue,
that thou hast sent me.

And when he thus had spoken, he cry-
ed with a loude voice: Lazarus, come
forth. * And he that was dead, came forth
Joh.v.c. bounde hande and foote with graue clo-
thes, & his face was bounde with a nap-
kin. Jesus sayd vnto them: lose him, and
let him goe. Then many of the Jewes
which came to Mary (and had sene the
Joh.vii.f thinges which Jesus did) * beleued on hi
* But some of them went their wayes to
the Pharises and told them what Jesus
had done.

Mat.xxvi ** Then gathered the hie Priestes and
a the Pharises a counsel, and sayd: * what
Mar.xiiii do we? For this man doth many miracles
c If we let him scape thus, al men wil be-
Lu.xxii.a leue on him, and the Romaines shal come
Act.iiii.c. and take away both our roume and the
people.

And one of them named Cayphas (be-
ing ẏ hie Priest that same yere) sayd vn-
to them: ye perceiue nothing at al, nor cō-
Joh.xviii sider that * it is expedient for vs, that one
b. man dye for the people, and not that all
G the people perish. Thys spake he not of
himselfe, but being hie Priest that same
yere, he prophecied that Jesus should die
for the people, and not for the people one-
ly, but that he shoulde gather together in
one, the children of God, that wer scatte-
Mat.xxvi red abroade. * Then from that day forth
a. they toke coūsaill together for to put him
Mar.xiiii to death.
a. Jesus therfore walked no more openly
among the Jewes: but went his way
thence vnto a countrey nye to a wilder-
nesse into a citie which is called Ephraim
and there continued with his Disciples.
* And the Jewes Easter was nie at hād,
Mat.xxvi and many went out of the countrey vp to
b. Jerusalem before the Easter to purifie
Mar.xiiii themselues. Then sought they for Jesus,
a. and spake among themselues, as they
Lu.xxii.a stode in the temple: * What thinke ye, se-
ing he commeth not to the feast day? The
Joh.vii.b hie Priestes and Pharises * had geuen a
Joh.ix.c commaundement, that if any man knew
where he were, he should shewe it, that
they might take hym. *

The twelth Chapter. *

Mary annointeth Christes fete. Judas murmu-
reth Christ excuseth her, and rideth into Jerusalē.

THen Jesus (sixe dayes be- A
fore Easter) came to Be- Mat.xxvi
thany, where Lazarus a.
had bene dead, whom he Mar.xiiii
raised from death. There a.
they made him a supper, Lu.xxii.a
and Martha serued but
Lazarus was one of them that sate at the
table with him. * Then toke Mary a
pounde of oyntment (called Nardus, per- Lu.vii.f.
fect and precious) and annointed Jesus
fete, and wiped his fete with her heere, &
the house was filled with the odour of the
ointment. * Then sayd one of his Disci- Mat.xxvi
ples (euen Judas Iscarioth Simons a.
sonne, which afterward betrayed hym) Mar.xiiii
why was not thys oyntment solde for a.
three hundred pence, and geuen to the
poore? Thys he sayd: not that he cared for
the poore, but bicause he was a thefe, and
* had the bagge and bare that which was Joh.xiii.
geuen. Then sayd Jesus: let her alone: a-
gainst the day of my burying hath she
kept thys. For the poore alwayes shal ye
haue with you, but me haue ye not alway. B
Much people of the Jewes therfore had
knowledge that he was there. And they
came, not for Jesus sake onely, but that
they might see Lazarus also, * whom he Joh.xi.b.
raised from death. But the hie Priestes
helde a counsell that they might put La-
zarus to death also, bicause that for hys
sake many of the Jewes went away, and
beleued on Jesus. *

* On the next day much people ẏ were Mat.xxi.a
come to the feast, when they heard that Mar.xi.a
Jesus should come to Jerusalem, toke
braunches of palme trees, & went forth
to mete him, & cryed: Hosanna * blessed is Ps.cxviii
he that in the name of the Lorde cōmeth d
king of Israell. And Jesus got a yong Lu.xix.f.
asse, and sat thereon, as it is wrytten * Esa.xliii
feare not daughter of Sion: beholde, thy Zac.ix.b
king commeth, sitting on an asses colte. Joh.xii.c
These thinges vnderstode not his Disci-
ples at the first: but when Jesus was glo-
rified, then remembred they that suche
thinges were written of him, and that
suche thinges they had done vnto him.
The people that was with him (when he
called Lazarus out of his graue, and rai-
sed him from death) bare recorde. There-
fore met him the people also, bicause they
heard that he had done suche a miracle.
The Pharises therfore sayd among them-
selues

selues: perceiue ye how we preuaile no-
thing? Beholde (all the whole) worlde goeth
after him.
3.Kinges viii.c. 2.Pa.vi.f Act.viii.c *There were certaine grekes among
them that came to worship at the feast: ye
same came therfore to Philip (which was
of Bethsaida a citie of Galile) & desired
him, saying: sir, we would fain see Jesus.
Philip came and told Andrew, and again
Andrew and Philip told Jesus. And Je-
sus answered them, saying: *the houre is
Joh.xiii.d e.xvii.a. come, that the sonne of man must be glo-
rified.
D
Esa.liii.d *Verely, verely, I say unto you: *ex-
1.Cor.xv.e. cept the wheate corne fal into the ground
and dye, it bideth alone. If it dye, it brin-
geth forth much fruite. * He that loueth
Mat.x.d. his life, shal destroy it, and he that hateth
and.xvi.d his life in this world, shall kepe it unto
Mar.viii.d. lyfe eternall. If any man minister unto
Lu.xii.b. me, let hym folow me, and *where I am,
Joh.xiii.a e.xvii.d. there shall also my minister be. If any mã
minister unto me, him wil my father ho-
nor.
Now is my soule troubled, and what
shal I say? Father deliuer me from thys
houre: but therefore came I unto this
houre. Father glorifie thy name. Then
came there a voice from heauen, saying:
I haue both glorified it, and wil glorifie it
againe. The people therfore that stode by
and heard it, sayd that it thondred. Other
sayd, an Angel spake to him. Jesus an-
swered and sayd: this voice came not bi-
Joh.xi.c. cause of me: *but for your sakes.
E
Joh.xv.d and.xvi.b *Now is the iudgement of this world*
now shal the Prince of this world be cast
out. And I (If I were lift up from the
earth) wil draw al men unto me. This he
said, signifying what death he should dye.
The people answered him: we haue heard
out of the law, *that Christ bideth euer: &
Psa.cx.a. how sayest thou, the sonne of man muste
Esai.ix.b be lift up? Who is ye sonne of man? Then
Da.vii.d Jesus sayd unto them: yet a litle while is
Mich.v.a the light with you. *Walk while ye haue
Eph.v.c. light, lest the darknesse come on you. He
that walketh also in the darke, wotteth
not whither he goeth. While ye haue
light, beleue on the light, that ye maye be
the children of the light.
These thinges spake Jesus, and depar-
F ted, and hid himselfe frõ thẽ. But though
he had done so many miracles before thẽ,
yet beleued not they on him: that the say-
ing of Esaias the Prophet might be ful-
Esa.liii.a filled, which he spake: *Lord, who shall
Rom.x.c. beleue our saying? And to whom is the
arme of the Lorde declared? Therefore
could they not beleue, bicause that Esai-
as sayeth againe: *he hath blinded theyr Esa.vi.c.
eyes, and hardened their heart, that they Mat.xiii.b.
should not see with their eyes, and leaste Mar.iiii.b.
they should understande with their heart
and should be conuerted, and I shoulde Lu.viii.b
heale them. Such thinges sayd Esaias, Ac.xxviii.f.
when he saw his glory, & spake of hym.
Neuerthelesse among the chief rulers al-
so, many beleued on him, But (bicause of
ye Pharises) they would not be acknowen
of it *lest they should be excommunicate. Joh.ix.e.
*For they loued the prayse of men, more Joh.v.g.
than the praise of God.
Jesus cryed, and sayd: he that beleueth G
on me, beleueth not on me, but on him
that sent me. And he that seeth me, seeth
him that sent me. *I am come *a light in Joh.i.a.iii
to the world: that whosoeuer beleueth on c.viii.b
me, should not bide in darknesse. And if a- and.ix.a.
ny man heare my words, and beleue not,
I iudge hi not. For *I came not to iudge Joh.iii.b.
the world: but to saue the world. He that
refuseth me, and receiueth not my words
hath one that iudgeth him. The worde ye
I haue spoken, the same shall iudge hym
in the last day. For I haue not spoken of
my selfe: but the father which sent me, he
gaue me a cõmaundemẽt what I should
say, and what I should speake. And I
knowe that his commaundemente is lyfe
euerlasting. Whatsoeuer I speake there-
fore, euen as the Father bad me, so I
speake.

The.xiii. Chapter.

Christ washeth the disciples fete, telleth them of Judas the traytoure, and commaundeth them earnestly to loue one another.

BEfore the feast of Easter, A
when Jesus knewe that
his houre was come that
he should depart out of
this world unto the Fa-
ther: when he loued hys
which were in ye worlde,
unto the ende he loued them. And when
supper was ended, after that the Deuill
had *put into the heart of Judas Iscari-
oth Simons sonne, to betray him Jesus Mat.xxvi
knowing that *the father had geuen all b.
thinges into hys handes, and ye he was Mar.xiiii
come from God, and went to god, he rose b.
from supper, and laied aside his upper Mat.xi.d
garmentes, and when he had taken a to- e.xxviii.
well, he girded himselfe. After that, he Luke.x.d
powred water into a basen, and began to Joh.iii.a.

WG.iii. washe

washe the Disciples fete, and to wype
them with the towell, wherewith he was
girded.
Then came he to Simon Peter. And
Peter sayd vnto him: Lord doest thou
wash my fete? Jesus answered, and sayd
vnto him: what I do, thou wottest not
now, but thou shalt know hereafter. Pe-
ter said vnto him: thou shalt neuer wash
my fete. Jesus answered him: if I wash
thee not, thou hast no part with me. Sy-
mon Peter saith vnto hym: Lord, not my
fete onely: but also the handes, and the
head. Jesus sayth vnto him: he that is
washed nedeth not, saue to wash hys fete
but is cleane eueri whit. And ye ar cleane
Joh.vi.g. *but not all. For he knew who it was y
should betray him. Therfore sayd he: ye
are not all cleane. So after he had wa-
shed their fete, and receiued his clothes,
and was set down he sayd vnto them a-
gain: wot ye what I haue done to you?
Ye call me master and Lorde, and ye saye
wel, for so am I. If I then your Lord, &
Eph.v.a, master haue washed your fete, ye also
i.Pet.ii.d ought to wash one anothers fete. For * I
Math.x.c haue geuen you an ensample, y ye should
Luk.vi.f do, as I haue don to you: *Verely, vere-
Joh.xv.c. ly I say vnto you: *the seruaunt is not
C greater than his master, neither the mes-
senger greater than he that sent him.
Luk.xi.d If ye vnderstande these thyngs *hap-
py are ye, if ye do them. I speake not of
you all, I know whom I haue chosen.
Psa.xli.b But that the Scriptures may be fulfyl-
Joh.xiii. led. *He that eateth bread with me, hath
b. lift vp his hele against me. Now *tell I
and xvi.a you before it come: that when it is come to
passe, ye might beleue that I am he. Ve-
rely, verely, I say vnto you: *He that re-
Mat.x.d, ceiueth whomsoeuer I sende, receyueth
Luk.ix.c me. And he that receiueth me, receiueth
Mar.ix.e him that sent me.
When Jesus had thus sayd, he was trou-
bled in spirit, and testified, and sayde:
Math. verely, verely, I say vnto you: that one*
xxvi.b. of you shal betray me. Then the Disci-
Mar.xiiii ples loked one on another, doubting of
c, whom he spake. There was one of Jesus
Lu.xxii.b Disciples (which leaned on hym) *euē he
Joh.xix.e whō Jesus loued. To him beckened Si-
&.xx.a.& mon Peter therfore, that he should aske,
xxi.f. who it was of whom he spake. He then
when he leaned on Jesus brest, sayd vnto
him: Lord, who is it? Jesus answered: he
it is to whom I geue a sop. And he wet y
bread, and gaue it to Judas Iscarioth
Simons sonne: And after the sop, Satā
entred into him: Thē sayd Jesus vnto him
that thou doest do quickely: that wist no
man at the table, for what entent he spake
vnto him. Some of thē thought, bicause D
*Judas had the bag, that Jesus had said Joh.xii.a
vnto him: bye those thinges that we haue
nede of against the feast: or that he should
geue some thing to the poore. Assone thē
as he had receued the sop, he went imme-
diatly out, and it was night. Therfore
when he was gone out, Jesus sayd. Now Joh.xii.d
*is the sonne of man glorified. And God &.xvii.a.
is glorified by him. If God be glorified
by him, God shal also glorifie him by him
selfe: and shal straight way glorifie him.
*Litle children, yet a litle while am I Joh.vii.c
with you. *Ye shal seke me, and as I said
vnto the Jewes, whither I go, thither cā
ye not come, Also to you say I now.* A Joh.xv.a
new commaundement geue I vnto you,
that ye loue together, as I haue loued
you, that euen so ye loue one an other.* i.Joh.ii.a
By this shal al men know that ye are my
Disciples, if ye haue loue one to another.
Simon Peter sayd vnto him: Lord whi-
ther goest thou? Jesus answered hym:
whither I go, thou canst not folow me
now, but *thou shalt folow me afterwar- John.xi.f
des. *Peter sayd vnto him: Lord, why cā- Act.xii.a,
not I folow thee now? *I will ieoparde Mathe
my life for thy sake. Jesus answered him xxvi.c,
wilt thou ieoparde thy life for my sake? Marke.
Verely, verely, I say vnto thee: *y cocke xiiii.c.
shall not crow, till thou haue denyed me Lu.xxii.d
thrice. Joh.xviii
c.

The.xiiii. Chapter.

He armeth his disciples with cōsolation against trouble, and promyseth them the holy ghost.

And he sayd vnto his dis- A
ciples: let not your heart
be troubled. ye beleue in
God, beleue also in me.
In my fathers house are
many mansions. If it
wer not so, I would haue
told you. I go to prepare a place for you.
And if I go to prepare a place for you, I
wil come again, and receiue you euen vn-
to my selfe: that *where I am, there may Joh.xii.d
ye be also. And whither I go, ye knowe, &.xvii.d,
and the way ye know. John.i.a
Thomas sayth vnto hym: Lord we and .xi.c.
knowe not whither thou goest. And how Mat.xi.d
is it possible for vs to know the way? Je- Joh.vi.c.
sus sayth vnto him: I am the waye, and
the truthe, and the *lyfe. *No man com-
meth

meth vnto the father, but by me. If ye
had knowen me, ye had knowē my father
also: and now ye know him, and haue sene
him.
Philip sayth vnto him: Lord, shewe vs
the father, and it suffiseth vs. Jesus sayth
vnto him: haue I bene so long time with
you, and yet hast thou not knowen me?
Philip, he ẏ hath sene me, hath sene my
B father. And how sayest thou then? shewe
John.x.f vs the father. Beleuest thou not that* I
am in the father, and the father in me?
The wordes that I speake vnto you, I
speake not of my selfe but the father that
dwelleth in me, is he that doth the works
Joh.xvii.g Beleue me that I am in the father, and*
the father in me or els beleue me for the
workes sake.
Uerely, verely I say vnto you: he that
beleueth on me, the workes that I do, the
same shal he do also, and greater workes
than these shall he doe, bicause I go vnto
Mat.xvii a my father. *And whatsoeuer ye aske in
and.xxi.c my name, that wil I do, that the Father
Mar.xi.d may be glorified by the sonne. If ye shall
Luk.xi.b aske any thing in my name, I wil do it.
Joh.xv.b and xvi.f *If ye loue me kepe my cōmaundemēts,
and I will pray the Father, and he shall
Jaco.i.a. geue you another comfortor, that he may
i.Joh.iii.d bide with you for euer, euen the spirite of
and.v.c. truthe, whom the world can not receiue,
bicause the world seeth him not, neyther
knoweth hym. But ye know hym. For he
dwelleth with you, and shalbe in you.*
Math xviii.d I wil not leaue you comfortlesse: but will
come to you.
Yet a litle while and the world seeth
me no more: but ye se me. For I liue, and
ye shal liue. That day shal ye know that I
am in my Father, and you in me, and I
in you.
C *He that hath my commaundementes
Joh.xv a and kepeth them: thesame is he that lo-
i.Joh.v.a ueth me. And he that loueth me, shall be
ii.Joh.f a loued of my Father: and I wyll loue
him, and will shewe mine owne selfe to
him.
Act.xv.d. *Judas sayth vnto hym (not Judas Is-
carioth:) Lorde what is done that thou
wilt shew thy selfe vnto vs, and not vnto
the world? Jesus answered, and sayd vn-
them: if a man loue me, he will kepe my
sayinges, and my father will loue hym:
and we will come vnto hym, and dwell
with him. He that loueth me not, kepeth
not my sayinges. And the worde whiche
ye heare, is not mine, but ẏ fathers which
sent me.

These thinges haue I spoken vnto you
being yet present with you. But the com-
forter which is the holy ghost* whom my
father wil send in my name, he shall teach Joh.xx.d
you al thinges, and bring all thinges to & .i.vi.b.
your remembraunce whatsoeuer I haue Acte.ii.a.
sayd vnto you.
Peace I leaue with you: my peace I
geue vnto you. Not as the world geueth
geue I vnto you. Let not your heartes
be greued, neither feare. Ye haue heard
how I sayd vnto you: I go, and come a-
gain vnto you: If ye loued me, ye woulde
verely reioyce, bicause I sayd: I go vnto
the father. For the father is greater than
I. *And now haue I shewed you before Joh.xiii.
it come, that when it is come to passe, ye c
might beleue. Hereafter will I not talke &.xvi.a.
many wordes vnto you. For the Prince
of thys world commeth, & *hath nought Joh.xii.e
in me. But that the world maye knowe &.xvi.b.
that I loue the father. And as the father
gaue me commaundement, euen so do I.
Rise let vs go hence.

The.xv. Chapter.

The true vine, the husbandman, and the braunches. A doctrine of loue, & a swete comfort against persecution.

I Am* the true vine, & my I
father is the husbandmā. Eccles.
Euery braunch ẏ beareth xxiiii.c.
not fruite in me, he will
take away. And euery
braunch ẏ beareth fruite,
will he pourge, ẏ it maye a
bryng forth more fruite. *Now are ye Joh.xiii,
cleane through the wordes which I haue b.
spoken vnto you. Byde in me, and I in Act.xv.b.
you. As the braunche can not beare fruit
of it selfe, excepte it bide in the vine: no
more can ye, except ye abide in me. I am
the vine ye are the braunches. He that a-
bideth in me, and I in hym, thesame brin-
geth forth much fruit. For without me cā
ye do nothing. If a man bide not in me,
he is cast forth as a braunche and is wy-
thered: and men gather them, and cast thē
into the fyre, and they burne.* If ye a- Mat.xx.
bide in me, and my wordes abide in you: c
aske what ye will, and it shalbe done for Joh.iii.d
you. Herein is my father glorified, that Mar.xi.d
ye beare much fruit, and become my Dis- Joh.xvi f
ciples. Jaco.i.a.
As the father hath loued me: euen so
haue I also loued you. Cōtinue ye in my B
loue. If ye kepe my commaundementes,
ye shal abyde in my loue, euen as I haue

 kepe

kept my fathers commaundementes and
abid in his loue. These thinges haue I
spoken vnto you, that my ioye might re-
maine in you, and that your ioy might be
full.
Joh.xiii. d ✠✠ This is my commaundement: that
ye loue together, as I haue loued you.
1.Joh.iii. d Greater loue hath no man, thã this: that
a man bestow his life for his frendes. Ye
are my frendes, if ye do whatsoeuer I cõ-
maunde you. Henceforth call I you not
seruauntes: for the seruaunt knoweth not
what his lord doth. But you haue I cal-
led frendes: for all thinges that I haue
heard of my Father haue I opened to
you.
C Ye haue not chose me, but I haue cho-
sen you, and ordeined you, to go and bring
forth fruite, and that your fruite shoulde
remaine: that whatsoeuer ye aske of the
Father in my name, he maye geue it
you. ✠
✠ This commaunde I you, that ye
loue together. If the world hate you, ye
know that it hated me before it hated you
If ye were of the world, the world would
loue his own. Howbeit, bicause ye are not
of the world: But I haue chosen you out
of the world therfore * the world hateth
Joh.xvii e. you. Remember the word that I sayd vn-
to you: the seruaunt is not greater thã the
Mat.x.a. Lord. * If they haue persecuted me, they
Lu.xxi.c wil also persecute you. If they haue kepte
Mar.x.c. my saying, they wil kepe youres also.
Joh.xvi. a ✠ But al these things wil they do vnto
you for my names sake, bicause they haue
D not knowen him that sent me. If I had
not come and spoken vnto them, they
should haue had no sinne, but nowe haue
they nothing to cloke their sinne, withal.
He that hateth me, hateth my father also:
If I had not done among them the wor-
kes which none other man did, they shuld
haue had no sinne. But now haue they
both seen and hated not only me but also
my father: But this happeneth that the
saying might be fulfilled, that is written
in their law: * they hated me withoute a
Ps.xxxv. c cause. ✠
e.lxix.a. ✠ But when the cõfortor is come * whõ
Joh.xiiii d I wil sende vnto you from the father (euẽ
the spirite of truthe, which procedeth of ÿ
a.xvi.b. father) he shall testifie of me. And ye shall
Act.ii.a. beare witnesse also, bicause ye haue bene
with me from the beginning.

The.xvi. Chapter.

Consolation against trouble. Praiers are heard through Christ.

These things haue I said A
vnto you, bicause ye
should not be offended. *
They shall excommuni- Mat.x.b.
cate you: yea, the tyme Mar.xiii d
shall come, that * whoso- Lu.xxi.c.
euer killeth you, will Act.ix.a.
thinke that he doth god seruice. And such Joh.xv.d
thinges wil they do vnto you, bicause thei
haue not knowen the father neyther yet
me.
But these thinges haue I tolde you,
that when the time is come, ye maye re-
member then, that I tolde you. ✠ These
thinges said I not vnto you at the be-
ginning, bicause I was presente wyth
you.
✠ But now I go my way to him that B
sent me, and none of you asketh me whi-
ther I goe. But bicause I haue sayd
suche thinges vnto you, your heartes are
full of sorow. Neuerthelesse I tel you the
truthe, it is expedient for you, that I goe
away.
For if I goe not away, that comfortor
wil not come vnto you. But if I depart,
* I wil sende him vnto you. And when he Joh.xiiii d
is come, he wil rebuke the world of sinne
and of righteousnesse, and of iudgement. and.xv.d
Of sinne, bicause they beleue not on me: Act.ii.a.
of righteousnesse, bicause I go to my fa-
ther, and ye shal see me no more. Of iudg-
ment, bicause the Prince of this world is
iudged already.
I haue yet many thinges to saye vnto
you, but ye can not beare them away now
howbeit when he is come (which is the
spirit of truthe) he will leade you into all
truthe. He shall not speake of him selfe, C
but whatsoeuer he shal heare, that shal he
speake, and he wil shewe you thinges to
come. He shall glorifie me, for he shall
receiue of mine, and shall shewe vnto Joh.xii.e
you. * All thinges that the father hath Mat.xi.d
are mine. Therefore sayd I vnto you, e.xxviii.d
that he shal take of mine & shew vnto you Luk.x.a.
you. ✠ Joh.iii.d
✠✠ After a while ye shall not see me and Joh.vii.d
againe after a while ye shal see me: for I
go to the father. Then sayd some of hys
Disciples betwene themselues: what is
this that he saieth vnto vs, after a while
ye shall not see me, and againe after a
while ye shall see me: and that I go to the
father? They sayd therfore: what is this
that he saieth, after a while? we can not D
tell what he sayeth. Jesus perceiued that
they

they would aske him, and said vnto them:
ye enquier of this betwene your selues,
because I sayde after a whyle ye shal not
se me, and again after a whyle ye shall se
me. Verely, Verely, I saye vnto you: ye
shal wepe and lament, but contrarywise,
the world shall reioyce. ye shall sorowe,
Joh.xx.c. but *your sorow shalbe turned to ioy.
E A woman when she trauaileth, hath so-
rowe, because her houre is come. But as
soone as she is deliuered of the chylde, she
remembreth no more the anguish, for ioy
that a man is borne into the worlde. And
ye nowe therfore haue sorow: but I wyll
see you agayne, and your heartes shall
reioyce, and your ioye shall no man take
from you.
And in that daye shall ye aske me no
question.
F Verely, Verelye, I saye vnto you: *
Mat.vii.a whatsoeuer ye shall aske the father in my
and.xxi.c name, he will geue it you. Hitherto haue
Lu.xi.b. ye asked nothing in my name. Aske, and
Mar.xi.d ye shall receiue: that your ioy may be ful.
Jaco.i.a. These things haue I spoken vnto you,
Joh.xiii.b by prouerbes. The time will come, when
and.xv.b I shal no more speake to you by prouer-
i.Joh.iii. bes: but I shall shewe you plainely from
my father. At that daye shall ye aske in
and.v.c. my name. And I saye not vnto you, that
Mat.xiii.a. I wil speake vnto my father for you. For
the father himselfe loueth you, because
ye haue loued me, and haue beleued, that
I came out from God. I went out from
the father, & came into the world. Agayn,
Joh.xx.b I leaue the world, and *go to the father.
His Disciples sayde vnto him: loe, nowe
talkest thou plainly, and speakest no pro-
Joh.xxi.e uerbe. Nowe are we sure that thou
G knowest all thinges, & nedest not, that a-
ny mã should aske the any questiõ. Ther-
fore beleue we, that thou camest from
God.
Jesus aunswered them. Nowe ye doe
Zac.xiii.c beleue. Beholde, the houre draweth nie
and is already come, that ye shall be scat-
Mat.xvi.c. tered euery man to his owne, and shall
Mar.xiiii.c. leaue me alone. And yet am I not alone:
Joh.xiiii.b For *the father is with me. These words
haue I spoken vnto you, that in me ye
might haue peace. For in the world shall
ye haue tribulation: but be of good chere:
I haue ouercome the world.

The.xvii. Chapter.

The most heartie and louing prayer of Christe vnto his father, for all suche as receiue the truthe.

These wordes spake Jesus A
& lift vp his eyes to hea-
uen and said: father, the
houre is come: glorify thy Joh.xiii.b
sonne, that thy sonne also
may glorify thee, as thou
hast geuen him power o-
uer al flesh, y he should geue eternal lyfe,
to as many as thou hast geuen him. This
is life *eternal, y they might know thee, y
only true god, & Jesus Christ whom thou John.i.a
hast sẽt. I haue glorified thee on y earth* Joh.xix.f
I haue finished the work, which thou ga-
uest me to do. And now glorify thou me
(O father) with thine own selfe, with the
glory which I had with thee, ere y world
was. I haue declared thy name vnto the
mẽ, which thou gauest me out of y world.
Thine they wer, and thou gauest thẽ me,
and they haue kept thy word. Nowe they
haue knowẽ y al things whatsoeuer thou B
hast geuen me, are of the: For I haue ge-
uen vnto them the wordes whiche thou
gauest me, and they haue receiued them,
and haue knowen surely that I came out
from thee: and they haue beleued, y thou
diddest send me. i.Joh.i.c
I pray for thẽ, I pray not for y world: Esa.viii.b
but for them which thou hast geuen me,
for they are thine. And al mine are thine,
& thine are mine, & I am glorifyed in thẽ.
And now am I not in the world, and they
are in the world, and I come to thee.
Holy father, kepe throughe thine owne
name, them which thou hast geuen me, y
they also may be one, as we are. Whyle I
was with them in the world, I kept them
in thy name. *Those that thou gauest me Joh.xviii.b
haue I kept, & none of them is lost, but that
lost child, y the scripture might be fulfil- Psal.cix.a
led. Now come I to thee, & these wordes C
speake I in the worlde, that they mighte
haue my ioy ful in them. I haue geuen
them thy worde, & the world hath hated Joh.xv.c
them, because they are not of the worlde, Sap.ii.d
euen as I also am not of the world. I de-
sire not that thou shouldest take thẽ oute
of the worlde: but that thou kepe them
from euil. They are not of the world, as I Mat.vi.b
also am not of the world. Sanctify them Luk.xi.a
through thy truthe. Thy word is y truth.
As thou diddest send me into the worlde,
euẽ so haue I also sent them into y world
and for their sakes sanctifye I my selfe,
that they also might be sanctified through
the truthe. Neuerthelesse, I praye not
for them alone, but for them also whiche
shal beleue on me through their preching

Gal.iii.d that they all may be * one, as thou father
art in me, and I in thee, & that they also
may be one in vs: that the worlde may be-
leue, that thou hast sent me. And ye glory
which thou gauest me, I haue geuen thē,
that they may be one, as we also are one:
I in them, & thou in me, that they may be
made perfecte in one, and that the worlde
may know that thou hast sent me, & hast
D loued them, as thou hast loued me.
Father, I wil that they which thou hast
geuen me * be with me where I am, that
Joh.xii.d they may see my glory, which thou hast
e.xiiii.a geuen me. For thou louedst me before the
Mat.xi.d making of the world. * O righteous fa-
Luk.x.d. ther, the world also hath not knowen the:
but I haue knowen thee, and these haue
knowen ye thou hast sent me. And I haue
declared vnto thē thy name, & wil declare
it, that the loue wherwith thou hast loued
me, may be in them, and I in them.

The .xviii. Chapter. ✠

Christ is betrayed. The woordes of his mouthe smite the officers to the grounde. Peter smiteth of Malchus eare. Jesus is brought before Anna, Cayphas, and Pylate.

A WHē Jesus had spokē these
woordes, * he wēt forth wt
Math xxvi d his disciples ouer ye broke
Mar xiiii. d. of Cedrō, wher was a gar
Lu xxii d dē, into ye which he entred
& his disciples. Judas also
which betrayed him, knew the place: for
Jesus ofttimes resorted thither with his
disciples. Judas then, after he had recey-
ued a bond of men (& ministers of the hye
priestes & Pharisees) came thither with lā-
ternes, & fierbrands & wepons. And Je-
sus knowing all thinges that should come
on him, went foorth and said vnto them:
B whom seke ye? They answered him: Jesus
of Nazareth. Jesus sayeth vnto them: I
am he. Judas also whiche betrayed hym,
stoode with them. Assone then as he had
said vnto them, I am he, they went back-
warde and fel to the ground. Then asked
he them again, whom seke ye? They sayd:
Jesus of Nazareth. Jesus aunswered: I
haue told you, that I am he. Yf ye seke me
therfore, let these go their way. That the
saying might be fulfilled which he spake:
Joh.xvii b * of them whiche thou gauest me, haue I
not lost one.
Then Symon Peter hauyng a swerd
drew it, and smote the hye Priestes ser-
naunt, and cut of his ryght eare. The ser-
Math. xxvi c uauntes name was Malchus. Therfore
Ge.ix.a. sayeth Jesus vnto Peter: * put vp thy
swerd into the sheath: shall I not drinke
of the cuppe, which my father hath geuen
me? Then the company and the captayn:
and ministers of the Jewes tooke Jesus,
and bounde hym, and led him awaye to
Anna first: for he was father in lawe vn-
to Cayphas, whiche was the hye Priest
that same yere. Caiphas was he, whiche
gaue counsell to the Jewes, * that it was Joh.xi.f.
expediēt ye one mā should die for ye people. C
* And Simon Peter folowed Jesus, and Math
so did another Disciple: that disciple was xxvi.f
knowen vnto the hie Priest, and went in Mar xiiii f.
with Jesus into the palace of ye hie Priest
But Peter stode at the doore wout. Thē Lu.xxii.f
went out that other disciple (whiche was
knowen vnto ye hye Prieste) and spake to
the damsell ye kept the doore, and brought
in Peter? Then sayde the damsell that
kept the doore vnto Peter: Art not thou
also one of this mans disciples? He sayde:
I am not. The seruauntes and the mini-
sters stoode there, which had made a fier
of coales: for it was colde, and they war-
med themselues: Peter also stode among
them, and warmed him.
* The hie Priest then asked Jesus of
his disciples and of his doctrine: Jesus D
answered him: I spake openly in ye world Mar xiiii
I euer taught in ye Sinagoge, and in the f.
temple, whyther all the Jewes resorted, Lu xxii g
and in secrete haue I saide nothing. Why
askest thou me? Aske them whiche hearde
me, what I haue sayde vnto them. Be-
holde, they can tell what I saide. When
he had thus spoken, one of the ministers
which stoode by, smote Jesus on the face,
saying: * answerest thou ye hye Priest so?
Jesus aunswered hym: If I haue euyll Ac.xxiii.b
spoken, beare witnesse of the euyll: But yf
I haue wel spoken, why smitest thou me?
And Annas sent him bounde vnto Cay-
phas the hie Priest.
Simon Peter stode and warmed him-
selfe. Then sayde they vnto hym: arte not
thou also one of his disciples? He denyed
it, and sayd: I am not. One of ye seruantes
of the hie Priestes (his cousin whose eare E
Peter smote of) sayde vnto hym: dyd not
I see thee in the garden with hym? * Pe-
ter therefore denied againe: and immedi- Joh.xiii.
ately the cocke crew. * Then led they Je- e
sus from Caiphas into the hall of iudge- Math
mente. It was in the mornyng, and they xxvii.a
themselues went not into the iudgement Mar.xv.
hall, lest they should be defiled, but that b.
they might eate passeouer. Pilate then Lu.xxiii.
went out vnto them and saide: what accu- a
sation

F sation bring ye against this man. They
answered, & said unto him: If he wer not
an euill doer, we would not haue deliue-
red him unto thee. Then said Pilate unto
them: take ye him, & iudge him after your
own law. The Iewes therfore said unto
hym: It is not lawfull for vs to put any
man to death: That the wordes of Iesus
might be fulfilled, * which he spake signi-
Mat.xx.a fying, what death he should die. *Then Pi-
Math. late entred into the iudgement hal agayn
xxvii.b and called Iesus, and said unto hym: arte
Mar.xv a thou the king of ye Iewes? Iesus answe-
Lu.xxiii, red, sayest thou that of thy selfe: or dyd o-
b. ther tel it the of me? Pilate answered: Am
I a Iew? Thine owne nation & hie prie-
stes haue deliuered thee unto me. What
hast thou don? Iesus answered: my king-
dom is not of this world.

If my kingdome were of this worlde,
then would my ministers surely fight, that
I should not bee deliuered to the Iewes:
but now is * my kingdom not from hence.
Joh.vi.b. Pilate therfore sayd unto hym: Art thou
G a king then? Iesus aunswered: thou sayst
that I am a king. For this cause was I
borne, and for this cause came I into the
world, that I should beare witnesse unto
the truthe. And all that are of the truthe,
heare my voyce. Pylate saide unto him:
what thing is truthe? And when he had
sayde this, he went out agayne unto ye
Math. Iewes, and sayeth unto them: * I find in
xxvii.c him no cause at all. Ye haue a custome,
Mar.xv a that I should deliuer you one lose at Ea-
Lu.xxiii c ster. Wil ye that I lose unto you the king
of the Iewes? Then cryed they all agayn
Acte.iii.a saying: * Not him, but Barrabas: ye same
Barrabas was a murtherer.

The .xix. Chapter.

Christe is crucified, he committeth his mother unto John, dyeth, and is buried.

A Then Pilate tooke Iesus
therfore & scourged him.
Mathe * And ye souldiers wonde
xxvii c a crowne of thornes, and
Mar.xv b put it on his head. And
they did on him a purple
garment, (and came unto
him) and saide: Hayle kyng of the Iewes:
and they smote hym on the face. Pilate
went foorth agayne, and sayd unto them:
beholde, I bryng him foorth to you that
ye maye knowe, that I finde no faulte in
him. Then came Iesus foorth, wearyng a
crowne of thorne, and a robe of purple.

And he sayth unto them: beholde the
man. * When the hie Priestes therfore & Mathe
ministers saw him, they cried, saying: cru- xxvii. c
cify him, crucify him. Pilate saith unto the Mar.xv a
Take ye him, and crucife him, for I finde Lu.xxiii d
no cause in him.

The Iewes aunswered him: we haue * Le.xxiiii.c
a lawe, and by our lawe he ought to dye: John.v.b
because * he made himselfe the sonne of B
God. When Pilate heard that saying, he
was the more afrayd, and went again in-
to the iudgement hall, and sayth unto Ie-
sus: whence art thou? But Iesus gaue him
none answer. Then said Pilate unto hym:
Speakest thou not unto me? Knowest
thou not that I haue power to crucifye
thee, and haue power to lose thee? Ie-
sus aunswered: Thou couldest haue no Sap.vi.a
power at all against me, * except it were Joh.iii.d.
geuen thee from aboue. Therfore he that Ro.xiii.a
deliuered me unto thee, hath the more mat.xxvii
sinne. * And from thencefoorth soughte d.
Pylate meanes to loose hym: but the Mar.xv.c
Iewes cryed, saying: yf thou let hym go, Lu.xxiii.e
thou art not Cesars frende. For * whoso- Ac.xvii.b
euer maketh himselfe a kyng, is agaynst
Cesar.

When Pylate hearde that saying, he
brought Iesus foorth, and sat downe to C
geue sentence, in a place that is called the
pauemente: but in the Hebrue tong,
Gabbatha. It was the preparyng day of
the Easter, about the sixt houre. And he
saith unto the Iewes: beholde your king.
They cryed, away with hym, awaie with
hym, crucify him. Pylate sayeth unto
them: shall I crucifye your kyng? The
hie priestes aunswered we haue no kyng
but Cesar: * Then deliuered he him un- Mathe
to them to bee crucified. And they tooke xxvii.d
Iesus, and led hym awaye. And he bare Mar.xv.e
his crosse, * and went foorth into a place, Lu xxiii e
whiche is called the place of dead mens Heb.xiii c
sculles: But in Hebrue, Golgotha: where D
they crucifyed hym, and two other
with hym, on eyther syde one, and Ie-
sus in the myddes. * And Pylate wrote a
tytle and put it on the crosse. The wry- Mathe
tyng was: Iesus of Nazareth kyng of xxvii.d
the Iewes. Thys title read manye of Mar.xv.e
the Iewes. For the place where Iesus Lu xxiii e
was crucifyed, was nye to the citie. And
it was written in Hebrue and Greeke,
and Latin. Then saide the hye priestes
of the Iewes to Pilate: wryte not kyng
of the Iewes, but that he sayde, I am
kyng of the Iewes. Pylate aunswered:
what I haue written, that haue I wryt-
ten.

Then

E Then the souldiers,*whē they had cru-
Math. xxvii.d cified Jesus, they toke his garmentes and
Mar.xv.c made foure partes, to euery souldyer a
Lu.xxiii.e part, and also his coat. The coate was wt
out seme, wrought vppon throughout.
They sayd therfore among themselues,
Let vs not deuide it, but cast lottes for it,
who shall haue it. That ye scripture might
Ps.xxii.a be fulfilled, saying:* Thei parted my rai-
ment among them, and for my coate dyd
they cast lots. And the souldiers did suche
thinges in dede. There stode by the crosse
of Jesus, his mother, and his mothers si-
ster, Mary the wyfe of Cleophas, & Ma-
ry Magdalene. When Jesus therefore
Joh.xiii.a saw his mother, and the disciple standing
*whom he loued, he sayeth vnto his mo-
ther: woman, beholde thy sonne. Then
said he to the disciple: behold thy mother.
And from that houre the Disciple tooke
her for his owne. After these thinges Je-
sus knowyng that all thinges were now
F perfourmed: that*the scripture might bee
Ps.lxix.c. fulfilled, he sayth: I thirst. So there stode
a vessell by, full of Vineger.*Therefore
mat.xxvii f. they filled a spunge with Vineger, and
Mar.xv.d wounde it aboute with Isope, and putte
it to his mouthe. As soone as Jesus
then receyued of the Vineger, he sayde:
Joh.xvii.a, *It is finished, and bowed his head, and
gaue vp the Ghost. The Jewes there-
fore because it was the preparyng of the
Sabboth, that the bodyes shoulde not
remayne vppon the crosse on the Sab-
both daye (for that Sabboth daye was
an hye daye) besoughte Pilate, that their
legges might be broken, and that they
myghte bee taken downe. Then came
the souldiers, and brake the legges of the
firste, and of the other whiche was cru-
cified with hym. But when they came to
Jesus, and sawe that he was dead alrea-
dy, they brake not his legges: but one of
G the souldiers with a speare, thrust hym in
to the side, and forthwith came there out
bloude and water. And he that sawe it,
bare recorde, and his recorde is true.
And he knoweth that he saieth true, ye
ye might beleue also. For these thynges
were done that the scripture shoulde bee
fulfilled.* ye shall not breake a bone of
Ex.xii.g. hym. And agayne another scrypture
Nu.ix.b sayeth:*they shall looke on hym, whom
Zac.xii.c they pearsed.*After this, Joseph of Ara-
Math xxvii.g. mathia (whiche was a disciple of Jesus:
Mar.xv.d but secretely for feare of the Jewes) be-
Lu.xxiii. sought Pylate, that he might take downe
G the body of Jesus. And Pilate gaue hym
licence. (He came therfore, and tooke the
body of Jesus.) And there came also Ni-
codemus (whiche at the beginnyng came
to Jesus by night) and brought of myrre
& aloes mingled together, about an hun-
dred pound weight. Then tooke they the
body of Jesus, and wound it in linnē clo-
thes with the odours, as the maner of ye
Jewes is to bury. And in the place where
he was crucified, there was a garden, and
in the garden a newe Sepulchre, wherin
was neuer man laid. There laid they Je-
sus therefore, because of the preparyng of
the Sabboth of the Jewes, for the sepul-
chre was nie at hande.

The.xx. Chapter.

The resurrection of Christ, whiche appeareth to Mary Magdalene and to all his disciples, to theyr great comforte.

The firste day of the Sab- A
bothes (came Mary Mag Math xxviii.a
dalene earely whē it was Lu.xxiiij a
yet dark) vnto ye sepulchre
and sawe the stone taken Mar.xvi.a
away from ye graue. Thē
she ran, & came to Simon
Peter, and to the other disciple* whō Je- Joh.xiii.c
sus loued, & saieth vnto them: They haue and.xix.e
taken away the lord out of the graue, and and.xxi.f,
we cannot tel where they haue laid him.
Peter therfore went forth, and ye other
disciple, and came to the sepulchre. They
ran bothe together, and the other disciple
did outrunne Peter, and came first to the
sepulchre. And whē he had stouped down
he sawe the linnen clothes lying, yet wēt Lu.xxiiii. a.
he not in.* Then came Simon Peter
folowing him, and went into the Sepul-
chre, and sawe the linnen clothes lye, and
the napkin that was about his head, not
lying with the linnen clothes, but wrap- B
ped together in a place by it selfe. Then
went in also that other disciple, whiche
came first to the sepulchre and he saw and
beleued. For as yet they knewe not the Ps.xvi.b.
*scripture, that he should rise again from Acte.ii.b.
death. xiii.e.xvii f,
Then the disciples went away again
vnto theyr owne house.
** Mary stoode withoute at the Se- Lu.xxiiii. a
pulchre wepyng. So as she wepte, she
bowed her selfe into the Sepulchre, and
seeth two Aungels clothed in whyte, syt-
tyng the one at the heade, and the other
at the feete, where they had layde the bo- C
dye of Jesus. They saye vnto her: wo-
man, why wepest thou? She sayeth vn-
to them: for they haue taken awaye my
Lorde,

Lorde, and I wote not where they haue
layde hym. When she had thus sayde, she
tourned her selfe backe, and sawe Jesus
standyng, and knewe not that it was Je-
sus. Jesus sayeth vnto her, woman, why
D wepest thou? whom sekest thou? She sup-
posyng that he had bene a gardener, say-
eth vnto hym: Syr, if thou haue borne
him hence, tell me where thou haste layde
hym, and I wyll fette hym. Jesus sayth
vnto her: Mary. She tourned her selfe,
and sayde vnto hym: Rabboni: whiche is
to saye: Maister. Jesus sayeth vnto her:
touche me not, for I am not yet ascended
to my father. But go to * my brethren, &
Ps. xxii. c saye vnto them: I ascende vnto my fa-
Heb. ii. c. ther and your father: and to my god, and
Joh. xvi. f your god. Mary Magdalene came and
Lu. xxiiii. a tolde the disciples, that she had seen ye lord
and that he had spoken such thinges vnto
her.

Lu. xxiiii. f *Thesame daye at night, which was
the fyrst daye of the Sabbothes, when ye
E doores were shutte (where the disciples
were assembled together for feare of the
Jewes) came Jesus and stoode in the
myddes, and sayeth vnto them: peace be
vnto you. And when he had so sayde,
he shewed vnto them his handes and his
Joh. xvi. d syde. Then were the disciples gladde
when they sawe the Lorde. Then saide
Jesus to them againe: peace be vnto you.
Esa. lxi. a As my father * sente me, euen so sende I
Mat. xi. a. you also. And when he had sayde those
Lu. iiii. c. woordes, he breathed on them, and sayeth
Joh. xvii. c vnto them: Receiue ye the holy ghost.
F Whosoeuers synnes ye remit, they are re-
mitted vnto thē. And whosoeuers sinnes
ye retein, they are reteined.

But * Thomas one of the twelue
Joh. xi. b. (whiche is called Didimus) was not
with them, when Jesus came. The o-
ther Disciples therefore sayde vnto him:
we haue seen the Lorde. But he sayd vn-
to them: excepte I see in his handes the
print of the nayles, and putte my finger
into the printe of the nayles, and thruste
my hande into hys syde, I wyl not be-
leue. And after eyght dayes, agayne
his disciples were within, and Thomas
with them. Then came Jesus when the
dores were shut, and stode in the middes
and sayde: peace be vnto you. After that
G sayde he to Thomas, bryng thy fynger
hyther, and see my handes, and reache
hyther thy hande, and thruste it into my
syde, and bee not faithlesse, but beleuyng.
Thomas aunswered, and sayde vnto him
my lorde & my god: Jesus saith vnto him:
Thomas, because thou hast seen me thou
haste beleued: blessed: are they that haue
not seen, and yet haue beleued.

And many other signes truely did Je- Joh. xxi. g
sus in the presence of his disciples, which
are not written in this booke. These are
written, that ye might beleue, that Jesus
is Christ the sonne of god, and that (in be-
leuyng) ye myght haue life throughe hys
name.

The. xxi. Chapter.

He appeareth to his disciples againe by the sea
of Tiberias, and commaundeth Peter earnestly to
fede his shepe.

Afterward did Jesus shew A
him selfe againe, at the sea
of Tiberias. And on thys
wise shewed he himselfe.
There were together Sy-
mon Peter and Thomas
(which is called Didimus) and * Natha-
nael of Cana in Galile, & the sonnes of John. i. f.
Zebede, & two other of his disciples. Sy-
mon Peter sayth vnto them: I wyll go a
fisshyng. They saye vnto hym: we also wil
goe with thee. They went their way and B
entred into a shyp immediately, and that
night caught thei nothing. But when the
morning was now come, Jesus stode on
the shore: neuerthelesse ye disciples knew
not that it was Jesus. Jesus sayeth vnto
them: Children, haue ye any meate? They
answered him, no. And he sayth vnto thē:
cast oute the net on the right syde of the Luk. v. a.
shyp, and ye shall fynde. They caste out
therfore, and anone they were not able to
draw it for the multitude of fishes. Then
said the disciple * whom Jesus loued vn-
to Peter, it is the lord: when Simon Pe- C
ter hearde that it was the Lorde, he girde Joh. xiii. e
his coate vnto him (for he was naked) and and. xix. e
sprang into the sea. The other Disciples
came by ship, for they were not farre from
land, but as it were two hundred cubites
and they drew the net with fishes. Assone
then as they were come to land, they saw
hoate coales, and fishe layde thereon, and
bread. Jesus sayeth vnto them: * bring of Lu. xxiiii.
the fishe which ye haue now caught. Sy- f.
mon Peter went vp, and drew the net to D
lande ful of great fishes, an hundred and
liii. And for all there were so manye, yet
was not the net broken. Jesus sayeth vn-
to them, come and dine. And none of the
disciples durste aske hym: what art thou?
For they knewe that it was the lorde. Je-
sus

sus then came, and tooke bread, and gaue
them, and fish likewise. This is now the
third time that Jesus appeared to his dis-
ciples, after that he was risen again from
C death. ¶
So when they had dined, Jesus sayth
to Simon Peter: Simon Joanna, louest
thou me more than these? He saide vnto
hym: yea Lord, thou knowest, that I loue
thee. He sayth vnto him: fede my lambes.
He sayeth to hym agayn the second time:
Simon Joanna louest thou me? He saith
vnto him: yea Lorde, thou knowest that
I loue thee. He sayde vnto hym: feede my
shepe. He said vnto him ye third time. Si-
mon Joanna louest thou me? Peter was
sorye because he sayde vnto hym the third
time, louest thou me: & he sayd vnto him:
Joh.xvi.g Lorde, thou * knowest all thinges: thou
knowest that I loue thee. Jesus sayeth
vnto hym: fede my shepe. Verelye, verely,
I saye vnto thee: when thou waste yong,
thou girdedst thy self, and walkedst why-
ther thou wouldest: but when thou arte
F Joh xiii d Act.xii.a. olde * thou shalt stretche foorth thy hands
and another shal girde thee, and lead thee
whither thou wouldest not. That spake
he, signifying by what death he shoulde
glorify god.
And when he had spoken this, he sayth
vnto him: * folowe me. Peter tourned a-
Joh.xiii.c xix.e. and xx.a. boute, and sawe the disciple * whom Je-
sus loued, folowyng (whiche also leaned
on his breste at supper, and sayde: Lord:
whiche is he that betrayeth thee?) When
Peter therefore sawe him, he sayeth to
Jesus: Lorde, what shall he here doe? Je-
sus sayeth vnto him: If I wyl haue him
to tary til I come, what is that to thee? fo-
G lowe thou me. Then went this saying a-
brode among the brethren, that the dysci-
ple should not die: yet Jesus sayde not to
hym, he shall not die: but if I will that he
tary till I come, what is that to thee? The
same disciple is he which testifieth of these
thinges, and wrote these things. And we
knowe that his testimony is true. ¶
Joh.xx.g. * There are also many other thinges
which Jesus did, the which if they should
be written euery one, I suppose ye worlde
could not conteine the bookes ye shoulde
be written.

¶ Here endeth the Ghos-
pell of S. John.

¶ The Actes of the Apostles.

¶ The first Chapter.

The ascention of Christ. Mathias is chosen in the stede of Judas.

IN the former Treatyse A
(deare Theophilus) wee
haue spoke of all that Je-
sus began to do & teache,
vntill the day in which he
was taken vp, after that
he through the holy ghost
had geuen commaundementes vnto ye A-
postles, whom he had chosen: to whom also
he * shewed himself aliue after his passion Joh.xx.a.
(& that by many tokens) appearing vnto and.xxi.c.
them .xl. daies, & speaking of the kingdome
of god: & gathered them together, * & com- Lu.xxiiii.
maunded them that they shoulde not de- g.
part from Jerusalem: but waite for the
promisse of the father * wherof (saith he)
ye haue heard of me. For * John truely Joh.iiii.b
baptised with water: but ye shall be bap- xv.d.and.
tised with the holy ghoste after these few xvi.b.
dayes. John.i.c.
When they therefore were come toge- Actes.i.a
ther, they asked of hym, saying: Lorde, Mat.iii.b
wilt thou at this time restore againe the Luk.iii.c
kyngdom of Israel? And he said vnto them:
* It

Math xxiiii a *It is not for you to knowe the times, or
the seasons, whiche the father hath put in
his owne power: but ye shall receaue po-
wer after y^t the holy ghost is come vppon
Lu.xxiiii g you. And * ye shalbee witnesses vnto me,
not only in Jerusalē, but also in al Jew-
Acte.ii.a ry and in Samary, and euen vnto the
Acte.iii.a worldes ende.
Joh.xv.d And when he had spoken these thinges
B whyle they beheld, * he was taken vp on
hye, and a cloude receyued hym vp out of
their sight. And while they loked stedfast-
lye vp towarde heauen, as he wente, be-
hold two men stode by them in white ap-
parell, whiche also said: ye men of Galile,
why stande ye gasyng vp into heauen?
This same Jesus which is taken vp from
Mar.xvi d you into heauen, * shall so come, euen as
Lu.xxiiii g ye haue seen him go into heauen.
Then returned they vnto Jerusalem
Da.vii b from the mounte (that is called Oliuete)
Math. xxiiii.c whiche is from Jerusalem, a Sabboth
and.xxv c daies iourney. And when they were come
Mar.xiii c. in, they went vp into a parlour, where a-
bode both * Peter and James, and Jhō,
Lu.xvii e and Andrew, Philip and Thomas, Bar-
and.xxi.c tholomew and Mathew, James y^e sonne
Apoc.i.b of Alpheus, and Simon Zelotes, & Ju-
Mat.x.a. das the brother of James. These all con-
Mar.iii.c tinued with one accord in prayer and sup-
Luk.vi.c plication with the women, and Mary the
mother of Jesu, and with his brethren.
*And in those daies Peter stode vp in
C the middes of the disciples, and sayde (the
number of names that wer together, wer
about an hundred and twenty.) Ye men &
brethren, this scripture muste nedes haue
bene fulfilled, which y^e holy ghost thorow
y^e mouth of Dauid, spake before of Judas
Mat.xxvi b * which was guide to them that toke Je-
sus. * For he was numbred with vs, and
Mar.xiiij e had obteined felowship in this ministra-
tiō. And y^e same hath nowe possessed a plat
Lu.xxii e of ground with the reward of iniquitie: &
Mat.x.a. wherhe was * hanged, he burst a sunder
Mark.i c in the middes: and all his bowels gushed
Luk.iii.e out. And it is knowē to all y^e inhabitors of
Math xxvii,a Jerusalem: in so much that the same field
2.Kinges xvii d is called in their mother tong, Acheldema
that is to say, the bloude fielde. For it is
Ps.lxix.f written in the booke of Psalmes: * hys
habitation be void, and no man be dwel-
Psa.cix a ling therein: * and his bishopricke let an
other take.
Wherfore of these men which haue com-
D panied with vs (al the time that the lorde
Jesus had al his cōuersation among vs,
beginning at the baptisme of John, vnto
thatsame day that he was taken vp from C
vs) must one be ordeyned, to be a witnesse
with vs of his resurrection. And thei ap-
pointed .ii. Joseph which is called Bersa-
bas (whose sirname was Justus) & Ma-
thias. And when they prayed, they sayde:
Thou lord * which knowest y^e hearts of al i. Parali
men, shew whither of these two thou hast xxviii.b
chosen: that he may take y^e roume of thys Ps.vii.c
ministration and Apostleship, from which
Judas by transgression fel, that he might
go to his own place. And they gaue forth
their lots, and the lot fel on Mathias, and
he was countēd with y^e eleuen apostles.

¶The second Chapter.

The commyng of the holy ghost. The Sermon of Peter before the congregation at Jerusalem, & the increase of the faithfull.

When * the fiftye dayes A De.xvi.b Le.xxiii.c were come to an end, they were all with one accord together in one place. And sodainly there came a sounde from heauen, as it had bene the commyng of a mighty wynde, and it filled al y^e house where they sat. And there appeared vnto them clouen tonges, like as they had ben of fyer, and it sat vpon eche one of them: Act.iiii.d. xi.b. * and they wer filled with the holy ghost, and beganne to speake with other tonges euen as the same spirite gaue them vtteraunce.

There were dwelling at Jerusalem, B
Jewes deuoute mē, out of euery natiō of
them, that are vnder heauen. When this
was noised about, the multitude came to-
gether, and were astonied, because that e-
uery man heard thē speake with his own
language. They wondred all, & maruey-
led, saying among themselues: beholde,
are not all these whiche speake of Galile?
And howe heare we euery man his owne
tong wherein wee were borne? Parthy-
ans, and Medes and Elamites, and the
inhabitors of Mesopotamia, and of Jew-
ry, and of Capadocia, of Pontus and Asia
Phrigia, and Pamphilia, of Egipt and of
y^e parties of Libia which is beside Siren,
and straungers of Rome, Jewes and *
Procelites, Greekes and Arabians we Math xxiii b
haue heard them speake in our own tōges
the great workes of God. They wer all
amased and wondred, saying one to ano-
ther: what meaneth this? Other mocked,
saying: these men are ful of new wyne.

*But

C ✢But Peter stepped foorth with the eleuen, and lift vp his voice, and sayde vnto them: ye men of Iewry, and all ye that dwel at Ierusalem, be this knowen vnto you, & with your eares heare my wordes. For these are not dronken, as ye suppose seing it is but the third houre of the daye. But this is that whiche was spoken by ẏ Prophete Ioel: and it shalbee in the laste daies, saith god: of my spirite I will poure out vpon all fleshe.

Ioel .ii.g *And your sonnes & your daughters, shall prophecy, and your yong men shall se visions, and your old men shall dreame dreames. And on my seruauntes and on my handmaidens, I wyll poure out of my spirite in those daies, and they shall Prophecy. And *I wil shew wonders in heauen aboue, and tokens in the earth beneath, bloude and fier, and the vapour of darkenesse, and the moone into bloud, before that great and notable daye of the Lord come.

Math. xxvii.e Lu xxiii.f

Rom.x.c. And it shall come to passe, that *whosoeuer shal call on the name of the lord, shal be saued.✢

D ✢Ye men of Israell, heare these woordes: Iesus of Nazareth a man approued of God among you with miracles, wonders and signes, whiche God did by him in the middes of you (as ye your selues knowe) him haue ye taken by the handes of vnrighteous persōs, after he was deliuered by ẏ determinate counsell and foreknowledge of god, and haue crucified and slain him, whom god hath raised vp: and losed the sorowes of death, because it was vnpossible, that he shoulde bee holden of it.

Psa.xvi.c For Dauid speaketh of him: *aforehand I sawe God alwaies before me, for he is on my right hande: that I shoulde not bee moued. Therfore did my hearte reioyce, and my tong was glad. Moreouer also my flesh shall reste in hope, because thou wilt not leaue my soule in hell, neyther wilt thou suffer thy holy to see corruptiō. Thou hast shewed me the waies of lyfe: thou shalt make me full of ioye with thy countenaunce.✢

E Ye men and brethrē, let me frely speake vnto you of the Patriarke Dauid. *For he is both dead and buried, and his sepulchre remaineth with vs vnto this daye. Therfore, seing he was a Prophete, and knewe that god had sworne with an othe to him, ẏ Christ (as concerning the fleshe) should come of the fruit of his loines, and shoulde sit on his seate: he knowing this before, spake of the resurrection of Christ that his soule should not be left in hel: nether his flesh should see corruption. This Iesus hath god raised vp, *wherof we all are witnesses.

3.Kinges ii.b

F Actes.i.a

Since nowe that he by the right hand of god is exalted, and hath receiued of the father the promise of ẏ holy ghost, he hath shed forth this (gifte) which ye now se and heare. For Dauid is not ascēded into heauen, but he saith: *the lord said to my lord sit thou on my right hande, vntill I make thy foes thy fotestoole. So therefore lette all the house of Israell knowe for a suertie, that GOD hath made that same Iesus (whom ye haue crucified) Lorde and Christ.

Psa.cx.a. Mat.xxii. d.

When they hearde this, they were pricked in their heartes, and sayde vnto Peter, and vnto the other Apostles: ye men and brethren, *what shall we doe? Peter saide vnto them, repente of youre sinnes, and be baptised euery one of you in ẏ name of Iesus Christ, for the remission of sinnes, and ye shal receiue the gifte of the holy ghost. For the promise was made vnto you and to your children, and to al that are a farre of, euen as many as the lord our god shal call. And with many other wordes bare he witnesse, and exhorted them, saying: saue youre selues from this vntowarde generation. Then they that gladly receiued his preachyng, were baptised, and ẏ same day, there wer added vnto them, about three thousande soules.

Luk.iii.b

And they continued in the Apostles doctrine and felowship, and in breakyng of bread, and in praiers. And feare came ouer euery soule. And many wonders and signes were shewed by the Apostles: (at Ierusalem. And great feare came vpon al men.) And all that beleued, kept themselues together, and had all thinges common, and solde their possessions and goodes, and parted them to all men, as euerye man had nede. And they continued daily wyth one accord in the temple, and brake bread from house to house, and dyd eate their meate together, with gladnesse & singlenesse of heart, praising god, & had fauour with all the people. And the lord added to the congregation dailye, suche as shoulde be saued. G

The third Chapter.✢

The halt is restored to his fete. Peter preacheth Christ vnto the people.

A Peter and John went vp together into the temple at ẏ ninth houre of prayer. And a certaine man ẏ was halt from his mothers wōbe was brought whom they layed daily at the gate of the temple (which is called beutifull) to aske almes of them that entred into the temple. When he saw Peter and John, ẏ they would go into the temple, he desired to receiue an almes. And Peter fastned his eyes on him wt John, and sayd: loke on vs. And he gaue hede vnto them, trusting to receiue some thing of them. Then sayd Peter: siluer & golde haue I none, such as I haue, geue I thee in the name of Jesus Christ of Nazareth

Mat. ix. a. *rise vp and walke. And he toke hym by

B the right hande and lift him vp. And immediatly his fete and anclebones receaued strength. And he sprange, stode, and walked, and entred with them into the temple walking, and leaping, and praysing God.

And all the people saw him walke and praise God. And they knew him, that it was he, which sate and begged at ẏ beautiful gate of the temple. And they wondered, and were sore astonied at that which had happened vnto hym, and as the halt which was healed held Peter and John, all the people ranne amased vnto them

3. Kinges vi, a. John. x. c. Acte. v c. in * the porche that is called Salomons.

When Peter saw that, he answered vnto the people. *Ye men of Israell, why

C marueile ye at this, or why loke ye so on vs, as though by our owne power or strength we had made thys man go? The God of Abraham, and of Isaac, & of Jacob, the God of our fathers hath glorified his sonne Jesus, whom ye deliuered,* and denyed in the presence of Pilate, whē he had iudged him to be losed. But ye denied the holy and iust, * and desired a murtherer to be geuen you, and killed * the Lord of lyfe, whom God hath raysed from death, of the which we are witnesses. And his name, through the fayth of his name, hath made this man sounde, whom ye see and knowe. And the faith which is by him hath geuen to hym thys health in the presence of you al.

Math. xxvii, b Mar. xv a Luc. xxiii a Mathe xxvii. b Joh. xviii c.

D And now brethrē, I wote that thorow ignoraunce ye did it, as did also your rulers. But God (which before had shewed, by the mouth of all his Prophetes, howe that Christ should suffer) hath thus wise fulfilled. Let it *repent you therfore, and conuert, that your sinnes may be done away. Mat. iiii c

*When the tyme of refresshing commeth, which we shal haue of the presence of the Lorde, and when God shall sende hi, which before was preached vnto you ẏ is to wit Jesus Christ which must receaue heauen vntil the tyme that al thinges, which God hath spoken by ẏ mouth of al his holy Prophetes, since the world began, be restored again.

Moses truly sayd vnto the fathers * a Prophet shal the Lord your God raise vp vnto you, euen of your brethren, like vnto me: him shall ye heare, in all thinges whatsoeuer he shall say vnto you. For ẏ tyme wyll come, that euery soule whiche wil not heare that same Prophete, shalbe destroyed from among the people. All the Prophetes also from Samuell and thence forth (as many as haue spoken) haue in like wise tolde of these dayes. De. xviii d. Acte. vii. c

Ye are the children of the Prophetes, and of the couenaunt, which God made vnto our fathers, saying to Abraham:* Euen in thy sede shall all the kinreds of the earth be blessed. First when God had raised vp his sonne Jesus vnto you he sent him to blesse you, that euery one of you should turne frō hys wyckednesse. Ge. xii. a. and xxii b

The fourth Chapter.

The Apostles are taken and brought before the councell They are forbidden to preache, but they turne them vnto prayer, and are more obediēt vnto God than vnto men.

A As they spake vnto ẏ people, the Priestes and the rulers of the temple, and the Saduces, came vpon them, taking it greuously that they taught the people, and preached in Jesus the resurrection from death. And they layd handes on them, and putt them in holde vntil the next day: for it was nowe euentide. Howbeit many of them, which heard the wordes, beleued: and the number of the men was about fiue thousande.

And it chaunced on the morowe, that their rulers, and Elders, and Scribes, (as Annas the chief Priest, and Caiphas and John, and Alexander, and as many as were of the kinred of the hie Priestes)

B gathered together at Jerusalem . And
when they had set them before them, they
Exod.ii.c asked * by what power, or in what name
Mat.xxi.c haue ye done this?
Act.vii.d. * Then Peter ful of the holy ghost sayd
vnto them: ye rulers of the people, and el-
ders of Israel, if we this day be exami-
ned of the good dede that we haue done
to the sicke man, by what meanes he is
made whole: be it knowen vnto you all,
and to al the people of Israell, that by the
Mat.i.c. name of * Jesus Christ of Nazareth, whō
Phi.ii.b. ye crucified, whom GOD raysed a-
gaine from death: euen by him dothe
this man stande here present before you,
whole.
* This is the stone which was cast aside
Mat.xxi.d Mar.xii.a of you builders, which is become the chief
Luk.xx.c of the corner. Neither is there saluation
C in any other. * For among men vnder
Math.i.c. heauen, there is geuen none other name
Phi.ii.b. wherin we must be saued. *
When they saw the boldnesse of Peter
and John, and vnderstode that they were
vnlearned and lay men, they marueiled,
and they knew them, that they had been
with Jesu: and beholding also the man,
(which was healed) standing with them,
they could not say against it: but cōmaū-
ded them to goe aside out of the counsell,
and coūceled among themselues, saying
Joh.xi.f. * what shal we do to these men? For a
manifest signe is done by them: and is o-
penly knowen to all them that dwell in
Jerusalem, and we can not deny it. But
that it be noised no farther among the
people, let vs threaten and charge them,
that they speake henceforth to no man in
this name.
D And they called them * and commaun-
Acte.v.g. ded them ỳ in no wise they should speake
nor teache in the name of Jesu. But Pe-
ter and John answered and said vnto
them: whether it be right in the sight of
God, to herken vnto you more than to
God, iudge ye. For we can not but speake
that which we haue seen and heard. So
threatened they them, and let them goe,
and founde nothing how to punish them,
bicause of the people. For al men praysed
Act.iii.b. god bicause * of that which was done: for
the man was aboue fourty yere olde, on
whom this miracle of healing was she-
wed: Assone as they were let goe, they
came to their felowes, and shewed al that
E the hie Priestes and elders had said. And
when they heard that, they lifte vp their
voices to God with one accorde, and said:
Lord, thou art God, which hast made hea-
uen and earth, the sea, and all that in the
is, which (in the holy ghoste) by the mouth of
thy seruaunt Dauid (our father) hast said: * Psal.ii.a
Why did the heathen rage, and the peo-
ple imagine vaine thinges? The kinges
of the earth stode vp and the rulers came
together against the lord and against his
annointed. For of a truthe, against thy
holy childe Jesus (whom thou hast an-
nointed) both Herode and also Poncious
Pilate, with the Gentiles and the people
of Israel, gathered themselues together
(in this citie) for to do whatsoeuer thy hand
and thy councell determined to be done.
And now lord, behold their threatninges
and graunt vnto thy seruauntes, ỳ with
al confidence they may speake thy word.
So that thou stretch forth thine hande, ỳ F
healing and signes and wonders be done
by the name of thy holy child Jesus. And
assone as they had praied * the place mo-
ued, where they were assembled together Act.xvi.f.
* and they were all filled with the holy Acte.ii.a.
ghost and they spake the worde of God and.xix.b
boldly. G
* And the multitude of them that bele- Acte.ii.g
ued * were of one heart, and one soule. and.v.b.
Neither said any of them, that ought of ỳ
thinges which he possessed, was his own
but they had al thinges common. And
with great power gaue the Apostles wit-
nesse of the resurrection of the Lord Je-
su. And great grace was with them al.
Neither was there any amōg them that
lacked. For as many as were possessors
of landes or houses, sold them, & brought
the price of the thinges that wer sold, and
laied it down at the Apostles fete. And
distribution was made vnto euery man
according as he had nede. *
And * Joses, which was also called of Actes.i.d
the Apostles Barnabas, (ỳ is to say the
sonne of consolation) being a Leuite, &
of the countrey of Cipers, when he had
lande, solde it, and laied the price down at
the Apostles fete.

The.v.Chapter.

The dissembling of Ananias and Saphira is punished. Miracles are done by the Apostles, which are taken, but the Angel of God bringeth them out of prison. They are brought before the councell The sentence of Gamaliell. The Apostles are beaten, they reioyce in trouble.

A cer-

A A Certaine man named Ananias, with Saphira his wife, solde a possessiō and kept away part of ỹ price (his wife also being of councel) and brought a certaine part, and laied it down at the Apostles fete. But Peter said: Ananias, how is it, that Satā hath filled thine heart, that thou shouldest lye vnto the holy ghost, and kepe away part of the price of the lande? perteined it not vnto thee onely? and after it was solde, was it not in thine own power? Why hast thou conceiued this thing in thine heart? Thou hast not lied vnto men, but vnto God. When Ananias heard these wordes he fell down and gaue vp the ghost. And great feare came on all them, that heard these thinges. And the yong men rose vp and put him apart, and caried him out, and buried him.

B And it fortuned, that (as it were about the space of three houres after) his wife came in, ignoraunt of that which was done. And Peter said vnto her: tell me, sold ye not ỹ lād for so much? And she said yea, for so much. Then Peter sayd vnto her: why haue ye agreed together, to tēpt the spirite of the Lord? Behold the fete of them which haue buried thy husband, are at the dore, and shal cary thee out. Then fel she down straight way at his fete, and yelded vp the ghost. And the yong men came in, and founde her dead, and caried her out, and buried her by her husbande. And great feare came on all the congregation, and on as many as heard it.

C By the handes of the Apostles * were many signes and wonders shewed amōg the people. And they were altogether with one accorde in * Salomons porche. And of other, durst no man ioyne himself to them: neuerthelesse the people magnified them.

Mar.xvi. b.

3. Kinges vi.b
John.x.e
Act.iii.b.

The nomber of them that beleued in the Lord, both of men and wemen, grewe more and more: insomuch ỹ they brought the sicke into the stretes, and laied them on beddes and couches, that at the least way the shadow of Peter when he came by, might shadow some of them (and that they might al be deliuered from their infirmities.)

D There came also a multitude out of the cities roūd about, vnto Jerusalem, bringing sicke folkes, and them whiche were vexed with vncleane spirites. And they were healed euery one. * Then the chiefe Priest rose vp, and al they that were with him (which is the sect of the Sadduces) & were full of indignation, and laied hands on the Apostles, and put them in the common prison: * But the Angell of the Lord by night opened the prison dores, and brought them forth, and said, go and stād and speake in the temple to the people all the wordes of this life. Whē they heard that, they entred into the temple early in the morning, and taught. But the chiefe Priest came and they that wer with him and called a councell together, and all the Elders of the children of Israel, and sent men to the prison to fet them.

Act.iiii.c.

Act.xii a. and.xvi.f

When the ministers came, and founde them not in prisō, they returned and told saying: the prison truly founde we shut wt al diligence, and ỹ kepers standing without before the dores. But when we had opened, we founde no man within.
E When the chiefe Priest, and the ruler of the tēple, and the hie Priestes heard these thinges, they douted of them, wherunto thys would grow. Thē came one and shewed them: beholde, the men that ye put in prison, stande in the temple, and teache the people. Then went the ruler of the temple, with ministers, and broughte them without violence. For they feared the people, least they shuld haue bene stoned. And when they had brought them, they set them before the councell: and the chief Priest asked them, saying: * did not we straightly commaunde you that ye should not teache in thys name? And behold, ye haue filled Jerusalē with your doctrine, and intende to bring * this mānes bloud vpon vs:

Act.iiii.d

Mathe xxvii.c

F Peter and the other Apostles answered and sayd: * we ought more to obey God than men. The God of our fathers raysed vp Jesus, whom ye slew, and hanged on a tree. Him hath God lift vp with his right hande, to be a ruler and a Sauioure, for to geue repentaunce to Israell, and forgeuenesse of synnes? And we are recordes of these thinges whiche we say, and so is also the holy ghost, whom God hath geuen to them that obey hym. When they heard that, they claue a sunder, and sought meanes to slay them. Then stode there vp one in the councell, a Pharise named * Gamaliell, a doctour of lawe (had in reputation among all the people) and commaunded the Apostles to goe asyde a litle space, and sayde

Act.iiii.d.

Act.xxii.a

vnto them: ye men of Israel, take hede to
your selues, what ye intende to do, as
touching these mē. For before these dayes
G rose vp one Thudas, boasting himselfe,
to whom resorted a number of mē, about
a.iiii.C. which was slaine: and they all
whi.h beleued him, were scatered abrode
and brought to nought. After thys man
Lu,xiii,a was there one Judas of * Galile in the
dayes of tribute, and drew away muche
people after him. He also perished, and all
(eue as many as hearkened to him) were
scattered abrode.

And nowe I saye vnto you, refrayne
your selues from these men, and let them
alone. For if thys counsail, or this worke
be of men, it will come to nought. But
and if it be of God, ye can not destroy it,
lest happly ye be founde to stryue against
God. And to hym agreed the other: and
when they had called the Apostles, they
Act.iiii.d beate them. *And commaunded ye they
should not speake in the name of Jesu, &
let them go. And they departed from the
counsayll, * reioycyng that they were
Mat.v,b, coumpted worthy, to suffer rebuke for his
name. And daily in ye temple and in euery house they ceased not, to teache and
preach Jesus Christ.

The sixth Chapter.

Ministers (or deacons) are ordeined in the congregation to do seruice in neccessary thinges of the body, that the Apostles may wayte onely vpon the worde of God. Steuen is accused.

A IN those daies (when the number of the Disciples grew) there arose a iudge amōg the grekes against ye Hebrues, bicause their widdowes were despised in the daily ministration. Then the.xii. called the multitude of the Disciples together & sayd: it is not mete that we should leaue the worde of God, and serue tables. Wherfore brethren, loke
1.Ti.iii.c. ye out among you seuen men * of honest report, and full of the holy ghost and wisdom, to whom we may commit this busi-
B nesse. But we will geue our selues continually to praier, and to the ministration of the worde. And the saying pleased the whole multitude. And they chose Steuē, a man full of fayth and of the holy ghost, and Philip, and Prochorus, and Nicanor,
Apo.ii b. and Timō and Permenas, and * Nicholas a conuert of Antioche. These they set before the Apostles and when they had
prayed they * layed their hands on them. Nu.xxvii d.
And the worde of God encreased, & the 1.Ti.iiii.d
number of the Disciples multiplied in Je- ii.Ti.i.b.
rusalem greatly, and a great company of
the Priestes were obedient to the faith.
*And Steuen *, full of fayth and power,
did great wonders and miracles among
the people. Then there arose certaine of C
the Sinagoge, which is called the Sinagoge of the Libertines and Sirenites, &
of Alexandria, and of Cilicia and of Asia
disputing with Steuen. *And they could
not resist the wisedome, and the spirit, * Lu.xxi.c.
which spake. * D

Then sent they in men which sayd: we Mat.x.c.
haue heard hym speake blasphemous
wordes against Moses, and against god.
And they moued the people and the Elders and the Scribes: and came vpō him
and caught hym, and brought hym to the
counsail, and brought forth false witnesse
which sayd thys mā ceaseth not to speake
blasphemous wordes against thys holy
place, and the law: for we heard hym say:
thys Jesus of Nazareth shal destroy this
place, and shal chaunge the ordinaunces
which Moses gaue vs. And all that sat
in the counsail, loked stedfastly on hym, &
saw hys face as it had bene the face of an
Angell.

The seuenth Chapter.

Steuen maketh answere to his accusatiō, rebuketh the hardnecked Jewes, and is stoned vnto death.

THen sayd the chief Priest A
is it euen so? And he sayd:
ye men, brethren and fathers, hearkē: the God of
glory appeared vnto our
father Abraham when he
was in Mesopotamia, before he dwelt in Charran, and sayd vnto
hym: * get thee out of thy countrey, and Ge.xii.a.
from thy kynred and come into the lande
which I shall shewe thee. Then came he
out of the lande of Chaldee, and dwelt in
Charran. And from thence, when hys father was dead he brought hym into this
lande, in which ye now dwel, and he gaue
hym none inheritaunce in it, no, not the
breadth of a fote: * and promised that he Ge.xii.b.
would geue it to hym to possesse, & to his xiii.c.xvii b
sede after him, whē as yet he had no child.
God verely spake on thys wyse * ye hys e.xxvi.a.
sede should sogeourne in a straūge lande Ge.xv.c.
and ye they should kepe them in bondage Exo.xii.f
and * intreate them euill foure hundred Judi.v.b.
yeres. And the nation (to whō they shal Gal.iii,c,
be B

be in bondage) will I iudge, sayde God. And after that, shall they come forth and serue me in this place. [Gen. xvij. b] *And he gaue him the couenaunt of circumcision. * [Ge. xxi. a] And he begat Isaac, and circumcised him ÿ eight [Ge. xxvi. c] day and * Isaac begat Jacob, and * Jacob begat the twelue Patriarkes. * [Gen. xxix. xxx. b.] And the Patriarkes hauing indignation sold [Genesis. xxxvii. c.] Joseph into Egipt. And God was with him, [Genesis. xxxviii. b.] and deliuered him out of all his aduersities, and gaue him fauoure and [Sap. x. c.] wisedome in the sight of Pharao king of [Ge. xli. c] Egipt: and he * made him gouernoure ouer [Ge. xli. g.] Egipt, and ouer all his housholde. * But there came a dearth ouer all ÿ lande of Egipt and Canaan, and great affliction, that our fathers founde no sustenãce. But when Jacob heard that there was corne in Egipt, he sent our fathers first. [Ge. xlv. a] * And at the seconde tyme, Joseph was knowẽ of his brethren, and Josephs kinred was made knowen vnto Pharao. Then sent Joseph a message, and caused hys father to be brought, and al his kinn lxxv. soules. * [Ge. xlvi. a] And Jacob descended into Egipt * [Ge. xlix. d] and dyed both he and oure fathers, and were caried ouer into Sichem, [Ge. xxiii. d.] and layed in the Sepulchre * that Abraham bought for money of the sõnes of Emor, the sonne of Sichem.

C But when the tyme of the promise drewe nye which God had sworne to Abraham, [Exo. i. a. Ps. cvi. c.] * the people grew and multiplyed in Egipt, til another king arose which knewe not of Joseph. Thesame dealt subtelly with our kynred, and euill intreated our fathers, and made them to caste out their yong children, that they should not remain aliue.

[Exo. ii. a. Heb. xi. e.] * Thesame tyme was Moses borne, and was acceptable vnto God, and norished vp in his fathers house thre monethes. When he was cast out, Pharaos daughter toke him vp and norished hym vp for her own sonne. And Moses was learned in all maner wisedome of the Egiptians, and was mightie in dedes and in wordes.

And when he was full forty yeare olde it came into his heart, to visite hys brethren the children of Israell. And when he sawe one of them suffer wrong, he defended hym, and auenged hys quarell that had the harme done to hym, and smote the Egiptian. For he supposed his brethren would haue vnderstande, how that God by hys hande shoulde delyuer them. But they vnderstode not.

And the next day he shewed himselfe D vnto them as they stroue, and woulde haue set them at one agayne, saying: sirs ye are brethren, why hurte ye one another? But he that did his neighboure wrong thrust hym away, saying: * who made thee a ruler and a iudge ouer vs? [Ge. xix. b Exo. ii. c. Mat. xxi. c] wilt thou kill me, as thou didst the Egiptian yesterday. * [Act. iii. b.] Then fled Moses at ÿ saying, and was made a straunger in [Exo. ii. c.] the land of Madian, where he begat two sonnes.

* [Exo. iii. a] And when forty yeres were expired there appeared to hym in the wildernesse of mount Sinai, an Angell of the Lord, in a flame of fier, in a bushe. When Moses saw it, he wondred at the syghte. And as he drew neare to behold, ÿ voyce of the Lord came vnto hym: * I am the [Ex. iii. b. Mat. xxij c.] God of thy fathers, the God of Abraham the God of Isaac, and the God of Jacob. [Mar. xii c Lu. xx. e] Moses trembled, and durst not beholde. Then sayd the Lord to hym. * Put of thy [Josu. v. d] shoes from thy fete, for the place where ÿ standest, is holy ground. I haue perfectly sene the affliction of my people whiche is in Egipt, and I haue heard their groning, and am come downe to deliuer the. And now come and I will sende thee into Egipt. Thys Moses whom they for- E soke (saying, * who made thee a ruler and [Exo. ii. c.] a iudge?) thesame dyd God sende to be a ruler, and a deliuerer by the hands of the Angel which apeared to him in the bushe. And thesame brought them out, shewing wonders and signes in Egipt, and in the read sea, and in the wildernesse fourtye yeares. Thys is that Moses, which sayd vnto the children of Israell: * a Prophete [Deu. xviii. c. Act. iii. d.] shall the Lord your God rayse vp vnto you of your brethren, like vnto me, hym shall ye heare.

Thys is he * that was in the congregation, in the wildernesse with the Angel [Exo. xix. xx. b. Gal. iii. e] (which spake to him in the mount Sinai) and with our fathers. Thys man receyued the worde of lyfe to geue vnto vs, to whom our fathers would not obey, but cast it from them, and in their heartes turned backe againe into Egipt, saying vnto Aaron: * make vs Gods to goe before vs. [Exodus. xxxii. a.] For as for thys Moses that brought vs out of the lande of Egipt, we wote not what is become of hi. And they made a calfe in those dayes, and offered sacrifice vnto the Image, and reioyced ouer the workes of theyr owne handes.

¶ Then God turned hymselfe, *and gaue
Rom .i.c them vp, that they should worshippe the
hoste of the skye, as it is wrytten in the
boke of the Prophetes. *O ye of ẏ house
Amo.v.d of Israell, gaue ye to me Sacrifices and
Jer.vii.e meate offeringes by the space of fourty
yeres in the wildernesse? And ye toke vn-
to you the tabernacle of Moloch, and the
starre of your God Rempham, figures
which ye made to worship them. And I
will translate you beyonde Babilon.
Our fathers had the tabernacle of wit-
nesse in the wildernesse, as he had apoin-
Ex.xxv.b ted them, speaking vnto Moses: *that
He.viii.a he should make it, according to the fashiō
that he had sene. Which tabernacle also
our fathers that came after, *brought in
Jos.iii.a. with Josua into the possession of the Gen-
tiles, whom God droue out before the
face of our fathers, vnto the time of Da-
Ps.lxxxix. c vid: *which founde fauoure before God,
3.Kinges and would faine haue found a taberna-
vi.a. cle for the God of Jacob. *But Salomō
Ac.xvii.e built him an house.
*Howbeit he that is hiest of all, dwel-
leth not in temples made with handes,
Es.lxvi.a as sayeth the Prophete: *heauen is my
3.Kinges viii.e. seate, and earth is my fote stole. What
2.Pa.vi.c house will ye builde for me, sayeth the
G Lord? or which is the place of my rest:
hath not my hand made all these things?
Ye stiffenecked ¶ of vncircumcised hearts
and eares: ye haue allwayes resisted the
De.ix.a. holy ghost, *as your fathers did, so do
ye.
Which of the Prophetes haue not your
fathers persecuted? And they haue slaine
them, which shewed before of the cōming
1.Joh.iii of that iust whom ye haue now betrayed
d and murdred. And ye also haue receiued
Act.xv.b the law *by the ministration of Angels,
and *haue not kept it.
*When they heard these thinges,
their heartes claue a sunder, and they
gnasshed on him with their teeth. But he
being full of the holy ghost, loked vp sted-
fastly with his eyes into heauen, and saw
the glory of God, and Jesus standyng on
the right hande of God, and sayd: behold,
I see the heauens open, and the sonne of
man standing on the ryghte hande of
God.
Then they gaue a shoute with a loude
Psa.lviij voice, and *stopped their eares, and ran
a vpon him all at once, and cast hym out of
3.Kinges the citie, and *stoned hym. And the wyt-
xxi.d nesses layed downe there clothes at a
yōg mans fete, whose name was Saul.
And they stoned Steuen calling on, and
saying: Lord Jesu, *receiue my spirite.
And he kneled downe and cried with a Ps.xxxi.a
loude voice: Lord* lay not thys synne to Lu.xxiii.
their charge. And when he had thus spo- e.
ken, he fell a slepe.¶

The eight Chapter.

Saul persecuteth the Christen. The Apostles are scattered abrode. Philip commeth into Samaria. Simon Magus is Baptised, he dissembleth. Philip Baptiseth the chamberlayne.

SAul¶ consented vnto his A
death. And at that tyme Ac.xxii.d
there was a great perse-
cutiō against the congre-
gation which was at Je-
rusalem, and they were al Mat.x.c.
*scattered abrode tho- Act.xi.g.
row out the region of Jury and Sama-
ria, except the Apostles. But deuout men
dressed Steuen, and made great lamēta-
tiō ouer hym. As for Saul he*made ha- Acte.ix.a
uocke of the congregation, and entred in- xxii.a.
to euery house, and drew out both man & xxvi.b
wemen, and thrust thē into prison. Ther- i.Cor.xv b
fore, they that were scatered abrode, Gala.i.c
went euery where preaching the worde
of God.
*Then came Philip into a citie of Sa-
maria, and preached Christ vnto them. B
And the people gaue hede vnto those thi-
ges which Philip spake with one accord,
hearing and seeing the miracles whyche Mat.xvi.
he did. For* vncleane spirites crying d
with loude voyce, came out of many that
were possessed of them. And many taken
with palsies, and many that halted, were
healed. And there was great joy in that
citie.¶
But there was a certaine man called
Simon, which before time in the same ci-
tie vsed witchcraft, and bewitched the
people of Samaria, saying: that he was
a man that could do great thinges. Whō
they regarded, from the least to the grea-
test, saying: thys man is the power of
God whiche is called great. And hym
they sett muche by, bicause that of long
tyme he had bewitched them with sorce-
ries. But assone as they gaue credence C
to Philippes preaching of the kingdome
of god, and of the name of Jesus Christ,
thei were Baptised both men and wemē.
Then Symon hymselfe beleued also.
And whē he was Baptised, he continued
with

with Philip and wondred, beholdyng the miracles and signes, which were shewed.

*When the Apostles which wer at Jerusalem heard say, that Samaria had receiued the worde of God, they sente unto them Peter and John. Which when they were come down, praied for them, y they might receiue the holy ghost. For as yet he was come on none of them: but they were Baptised only in the name of Christ

Act.vi.b. and.xiii.a xix.a. i.Ti.iiii.d and.v.d. Nu.xxvii d. ii.Ti.i.b.

Jesu.* Then laied they their handes on them and they receiued y holy ghost. When Simon saw that through laying on of the Apostles handes, the holy ghost was geuen, he offred them mony, saying: geue me also this power, that on whomsoeuer I put the handes, he may receiue

D the holy ghost. But Peter sayd unto hym thy mony perish with thee, bicause thou

Mat.x.b. hast thought *that the gift of God may be obteined with mony. Thou hast neither part, nor felowship in this businesse. For thy heart is not right in the sight of god. Repent therfore of this thy wickednesse, and pray God that the thought of thine heart may be forgeuen thee. For I perceiue that thou art full of bitter gall, and wrapped in iniquitie. Then answered

Ex.viii.b Ro.viii.d 3.Kinges xiii.b. Lu.xxi.c.

Simon and sayd: pray ye to the Lorde for me, that none of these thinges whiche ye haue spoken, fall on me. And they when they had testified and preached the worde of God, returned toward Jerusalem, and preached the gospell in many cities of the Samaritans.

E *The Angell of the Lord spake unto Philip, saying: arise, and goe toward the south, unto the way that goeth down fro Jerusalem unto the citie of Gaza, which is in the desert. And he arose and wet on. And behold, a man of Ethiopia (a chamberlaine) and of great authoritie with Candace quene of the Ethiopians, and

3.Kinges viii.e. Ioh.xii.c

had the rule of all her treasure:* came to Jerusalem, for to worship. And as he returned home againe sitting in his charet he read Esay the Prophet.

Then the spirit sayd unto Philip: goe nere and ioyne thy selfe to yonder charet. And Philip ran to him, and heard hym reade the Prophet Esay, and sayd: understandest thou what thou readest? And he sayd: how can I, except I had a guide?

F And he desired Philip, that he woulde come up, and sit with him. The tenoure of the Scripture which he read, was this *He was led as a shepe to be slain: and like a lambe dumme before his shearer, Esa.liii.c so opened he not hys mouth. Bicause of hys humblenesse, he was not estemed. But who shal declare hys generation: for his lyfe is taken from the earth. The chamberlaine answered Philip, and sayde: I pray thee, of who speaketh the Prophete this? of himselfe, or of some other man? Philip opened his mouth, and began at thesame Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certaine water, & the chamberlayne sayd: see, here is water *what doth let me to be Baptised? Philip G

Acte.x.g.

sayd unto him: if thou beleue with all thine heart, thou mayest. And he answered and sayd: I beleue that Jesus Christ is the sonne of God. And he commaunded the charet to stande styll. And they went down both into the water: both Philip & also the chamberlayne, and he Baptysed hym: And assone as they were come out of the water, y spirite of the Lord caught away Philip, and the chamberlayne saw hym nomore. And he wet on his way reioycing: but Philip was foude at Azotus. And he walked throughout the countrey, preaching in all the cities, till he came to Cesarea.

The ninth Chapter.

Paule is conuerted, and confoundeth the Jewes. Peter raiseth Tabitha.

And Saule yet brething out threatnynges and slaughter agaynste the Disciples of y lord went unto the hie Priest and desired of him letters to cary to Damasco, to the A

Act.viii.a xxii.a. xxvi.b. i.Cor.xv. c. Gala.i.c.

Sinagoges: y if he founde any of thys way (whether they were men or women) he might bryng them bounde to Jerusalem. And when he iorneyed, it fortuned that as he was come nye to Damasco, sodenly there shined rounde about hym a light from heauen and he fel to the earth

Act.xxii.b

and heard a voice, saying to him: *Saul, Saul, why persecutest thou me? And he sayd: what art thou Lord? And the Lorde said: I am Jesus, whom thou persecutest. It is hard for thee to kicke agaynst the prickes.

Lu.iii.b Acte.ii. e.xxvi.f.

And he both trembling and astonyed, sayd: Lord, *what wilt thou haue me to doe? And the Lorde sayd unto him: aryse

and go into the citie, and it shalbe tolde
thee what thou must doe.
B The men which iorneyed with him,
stode amased, hearing a voyce, but seyng
no man. And Saul arose from the earth,
and when he opened his eyes, he saw no
man. But they led him by the hande, and
brought him into Damasco. And he was
three dayes without sight, and neither
did eate nor drinke.
And there was a certaine Disciple at
Damasco, named Ananias, and to hym
sayd the Lord in a vision: Ananias? And
he sayd, beholde, I am here Lorde. And
the Lord sayd vnto hym: aryse and go in-
to the strete (which is called straight) and
seke in the house of Iudas, after one cal-
Act.xxi.g led Saul *of Tharsus. For beholde, he
& xxii.a. prayeth, and hath sene in a vision a man
named Ananias comming into him, and
putting hys handes on hym, y^t he mighte
receiue his sight.
Then Ananias answered: lord, I haue
Act.viii.a heard by many of thys man * how much
xxii.xxvi. euill he hath done to thy Saincts at Ie-
b. rusalem: and here he hath auctoritie of
i.Cor.xv. the hye Priestes, to binde all that call on
b.
Gala.i.c. thy name. The Lord sayd vnto hym: goe
C thy way: for he is a chosen vessell vnto
me, to beare my name before the Genti-
les, and kynges, and the children of Isra-
ell. For I will shewe him, howe great
thinges * he must suffer for my names
Act.xxi.c. sake.
ii.Cor.xi. * And Ananias went his way, and en-
e. tred into the house, and put his hands on
and.f. him, and sayd: brother Saul, the Lord y^t
Act.xxii.e appeared vnto thee in the way as thou
camest, hath sent me, that thou mightest
receue thy sight, and be filled with the ho-
ly ghost. And immediatly there fell from
his eyes as it had bene scales, and he re-
ceiued sight: and arose: and was baptised,
and receiued meate, and was comforted.
D Then was Saule certayne dayes wyth
the Disciples, which were at Damasco.
And straight way he preached Christ in
the Sinagoges, howe that he was the
sonne of God. But all that heard hym,
were amased, and sayd: is not this he that
spoyled them which called on thys name
in Ierusalem, and came hither for that
intent, that he myght bryng them bound
vnto the hye Priestes? But Saul encrea-
sed the more in strength, and confounded
the Iewes which dwelt at Damasco, af-
firming that thys was very Christ. *
And after a good whyle, the Iewes toke
councell together to kill him. But theyr
laying awaite was knowen of Saul.
And they watched the gates day and
night to kill him. * Then the Disciples
toke hym by night, and put hym through ii.Cor.xi
the wall and let hym down in a baskete. a
And when Saul was come to Ierusa- i.Kinges
lem, he asayde to couple himselfe to the xix.f.
Disciples: but they were all afrayd of him E
and beleued not that he was a Disciple.
But Barnabas toke hym, and broughte
him to the Apostles, and declared to the~,
how he had sene the Lord in the way, and
that he had spoken to him, & how he had
done boldly at Damasco, in the name of
Iesu. And he had his conuersation with
them at Ierusalem, speaking boldly in y^e
name of the Lord Iesu.
And he spake and disputed against the
Grekes: but they went about to sley him.
Whiche when the brethren knewe * they
broughte him to Cesarea, and sente hym Act.xxi.a
forth to Tharsus. Then had the congre-
gatio~s rest throughout all Iury and Ga-
lile and Samaria, and were edified, and
walked in the feare of the lord, and mul-
tiplied by the comfort of the holy ghoste.
And it chaunced as Peter walked through
out al quarters, he came also to the sain-
tes which dwelt at Lidda.
And there he founde a certaine man na-
med Eneas, which had kept his bed. viii.
yeres, and was sicke of the palsey.
And Peter sayd vnto him: Eneas, the
Lord Iesus Christ make thee whole: a-
ryse, and make thy bed. * And he arose Mat.ix.b
immediatly. And al that dwelt at Lydda Mar.ii.b
and Assaron, saw hym, and turned to the Luk.v.c,
Lorde. Ioh.v.b.
There was at Ioppa a certain woman Act.iii.b,
a Disciple, named Tabitha (which by in-
terpretation is called Dorcas) the same
was full of good workes, and almes de-
des, which she did. And it chaunced in
those dayes that she was sycke, and dyed.
Whom when they had washed, they layd
her in a chamber. But forasmuch as Lid-
da was nyghe to Ioppa, and the Disci-
ples had heard that Peter was there
they sente vnto hym, desiring him, that
he woulde not be greued to come vnto
them.
Peter arose, and came with them. And
when he was come, they brought him in-
to the chamber. And all the wyddowes
stode rounde aboute hym, weping, and
shewing the coates and garmentes which
Dorcas made, while she was wyth them.
And

G And Peter put them all forth, and kneled
downe and prayed, and turned him to the
3.Kinges xvii.d, body, and sayde: Tabitha * arise. And she
opened her eyes, and whe she saw Peter,
4.Kinges iiii.f. she satte vp. And he gaue her the hande,
Lu.viii.c, and lifte her vp. And when he had called
the sainctes and widowes, he shewed her
a lyue. And it was knowen throughout
all Joppa, and many beleued on the lord.
And it fortuned y he taried manye dayes
in Joppa, with one Simon a tanner.

The tenth Chapter.

The vision that Peter sawe. Howe he was sente to Cornelius. The heathen also receiue the spirite, and are baptised.

A THere was a certain man
in Cesarea called Corne-
lius, a captain of y soul-
diers of Italy, a deuoute
man, and one that feared
God, with all his house-
holde, whiche gaue much
almes to the people, and prayed GOD
alway. Thesame sawe by a vision euident-
ly (about the ninth houre of the daye) an
angell of god commyng in to hym, & say-
ing vnto hym: Cornelius. When he loked
on hym, he was afrayde, and sayde: what
is it Lord? He sayde vnto him. Thy pray-
Ec.xxxv. ers and * thy almes are come vp into re-
i. membraunce before god.

And nowe send men to Joppa, and cal
for one Simon, whose sirname is Peter.
He lodgeth with one Simon a tanner,
whose house is by the sea side. He shall tell
thee, what thou oughtest to doe. And whe
the angell whiche spake vnto hym, was
departed, he called two of his householde
seruauntes, and a deuoute souldier of the
that waited on him, and told them all the
matter, and sent them to Joppa.

On the morow as they went on theyr
B iorney and drewe nigh vnto the citie, Pe-
Mat.vi.b ter went vp * vpon the toppe of the house
4.Kings. iiii.f. to pray, about the sixt houre. And when
he waxed an hungred, he would haue ea-
ten. But while they made ready, he fel in-
to a traunce, and sawe heauen opened,
and a certayne vessell come downe vnto
hym, as it had bene a great shete, knytte
at the foure corners, and was lette down
to the earth. wherin wer * al maner of. iiii
Leu.xi.a. footed beastes of y earth, and vermin and
De.xiiii. wormes, & foules of y aire. And ther cam
a. a voyce to him: rise Peter, kil & eate. But
Peter said: not so lorde, for I haue neuer
eaten anye thing that is common or vn-
cleane. And y voice spake vnto him again
y second time: * what God hath clensed, y
call not thou common. This was done Mat.xv. c,
thrice, and the vessell was receyued vp a- Ce.xix.a
gain into heauen. C

Whyle Peter also mused in hymselfe
what this vision (whiche he had seene)
meante: beholde, the men whiche were
sente from Cornelius, had made inquy-
raunce for Simons house, and stoode be-
fore the doore: and called out one, and as-
ked whither Simon, whiche was sirna-
med Peter, were lodged there.

While Peter thought on the vision, the
spirite sayde vnto hym: beholde men seke
thee: arise therefore, and get the downe,
and goe with them, and doubt not: for I
haue sent them. Peter went downe to
the men which were sent vnto hym from
Cornelius, and sayde: Beholde, I am he
whom ye seke, what is the cause where-
fore ye are come? They sayde: Cornelius D
the captayne, a iuste man, and one that
feareth God, and of good reporte among
all the people of the Jewes, was warned
by an holy aungell, to sende for thee into
his house, and to heare wordes of thee.
Then called he them in, and * lodged the. Act.xi.b,
And on the morowe, Peter went awaye
with them, and * certayne brethren from Acte.xi.c.
Joppa accompanied hym. And the thirde
day entred they into Cesarea. And Cor-
nelius wayted for them, and had called
together his kinsmen, and special frends.
And as it chaunced Peter to come in, Cor-
nelius met him, and fel downe at his fete
and worshipped him.

But Peter toke him vp, saying: stande
vp, * I my selfe also am a manne. And Ac.xiiii.c
as he talked with hym, he came in and Apo.xix b
founde many that were come together. and.xxii.c
And he sayd vnto them: Ye knowe howe De.viii.a
* that it is an vnlawfull thyng for a man
that is a Jewe, to companye or come
vnto an aliant: but god hath shewed me,
that I shoulde not call anye man com-
mon or vncleane: therefore came I vnto
you without delay, assone as I was sente
for. I aske therfore, for what intent haue
ye sent for me?

And Cornelius sayde: This daye now
foure dayes about this houre, I satte fa-
sting, and at the ninth houre I prayed in
my house: and beholde, a man stoode be-
fore me in bright clothing, and said: Cor-
nelius, thy prayer is heard, and thine al-
mes deedes are had in remembraunce in
the sight of God. Sende men therefore
to go to Joppa, and call for Simõ, whose
syrname is Peter. He is lodged in the

XUM

house of one Symon a tanner by the sea
side: whiche assoone as he is come, shall
speake unto thee. Then sent I for thee
immediately, and thou haste well done,
that thou art come. Nowe therefore are
we all here present before God, to heare
all thinges that are commaunded unto
thee of GOD. Then Peter opened his
mouthe, and said: Of a truthe, I perceyue
2.Pa.xix.c. that * there is no respect of persones with
God * but in all people, he that feareth
Rom.ii.b him, and woorketh righteousnesse, is ac-
Eph.vi.b cepted with him.
Col.iii.d. Ye knowe the preachyng that god sent
Ec.xxxv.b unto the children of Israel, preachyng
Esa.lvi.b peace by Jesu Christe, whiche is Lorde
F ouer all thinges.
* Whiche preachyng was publyshed
Mat.iiii.b throughoute all Jewry (and * beganne
in Galile, after the baptysme whiche
Esa.lxi.a John preached) howe * God annoynted
Lu.iiii.c. Jesus of Nazareth with the holy ghoste,
and with power. Whiche Jesus went a-
bout doyng good, and healyng all that
were oppressed of the deuill, for God was
with him. And we are witnesses of all
thinges whiche he did in the lande of the
Jewes, and at Jerusalem: whom they
slewe, and hanged on tree. Him God ray-
sed up the thirde daie, and shewed him o-
penly, not to all the people, but unto
us wytnesses (chosen before of GOD
for the same intent) which dyd eate and
drinke with him, after he arose * from
Lu.xxiiii.d, death.
Joh.xxi b * And * he commaunded us to preache
Math.xxviii.d unto the people and to testifye, that it is
Mar.xvi.c, he, whiche was ordeined of God to be the
Esa.liii.d iudge of quicke and dead. To him geue
* al the Prophetes witnesse, that through
his name whosoeuer beleueth in hym,
shall receiue remission of sinnes.
While Peter yet spake these woordes,
* the holy ghost fell on all them whiche
Acte.ii.a. hearde the preaching. And they of the cir-
cumcision whiche beleued, were astonied,
as many as came with Peter, because
that on the Gentiles also was shed oute
the gift of the holy ghost. For they hearde
them speake with tonges, and magny-
Act.viii.e fy God. Then aunswered Peter: * can
any man forbid water, that these should
not be baptised whiche haue receyued the
holy ghost as well as we? And he com-
maunded them to be baptised in the name
of the Lorde. * Then prayed they him to
tary a fewe dayes.

¶ The eleuenth Chapter.

Peter sheweth the cause wherfore he went to the
heathen. Barnabas and Paule preache unto the
heathen. Agabus prophecieth a dearth for to come.

And the Apostles and bre- A
thren that were in Jew-
ry, heard that the heathē
had also receiued ẏ word
of God. And when Pe-
ter was come up to Je-
rusalem, they that wer of
the circumcision, contended against hym,
saying: * Thou wentest in to men uncir- De.vii.a
cumcised, and diddest eate with them. But
Peter rehearsed the matter from the be-
ginning, and expounded it by order unto
them, saying: * I was in the citie of Jop- Act.x.b.
pa, praying: and in a traunce, I saw a vi-
sion, a certain vessell descende, as it had
been a great shete, let down from heauen
by the foure corners, and it came to me.
Into the which when I had fastned mine
eyes, I considered, and sawe * fourefoo- Leu.xi.a
ted beastes of the earth, and vermine and De.xiiii.
wormes, and foules of the ayre. And I a.
hearde a voyce saying unto me: aryse
Peter, slea and eate. But I sayde: not so
Lorde, for nothyng common or uncleane
hath at any time entred into my mouthe.
But the voice aunswered me again from
heauen: count not thou those thynges co-
mon, whiche God hath clensed. And this
was done thre times. And al were taken
up againe into heauen.
And behold, immediately there wer .iii.
men already come unto the house where
I was, sēt from Cesarea unto me. And ẏ
spirit said unto me, that I should go with
them: without douting. Moreouer * these
sixe brethren accompanied me: and we en- Actes.x.d
tred into the mans house. And he shewed
us howe he had seen an Aungell in hys
house, whiche stoode and sayde to hym:
sende men to Joppa, and call for Simon,
whose sirname is Peter: he shall tell the
woordes, whereby bothe thou & all thine
house shalbe saued. And as I beganne to
preache, the holy ghost fell on them, * as
he did on us at the beginnyng. Thē came Acte.ii.a.
it to my remembraunce, howe that the John.i.d.
Lorde sayde: * John baptised with water Actes.i.a
but ye shalbe baptised with the holy gost. C
For as muche then as GOD gaue them
lyke giftes as he dyd unto us, when wee
beleued on the Lorde Jesus Christe,
what was I, that I shoulde haue with-
stande God? When they heard this, they
helde theyr peace, and glorifyed God, say-
ing:

ing: then hath God also to the Gentyles graunted repentaunce vnto lyfe.

Ac.viii.a *They also whiche were scattered abrode through the affliction that arose about Steuen, walked throughout vnto Phenices, and Cipers, and Antioche, preaching the worde to no man, but vnto the Jewes onely. Some of them were men of Cipers and Siren: whiche when they were come to Antioche, spake vnto the Grekes, and preached the Lorde Jesus. And the hande of the Lord was with them, and a greate number beleued and turned vnto the Lorde.

D Tidinges of these thinges came vnto the eares of þ congregation, whiche was in Jerusalem. And they sent foorth Barnabas that he should goe vnto Antioche. Whiche when he came, and had sene the grace of GOD, was glad, and *exhorted them all that with purpose of hearte, they would continually cleaue vnto the lorde. (Act.xiii.c) For he was a good man, and full of the holy ghost and of faith, and muche people was added vnto the lorde. Then departed Barnabas to Tharsus, for to seeke Saule. And when he had founde hym, he brought him vnto Antioch. And it chaunsed, that a whole yeare thei had their conuersation with the congregation there, & taught muche people, insomuche that the disciples of Antioche, were the firste that were called Christen.

Act.xxi.b *In those daies came Prophets from the citie of Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the spirite, that there should be great dearth throughout all the world, whiche came to passe in the Emperoure Claudius dayes. Then the disciples euery man accordyng to his abilitie, purposed to send *succour vnto the brethren whiche dwelt in Jewry. (I Cor.xvi. 2.Corin. viii.a. and.ix.a.) Whiche thing they also dyd, and sent it to the Elders by þ handes of Barnabas & Saule.

The twelfth Chapter.

Herode persecuteth the Christen, killeth James and putteth Peter in prison, whom the lord deliuereth by an Angell. The shamefull death of Herode.

AT the same tyme Herode the king stretched foorth his handes to vexe certayn of the congregation. And he killed *James þ brother of John with the swerd. And because he saw that it pleased þ Jewes, he proceded further, & toke Peter also. Then wer the daies of swete bread. And when he had caught him, he put him in prison also and deliuered him to.iiii. quaternions of souldiers to be kept: intending after Easter to bring him forth to the people. And Peter was kept in prisō. But praier was made without ceasing of the congregation vnto God for him. And when Herod would haue broughte hym out vnto the people the same night slepte Peter betwene two souldiers, bounde with two chaines, and the kepers before the dore kept the prison.

And beholde, *the angell of the Lord was there presente, and a lyghte shyned in þ habitation. (Acte.v.b) And he smote Peter on þ syde, and styrred hym vp, saying: arise vp quickly. And his chaynes fell of from his handes. And the angell sayde vnto hym: gyrde thyselfe, and bynde on thy sandales: and so he dyd. And he sayth vnto him cast thy garmente about thee, and folowe me. And he came oute and folowed him and wiste not that it was truthe whiche was done by the aungell, but thought he had sene a vision. B When they were past þ first and the second watch, they came vnto the yron gate, that leadeth vnto the city *whiche opened to them by the owne accord. (Acte.v.b. & xvi.c.) And they wente out, and passed thorowe one strete, and forthwith the angel departed from him. And when Peter was come to himself, he said: now I knowe of a suretie, that the Lorde hath sent his angell, and hath deliuered me out of þ hand of Herode: and frō al the waiting for of þ people of the Jewes.

C *And as he considered the thing, he came to the house of Mary the mother of one John (whose sirname was Marke) where many were gathered together *in prayer. (Acte.i.b.) As Peter knocked at þ entry dore, a damsel came forth to hearken, named Rhoda. And whē she knew Peters voice, she opened not the entry for gladnesse, but ran in, and tolde how Peter stode before the entry. And they said vnto her: thou art mad. But she affirmed that it was eue so. Then sayd they, it is his angell. But Peter continued knocking: and when they had opened the doore, and sawe hym, they were astonyed.

*And when he had beckened vnto them wyth the hende, that they myght holde theyr peace, he tolde them by what meanes the Lorde had brought hym oute of the prison. (Act.iii.c.)

And

And he sayde: go shewe these thynges
vnto James and to the brethren. And he
departed, and went into another place.
Assoone as it was daye, there was no ly-
tle a doe among the souldiers, what was
become of Peter. When Herode had
sought for him, and found hym not, he ex-
amined the kepers, and commaunded thē
to be caried away. And he descended from
Jewry to Cesarea, and there abode. He-
D rode was displeased with them of Tire &
Sidō. But they came al with one accord
to him, & made intercession vnto Blastus
the kinges chamberlaine & desired peace,
because theyr countrey was nourished by
the kynges prouision. And vppon a daye
appointed, Herode arayed him in royall
apparel, and set him in his seat, and made
an oration vnto them. And the people
gaue a shoute, saying: it is the voyce of a
God, and not of a man. And immediate-
ly the Aungell of the Lord smote hym, be-
cause he gaue not God the honor: and he
was eaten of wormes, and gaue vp the
ghost. And the worde of God grewe and
multiplied. And Barnabas and Paul re-
turned to Jerusalem, when they had ful-
Act.xiii.a filled their office, and tooke with them *
John, whose sirname was Marke.

The.xiii.Chapter.

Paule and Barnabas are called to preach amōg the heathen. Of Sergius Paulus and Elimas the sorcerer. Paule preacheth at Antioche.

A There were in the congre-
gation that is at Antioch
certain Prophetes, and
teachers: as Barnabas &
Simon that was called
Niger, and Lucius of
Cirene, and Manahen,
Herode the Tetrarkes nursfelowe, and
Saule. As they ministred to the Lorde
and fasted, the holy ghost said: seperate me
Barnabas & Saule, for the worke wher-
vnto I haue called them. And when
Nu.xxvii d they had fasted & prayed, and * layd theyr
Acte.vi.b hands on them, they let them goe. And
viii.c. they after they were sent foorth of the ho-
and.xix.b lye ghost departed vnto Seleutia, and
i.Ti.i.d. from thence they sayled to Ciprus.
and.v.d. And when they wer at Salamine, they
ii Ti.i.b. shewed the word of god in the sinagoges
B Act.xii.d of the Jewes. And they had * John to
their minister. When they had gone tho-
rowe the yle vnto Paphos, they founde a
certayn sorcerer (a false Prophet, a Jew)
whose name was Barjesu, whiche was
with the ruler of the countrey, one Ser-
gius Paulus, a prudent man. The same
ruler called vnto him Barnabas & Saul,
and desired to heare the worde of God.
But Elimas * the sorcerer (for so is hys
name by interpretation) withstode them, Ex.vii.a. & viii.b.
and sought to turne away the ruler from Ac.viii.b
the faith. Then Saule (which also is cal-
led Paule) being full of the holy ghost, set
his eyes on him, and sayde: O full of al
sutteltie and disceitfulnesse, thou child of
the deuill, thou enemy of all righteous-
nesse: wilt thou not ceasse to peruerte the
straight waies of the Lorde.
And nowe behold, the hand of the lord
is vpon thee, and thou shalt be blinde, and
not see the sunne for a season. And imme-
diately there fell on him a miste & a dark-
nesse, and he wēt about seking them that
should lead him by the hande. Then the
ruler, when he sawe what had happened
* beleued, and wondred at the doctrine of
the Lorde. When Paule departed from Joh.vi.d C
Paphos, they that were with him, came Act.xv.g.
to Perga in Pamphilia: and * John de-
parted from them, and returned to Je-
rusalem. But they wandred through the
countreys, and came from Perga to An-
tioche in Pisidia, and wente into the si-
nagoge on the Sabboth day, and satte
downe.
And after the lecture of the lawe and ye
Prophetes, the rulers of the sinagoge
sente vnto them, saying: Ye men and
brethren, if ye haue any sermon to exhort
the people, say on. Then Paule stoode vp
and * beckened with the hande for silence Act.xii.e.
and sayde: Men of Israell, and ye that
feare God, geue audience. The GOD of
this people chose our fathers, and exalted
the people when they dwelte as straun-
gers in the lande of Egipte, and * with
an hie arme brought he them out of it, & Ex.xiii a
about the time of fortie yeres, suffred he
their maners in the wildernesse. And he
destroyed seuen nations in the lande of
Canaan, * and deuyded their lande to Jos.xiii.b
them by lot. And afterward * he gaue vn- Judi.i.a.
to them iudges about ye space of.iiii.C. &
fiftie yeres, vnto the time of Samuel the
Prophete. And afterwarde they * desired i.Kinges viii.a.
a king, and God gaue vnto them * Saul
the sonne of Cis, a man of the trybe of i.Kinges x.a
Beniamin, by the space of fourtie yeres.
And when he was put downe, he sette vp i.Kinges xvi.a. c
Dauid to bee their king, of whom he re- Ps.lxxxix e
ported, saying: * I haue founde Dauid
the

the sonne of Iesse, a man after mine owne heart, which shall fulfyll all my will.

Ps.cxxxij.b. i.Kinges viii.b. * Of this mans sede hath God (accordyng as he had promysed) brought foorth to Israell a sauioure, one Iesus, when John had first preached before his commyng * the baptisme of repentaunce to Israel. And when John had fulfilled his course, he sayde: * whom ye thynke that I am, the same am I not. But beholde there commeth one after me, whose shooes of his feete, I am not woorthy to lose.

Mar.i.a. Luk.iii.c Joh.i.d. Mat.iii.b

+ Ye men and brethren, chyldren of the generation of Abraham, and whosoeuer among you feareth God, * to you is this woorde of saluation sent. For the inhabitors of Jerusalem and theyr rulers because * they knewe him not, nor yet the voices of the Prophetes whiche are read euery Sabboth daye, they haue fulfilled them, in condemning him. * And when they founde no cause of death in him, yet desired they Pilate to kill hym.

Mat.x.a. i Cor.ii.b E Math xxvii.c Lu.xxiii.d.

And when they had fulfilled all that were written of hym, they toke him down from the tree, and put him in a sepulchre. But God raysed hym agayn from death, (the thirde daie) and he * was seen manye dayes of them whiche came vp with him from Galile to Jerusalem. Whiche * are his witnesses vnto the people. And we declare vnto you, howe that the promisse (which was made vnto the fathers) God hath fulfilled vnto their children (euen vnto vs) in that he raysed vp Jesus againe. +

Joh.xx.d and.xxi. Act.i.a.ii.e Joh.xv.d

Euen as it is written in ye second psalme. * Thou art my sonne, this daye haue I begotten thee. As concernyng that he raysed hym vp from death, now no more to returne to corruption, he sayd on this wyse: * The holy promyses made to Dauid, wyll I geue faythfullye to you. Wherefore he sayth also in another place: * Thou shalt not suffer thyne holy to see corruption. For Dauid (after he had in his tyme fulfilled the wyll of God) * fell on slepe, and was laide vnto his fathers, and saw corruption.

Psal.ii.a Hebr.i.b. Esa.lv.b Ps.xvi.b. Acte.ii.d. 3.Kinges ii.b. F

But he whom God raysed again, sawe no corruption. Be it knowen vnto you therefore (ye men and brethren) that * through this man is preached vnto you the forgeuenesse of synnes: and that by him, al that beleue are iustified from al thinges, from whiche ye could not bee iustifyed by the lawe of Moses. Beware therefore, leste that fall on you, which is spoken of in the Prophetes: * Beholde ye despisers, and wonder, and peryshe ye, for I doe a worke in your dayes, whiche ye shall not beleue, though a man declare it you. When the Jewes were gone out of the congregation, the Gentiles besought that they would preache the word to them the next Sabboth. When the congregation was broken vp, many of the Jewes and vertuous Procelites folowed Paule and Barnabas, which spake to them, and * exhorted them to continue in the grace of god.

Lu.xxiiii.g Abac.i.a. Acte.xi.d G

+ And the next Sabboth day came almoste the whole citye together, to heare the worde of God. But when the Jewes sawe the people, they were full of indignation, and spake against those thynges, which were spoken of Paule, speaking agaynst it, and rayling on it. Then Paule and Barnabas wexed bolde, and sayde: it was mete * that the worde of God should firste haue been preached to you. But seyng ye put it from you, and thynke your selues vnworthy of euerlasting lyfe, loe, we turne to the Gentiles: For so hath the Lorde commaunded vs. * I haue made thee a light of the Gentiles, that thou be the saluation vnto the ende of the world. When the Gentiles heard this, they wer glad and glorified the word of the Lord, and beleued: euen as many as were ordeined vnto eternal life. And the woorde of the Lorde was published throughoute all the region. But the Jewes moued the deuoute and honest women, and the chief men of the citie, and raysed persecution agaynst Paule and Barnabas, and expelled them out of their coastes. * But they shooke of the dust of theyr feete agaynste them, and came vnto Iconium. And the disciples were filled with ioye and wyth the holy ghost. +

Mat.x.b. Esa.xlix.b. Luke.i.r Mat.x.b. Mar.vi.b Luk.ix.a and.x.a.

The.xiiii. Chapter.

Paule and Barnabas preache at Iconium, som beleue, som stirre vp sedition. At Listra they would do sacrifice to Barnabas and Paule, whiche refuse it, and exhort the people to worship the true God. Paule is stoned: after that commeth he to Derba, Listra, Iconium, and to Antioche.

AND it fortuned in Iconium, that they wente bothe together into the sinagoge of the Jewes, and so spake ye a great multitude both of ye Jewes & also of ye grekes: beleued. But the vnbeleuing Jewes stirred

A

stirred vp, and vnquieted the myndes of the Gentiles against the brethren. Long time abode they there, and quit thēselues boldly with the helpe of the lorde, whiche gaue testimony vnto ỳ worde of his grace
Mar.xvi. and * graunted signes and wonders to be done by their handes. But the multitude of the citie was deuided: and parte helde with the Jewes, and part with the Apostles.

B When there was an assaute made both of the Gentiles, and also of the Jewes, with their rulers, to doe thē violence and to stone them: thei wer ware of it, and fled
Mat.x.c. * vnto Listra & Derba, cities of Licaonia and vnto the region that lyeth rounde aboute, and there preached the Ghospell.

(And all the multitude was moued at theyr doctrine, but Paul & Barnabas taried still at Listra.)

And there sat a certayne man at Listra
Act iii.a. weake in his fete, being * a creple frō his mothers wombe, and neuer had walked. Thesame hearde Paule preache. Whiche beholdyng hym, & perceyuing that he had faith to bee whole, saide with a loud voice: stand vpright on thy fete. And * he steart
Es.xxxv.b Mat.xv.d Lu.vii.d, Ac.xxviii.b. vp, and walked. And when the people saw that Paule had done, they lift vp theyr voices, saying in ỳ speache of Licaonia: * Gods are come downe to vs in the lykenesse of men. And they called Barnabas, Jupiter, and Paule Mercurius, because he was ỳ preacher. Then Jupiters priest whiche dwelte before their citie, broughte oxen and garlandes into the porche, and would haue done sacrifice with ỳ people.

C Whiche when the Apostles, Barnabas & Paule heard of, they rent theyr clothes, and ran in among the people, crying, and saying: sirs, why doe ye this? * We are
Actes x.d Apo.xix.b and.xxii.c mortall men lyke vnto you, and preache vnto you, that ye shoulde turne from these vanities vnto ỳ liuing god * which made
Gene.i.a Ps.cxlvi.a. Apo.xiiii.b Ac.xvii.f Rom.i.b. heauen & earth and the sea, & all thinges that are therein: the whiche in times past suffred all nations to walke in their own waies. * Neuerthelesse, he lefte not himselfe without witnesse, in that he shewed his benefites from heauen, in geuing vs raine and fruitfull seasons, fyllyng our heartes with foode and gladnesse.

D And with these sayenges, scarce refrained they ỳ people, that they had not done sacrifice vnto them. Thither came certain Jewes from Antioche, and Iconium: whiche (when they had obteyned the peoples consent * and had stoned Paul) drew
2.Cor.xi.f. him out of the citie, supposing he had bene dead. Howbeit as ỳ disciples stode rounde about him, he arose vp, and came into the citie. And the next daye he departed with Barnabas to Derba. And when they had preached to that citie, and had taught many, they returned agayne to Listra, and to Iconium, & Antioche, and strengthed the disciples soules agayne, and * exhorted them, to continue in the fayth, affyrming that we must * through muche tribulation enter into the kingdome of god. Act.xiii.e ii.Ti.iii.c
And when they had ordeyned thē elders by election, in euery congregation, and had prayed and fasted, they commended them to the Lorde, on whom they beleued. And when they had gone throughout Pisidia, they came to Pamphilia: and when they had preached the word in Perga, they descended into the citie Attalia, and thence departed by ship to Antioche, from whence they were committed vnto the grace of God, to the worke whiche they fulfilled. When they were come, and had gathered the congregation together, they rehearsed all that God had doone by them, and howe he had opened the doore of faith vnto the Gētiles. And there they abode long tyme with the disciples.

The.xv.Chapter.

Variaunce about circumcision. The Apostles pacifye the matter at Jerusalem. Paule and Barnabas preache at Antioche.

And certain mē whiche cam down frō Jury, taught ỳ brethren * excepte ye bee circumcised after the maner of Moses, ye cannot be saued. So when there was risen dissention and disputing, not a litle, vnto Paule & Barnabas against them, thei determined that Paule & * Barnabas, & certain other of thē should go vp to Jerusalem vnto ỳ Apostles and elders, about this question. A Gala.v.a Gala.ii.a

And after they were brought on theyr way by the congregatiō, thei passed ouer Phenices and Samaria, declaryng the conuersion of the Gentiles, and they brought great ioy vnto all the brethren. And when they wer come to Jerusalem, they were receiued of the congregation, and of the Apostles and elders. And they declared all thynges that God had done by them. Then rose vp certayn of the secte of the Pharises, which did beleue: saying that it was nedefull to circumcise thē, and to commaunde them to kepe the lawe of Moses.

B Moises. And the Apostles and elders came together to reason of this matter.

And when there was much disputing, Peter rose vp, and saide vnto them: ye men and brethren, ye knowe howe that a good while a goe, God did chose among vs that the Gentiles by my mouth should heare the worde of the gospel, and beleue.
Actes.i.b Psa.vii.c i.Paral.i. xxviii.b. And God which * knoweth the heartes, bare them witnesse, and gaue vnto them the holy ghost, euē as he did vnto vs, and put no difference betwene vs and them: seyng that with fayth he * purified their
Joh.xiii b and.xv.a. heartes. Nowe therefore why tempte ye GOD: to put on the disciples neckes the
Act.vii.g yoke * whiche neither our fathers nor we
C were able to beare. But we beleue, that through the grace of ẏ Lord Jesu Christ, we shalbe saued, as they do. Then all the multitude was peased and gaue audiēce to Barnabas and Paul, which told what signes and wonders God had shewed among the Gentiles by them.

And whē they held their peace, James answered, saying: Men & brethren hearken vnto me. Simeon tolde, how God at ẏ beginning did visite the Gentiles to receiue of them a people in his name. And to this agree ẏ wordes of the Prophetes,
Amo.ix.b as it is written: * After this I wyll retourne and will builde againe the tabernacle of Dauid, whiche is fallen down: and that whiche is fallen in decaye of it, will I builde again, and I will set it vp, that the residue of men myght seke after the Lord, and also the gentiles vpon whō my name is named, sayeth the lorde, which doth all these thinges: knowen vnto God are all his woorkes from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God, but that we write vnto them, that they abstein themselues * from filthinesse
Exo.xx.a of ymages, and from fornication, and frō
Gen.ix.a strangled, and * from bloude. For Moses
Leu.vii.c of olde time hath in euery citie them that
c.xvii.d. preache hym in the sinagoges, when he is red euery Sabbeth day.

Then pleased it the Apostles and elders with ẏ whole congregation, to send cho-
D sen men of their owne company to Antioche with Paule & Barnabas. They sent
Joh.xiiii.a. * Judas (whose sirname was Bersabas) and Silas, whiche wer chief men among the brethren, & gaue them letters in their handes after this maner.

The Apostles, and elders and brethren send gretinges vnto the brethren whiche are of the Gentils in Antioch, Siria and
Cilicia. For as muche as we haue hearde E
that certeyn whiche departed from vs, haue troubled you with wordes, and combred youre myndes, saying: ye muste bee circumcised, and keepe the lawe, to whom we gaue no suche commaundemente. It semed therfore to vs a good thyng, when we were come together with one accorde, to sende chosen men vnto you, wyth oure beloued Barnabas and Paule, men that haue ieoparded their lyues for the name of our Lord Jesus Christ. We haue sente therfore Judas and Silas, whiche shall also tell you the same thynges by mouth. For it semed good to the holy ghost and to vs, to charge you with no more thā these necessary thinges, that is to saye, that ye absteine from thinges offered to ymages and from bloud, and from strangled, and from fornication. From whiche if ye kepe youre selues, ye shall doe well. So fare ye well.

When they therefore were departed, they came to Antioche, and gathered the
multitude together, & deliuered ẏ epystle. F
Which when they had read, they reioyced of ẏ consolation. And Judas and Silas beyng Prophetes, exhorted the brethren with muche preachyng, and strengthed them. And after they had taryed there a space, they were let go in peace of the brethren vnto the Apostles. Notwithstanding it pleased Silas to abide there styl, (but Judas departed alone to Jerusalem.) Paule and Barnabas continued in Antyoche, teachyng and preachyng the word of the Lorde with other many.

But after a certeyn space, Paule said vnto Barnabas: Let vs go agayne, and visite oure brethren in euerye citie where we haue shewed the worde of the Lorde, and se how they do. And Barnabas gaue counsell to take with them John, whose sirname was Marke. But Paule would not take him vnto their company * which
departed from them at Pamphilia, and Act.xiii.c
went not with them to the woorke. And the contention was so sharpe betwene them that they departed a sunder one frō the other, and so Barnabas toke Marke, and sayled vnto Cipers. And Paule chose Silas and departed, beyng committed of the brethren vnto the grace of God. And he went through Siria and Cilicia, stablishing the congregations: commaundyng to kepe the preceptes of the Apostles and elders.

The.xvi.Chapter.

Timothy is circumcised, Paule preacheth at Philippos, and there is he put in prison.

A Then came he to Derba & to Listra. And beholde, a
certain disciple was ther
named Timotheus, a wo
mans sonne, which was a
Jewesse and beleued: but
his father was a Greke.
Of whom reported wel the brethren that
were at Listra and Iconium. Him would
Paule that he should go forth with him,
and toke and circumcised him, because of
the Jewes which wer in those quarters:
for they knewe all, that his father was a
Greke. As they went through the cityes,
they deliuered them ỹ decrees for to kepe,
Act.xv.c. that were * ordeined of the Apostles and
elders, which wer at Jerusalem. And so
wer the congregations stablished in the
faith, and increased the number daily.
B When they had gone through out Phri-
Rom.i.c. gia, and the region of Galatia, and * wer
forbidden of the holy ghost to preache the
woorde in Asia, they came to Misia, and
sought to go into Bethinia. But the spirit
suffred them not. But when they had gon
Ac.xviii.c through Misia, they came downe to *
Troada. And a vision appeared to Paule
in the night. There stoode a man of Ma-
cedonia and praied him, saying: come into
Macedonia, and helpe vs.
After he had sene the vision, immedy-
ately we prepared to go into Macedonia
being certifyed that the Lorde had called
vs for to preache the ghospell vnto them.
When we losed forth thẽ from Troada,
we came with a straite course to Samo-
thratia, and the next daye to Neapolim,
and from thence to Philippos, whiche is
the chiefe citie in the partes of Macedo-
nia, and a free citie.
We were in that citie abiding certayn
C dayes. And on the Sabboth dayes we
went out of the citie besides a riuer, wher
men were wonte to praye. And we sat
down, and spake vnto the women which
resorted thither.
And a certayn woman (named Lidia)
a seller of purple of the citie of Thiatira,
whiche woorshipped God, gaue vs audi-
ence. Whose heart the Lorde opened, that
she attended vnto the things which Paul
spake. When she was baptised, and her
housholde, she besoughte vs, saying: If
ye think that I beleue on the Lord, come
into my house, and abide there. And she *
constrained vs.
And it fortuned as we went to praier,
a certein damsell possessed with * a spirit D
that prophecied, met vs, which brought Ge.xix.a.
her master and maistres much vauntage Le.xix.e
with prophecying. The same folowed e.xxiiii.c.
Paule and vs, and cryed, saying: * these 1. Kinges
men are the seruauntes of the moste hye xxviii.a.
God, whiche shewe vnto vs the way of Mar.v.a.
saluation. And this did she many dayes.
But Paul not content turned about, and
saide to the spirit. I commaunde thee * in Mar.xvi.
the name of Jesu Christe, that thou come d.
oute of her. And he came out the same
houre.
And when her master and maistres saw
that * the hope of theyr gayne was gone, Act.xix.e.
they caught Paul & Silas, and drew thẽ E
into the market place vnto ỹ rulers, and
brought thẽ to the officers, saying: These
men trouble oure citie, seyng they are
Jewes, and preache ordinaunces which
are not lawfull for vs to receyue, neither
to obserue, seyng we are Romaynes. And
the people ranne agaynste them, and the
officers rent their clothes, and commaũ-
ded them to * bee beaten with roddes. 2.Cor.xi.f
And when thei had beaten them sore, thei
cast them into prison, commaundyng the
iayler of the prison to kepe them diligent-
ly. Whiche when he had receyued suche
commaundement, thruste thẽ into the in-
ner prison, and made their fete fast in the
stockes.
At mydnight Paule and Silas prayed, F
and lauded God. And the prisoners heard
thẽ. And sodenly ther was a great earth-
quake, so that the foundation of ỹ prisone
was shaken, & * immediately all the dores Acte.v.d.
opened, and euery mans bandes wer lo- and.xii.b.
sed. When the keper of the prison waked
out of his slepe and saw the prison dores
open, he drewe oute his swerde, & would
haue kylled hymselfe, supposyng that the
prisoners had bene fled. But Paule cryed
with a loude voyce, saying: doe thy selfe
no harme, for we are all here. Then he
called for a light and sprang in, and came
trembling vnto Paule, and fell downe at
the fete of Paule and Silas, and brought
them out, and said: Sirs * what muste I Luk iii.a
do to be saued? And they said: * beleue on Actes.ii.f
the Lorde Jesus, and thou shalt be saued and .ix.a.
and thy houshold. And they preached vn- Joh.vi.d.
to hym the woorde of the Lord, and to al
that were in his house. And he toke them
the same houre of the nyght, and washed
their woundes, and was baptised and al
they

they of his houshold straight way. And when he had brought them, into hys house, he sett meate before them, and ioyed that he with all his housholde beleued on God.

And when it was day, the officers sente the ministers, saying: let those men goe. The keper of the prison tolde thys saying to Paul: the officers haue sente worde to loose you. Now therefore get you hence, and goe in peace. Then sayd Paul vnto them: they haue beaten vs openly vncondemned, for all that we are Romaynes, & haue cast vs into prison, and now would they sende vs away priuily? Nay verely, but let them come them selues, and fet vs out.

When the ministers tolde these wordes vnto the officers, they feared when they heard that they were Romaines: *they came and besought them, and brought them out, and desired them to depart out of the citie. And they went out of the prison and entred into the house of Lidia, & when they had sene the brethren, they comforted them, and departed.

Mat.viii. d.

The.xvii. Chapter.

Paul cometh to Thessalonica, where the Jewes set the citie on a rore. Paul escapeth, and commeth to Athens where he preacheth the true and vnknowen God.

A As they made their iorney through Amphipolis & Appolonia, they came to Thessalonica, where was a Sinagoge of the Jewes.

And Paul (as his maner was) went in vnto them, and thre Sabboth daies declared out of ye Scripture vnto them, opening and alleging, that *Christ must nedes haue suffered, and rise againe from death, and that this Jesus was Christ, whom (sayd he) I preach to you. And *some of them beleued, and came and compained with Paul and Silas, and of the deuoute Grekes a great multitude, and of the chefe wemen not a fewe.

Lu.xxiiij. g.

Ac.xviii. f.

B But the Jewes which beleued not, had indignation, and toke vnto them euill men, which were vagaboundes, and gathered a company, and set all the citie on a roare, and made assault vnto the house of Jason, and sought to bring them out to the people. And when they founde them not, they drew Jason, & certain brethren vnto the heades of the citie, crying: these that trouble the world, are come hither also, whom Jason hath receiued priuily. *And these all do contrary to the decrees of Cesar, affirming another king, one Jesus. And they troubled the people, and the officers of the citie, when they heard these things. And whe they were sufficiently answered of Jason, and of the other, they let them go.

Joh.xix.c

C And the brethren immediatly sent awaye Paul and Silas by night, vnto Berrea. Which when they were come thither, thei entred into the Sinagoge, of ye Jewes. These were the nobelest of birth among them of Thessalonica, which receiued the worde with al diligence of minde, & searched *the Scriptures daily, whether those things wer eue so. And many of the beleued: also of worshipfull wemen which were Grekes, & of men not a fewe. When the Jewes of Thessalonica had knowledge, ye the word of God was preached of Paul at Berrea: they came, & moued the people there. And the immediatly the brethren sent away Paul, to go as it were to the sea: *but Silas & Timotheus abode there still. And they that guided Paul, brought him vnto Athens, & receaued a comaundement vnto Silas and Timotheus, for to come to hym with spede, and came their way. While Paul wayted for them at Athens, his spirit was moued in him, when he saw the citie geuen to worshipping of ymages. Then disputed he in ye Sinagoge w the Jewes, & with the deuout persons: & in the market daily w them ye came vnto him by chaunce. Certaine Philosophers of the Epicures, and of the Stoickes, disputed with him. And some there were which said: what will this babler say? Other said: he semeth to be a tidinges bringer of new deuils, bicause he preached vnto them Jesus & the resurrection: & they toke hym, & broughte him into marce strete, saying: may we not know what this new doctrine whereof thou speakest is? For ye bringest straunge tidinges to our eares. We would knowe therfore, what these thinges meane. For all the Athenians, and straungers which were there, gaue themselues to nothing els, but either to tel or to heare some new thing. Paul stode in the middes of Marce strete, & sayd: ye me of Athens, I perceiue that in al things ye are to superstitious. For as I passed by, & behelde the maner how ye worship your Gods, I founde an alter wherin was writte: vnto ye vnknowen

John.v.d

Ac.xviii.b

D

E

F

wen God: Whom ye then ignorauntly
Gene.i.a worship, him shew I vnto you:*God ẏ
Ac.xiiii.c. made the world, and all that are in it(se-
Ps.cxlvi.a ing that he is Lord of heauē and earth)
Ap.xiiii.b *dwelleth not in temples made with hā-
Act.vii.f. des, neither is worshipped with mēnes
Esa.lxvi. a. handes as though he neded of any thing,
3.Kinges viii.c. seing he himselfe*geueth life and breath
to al men euery where, and hath made of
i.Pa.vi.c one bloud al nations of men, for to dwell
Gen.i.b. on al the face of the earth: and hath assig-
ned before how long tyme, and also the
endes of their inhabitation, that they
should seke God, if they might fele and
find him, though he be not farr from eue-
ry one of vs. For in him we liue, moue, &
haue our being, as certaine of your own
Poetes sayd: for we are also his genera-
tion: Forasmuch thē as we are the gene-
ration of God, we ought not to thynke ẏ
the Godhead is lyke vnto golde, siluer or
G stone, grauen by craft and ymagination
Rom.ii,a of man. * And the tyme of thys ignorāce
Lu.xxiiij g, God regarded not.
*But now biddeth al mē euery where
repent, bicause he hath appointed a day,
in the which he will iudge ẏ world wyth
righteousnesse, by that man by whom he
hath apointed, and hath offered fayth to
all men, after that he had raised him from
death. When they heard of the resurrecti-
on from death, some mocked, and other
sayd: we will heare thee agayne of thys
matter. So Paul departed frō among
them. Howbeit certain men claue vnto
hym, and beleued: among the which was
Dionisius a Senatoure, and a woman
named Damaris and other with them.

The.xviii.Chapter.

Paule preacheth at Corinthum, cōtinuing there a yeare and a halfe, goeth againe into Siria, commeth to Ephesus, Cesarea and Antioche. Of Apollos Aquila and Priscilla.

A After this, Paul departed
from Athens and came to
Corinthum, and found a
certaine Jewe named*
Ro.xvi a. Aquila, borne in Pon-
i.Ti.iiii.d thus, lately come from
Italie wt his wife Pris-
cilla(bicause that the Emperoure Cladi-
us had commaunded al Jewes to depart
from Rome)and he drew vnto them, bi-
cause he was of the same craft, he abode
with them, and wrought: their craft was
to make tentes. And he preached in the
Sinagoge euery Sabboth daye (setting
forth in ẏ meane while the name of ẏ Lord Jesus)
and exhorted the Jewes & the Gētiles.
When *Silas and Timotheus were Ac.xvii.b.
come from Macedonia, Paul was con-
strained by the spirit, to testifie to the Je-
wes that Jesus was very Christ.
And when they sayde contrarie and
blasphemed,*he shoke his rayment, and Mat.x b,
sayd vnto them: your bloud be vpon your Mar.vi.b
owne heades, from henceforth will I goe Act.xiii.g
blamelesse vnto the Gentiles.
And he departed thence, and entred in
to a certain mānes house named Justus,
a worshipper of god, whose house ioyned
harde to the Sinagoge. Howbeit, one
Crispus the chiefe ruler of the Sinagoge
*beleued on the Lord with all his hou-
shold: and many of the Corinthians whē Joh.iiii.g
they gaue audience, beleued and were
Baptised. Then spake the Lord to Paul
in the night*by a vision: be not afraed,
but speake, and holde not thy peace: for I B
am with thee, and no man shall inuade Ac.xvii.b
thee that shal hurt the. For I haue much
people in this citie. And he cōtinued there
a yere and six monethes, and taught thē
the worde of God.
When Gallio was ruler of the coūtrey
of Achaia, the Jewes made insurrecti-
on with one accorde against Paul, and
brought him to the iudgement seate, say-
ing: this felow counsaileth men to wor-
ship God contrary to the law. And when
Paul now was about to open his mouth
Gallio sayd vnto the Jewes: if it were a
matter of wrong, or an euill dede, (O ye C
Jewes) reason would that I shuld heare
you: but if it be a question of wordes, or of
names, or of your law, loke ye to it youre
selues: for I wil be no iudge of such mat-
ters: and he draue them from the seate.
Then all the Grekes toke Sostenes the
chiefe ruler of the Sinagoge, and smote
hym before the iudges seate. And Gallio
cared for none of those thinges. Paul af-
ter thys, taryed there yet a good whyle,
and then toke hys leaue of the brethren,
and sayled thence into Siria, Priscilla &
Aquila accōpanying hym. And*he shore Nu.vi.b.
hys head in Cencrea, for he had a vowe.
And he came to Ephesus, and lefte them
there: but he himselfe entred into the Si-
nagoge, and reasoned with the Jewes.
When they desired hym to tary longer
tyme wyth them, he cōsented not, but bad
them fare well, saying: I must nedes (at
thys feast that commeth) be in Jerusa-
lem,

lem, but I will returne agayne unto you
*if God wil. And he departed from E-
Heb.vi.b phesus: and when he was come unto Ce-
Iac.iiii.c sarea, and ascended up, and saluted the cõ-
gregation, he departed unto Antioche: &
when he had taried there a while, he de-
parted, and went ouer al the countrey of
Galatia and Phrigia by order, strength-
ning al the Disciples.

D And a certaine Jewe named *Apollos,
1 Cor.i.b borne at Alexandria, came to Ephesus,
iii.a.xvi.c an eloquent mã, and mightie in ye Scrip-
ture. Thesame was informed in the way
of the Lord, and spake feruently in the spi-
rite, and taught diligently the thinges of
the Lord, and knew but the Baptisme of
John only. And thesame began to speake
boldly in the Sinagoge. Whom when
Priscilla and Aquila had heard, they
toke him unto them, and expounded unto
him the way of God more perfectly. And
when he was disposed to go into Achaia,
the brethrẽ wrote, exhorting ye Disciples
to receiue him. Which when he was come,
helped them muche which had beleued
through grace: For he ouercame the Je-
wes mightily, and that openly: shewyng
by the Scriptures, that Jesus was
Christ.

The.xix. Chapter.

Of the twelue men that wer Baptised at Ephe-
sus, and what miracles wer done by Paul. Deme-
trius moued sedition in the citie.

A IT fortuned that whyle
Apollo was at Corinthũ,
Paul passed through the
upper coastes, and came
to Ephesus and founde
certaine Disciples, and
sayd unto them: haue ye
receiued the holy ghost, since ye beleued?
And they sayd unto hym: now, we haue
not heard whether ther be any holy ghost
or no.

And he sayd unto them: wherwith wer
ye then Baptised? And they sayd: with
Mat.iii.b Johns Baptisme. Thẽ said Paul: *John
Mar.i.a. verely Baptised with the Baptisme of re-
Luk.iii.c pentaunce, saying unto the people that
John.i.d they should beleue on him, which should
Act.vi.b. come after him: that is on Christ Jesus.
viii.c.xvii When they heard this, they were Bapti-
a sed in the name of the Lord Jesu. And
Numeri when Paul *layed hys handes upon thẽ
.xxvii.d. *the holy ghost came on them, and they*
i.Ti.iiii. spake with tonges, and prophecied, and al
b the men were about twelue. And he went
and .v.d. into the Sinagoge, and behaued hymself
ii.Ti.i.b. boldly for the space of three monethes, dis-
Acte.ii.a
viii.c.xix.
b

puting and geuing them exhortations of Mat.v.?
the kingdome of God. d

When diuers waxed harde hearted and Acte.ii.a
beleued not, but spake euill of the way, B
(and that before the multitude) he depar-
ted from them, and seperated the Disci-
ples. And he disputed daily in the schole of
one called Tirannus. And this continued
by the space of two yeres: so that all they
which dwelt in Asia, heard the worde of
the Lord Jesu, both Jewes and grekes.
And God *wrought special miracles by C
the handes of Paul: so that from hys bo- Mat.xvi
dy were brought unto the sicke, napkins d
and partelettes, and the diseases depar- Acte.v.c
ted from them, and *the euill spirites
went out of them. Then certaine of the Mat.xvi.
vagabounde Jewes, exorcistes, toke upõ d
them to cal ouer them (which had euil spi-
rites) the name of the Lord Jesus, say-
ing: We adiure you by *Jesu, whõ Paul Mat.vii.
preacheth. And there were seuen sonnes c
of one Sceua a Jewe, and chiefe of the
Priestes which did so. And the euil spi-
rite answered and sayd: Jesus I knowe. D
and Paul I know, but who are ye?

And the man in whom the euill spirite
was, ran on them, and ouercame them,
and preuailed against them, so that they
fled out of that house naked & wounded.
And this was knowen to all the Jewes
and grekes also, which dwelt at Ephesus,
and feare came on them al: and the name
of the Lord Jesus was magnified. And
many that beleued, came, *and confessed Mar.i.a
and shewed their workes. Many of them Act.xvi.d
which used curious craftes, brought their
bokes, and burned them before all men,
and they counted the pryce of them, and
founde it fiftie thousande siluerlynges.

So mightily grew the worde of God,
and preuailed.

After these thinges were ended, Paul
purposed in the spirite (when he had pas-
sed ouer Macedonia and Achaia) to go to
Jerusalem, saying: After I haue been
there, I must also see Rome. So sent he
into Macedonia two of them that mini-
stred unto hym, euen Timotheus and
Erastus: but he himselfe remained in A-
sia for a season.

Thesame tyme there arose no litell a- E
do about that way. For a certaine man
named Demetrius a siluersmith (whyche
made siluer shrines for Diana) was not a
litell beneficiall unto the craftes men.
Whom he called together with the work-
men of like occupation, and said: Sirs ye
knowe that by thys craft *we haue ad-

rage. Moreouer, ye se and heare that not
alone at Ephesus, but almost through-
out all Asia, thys Paul hath perswaded
and turned away much people, saying:
that *they be not Gods which are made
Psa.cxv, a. with handes, So that not onely thys our
craft commeth into perill to be set at
nought: but also that the temple of the
great Goddesse Diana should be despy-
sed, and her magnificence should be de-
stroyed, whō all Asia and the world wor-
shippeth.

When they heard these sayinges, they
were ful of wrath, and cryed out, saying:
great is Diana of the Ephesians.

And al the citie was on a rore, and they
russhed into the commune hall with one
assent, and caught Gaius and Aristar-
cus, men of Macedonia, Paules compa-
nions. When Paul would haue entred in
vnto the people, the Disciples suffred him
not, But certain of the chiefe of Asia
(which were hys frendes) sent vnto hym
F desiring hym that he would not preace in
to the common hall. Some therfore cry-
ed one thing, and some another, and the
congregation was al out of quiet: & the
more part knew not wherfore they were
come together.

Some of the company drew forth Al-
exander, the Jewes thrusting him for-
wardes. Alexander beckened with ẏ hand
Act.xxi.g and would haue geuen the people an an-
swere. When they knew that he was a
Jew, there arose a shoute almost for the
space of two houres, of all men, crying:
great is Diana of the Ephesians.

When the town clarke had ceased the
G people, he sayd: ye men of Ephesus, what
man is it that knoweth not how that the
citie of the Ephesians is a worshipper of
the great goddesse Diana, of the ymage
which came from heauen. Seing then ẏ
no man sayeth here against, ye ought to
be content, and to do nothing rashly: for
ye haue brought hither these men, which
are neither robbers of churches, nor yet
despisers of your Goddesse. Wherfore, if
Demetrius and the craftes men which ar
with him, haue a matter against any man
the law is open, and there are rulers, let
them accuse one another. But if ye go a-
bout any other thyng, it shalbe determi-
ned in a lawfull congregation. For we
ar in ieopardy to be accused of this dayes
vproure, forasmuch as there is no cause
wherby we may geue a rekenyng of thys
concourse of people, And when he had
thus spoken, he let the congregation de-
part.

The.xx.Chapter.

Paul goeth into Macedonia and into Grece. At
Troas he rayseth vp a dead body. At Ephesus he
calleth the elders of the congregation together, cō-
mytteth the keping of Gods flocke vnto them, war
neth them of false teachers, maketh his praier with
them, and departeth to ship.

After that the rage A
was ceassed, Paul
called the Disciples
vnto him, and toke
his leaue of them,
and departed for to
go into Macedoni-
a. And when he had
gon ouer those par-
ties, and had geuen them a long exhor-
tatiō, he came into Grece, and there
abode. iii. monethes. And when the
Jewes layd wayte for him, as he was a-
bout to saile into Siria, he purposed to re
turne through Macedonia, Ther accom-
panied him into Asia, Sopater of Berrea
and of Thessalonia Aristarchus & Se-
cundus, and Gaius of Derba, & Timo- B
theus, & out of Asia Tichicus and *Tro- Ac.xxi.f.
phimus, These going before taryed vs at ii Ti.iiii. d.
Troas. And we sayled away from Phi-
lippos after the dayes of swete bread, and
came vnto them to Troas in fiue dayes,
where we abode. vii. dayes.

And vpon one of the Sabboth dayes,
when the Disciples came together for to
breake breade, Paul preached vnto them
(ready to depart on the morow) and con-
tinued the preaching vnto midnight.

And there were many lightes in the
chamber, where we were gathered toge-
ther: and there sate in a window a certain
yong man (named Euticus) being fallen
into a depe slepe. And as Paul was prea-
ching he was the more ouercome wyth
slepe, and fel down from the third loft, &
was taken vp dead. But whē Paul wēt
down, he fel on hym* and embraced him C
and sayd: make nothing a do, for his life is 3.Kinges
in hym. So when he was come vp again, xvii.d.
and had broken the bread, and eaten, and iiii.Kin.
talked a long whyle (euen til ẏ morning) iiii.f.
at the last he departed. And they brought Lu.vii.a
the yong man alyue, and were not a litle Act.ix.g.
comforted.

And we went afore to ship, and loosed
vnto Asson there to receyue Paul. For so
had

had he appointed, and would himselfe go a fote. When we were come together at Asson we toke him in, and came to Mitilenes. And we sayled thēce, and came the next day ouer against Chios. And the
D next day we arived at Samos, and taryed at Trogilon. The next day we came to Mileton, for Paul had determined to sayle ouer by Ephesus, bicause he would not spend the tyme in Asia. For he hasted (if it were possible for hym) to kepe at Jerusalem the day of Penthecost. And from Mileton he sent messangers to Ephesus and called the elders of the congregatiō. Which when they were come to hym, he sayd vnto them: ye know from the firste day ẏ I came into Asia, after what maner I haue bene with you, at al seasons seruing the Lord with all humblenesse of mynde, and with many teares and temptations which happened vnto me by the layinges awaite of the Jewes, bicause I would kepe backe nothing that was profitable vnto you: but to shew you, and teach you openly and throughout euery house, witnessing both to the Jewes, and also to the Grekes, the ✦ repentaunce
Lu.xxiiii. e. that is toward God, and the fayth which is toward our Lord Jesus.

E And now behold, I go bound in the spirit vnto Jerusalem, not knowing the thinges that shal come on me there, but that * the holy ghost witnesseth in euery
Act.xxi.a citie saying, that bandes and trouble abide me. But none of these things moue
2.Timii b me * neither is my life deare vnto my selfe, that I might fulfill my course wyth ioy, and the ministration (of the worde) which I haue receaued of the Lord Jesu, to testifie the gospel of the grace of God. And now behold, I am sure, that henceforth, ye al (through whom I haue gone preaching the kingdom of God) shall see my face no more.

Wherfore, I take you to recorde thys day, that I am pure from the bloud of all men. For I haue spared no laboure, but haue shewed you all the counsell of God. Take hede therfore vnto your selues and to all the flocke, among whom the holy ghost hath made you ouersears, to rule ẏ congregation of God, which he hath purchased with his bloud. * For I am sure of
1.Ti.iiii.a this, that after my departīg shal greuous
2.Ti.iii.a wolues enter in among you, not sparing
ii.Pe.ii.a the flocke. Moreouer of your own selues
and.iii.a, shal men arise, speaking peruerse things,
Jud.i.c, to draw Disciples after them. Therefore awake, and remember that by the space of thre yeares, I ceased not to warne euery one of you night and daye with teares.

G And now brethren, I commende you to God, and to the worde of hys grace, which is able to bulde further, and to geue you an inheritaunce among all thē
Eccl.xxxi f. which are sanctified. * I haue desired no
1.Kinges xii.a. mannes siluer, golde, or vesture. Yea, ye
2.Cor.xi.c and.xii.d. your selues know that * these hands haue
Gen.iii.c ministred vnto my necessities, and to thē
1.Cor.iv. b. that were with me. I haue shewed you
ii.The.iii b all thinges, how ẏ so labouring ye ought to receyue the weake, and to remember the wordes of the Lord Jesu, how that he sayd: it is more blessed to geue than to receyue.

Act.xxi.b And when he had thus spoken, he kneled down ✦ and prayed with them al. And they all wept sore and fell on Paules necke, and kissed him: sorowing most of al for the wordes which he spake, that they should see his face no more. And they cōueyed him vnto the ship.

The.xxi.Chapter.✚

Paules iorney by ship. Of Philip the Euangeliste, and Agabus the Prophete, whiche warned Paul not to go to Jerusalē. He remained stedfaste in his purpose, and is taken in the temple.

A And when it chaunced ẏ we had laūced forth, and were departed frō them, we came with a straighte course vnto Choon, and the day folowing vnto ẏ Rhodes, and from thence vnto Patara. And when we had gotten a ship that would sayle vnto Phenices, we went abrode into it, and set forth. But when Ciprus began to appere vnto vs, we left it on the left hande, and sailed vnto Siria, and came vnto Tire. For there the ship vnladed the burthen.

And when we had founde brethrē, we taried there seuen dayes. And they tolde
Acte.xx.c Paul through the spirit * that he should not go vp to Jerusalem. And when the dayes were ended we departed and went our way: and they all brought vs on our way, with wiues and childrē, til we were come out of ẏ citie. And we kneled down
Acte.xx.g in the shore, ✦ and prayed. And when we
B had taken our leaue one of another, we toke ship, and they returned home agayne.

When we had full ended the course
from Tire, we went down to Ptolamai-
da, and saluted the brethren, and abode
with them one day: The next day, we
that were of Paules company, departed,
and came vnto Cesarea. And we entred
Ac.vi.d. into the house of * Philip the Euangelist
and, viii a. which was one of the .vii. and abode with
hym.

C The same man had foure daughters,
Joe.ii.g. virgins, which did Prophecie. And as we
taryed there a good many of dayes, there
came a certain Prophet from Jury, na-
med Agabus. When he was come vnto
vs, he toke Paules girdle, and bounde hys
Act.xi.e. fete and handes, and sayd: Thus sayth the
ii.Cor.xi, holy ghost, * so shal the Jewes at Jerusa-
e.f, lem bynde the man that oweth thys gyr-
dle, and shall deliuer hym into the handes
of the Gentiles. When we heard thys,
both we and other which were of the same
place, besought him that he would not go
vp to Jerusalem. Then Paul answe-
red, and sayd: what do ye wepig and ver-
ing mine heart? I am ready, not to be
bound only, but also to dye at Jerusalem
for the name of the Lord Jesu. When we
could not turne hys mind we ceassed, say-
Mat.vi, ing: * the wyl of the Lord be fulfilled. Af-
b. ter those dayes we toke vp our burthens
and went vp to Jerusalem. * There went
Act.xv.e. with vs also certain of the Disciples of
D Cesarea, and brought wyth them one
Mnason of Cipers, an old Disciple with
whom we should lodge. And when we
were come to Jerusalem: the brethren re-
ceiued vs gladly. And on ÿ morow, Paul
went in with vs to James.

And all the elders came together. And
when he had saluted them, he tolde by or-
der all things, that God had wrought a-
mong the Gentiles by his ministration.
And when they heard it, they glorified the
Lord, and said vnto him: Thou seest bro-
ther, how many thousande Jewes there
are, which beleue, and they are al earnest
folowers of the law.

And they are informed of thee, that
thou teachest all the Jewes which are a-
mong the Gentiles, to forsake Moses,
and sayest that they ought not to circum-
cise their children, neither to lyue after ÿ
customes. What is it therfore? the multi-
tude must nedes come together. For they
shall heare that thou art come. Do ther-
fore thys that we say to thee.

Num.vi. * We haue .iiii. men, which haue a vow
b. on them. Them take, and purifie thy self
with them, and do cost on them, that they E
may shaue their heades: and al shal know
that those things which they haue heard
concerning thee, are nothing: but ÿ thou
thy selfe also walkest and kepest the law.
But as touching the Gentiles which be-
leue, * we haue written and concluded, Act.xv.f.
that they obserue no such thyng saue on-
ly that they kepe themselues from things
offred to ydols, and from bloud, and from
strangled, and from fornication.

Then the next day Paul toke the men
and * purified himself with them, and en- Act.xiiii.
tred into the teple, declaryng that he ob- d.
serued the dayes of purification, vntyll
that an offring should be offred for euery
one of them. And when the .vii. dayes were
now almost ended, the Jewes which were
of Asia (when they saw hym in the tem-
ple) moued all the people, and layed han-
des on hym, crying: men of Israel, helpe.
Thys is the man, that teacheth all men F
euery where against the people and the
law, and thys place.

He hath also brought Grekes into the
teple, and hath polluted this holy place.
For they had sene with hym one in the ci- Act.xx.b,
tie * Trophimus an Ephesian, whō they ii.Ti.iiii.
supposed that Paul had brought into the d.
temple. And all the citie was moued, and
the people swarmed together. And they
toke Paul, and drew hym out of the tem-
ple, and forthwith the dores were shut.
As they went about to kill hym, tidinges
came vnto the hye capitaine of the soul-
diors, that all Jerusalem was moued.
Which immediatly toke souldiours and
vndercaptaines, and ran down vnto thē.
When they saw the vpper captaine and ÿ
souldiours: they left smiting of Paul.
Then the captaine came nere & toke him
and commaunded hym to be bound wyth
two cheines, and demaunded what he
was, & what he had done. And some cri-
ed one thyng, some another, among the
people. And when he could not know the
certaintie for the rage, he commaunded
him to be caryed into the castle. And whē
he came vnto a staire, it fortuned that he
was borne of the souldiors for the violēce
of the people. For the multitude of the
people folowed after, crying: away with
hym.

And when Paul began to be caryed
into the castle, he sayd vnto the hye cap-
tain: may I speake vnto thee? Which said:
canst thou speake Greke? Art not thou
that Egiptian, which before these dayes
madest

madest an vprore, and leddest out into the wildernesse foure thousande men that were murtherers? But Paul sayd: I am
Act.ix.b & xxii.a. a man which am a Jewe of *Tharsus a citie in Cicill, a citizen of no vile citie: I beseche thee suffer me to speake vnto the people. And when he had geuen hym ly-
Acte.xxi.f cence, Paul stode on the steppes, * & beckened with the hande vnto the people: and when there was made a great silence he spake vnto them in the Hebrue tong saying.

The.xxii. Chapter.

Paul answereth the Jewes. He is scourged, and layed in prison againe.

MEn, brethren and fathers, heare ye mine answere
A which I make now vnto you. When they heard that he spake in the Hebrue tong to them, they kept the more silence. And he sayeth: I am verely a man which am a Jew
Acte.ix.b and.xxi.g Act.v.f. borne in * Tharsus, a citie in Cicill: neuerthelesse yet brought vp in thys citie, at the fete of *Gamaliell, and informed diligently in the law of the fathers, and was feruent mynded to God warde, as ye all are thys same day: and *I persecuted
Act.viii.a and.ix.a. & xxvi.b. i.Cor.xv. b. Gal.ii.b. thys way vnto the death, binding and deliuering into prison both men and women, as the chiefe Priest doth beare me witnesse, and all the estate of the elders: of whom also I receiued letters vnto the brethren, and went to Damasco to bryng them (which were there) bound vnto Jerusalem for to be punished.

And it fortuned (that as I made my
B iorney and was come nye vnto Damasco about none) sodenly there shone from heauen a great light rounde about me, and I fell vnto the earth, and heard a voyce, saying vnto me: *Saul, Saul,
Act.ix.a. why persecutest thou me? And I answered: what art thou Lord? And he said vnto me: I am Jesus of Nazareth, whom thou persecutest. And they that wer with me, saw verely a light and were afrayd: but they heard not the voice of him that spake with me. And I sayd: what shall I do Lord? And the Lord sayd vnto me: Arise and go into Damasco, and there it shalbe tolde thee of all thinges, which are appointed for thee to do. And when I saw nothing for the brightnesse of that light, I was led by the hande of them that were with me, and came into Damasco. *And

one Ananias a perfect man, (and as per- C
Act.ix.c. teining to the law hauing a good report of all the Jewes which there dwelt) came vnto me, and stode, & sayd vnto me: brother Saul, receiue thy sight. And the same houre I receiued my sight, and saw him. And he said: the God of our fathers hath ordeined thee before, that thou shouldest knowe his will, and see the thyng that is rightfull, and shouldest heare the voyce of hys mouth: For thou shalt be his witnesse vnto all men of those things, which thou hast sene and heard. And now why tariest thou? Arise, and be Baptised, and wash away thy synnes * in calling Rom.x.c.
on the name of the lord. And it fortuned, that when I was come agayn to Jerusalem and prayed in the temple, I was in a traunce, and saw hym, saying vnto me: Make hast, and get thee quickely out of D
Jerusalem: for they will not receiue thy witnesse that thou bearest of me. And I sayd: Lord, they know that I prisoned and bet in euery Sinagoge them that beleued on thee.* And when the bloud of thy witnesse Steuen was shed, I also Act.vii.a.
stode by, and consented vnto hys death, and kept the rayment of them that slew hym. And he sayd vnto me: depart, for * I will sende thee farre hence vnto the Act.xiii.e Gal.i.d.
Gentiles.

They gaue hym audience vnto thys worde, and then lift vp their voyces, and sayd: away with such a felow from the earth: for it is not reason that he should lyue. And as they cryed, and cast of their clothes, and threw dust into the ayre, the captain commaunded him to be brought into the castle, and bad that he shoulde be scourged, and to be examined, (that he might know) wherefore they cryed so on him. And when they bounde him with thonges, Paul sayd vnto the Centurion that stode by hym: Is it lawful for you to scourge a man that is a Romain and vncondemned? When the Centurion heard that, he went and tolde the vpper captain saying: What entendest thou to do? For thys man is (a citezen) of Rome.

Then the vpper captain came, & sayde vnto hym: tell me, art thou a Romain? He E
sayd: yea. And the captaine answered: with a great summe obteined I this fredom. And Paul sayd: I was free born. Then straight way departed from hym they which should haue examined hym.

And the hye captaine also was afrayd, after he knew that he was a Ro-

maine, and bicause he had bou͂de him. On
the morow (bicause he would haue kno-
wen the certainty wherfore he was accu-
sed of the Jewes) he losed hym from hys
bondes, and commaunded the hye Prie-
stes and all the counsell to come together
Ac.xxiii.b *and brought Paul forth and set him be-
fore them.

The.xxiii. Chapter.

Paul commeth before the counsel. Debate ary-
seth among the people, the captain delivereth him.
God comforteth him.

A Ac.xxiiii.d Paul beheld the counsell, &
sayd: men and brethren*
I haue liued in all good
conscie͂ce before god vn-
till this day. And the hye
Priest Ananias co͂mau͂-
ded them that stode by to
smite hym on ẏ mouth. Then sayd Paul
vnto him: God shal smite thee thou pain-
De.xvii.d. ted wal* Sittest thou and iudgest me af-
ter the law and commaundest me to be
Joh.xviii.b. smitten contrary to the law? And they ẏ
stode by sayd: reuilest* thou Gods hye
Priest? Then sayd Paul: I wist not bre-
thren, that he was the hie Priest. For it is
written: *thou shalt not curse the ruler
Ex.xxii.d of thy people.
B When Paul perceiued that ẏ one part
were Saduces, and the other Pharises,
he cryed out in the counsell: Me͂ and bre-
thre͂,* I am a Pharisey, the sonne of a
Phi iii.a. Pharisey.* Of ẏ hope and resurrectio͂ fro͂
Ac.xxiii.e death, I am iudged. And when he had so
e.xxvi.b. sayd, there arose a debate betwene ẏ Pha-
rises and the Saduces and the multitude
was deuided.* For the Saduces say, ẏ
Mat.xxii.c there is no resurrection, neither Angel or
spirite. But the Pharises graunt both.
Mar.xii.b And there arose a great cry: and whe͂ the
Luk.xx.e Scribes which were of ẏ Pharises part
arose, they stroue saying: we finde none
euill in this man. Though a spirit or an
Angell hath appeared to him, let vs not
C striue against god. And when there arose
great debate, the captaine (fearing least
Paul should haue bene pluct a sonder of
them) co͂maunded ẏ souldiors to go down
and to take him from among them, & to
Act.xvi.b bring him into the castle.* The night fo-
& xviii.c. lowing, God stode by him, and sayd: be of
good chere Paul: for as thou hast testifi-
ed of me in Jerusalem* so must thou
Ac.xxviii.b. beare witnesse also at Rome. And whe͂ it
was day, certain of the Jewes gathered
themselues together, and made a vowe,
saying that they would neither eate nor
drinke till they had killed Paul. They
were moe than.xl.men, which had made
thys conspiration. And they came to the
chiefe Priestes and elders, and sayd: we
haue bounde our selues with a vow, that
we wil eate nothing, vntill we haue slain
Paul. Now therfore geue ye knowledge
to the vpper captain and to the counsell, D
that he bring him forth vnto vs tomorow
as though we would know some thyng
more perfitly of him. But we (or euer he
come nere) are ready to kil him. When
Paules sisters sonne heard of their lay-
ing awayte, he went and entred into the
castle, and tolde Paul. And Paul called
one of the vnder captaines vnto him and
sayd: bring this yong man vnto the hye
captaine, for he hath a certaine thing to
shew hym. And he toke hym, and brought
him to the hie captain, and sayd: Paul the
prisoner called me vnto hym, and prayed
me to bryng thys yong man vnto thee,
which hath a certain matter to shew the.
The hye captain toke hym by the hande,
and went with hym out of the way: and E
asked him, what is it that thou hast to tel
me? And he sayd: the Jewes are determi-
ned to desire thee, that thou wouldest
bring forth Paul to morow into the cou͂-
sell, as though they would enquire some-
what of him more perfectly. But folowe
not thou their mindes: for there lye in
wayte for him of them, moe than.xl.me͂,
which haue bounde themselues with a
vow, that they wil neither eate nor drink
til they haue killed him. And now are they
ready, and loke that thou shouldest pro-
mise. The vpper captain then let the yo͂g
man depart, and charged him, saying: see
thou tell it out to no man, that thou hast
shewed these thinges to me. And he cal- F
led vnto him two vnder captaines, say-
ing: make ready two hundred souldiors
to go to Cesarea, and horsemen.lxx. and
speare men two hundred at ẏ third houre
of the night. And deliuer them beastes,
that they may set Paul on, and bryng
hym safe vnto Felix the hye debytye.
(For he did feare lest happily the Jewes should take
hym away and kil him, & he himself should be after-
warde blamed as though he would take money)
and he wrote a letter after this maner.
Claudius Lisias vnto the most mightie
ruler Felix, sendeth gretinges:* Thys
man was taken of the Jewes, & should Act.xx.e.
haue bene killed of them. Then came I
with souldiors and rescued him, and per-
ceiued that he was a Romaine. And
when I would haue knowen the cause
wher-

Act.xxii.g wherfore they accused him, * I brought
G him foorth into their counsel. There per-
Act.xxv.c ceiued I y he was accused of questions of
their lawe: * But was not giltye of anye
thyng worthy of death, or of bondes. And
when it was shewed me, howe that the
Jewes laid wait ther for him. I sent him
streight way to thee, & gaue commaunde-
ment to his accusers, y the thinges which
they haue against him, they should tel be-
fore thee: fare well. Thē the souldiors (as
it was commaunded them) toke Paule, &
brought him by night to Antipatras. On
the morow they lefte the horsemen to goe
with him, and returned vnto the Castle.
Whiche when they came to Cesarea, (and
deliuered the Epistle to the debitye) pre-
sented Paule also before hym. When the
debity had red the letter, he asked of what
countrey he was. And whē he vnderstode
that he was of Cilicia: * I wil heare thee
De.xvii. a. (said he) whē thine accusers are come al-
so, and he commaunded him to be kept in
Herodes iudgement hall.

The.xxiiii. Chapter.

Paule is accused before Felix, he answereth for himselfe.

AFter fiue dayes, Ananias
A * the hie priest descended w
Act.xxv.b. the elders, & with a certain
oratour named Tertullus,
which enformed the debity
against Paule. And when
Paule was called forth, Tertullus began
to accuse him, saying: Seing that we liue
in great quietnesse by the meanes of the,
& that many good thynges are done vnto
this nation through thy prouidence: that
allow we euer, & in al places moste noble
Felix, with al thankes. Notwithstādyng
that I be not tedious vnto thee, I pray
thee, that thou wouldest heare vs of thy
curtesy a few wordes. For we haue found
B this mā a pestilēt felow, & a mouer of de-
bate vnto al the Jewes in y whole world
& a mainteiner (of sedition) of the sect of the
Nazarites, whiche hath also enforced to
pollute the temple. * Whom we toke, and
Act.xxi.f, would haue iudged according to our law
but the hie captayn Lisias came vpon vs
and with great violence toke him awaye
out of our handes, cōmaunding his accu-
sers to come vnto thee. Of whom thou
maist (if thou wilt enquier) know the cer-
taintie of all these thinges, whereof we
accuse him. The Jewes likewyse affyr- C
med, saying that these thynges were euen
so. Then Paule (after that the debity him
self had beckned vnto him that he shoulde
speake,) aunswered: With a more quyete
mynde do I aunswere for my selfe, for as
muche as I vnderstande, that thou hast
bene of manye yeares a iudge vnto this
people, because that thou mayst knowe, y
there are yet, but .xii. dayes since I went
vp to Jerusalem for to woorshyppe: and
*they neither found me in the temple dis- Act.xxv.b,
puting with any man, neither raising vp & xxviii,b
the people, neyther in the synagoges, nor
in the citie. Neyther can they proue the
thinges wherof they accuse me.
D But this I confesse vnto the, that after
the way (whiche they call heresy) so wor-
shippe I the God of my fathers, beleuing
all thinges whiche are written in the law
and the Prophetes, and haue hope to-
wardes God, *that the same resurrection Mat.xxii,c.
of the deade (whiche they them selues
loke for also) shall be bothe of iust and vn-
iust. And therfore * study I to haue alway Act.xxiii.a
a clere conscience towarde God, and to-
warde men.
But after many yeres, I came * and Ro.xv.f. Acte.xi.d.
brought almesse to my people, and offe-
rynges, (and vowes) in the which thei found
me purified in the temple, neyther wyth
multitude, nor yet with vnquietnesse (and
they toke me and cried, saying away with our ene-
mye.) Howbeit there wer certayn Jewes
out of Asia, whiche ought to be here pre-
sent before thee, and accuse me, if they
had ought against me: or els let the same
here saye, if they haue founde any euil do-
ing in me, while I stand here in the coun-
sell, except it be for this one voyce that I
cryed standyng among them: * of the re- E Act.xxiii,a
surrection frō death am I iudged of you,
this daye.
When Felix heard these thynges, he
deferred them, for he knewe very well of
that way, and sayd: when Lisias the cap-
tayne is come downe, I wyll knowe the
vtmost of your matter. And * he cōmaun- Jer.xxxix c
ded an vnder captayn to kepe Paule, and
to let him haue reste, and that he shoulde
forbid none of his acquaintaunce to mi- Act.xvii.a
nister vnto hym, or to come vnto hym.
And after a certayne dayes when Felix
came with his wyfe Drusilla (whyche
was a Jewesse) he called foorth Paule, &
hearde him of the faith, whiche is toward
Christ. And as he preached of righteous-
nesse, temperaunce & iudgement to come,

XUM

Felix trembled, and aunswered: Goe thy
waye for this tyme: when I haue a con-
uenient season, I wyll send for thee. He
hoped also that money should haue bene
geuen hym of Paule, that he myghte
lose hym: wherfore he called him the ofte-
ner and commoned with him. But after
two yere, Festus Portius came into Fe-
lix roume. And Felix *willyng to shew the
Ac.xxv.d. Jewes a pleasure, left Paul in prisō boūd

The .xxv. Chapter.

The Jewes accuse Paule before Festus, he appealeth vnto the Emperour, and is sent vnto Rome.

A WHen Festus had receiued
the office, after thre daies
he ascended from Cesarea
vnto Jerusalem. Then
informed him þ hie priests
and the chief of þ Jewes,
of Paule. And they be-
sought him, & desired fauour against him,
þ he would send for him to Jerusalem: &
they layd await for him in the way, to kil
him. Festus answered, þ Paule should be
kept at Cesarea: but that he hym selfe
woulde shortely departe thyther: Lette
them therefore (sayde he) whiche among
you are hable, come downe with vs, and
accuse hym yf there be any faulte in the
man.
B When he had taried there amōg them
more than ten daies, he went down vnto
Cesarea, & the next day sat downe in the
iudgement seat, & commaunded Paul to
be brought. Whiche when he was come,
the Jewes which were come from Jeru-
salem, stoode about hym, and layed many
& grieuous complaintes against Paule,
whiche they could not proue as long as
Ac.xxiiii.c he answered for himself* that he had nei-
c.xxviii.d ther against the lawe of the Jewes, ney-
ther agaynst the temple, nor yet agaynst
Cesar offended any thyng at all.
C
Ac.xxiii.f. Festus* wyllyng to doe the Jewes a
pleasure, aunswered Paule and said: wilt
thou go vp to Jerusalem, & there be iud-
ged of these thinges before me? Thē sayd
Paul: I stand at Cesars iudgement seat,
where I ought to be iudged. To the Je-
wes haue I no harme done, as thou ve-
ry well knowest. If I haue hurt them, or
committed any thyng worthy of death, I
refuse not to dye. If none of these things
are, whereof they accuse me, no man may
deliuer me vnto thē. I appeale to Cesar.
Then spake Festus with deliberation, &
aunswered. Thou haste appealed vnto
Cesar: vnto Cesar shalte thou goe. And
after a certayn dayes kyng Agrippa and
Bernice came vnto Cesarea to salute Fe-
stus. And whē they had bene ther a good
season, Festus rehearsed Pauls cause vn-
to the Kyng, saying: * there is a certain D Ac.xxiiii.f
man left in prison of Felix, about whom
when I came to Jerusalem *þ hye prie-
stes and elders of the Jewes enfourmed Ac.xxiiii. a.
me, and desired to haue iudgemēt against
him. To whom I answered: It is not the
maner of the Romaines, for fauor to de-
liuer any man: that he should perishe, be-
fore that he whiche is accused, haue the
accusers before him, and haue lycence to
aunswere for hymselfe, concernyng the
crime layde agaynst him. Therfore when
they were come hither without any delay
on the morowe I sat to geue iudgement
and commaunded the man to be brought
forth. Against whom when the accusers
stode vp* they brought none accusation Ac.xxiiii.f
of suche thynges as I supposed: but had
certayne questions agaynst hym of theyr
owne superstition, and of one Jesus
whiche was dead, whom Paule affirmed
to be aliue. And because I douted of such
maner of questions, I asked hym why-
ther he would go to Jerusalem, and ther
bee iudged of these matters. But when
Paule had appealed to be kepte vnto the
knowledge of Cesar, I commaunded him
to be kept, tyll I myght send him to Ce- F
sar. Agrippa sayd vnto Festus: I woulde
also heare the man my selfe. To morowe
(said he) thou shalt heare him. And on the
morow when Agrippa was come & Ber-
nice with great pompe, and were entred
into the counsell house, with the captains
and chiefe men of the citie, at Festus com-
maundement was Paule brought forth.
And Festus sayde: Kyng Agrippa, and
all ye men whiche are here presente with
vs: ye see this man, about whom all the
multitude of the Jewes haue entreated
me bothe at Jerusalem and also here: cry- G
ing that he ought not to lyue any longer.
Yet founde I nothing woorthy of death,
that he had committed. Neuerthelesse,
seyng that he hath appealed to Cesar, I
haue determined to sende him: Of whom
I haue no certayne thyng to wryte vnto
my Lord. Wherfore I haue brought hym
vnto you, and specially vnto thee. O king
Agrippa, that after examination had, I
might haue somewhat to write. For me
thinketh it vnreasonable for to send a pri-
soner, and not to shewe the causes whiche
are layde against him.

XUM

The .xxvi. Chapter.

Kyng Agrippa heareth Paule, whiche telleth him his calling from the beginnyng.

A AGrippa sayd vnto Paule: ye art permitted to speake for thy self. Then Paule stretched forth the hande & answered for himself: I thinke my self happy (king Agrippa) because I shal aunswer this daye before thee, of all the thynges wherof I am accused of ye Jewes: namely, because thou art expert in all customes and questions, which are among the Jewes. Wherefore I beseche thee to heare me paciently.

B My liuing that I haue led of a chylde (whiche was at the firste among myne owne nation at Jerusalem) know all the Jewes, whiche knew me from the begin-
Phi.iii.b ning, if they would testify. For * after the most straitest secte of oure religion. I lyued a Pharise. And nowe I stand &
Ac.xxiii.b am iudged for the hope of the promisse made
xxiiii.e.&. of GOD vnto our fathers, vnto whiche
xxviii.c. promis our twelue tribes (instantely seruing god day and night) hope to com. For whiche hopes sake, kyng Agrippa, I am accused of the Jewes. Why should it bee thoughte a thing incredible vnto you, ye god should raise again ye dead? I also verely thought in my self, that I ought to do
C many contrary thynges, cleane against
Act.viii.a the name of Jesus of Nazareth: * which
ix.a.&.xxii thing I also did in Jerusalem. And many
a. of the sainctes did I shut vp in prison, and
i.Cor.xv. had receiued authoritie of the hie priests.
b. And when they were put to death, I gaue
Gala.i.c. the sentence. And I punished them oft in euery Sinagoge, and compelled them to blaspheme: and was yet more madde vppon them, and persecuted them, euen vnto straunge cities. About whiche thinges as I went to Damasco with authoritie and licence of the hie priestes, euen at myddaye (O kyng) I sawe in the waye a lyghte from heauen, aboue the brightnesse of the sunne, shine rounde about me, and them which iourneyed with me.

When we were fallen to the earth, I
D heard a voice speaking vnto me, and say-
Acte.ix.a ing in the Hebrue tong: * Saule Saule,
and.xxii c why persecutest thou me? It is harde for thee to kicke agaynst the prickes. And I said: who art thou lorde? And he sayde: I am Jesus whom thou persecutest: but rise and stand vp on thy fete. For I haue appeared vnto thee for this purpose, to make thee a minister & a witnesse both of those things which thou hast sene, and of those thinges in the which I will appere vnto thee, deliuering thee from ye people, and from the Gentiles: vnto whom now I sende thee, to open theyr eyes, that they may be tourned from darkenesse to lyght, and from the power of Sathan, vnto God, that they may receiue forgeuenesse of synnes, and enheritaunce among them whiche are sanctified by faith, that is toward me.

Wherefore (O king Agrippa) I was not disobediente vnto the heauenlye visi-
on: but shewed firste vnto them of Da- E
masco, and at Jerusalem, and throughout all the coastes of Jewry, and then to the Gentiles, that they shoulde repente, and turne to God, and doe such workes as become them that repente. For this cause the Jewes caught me in ye temple, and went about to kill me. Seing therefore that I haue obteyned helpe of God, I continue vnto this daye, witnessyng bothe to small and to great, saying none other thinges, than those which the Prophetes and Moses did saye should come: that Christ should suffer, & that he should be the first that shoulde ryse from death, and should shewe lyghte vnto the people, and to the Gentiles. As he thus spake for himself: Festus saide with a loude voyce: Paule, thou arte besyde thy selfe. Muche learnyng dooeth make thee madde. And Paule sayde: I am not madde (most dere Festus) but speake foorth the woordes of truthe & sobernesse. For ye king knoweth of these things, before whō also I speake frely, neither think I ye any of these thinges are hidden from him. For this thyng was not done in a corner. Kyng Agryppa, beleuest thou the Prophetes? I wote well that thou beleuest. Agrippa sayd vnto Paule: Somewhat thou bryngest me in mynde for to become Christen. And Paule said: I would to god that not only thou, but also al that heare me to day wer not somewhat onelye, but altogether, suche as I am, excepte these bondes. And when he had thus spoken, the king rose vp, and the deputy, and Bernice, and thei that satte with them. And when they were gone aparte, they talked betwene themselues, saying: This manne dooeth nothing woorthy of death, or of bondes. Then sayde Agrippa vnto Festus: Thys

man

mā might haue bene let lose, if he had not appealed vnto Cesar.

The.xxvii.Chapter.

Paule shipped towarde Rome, Julius the Captaine entreateth him curteously, and at the last thei suffred shipwracke.

A WHen it was cōcluded that we should sayle into Italye they deliuered bothe Paule & certain other prisoners, vnto one named Julius, an vnder captayn of Cesars souldiers. And we entred into a ship of Adramicium, and
Col.iiii.a losed from lande appointed to sayle by the costes of Asia, one Aristarcus out of Macedonia of the countrey of Thessalonia, tarying stil with vs. And the next day we came to Sidon. And Julius * curteously
Je.xxxix.c Ac.xxvij.c. intreated Paule, and gaue him liberty, to go vnto his frendes, and to refresshe hym self. And when we had launched frō thēce we sailed hard by Cipers, because ÿ windes were contrary. And when we had sayled ouer the sea Cilicia, and Pamphilia, we came to Mira, whiche is in Licia.

And there the vnder captayn founde a ship of Alexandria ready, that sayled into
B Italye, and he put vs therein. And when we had sayled slowly manye dayes, and scarce were come ouer against Guidō (because the winde withstoode vs) we sailed harde by the coast of Candy, ouer against Salmo, and with muche worke sayled beyonde it, and came vnto a place which is called the faire hauens nye whereunto was the citie of Lacea. When muche tyme was spente, and when saylyng was nowe ieopardous, because also that they had ouerlong fasted, Paule putte them in remembraunce and sayde vnto them: Sirs I perceiue ÿ this voiage wilbe with hurt and much damage, not of the lading
C and ship onely, but also of your liues: Neuerthelesse the vnder captain beleued the gouernor and the master of the ship more than those thinges whiche were spoken of Paule. And because the hauen was not cōmodious to winter in, many toke cōūsayle to departe thence, yf by any meanes they might atteine to Phenices, and there to winter, whiche is an hauen of Candye and lyeth toward the southwest & northwest winde. When the southwinde blewe they supposyng to atteyne theyr purpose losed vnto Asson, and sailed past al Cādy.

But not long after there arose against their purpose a flawe of winde out of the northeast. And whē the ship was caughte D
and coulde not resiste the wynde, we lette her goe, and draue with the weather. But we were caried into an yle whiche is named Clauda, and had muche worke to come by a boate, which they toke vp, and vsed helpe, and made fast the ship, fearing lest they should fall into the Sirtes. And so they let downe a vessell, and were caried. The next daye (when we were tossed with an exceding tempest) they lyghtned the ship, and the thirde daye we caste out with our owne handes, the tacklyng of the ship. When at the laste, neyther the sunne nor starres in many dayes appeared, and no small tempest laye vppon vs, al hope that we shoulde escape, was then taken away. But after long abstinence, Paule stode forth in the middest of them and saide: Syrs, ye should haue hearkned to me, and not to haue losed from Candy, neyther to haue brought vnto vs thys harme and losse. And now we I exhort you to be of good chere. For there shall bee no losse of any mannes life among you, saue of the ship onely. For there stoode by me this night the angel of god, whose I am, and whom I serue, saying: feare not
Paule * thou muste bee broughte before Act.xxv.c
Cesar. And loe, God hath geuen thee all them that sayle with thee. Wherfore sirs, be of good chere: for I beleue God, that it shalbe euen as it was told me. Howbeit
we muste bee caste into * a certayne Iland. Ac.xxviii.a.
E

But when the fourtenth nyght was come (as we were sayling in Adria about midnyght) the shipmen demed that there appeared some countrey vnto them, and sounded, and founde it twenty fadomes. And when they had gone a litle further, thei sounded again, and found .xv. fadoms. Thē fearing lest thei should haue fallē on some rock, they cast foure ankers out of ÿ sterne, and wished for the daye. As ÿ shipmen wer about to flie out of the ship (whē they had let downe the boate into the sea, vnder a couloure, as though they would haue cast ankers out of ÿ foreship:) Paul sayd vnto the vnder captayne and to the souldiers, excepte these abyde in the ship, ye cannot be safe. Then the souldiers cut of the rope of the boate, and lette it fall away.

And when the day beganne to appere, Paul besought them al to take meat, saying: this is the fourtenth day that ye haue taryed and continued fastyng, receyuing

nothyng at all. Wherefore I pray you to
take meate: for this no doubt is for youre
Mat.x.c Lu.xii.a health: for *there shal not an heere fal frō
the head of any of you. And when he had
thus spoken, he tooke bread and * gaue
Mat.vi.c Lu.v.ii.a i.Ti.iiii. a thankes to god in presence of them all: &
when he had broken it, he began to eate.
Then wer they al of good chere, and they
also toke meate. We were altogether in ÿ
ship, two. C.lxxvi. soules. And when they
had eaten ynough, they lightned the ship,
F and cast out the wheat into the sea.

When it was day they knew not ÿ lād
but they spied a certain hauen with a bāk
into the which they wer mynded (if it wer
possible) to thrust in the ship. And when
they had taken vp the ankers, they com-
mitted themselues vnto the sea, and loo-
sed the rudder bondes, and hoysed vp the
main saile to the winde, and drue to lād.
And whē they chaunced on a place, which
had the sea on both the sides, they thruste
in the ship. And the forepart stucke faste &
moued not, but ÿ hynder part brake wyth
G the violence of the waues.

The souldiors counsel was to kil ÿ pry-
soners, lest any of thē, whē he had swome
out, should runne away. But the vnder-
captayn willing to saue Paule, kept them
from their purpose, and commaūded that
they whiche coulde swymme, shoulde cast
themselues first into the sea, and scape to
lande. And the other he commaunded to
goe, some on bordes, and some on broken
peces of the shippe. And so it came to passe
that they escaped all safe to land.

The.xxviii. Chapter.

The viper hurteth not Paules hande, he healeth
A Publius father, and preacheth Christ at Rome.

Act.xxvij e. AND whē they wer scaped
then they knew, that *the
yle was called Milete.
And the straungers she-
wed vs no litle kindnesse
for thei kindled a fier, and
receiued vs euery one, be-
cause of ÿ present rain, & because of ÿ cold.
And when Paule had gathered a bondell
of stickes, and layd them on the fyre, there
came a viper out of the heate, and caught
him by the hand. When the straungers
sawe the beaste hang on his hande, they
sayde among themselues: No doubt this
man is a murtherer: Whom (thoughe he
B haue escaped the Sea) yet vengeaunce
Mar.xvj d suffereth not to lyue. And he shoke of the
vyper into the fyer, and *felt no harme.
Luk.x.c, Howbeit thei waited whē he should haue
swolne, or fallen downe dead sodeinly.
But after they had loked a great whyle *
sawe no harme come to him, they chaun- Ac.xiiii.b
ged their mindes, and saide * that he was
a God.

In the same quarters wer landes of the
chiefe man of the yle (whose name was
Publius) whiche receiued vs, and lodged
vs thre daies courteously. And it fortu-
ned that the father of Publius laye sicke
of a feuer, and of a bloudy flixe. To whō
Paule entred in and prayed, and laid his
handes on him, and healed him. So whē
this was done, other also, whiche had dis-
eases in the yle, came & wer healed: which
also did vs great honor. And whē we de-
parted, they laded vs with suche thinges
as wer necessary.

After thre monethes we departed in a
ship of Alexandry, whiche had wyntered
in the yle, whose badge was Castor and
Pollux. And when we came to Ciracusa,
we taried there thre daies. And frō thēce
we fet a compasse, and came to Regium. D
And after one day the south winde blew,
and we came the nexte daye to Puteo-
lus: where we founde brethren, and were
desyred to tary with them seuen dayes,
and so came we to Rome. And from
thence, when the brethren herde of vs,
they came to mete vs at Appi forum, and
at the thre tauernes. When Paule sawe
them, he thanked God, and waxed bolde.
And when we came to Rome, the vnder
captayn deliuered the prisoners to ÿ chief
captayn of the hoste: but Paule was suffe-
red to dwell by himselfe with a souldior ÿ
kept hym.

And after thre dayes, Paule called the
chiefe of the Iewes together. And when
they were come, he said vnto them: Men Act.xxiii. c.
and brethren, though *I haue committed
nothing against the people or lawes of ÿ c.xxv.b.
elders, yet was I delyuered prysoner, Ac.xxvi.c
from Ierusalem into the handes of the
Romains. Whiche when they had exami-
ned me, woulde haue let me goe, because
there was no cause of death in me. But
when the Iewes spake contrary, I was
cōstrained to appeale vnto Cesar: not be- E
cause I had ought to accuse my people of.
For this cause thē haue I called for you,
euen to see you, and to speake with you, *
because that for the hope of Israell I am Act.xxiii. b
bound with this chein. xxiiii.c.

And they sayde vnto hym: we neyther c.xxvi.b.
receiued letters out of Iurye perteynyng
vnto thee, neither any of the brethrē that
came

came, shewed or spake any harme of thee. But we wil heare of the what thou thinkeste. For as concernyng this secte, we
Luk. ii. e knowe that* euery where it is spoken agaynst. And when they had appoynted hym a day, there came many to hym into his lodgyng. To whom he expounded and testified the kyngdome of GOD, and preached vnto them of Jesus: bothe out of the lawe of Moses, and oute of the Prophetes, euen from mornyng to night. And some * beleued the thynges whiche
Ac. xvii a were spoken, and some beleued not. And when thei agreed not among themselues they departed, after that Paule had spoken one worde: well spake the holy ghost by Esay the Prophete vnto oure fathers,
Esa. vi. e saying: *Goe vnto this people and saye:
Mat. xiii b with your eares shall ye heare, and shall not vnderstand: and with your eyes shal
Mar. iiii b ye see, and not perceyue. For the hearte of this people is waxed grosse, & wyth their
Lu. viii b Joh. xii f eares haue they had no lust to heare, and their eyes haue they closed: least they should see with their eies, and heare with their eares, and vnderstande with theyr heartes, and should be conuerted, and I should heale them.

Bee it knowen therefore vnto you,
G that this saluation of God is sente to the Gentiles, and they shall heare it. And when he had sayde these wordes, the Jewes departed from him and had great desputions among themselues. And Paul dwelt two yeares full in his lodging, and receiued all that came in vnto hym, preachyng the kyngdome of God, and teachyng those thynges whiche concerne the Lorde Jesus, with al confidence: no man forbiddyng hym.

¶Here endeth the Actes of the Apostles.

¶The Epistle of the Apostle Saint Paul to the Romaynes.

¶The first Chapter.

Paule declareth his loue towarde the Romains sheweth what the Gospell is, with the fruite thereof, and rebuketh the beastlinesse of the heathen.

Paule the seruaunt of Jesus Christe, called to the office of an Apostle & put a part for the Ghospel of God whiche he had promised afore by his Prophetes, in the holy scryptures of his sonne, which was born (vnto hym) of the sede of Dauid after the flesh: and hath bene declared to be the sonne of god with power after the spirite that sanctifieth since the tyme that Jesus Christ our lord rose again frō death, *by whom we haue receiued grace and Apostleship, that obedience might be geuen vnto the fayth in his name among all heathen, of whose number you be the elect of Jesu Christe. To al you that be at Rome, beloued of god and sainctes by election. *Grace bee with you, and peace from god our father, and from the lord Jesus Christ.

First verely I thanke my God thorow Jesus

A Actes. i. a De. xviii c. Acte. vi. c and. vii. c Math. i. a ii. Ti. ii b Acte. ix. b i. Cor. i. a Gala. i. a

Jesus Christ for you all, that your fayth is spoken of in all the world. For God is [Joh.iiii.e / 1 Cor.iii.c] my witnesse (whom I serue * with my spirite in the Gospel of his sonne) that without B ceasing I make mētiō of you, prayng alwaies * [Phili.i.a. / Col.i.a.] in my prayers, that by some meane, at the laste (one tyme or other) a prosperous iourney (by the wyll of God) might fortune me, to come unto you. For I long to see you, that I myght bestowe amōg you some spirituall gift, to strength you withall: that is, that I myghte haue consolation together with you, through ẏ common fayth, which both ye & I haue. I would that ye should knowe (brethren) how that I haue often times purposed to [Ac.xxvi.b] come unto you, * but haue bene lette hytherto, to haue some fruit also amōg you, as among other of the Gentyles. I am detter both to the Grekes and to the ungrekes, to the learned and to the unlearned: so that (asmuch as in me is) I am redy to preache the ghospell to you that are at Rome also. * [Ecl.xli.c. / ii.Ti.i.d. / i.Co.i.c.] For I am not ashamed of the ghospel of Christ, because * it is ẏ power of God unto saluation to euery one C that beleueth: to the Iewe firste, and also to the Gentile. For by it is the righteousnesse of God opened from faith to fayth. As it is written: * the iuste shall lyue by fayth. [Abac.ii.a / Gal.iii.b. / Heb.x.g.]

For the wrath of God appeareth from heauen agaynst all ungodlinesse and unryghteousnesse of men, whiche withhold [Ac.xvii.f,] the truthe in unrighteousnesse: seyng * ẏ it whiche may be knowen of God, is manifest amōg thē, because God hath shewed it unto them. * For his inuisible thynges [Act.xiiii.c / Heb.xi.a.] that is to saye, his eternall power and Godhead are seen, forasmuch as they are understande * by the workes from the [Psa.xix.a] creation of the worlde. So that they are without excuse, because that when they knew god, thei glorifyed him not as god, neither were thankfull, but waxed ful of [De.xviii.c.] vanities in their imaginatiōs * and their folish heart was blinded.

When they counted thēselues wise they became fooles, * & turned the glory of ẏ [Psa.cvi.c / Iere.ii.c,] immortal god, unto an ymage, made not onely after the similitude of a mortal mā, but also of birdes, and fourefooted * beastes, [Ex.xxxii.b] and of creapyng beastes. Wherefore, god gaue them up to uncleannesse thorow the lustes of their own heartes, to defile theyr owne bodies among themselues, which changed his truthe for a lye, and worshipped and serued the thinges that be made, more than him that made them, which is to be praised for euer. Amen.

Wherfore god gaue thē up unto shamefull lustes. * For euen their women dyd [De.xviii.c.] chaunge their naturall use into ẏ whiche is against nature. And lykewyse also the D men left the naturall use of the woman, & brent in their lustes one with an other, men with men wrought filthinesse, and [Le.xviii.c] receiued to themselues the reward of errour as it was accordyng.

And as they regarded not to knowe god, * euen so god delluered them up unto [Act.vii.f.] a leude mind, that they should do those thynges which wer not comly, beyng full of all unrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnes, ful of enuy, murther, debate, disceit, euyl conditioned, whisperers, backbiters, haters of God, disdainfull, proude boasters, bringers up of euill thinges, disobedient to father and mother withoute understanding, couenaunt breakers, unlouyng, truce breakers, unmercifull. Whiche men though they knewe the righteousnesse of God (considred not) * howe that they which [Ose.vii.a] commit suche thinges, are worthye of death, not onely (they that) doe the same, * but also (they which) haue pleasure in them that doe them.

The second Chapter.

He rebuketh the Iewes, whiche as touching sin are lyke the heathen.

A Therfore art thou inexcusable O man whomsoeuer thou be that * iudgest [Mat.vii.a / 2.Kinges xii.b.] For in thatsame wherin thou iudgeste another * thou condemnest thy self. For thou that iudgeste, doest euen ẏ self same things. But we are sure, ẏ the iudgemēt of god is accordyng to truthe, against thē which commit such things. Thinkest thou this, O thou mā ẏ iudgest thē whiche do such things, & doest euen ẏ very same thy self, ẏ thou shalt escape ẏ iudgemēt of god? Either despysestethou ẏ riches of his goodnesse, & pacience, & long sufferaunce, not knowyng * that ẏ [Esa.xxx b / Ac.xvii g] kindnesse of God leadeth thee to repentaunce. B But thou after thy stubbornesse, & heart ẏ cannot repente, heapest unto thy self wrath against ẏ daye of vengeaunce, when shalbe opened the righteous iudgment of God, * whiche will rewarde euery [Mat.xvi b / Ps.xviii.c] man according to his dedes: that is to say: praise, honor, and immortalitie to thē whiche continue in good doing, & seke immorta-

mortality: But unto them that are rebels
and that do not obey the truth, but folow
unrighteousnesse, shall come indignation
and wrath, tribulation and anguish, upon
the soule of every man that doth evyll: of
the Jew first, and also of the Gentile. To
every man that doeth good, shall come
praise, and honor, and peace, to the Jewe
2.Pa.xix.e. first, and also to the Gentile. For * there
is no respect of persōs with god, for who-
Actes.x.d soever hath sinned without lawe, shal al-
Eph.vi.e so perish without lawe. And as many as
Col.iii.d. have sinned in the lawe, shalbe iudged by
the lawe.
Jacob.i.d For in the syght of God, they * are not
righteous whiche heare the lawe: but the
doers of the law shalbe iustified. For whē
the Gentiles whiche have not the law,
doe of nature the thinges conteyned in ẏ
lawe: then they havyng not the law, are a
lawe unto themselves, whiche shewe the
dede of the lawe written in their heartes.
while their cōsciēce beareth witnesse un-
C to them, & also their thoughtes, accusyng
Mat.xxv,c. one another, or excusing at ẏ day, * when
the Lorde shall iudge the secretes of men
by Jesus Christe, accordyng to my ghos-
Joh.viii,e. pell.
Beholde * thou art called a Jewe, and
trustest in the lawe, and makest thy boast
of God, and knowest his wyll, & allowest
the thinges that be excellent, and art in-
fourmed by the lawe: and beleuest ẏ thou
thy self art a guide of the blynd, a lyght of
them whiche are in darkenesse, an infor-
mer of them which lacke of discretion, a
teacher of the unlearned, whiche hast the
ensaumple of knowledge, and of ẏ truthe
by the lawe. Thou therefore whiche tea-
chest another, teachest not thy self.
Mat.vii.a * Thou preachest, a man shoulde not
steale, yet thou stealest. Thou that sayst, a
D man should not commit advoutrye, brea-
kest wedlocke. Thou abhorreste ymages,
and yet robbest god of his honour. Thou
that makest thy boast of the law, through
breaking the lawe dishonourest God. For
the name of god is euil spoken of amōg ẏ
Esa.lii.a Gentiles, through you * as it is wrytten.
Eze.xxxvi,g. For circumcision verely avayleth, if thou
kepe the law. But if thou be a breaker of
the law, thy circumcision is turned to un-
circumcision. Therfore if the uncircumcy-
sed kepe the right thinges conteyned in ẏ
lawe, shall not his uncircumcision bee
counted for circumcisiō. And shal not un-
circumcision which is by nature (if it kepe
the law) iudge thee, whiche beyng under
the letter and circūcision, doest trāsgresse
the lawe? He is not a Jew, which is a Jew
outward: neither is it circumcision, which
is outwarde in the fleshe. But * he is a Joh.viii.e
Jewe whiche is hid within, and * the cir- Ro.ix.b.
cumcision of the heart, is the true circum- Colo.ii,b
cison, whiche consisteth in the spirite, and
not in the letter, whose praise is not of mē
but of god.

¶ The third Chapter.

He sheweth what prefermente the Jewes have, and that both the Jewes and the Gentiles are under synne, and are iustifyed onelye by the grace of god in Christ.

What prefermente then A
hath the Jewe? or what
advauntageth circum-
cision? Surelye verye
muche. First * because ẏ
unto them were com- Rom.ix.a
mytted the wordes
of GOD. What then,
though some of them dyd not beleue, shall
their unbeliefe make the promisse of god
of none effect? God forbid. * Let god bee
true * and every man a lyer, as it is writ- ii,Ti.ii.b
tē: * that thou mightest be iustifyed in thy Joh.iii.e,
sayinges, and overcome, when thou arte Ps.cxvi.b
iudged. Psa.li.a.
B But if our unrighteousnesse make the
righteousnesse of God more excellente,
what shall we saye? Is God unrighteous
whiche taketh vengeaunce? I speake af-
ter the maner of mē: god forbid. For how
then shall god iudge the worlde? For yf ẏ
truthe of GOD appeare more excellente
through my lye unto his prayse, why am
I henceforth iudged as a synner? & not
rather (as men speake euyll of us, and as
some affirme that we saye) let us do euyl,
that good may come thereof. Whose dam-
nation is iust.
What then? Are we better than they?
C No, in no wyse. For we have alreadye
proued, how that both Jewes and Gen-
tiles are all under sinne, as it is written.
* There is none righteous, no not one:
there is none that understandeth, there Ps.xiiii.a
is none that seketh after God: they are al and.liii.a,
gone out of the way, they are all unprofi-
table, there is none that doeth good, no
not one. * Their throte is an open sepul- Psa.v.b,
chre, with theyr tonges they have dyscei-
ued, the poyson of Aspes is under theyr
lippes. * Whose mouthe is full of cursing
and bitternesse. * Their fete are swift to Pro.i.b.
shed bloud. * Destruction and wretched- Psa.v.b.
nesse are in their waies, and the waye of Esa.lix.b
peace Ps.xxxvi. a.

peace haue they not knowen. *There is
no feare of God before their eyes. * We
know that what things soeuer the law
sayth, it sayth it to them which are vnder
the law.

That al mouthes may be stopped, and
that al the world may be subdued to God
Gal.ii.c. bicause that*by the dedes of the law ther
shal no flesh be iustified in his sight. For
by the law cometh ỹ knowledge of sinne.
But now is the righteousnesse of god de=
clared without the law, forasmuch as it
is alowed by the testimony of ỹ law and
of the Prophetes. The righteousnesse of
God, cõmeth by the faith of Jesus Christ
vnto all, and vpon all them that beleue
(on hym.)

D This is difference: for all haue sinned
Esa.liii.b and are destitute of ỹ glory of God: but
are*iustified freely by his grace, through
the redemption that is in Christ Jesus,
whom God hath set forth * to be the ob=
Joh.ii.a teiner of mercy, through fayth, by the
meanes of his bloud, to declare his righ=
teousnesse in that he forgeueth the sinnes
that are passed, which God did suffer, to
shew at this time his righteousnesse, that
he might be counted iust, and the iustifier
of hym which beleueth on Jesus. *Where
is then thy reioycing? It is excluded: by
what law? of workes? Nay: but by the law
Gal.ii.c. of fayth. Therfore we holde, * that a mã
is iustified by fayth without the dedes of
the law. Is he the god of the Jewes on=
ly? Is he not also the God of the Genty=
les? Yes, euen of the Gentiles also. For it
is God only which iustifieth the circũci=
sion that is of fayth, and vncircumcision
through fayth. Do we then destroy the
law through fayth? God forbyd. But we
rather mainteine the law.

The fourth Chapter.

He declareth by the example of Abraham, that fayth iustifieth, and not the lawe, nor the workes therof.

A What shall we say then, ỹ *
Esa.li.a Abraham our father (as
perteining to ỹ flesh) did
finde? If Abraham were
iustified by dedes, then
hath he wherin to reioice
but not with God. For
Ge.xv.b what sayeth the Scripture? * Abraham
Gal.iii.a beleued God, & it was counted vnto him
Jam.ii.d for righteousnesse. To hym that worketh
is ỹ reward not rekened of fauour, but
of duty. To hym that worketh not, but
beleueth on hym ỹ iustifieth the vngodly
is his fayth counted for righteousnesse:
(according to the purpose of the grace of God)
euen as Dauid describeth ỹ blessednesse
of that man, vnto whom God imputeth
righteousnesse without dedes. *Blessed
are they, whose vnrighteousnesse are for= Ps.xxxii.a
geuen, and whose synnes are couered.
Blessed is that man to whom the Lorde
wyll not impute synne.

Came this blessednesse then vpon the B
vncircumcision, or vpon the circumcision
also? For we say, that fayth was rekened
to Abrahã for righteousnesse. How was
it then rekened? when he was in the cir=
cumcision, or when he was in the vncir=
cumcision? * Not in the tyme of circum=
cision: but when he was yet vncircum= Ge.xv.b
cised.

And he receiued the*signe of circumci=
sion, as a seale of the righteousnesse of Ge.xvii.b
faith, which he had yet being vncircumci=
sed, that he should be the father of al them
that beleue, though they be not circumci=
sed: that righteousnesse myght be impu=
ted to them also: and that he might be
the father of circumcision, not vnto them
only which came of the circumcised, but
vnto them also that walke in the steppes
of the fayth that was in our father Abra=
ham, before the tyme of circumcision.

For the promisse (that he should be the C
heyre of the world) happned not to Abra=
ham, or to hys sede through the law, but
through the righteousnesse of fayth. *
For if they which are of the law, be hey= Gal.iii.c
res, then is fayth but vayne, and the pro=
mise of none effect. Bicause the law cau=
seth wrath. For where no law is, there is
no transgression: Therfore by fayth is ỹ
inheritaunce geuen, that it might come of
fauour: that the promise might be sure to
all the sede. Not to them only which are
of the law but to them also which are of ỹ
fayth of Abraham, *which is the father
of vs all: (as it is written: *I haue made Esa.li.a
thee a father of many nations) euen be= Ge.xvii.a
fore God, whom he beleued: which resto=
reth the dead vnto lyfe: and calleth those
thinges which be not, as though they
were.

D Which Abraham, contrary to hope, bele=
ued in hope, that he should be * the father Ge.xvii.c
of many nations, according to ỹ whyche Ge.xv.b
was spoken. * Euen so shall thy sede be,
(as the starres of heauen, and the sande of the sea.)

And he fainted not in the faith, nor yet
considered his own body, whiche was
now dead, euen when he was almost an

hundred yere olde: neither yet that Sara
was past childe bearing. He stackered
not at the promise of God through vnbe-
liefe, but became strõg in fayth, and gaue
God the prayse, being full certified, that
he which had promised, thesame was a-
ble also to make it good. And therefore
was it rekened to him for righteousnesse.
Ro.xv.a. *Neuerthelesse, it is not written for hym
only, that it was rekened to him (for righ-
teousnesse:) but also for vs, to whõ it shalbe
counted (for righteousnesse,) so that we be-
leue on hym, that raysed vp Jesus our
Lord from the dead: which was deliuered
for our synnes, and was raised again for
our iustification.

The fifth Chapter.

The power of fayth, hope, and loue, and howe death raigned from Adam vnto Christ, by whom only we haue forgeuenesse of synnes.

A Bicause therfore that we
are iustified by faith, we
are at *peace with God,
Joh.xvi.g. through our Lord Jesus
Christ: by whom also it
chaunced vnto vs to be
brought in through faith
vnto this grace, wherein we stande: and
*reioyce in hope of the glory (of the childr?)
of God. Not that only, but also we reioice
in tribulations: knowing that *tribulati-
He.iii.a. on bringeth pacience, pacience bringeth
Jam.i.a. experience, experience bringeth hope, and
hope maketh not ashamed: bicause ÿ loue
of God is shed abrode in our heartes, by
the holy ghost which is geuen vnto vs.
For *when we were yet weake, accor-
Eph.ii.a ding to the time, Christ died for vs which
Colo.i.c wer vngodly. Yet scarce wil any man dye
and.ii.c for a righteous man. Paraduenture for
a good man durst a man dye.
Joh.iii.c *But *God setteth out hys loue to-
1.Joh.iiii warde vs, seing that while we were yet
b synners (according to the tyme) Christe dyed
for vs.
Much more then now (we that are iu-
stified by his bloud) shalbe saued from
B wrath through him.
For if when we were enemies, we wer
reconciled to God by the death of hys Sõn
much more, seing we are reconciled, we
shalbe preserued bi his life. Not only this
but we also ioy in God by the meanes of
our Lord Jesus Christ, by whõ we haue
now obteined the attonement.

Wherfore, as by one man, sinn entred in- C
to the world, and *death by the meanes Gen.ii.c
of sinn: euen so death also went euer all Ro.vi.d.
men, insomuch as all we haue sinned.
For euen vnto the law was sinne in ÿ
world: but sinne is not imputed, when
there is no law: neuerthelesse death reig-
ned from Adam to Moses, euen ouer thẽ
also that had not synned with like trans-
gression as did Adam, which beareth the
similitude of him that was to come.
But the gift is not like as the sinn. For
if through the sinn of one, many be dead
much more plenteous vpon many was ÿ
grace of God and gift by grace: *which
was of one man Jesus Christ. John.i.b
And the gift is not ouer one synne: as
death came through one sinne of one that
sinned. For damnation came of one sinne
vnto cõdemnation: but the gift came to
iustifie from many sinnes. For if by the
sinne of one, death rained by the meanes
of one: much more they (which receiue a-
boundaunce of grace and of the gyfte of
righteousnesse) shall reigne in lyfe by the D
meanes of one (that is to saye) Jesus
Christ.
*Likewise then as by the sinne of one
there sprang vp euill on all men to con-
demnation: euen so by the righteousnesse
of one, springeth good vpon al men to the
righteousnesse of life. For as by one
mannes disobedience many became syn-
ners: so by the obedience of one, shal ma-
ny be made righteous. But *the law in
the meane tyme entred in, ÿ sinne should Gal.iii.c
encreace. Neuerthelater where aboun-
daunce of sinne was, there was more
plenteousnesse of grace.
That as sinn had reigned vnto death
euen so might grace reigne through righ-
teousnesse, vnto eternall life, by the helpe
of Jesu Christ.

The sixth Chapter.

Forsomuch as we be delivered through Christe from synne, we must fashiõ our selues to liue as the seruauntes of God, and not after oure owne lustes. The vnlikely rewarde of righteousnesse and sinne.

What shall we saye then? A
Shal we cõtinue in sinn,
that there may be aboun-
daũce of grace? God for-
bid. How shal we that are
dead as touching sin, liue
any lõger therin? Know
ye

Gal.iii.d. ye not that * all we which are Baptised
Colo.ii.b into Jesu Christ, are Baptised to dye wt
him? We are buried thẽ with him by bap-
tisme, for to dye: that likewise as Christ
was raised vp from death by the glory of
Eph.iiii. the father: euen so * we also should walke
e. in a new lyfe. For if we be graft in death
like vnto him: euen so shall we be parta-
kers of the resurrection knowyng thys,
that our olde man is crucified with hym
also, that the body of synne myght vtter-
ly be destroyed, that henceforth we shuld
not be seruauntes vnto sinne. For he that
is dead, is iustified from sinne. Wherfore
B * if we be dead with Christ, we beleue ŷ
ii.Ti.ii.b we shal also liue with hym: knowing that
Christ being raised from death, * dieth no
Apoc.i.d. more. Death hath nomore power ouer
him. For as touching that he dyed, he di-
ed concerning sinn once. And as touching
that he liueth, he lyueth vnto God. Like-
wise consider ye also that ye are dead as
touching synne, but are aliue vnto God
through Jesus Christ our Lord. ✠ Let
not sinne raigne therfore in your mortal
body, that ye should thereunto obey by ŷ
lustes of it. Neither geue ye your mem-
C bers as instruments of vnrighteousnesse
vnto sinn: but geue ouer your selues vn-
to God as they ŷ of dead, are aliue: and
geue ouer your members as instrumen-
tes of righteousnesse vnto God. For sinn
shall not haue power ouer you: bicause ye
are not vnder the law, but vnder grace.
What then? Shall we synne, bicause we
are not vnder the law, but vnder grace?
ii.Pe.ii.d God forbid. * know ye not, how that * to
Joh.viii. whomsoeuer ye cõmit your selues as ser-
a. uauntes to obey, hys seruauntes ye are
to whom ye obey: whether it be of synne
vnto death, or of obediente vnto righte-
ousnesse? God be thanked, that though
ye were the seruauntes of sinne, ye haue
yet obeyed with heart vnto the rule of the
D doctrine, that ye be brought vnto. * Ye ar
Joh.viii. then made free frõ sinne, and are become
d. the seruauntes of righteousnesse. ✠ J
Ro.viii.a speake grosly, bicause of the infirmitie of
your flesh. As ye haue geuen your mem-
bers seruauntes to vnclennesse and to
iniquitie (from one iniquitie to another)
euen so now geue ouer your members
seruauntes vnto righteousnesse, that ye
may be sanctified. For when ye were the
seruauntes of sinn, ye wer voide of righ-
teousnesse. What fruit had ye thẽ in those
things, wherof ye are now ashamed? For
the ende of those thinges is death. But
now are ye deliuered from sinne, & made
the seruauntes of God, and haue your
fruit to be sanctified, and the end euerla-
sting life. For * the rewarde of synne is Gen.ii.c.
death, but eternall lyfe is the gift of god, Rom.v.c
through Jesus Christ our Lord. ✠

The seuenth Chapter.

Christ hath deliuered vs from the lawe & death. Paul sheweth what the flesh and outwarde man is and calleth it the law of the members.

Know ye not brethren (J A
speake to thẽ that knowe
the law) how that ŷ law,
hath power ouer a man
as long as it endureth?
For * the woman which
is in subiection to a man, i.Cor.vii.c.
is bounde by the law to the man, as lõg
as he liueth.

But if the man be dead, she is loosed frõ
the law of the man. So then * if while ŷ
man liueth she couple her selfe with ano- Mat.v.c.
ther man, she shalbe counted a wedlocke
breaker. But if ŷ man be dead, she is free
from the law of the husbande so that she
is no wedlocke breaker, though she cou-
ple her selfe with another man.

Euen so ye also (my brethren) are dead
concerning the law by the body of Christ
that ye should be coupled to an other (J
meane to him ŷ is rise again from death)
that we should bring forth fruit vnto
God. For when we were in the flesh, the B
lustes of sinne which wer stirred vp by ŷ
law, reigned in our members, to bryng
forth frute vnto death. But now are we
deliuered from the law, and dead vnto it
whereunto we were in bondage: that we
should serue in a new conuersation of the
spirite, and not in the old conuersation of
the letter.

What shal we say then? is the law sinn? Rom.v.e
God forbid: neuerthelesse * J knewe not Gal.iii.b
sinne, but by the law. For J had not kno
wen what lust had meant, except the law
had sayd, * thou shalt not lust. But sinne Exo.xx.c.
toke an occasion by the meanes of the cõ Deu.v.d.
maundement, and wrought in me al ma-
ner of concupiscence. For verely without
the lawe, sinne was dead. J once liued
without the law. But when the cõmaun-
dement came, sinne reuiued, and J was
dead. And the very same cõmaundement
which was ordeined vnto life, was foũd
to be vnto me an occasion of death. For
sinne toke occasion by the meanes of the
commaundement, and so disceaued me, &

 by

1.Ti.i.b. by thesame slew me. Wherfore * the law
Gal.iii.c is holy and the commaundement holy, &
iust and good.

Was that then which was good, made
death vnto me? God forbid: nay it was
sinne: yͤ sinne might appeare (by it which
was good) to worke death in me: yͤ sinne
by the commaundement might be out of
measure sinfull. For we know that yͤ law
Esa. lii.a is spiritual: but I am carnal * solde vnder
sinne, bicause I allow not yͭ, which I do.
For what I should yͭ do I not: but what
D I hate, that do I. If I do now yͭ which
I would not I consent vnto the law that
it is good: so then now, it is not I that do
it, but sinne that dwelleth in me. For I
Ge.vi.a. know that in me (yͭ is to say in my * flesh)
dwelleth no good thig. For to wil is pre-
sent with me: but I finde no meanes to
perfourme that which is good. For the
good that I would, do I not: but the euill
which I would not, that do I. If I do
that I would not, then is it not I that do
it, but synne that dwelleth in me, I finde
then by the law, that when I would doe
good, euill is present with me. For I de-
lite in the law of God, after the inwarde
man. But I se another law in my mem-
bers, rebelling against the lawe of my
mynde, and subduing me vnto the law of
sinne, which is in my members. O wret-
ched man yͭ I am: who shal deliuer me frõ
thys body subdued vnto death? I thanke
God through Jesus Christ our Lorde.
So then, with the minde I serue the law
of god, but with the flesh the law of sinn.

The eight Chapter. ✠

The law of the spirite geueth lyfe: the spirite of God maketh vs Gods children and heyres wyth Christ. The aboundaunt loue of god can not be seperated.

A There is then no damnati-
on to them which are in
Christ Jesu, which walk
not after the flesh, but af-
ter the spirite. For yͤ law
of yͤ spirit of life through
Jesus Christ, hath made
Joh.viii.d. me * free from the law of sinne, & death.
Ro.vi.d For * what yͤ law could not do (inasmuch
Heb.vii.c as it was weake bicause of the flesh) that
Luk.xx,b perfourmed God, and * sent his sonne in
Joh.iii.b. the similitude of sinfull flesh, and by sinne
damned sinne in the flesh: that the righte-
ousnesse of the lawe might be fulfilled in
vs, which walke not after the flesh, but
after the spirite. For they that are carnal,
are carnally minded. But they yͭ are spi- B
rituall, are ghostly minded. To be carnal-
ly minded, is death. But to be spiritually
minded, is life and peace. ✠

Bicause that the fleshly mind is enmi-
tie against God: for it is not obedient to
the law of God, neither can be: so then
they that are in the flesh, can not please
God. But ye are not in the flesh, but in the
spirite: if so be that the spirit of god dwell
in you. If any man haue not the spirite of
Christ, thesame is none of his. If Christ
be in you, the body is dead bicause of sinn
but the spirite is lyfe for righteousnesse
sake. Wherfore, if the spirite of hym that
raysed vp Jesus from death, dwel in you
euen he that raysed vp Chryste from
death, shall quicken your mortall bodies,
bicause of hys spirite that dwelleth in
you.

✠ Therfore brethren we ar detters, not C
to the flesh, to lyue after the flesh. For if
ye lyue after the flesh, ye shall dye. But if
ye (through the spirite) do mortifie the de-
des of the body, ye shal lyue. For as many
as are led by the spirite of God, they are
the sonnes of God, for ye haue not recei-
ued the spirite of bondage to feare any
more, but * ye haue receiued the spirite of Ga. iiii.a
adoption, wherby we cry: Abba father. * 1.Ti.i.b.
Thesame spirite certifieth our spirit that 2.Cor.i.d
we are the sonnes of God. Yf we be son- and.v.a
nes, then are we also heires, the heires I Ephe.i.a
meane of God, and heires annexed with
Christ: if so be that we suffer with hym, yͭ
we may be also glorifyed together wyth
hym. ✠

✠ For I suppose yͭ the afflictions of this
lyfe, are not worthy of the glory whyche D
shalbe shewed vpon vs. * For the feruent 2 Cor.v.a
desyre of the creature abydeth, loking
when the sonnes of God shal appeare, bi-
cause the creature is subdued to vanitie
against the will thereof, but for his will
which hath subdued thesame in hope. For
thesame creature shalbe deliuered frõ the
bondage of corruption, into the glorious
libertie of the sõnes of god. For we know
that euery creature groneth with vs al-
so, and trauaileth in pain, euen vnto this
tyme. Not only it, but we also which haue
the first fruites of the spirite mourne in
our selues also, and wait for the adoption
(of the children of god) euen the deliueraunce
of our body. ✠

✠ For we are saued by hope. But hope
that is sene, is no hope. For how can a mã
hope for that which he seeth? But and if
we

C we hope for that we se not, then do we
with patience abide for it.
Lykewyse the spirite also helpeth our
infirmities. For we know not what to de
syre as we ought: but the spirite maketh
intercessiõ for vs, with groninges which
i. Parali. xviii. c. Psa. vii. c Je. xvii. b. Mat. vi. b can not be expressed. And * he that sear-
cheth the heartes * knoweth what is the
meaning of the spirite: for he maketh in-
tercessiõ for the Saintes according to the
pleasure of God.
* We know that all thynges worke for
the best vnto them that loue God, whych
also are called of purpose. For those which
he knew before, he also ordeined before, ỹ
they shuld be like fashioned vnto ỹ shape
of hys sone, that he might be the first be-
gotten sone amõg many brethren. More
ouer, whõ he appoynted before, them also
he called. And whom he hath called, them
also he iustified: and whom he iustified,
them he also glorifyed.
What shall we then say to these things?
Nu. xviii. b. * if God be on our syde, who cã be against
vs? which spared not hys owne sonne, *
Luk. xx. b but gaue hym for vs all: how can it be, ỹ
Joh. iii. b. with hym he shuld not geue vs al thinges
Esa. liii. b also? who shal lay any thing to the charge
of Gods chosen? It is God that iustifieth
who is he that can cõdemne? it is Christ
which dyed, ye rather which is risẽ again
which is also on the right hande of God,
and maketh intercessiõ for vs.
Who shall seperate vs frõ the loue of
God? shal tribulatiõ, or anguish, or perse-
cution, either hunger, either nakednesse,
either parel, either swearde? As it is writ-
Psa. xliiii. b. ten * for thy sake are we killed all day
long, and are counted as shepe appointed
to be slain. Neverthelesse, in all these
thinges we ouercome thorow him that
loued vs. For I am sure, that neither
death, neither life, neither Angels, nor
rule, neither power, neither thinges pre-
sent, neither thinges to come, neither
height, neither lowth, neither any other
creature shalbe able to depart vs frõ the
loue of God, which is in Christ Jesu our
Lord.

The ninth Chapter.

Paul complaineth vpon the hard heartes of the
Jewes that would not receiue Christ, and how the
Heathen are chosen in their steade.

A I Say the truthe in Christ
and lye not (my cõscience
also bearing me witnesse
by the holy ghost) that I
haue great heauinesse, &
continuall sorowe in my
heart. For I * haue wi- Ex. xxxii. b.
shed my selfe to be cursed from Christ, for
my brethren (my kinsmen as perteining
to the flesh) which are the Israelites. To
whõ perteineth the adoptiõ (of the children).
and the glory, and the couenauntes and * Ro. iii. a.
the law that was geuen, and the seruice of
God, and the promises: whose also are ỹ
fathers, and they of whom (as cõcerning
the flesh) Christ came, which is God in all
thinges to be praised for euer. Amen.
I speake not these thinges, as though B
the wordes of God had taken none effect.
For * they are not all Israelites, which Rom. ii. d
are of Israell: neither are they all childre
straight way, that are the sede of Abra-
ham. But * in Isaac shall thy sede be cal- Ge. xxi. b
led: that is to say: * they which are ỹ chil- Joh. viii. e.
dren of the flesh, are not the children of Rom. ii. d
God. But they which be the children of
promise, are coumpted the sede. For thys
is a worde of promise, * about thys tyme Ge. xviii. b
will I come, and Sara shal haue a sonne.
Not only this, but also Rebecca was wt
childe by one, euen by our father Isaac.
For yet the children were borne, when
they had neither done good neither bad
(that the purpose of god by electiõ, might
stande) it was sayd vnto her, not by the
reason of workes, but by the caller: * the C
elder shal serue the yonger. As it is writ- Ge. xxv. e
ten: Jacob haue I loued, but Esau haue
I hated. What shal we say then? Is there
any vnrighteousnesse with god? God for-
bid. For he sayth to Moses: * I will shew
mercy to whomsoeuer I shew mercy: and Ex. xxxiii. d.
will haue compassion on whomsoeuer I
haue compassion. So lieth it not then in
a mannes wil or running: but in the mer-
cy of God: For the Scripture sayth vnto
Pharao: * euen for this same purpose Exo. ix. b
haue I stirred thee vp, to shew my power
on the, and that my name might be decla-
red throughout all the world. So hath he
mercy on whom he will, and whom he
wil he maketh hard hearted.
Thou wilt say then vnto me: why then D
blameth he vs yet? For who hath bene a- Esa. xlv. b
ble to resist his will? * But O man, what e. lxiiii. c.
art thou, which disputest with God? shall Ec. xxxiii. b.
the worke say to the workman, why hast Je. xviii. a
thou made me on thys fashion? Hath not

 the

the potter power ouer the clay, euen of ÿ
same lompe to make one vessell vnto ho-
nour, and another vnto dishonour? Euen
so God, willing to shewe hys wrath, & to
make hys power knowen, suffered with
E long pacience the vessels of wrath, ordei-
ned to damnation, and to declare the ry-
ches of hys glory on the vessels of mercy,
which he had prepared vnto glory: whom
also he called, not of the Jewes only, but
also of the gentiles. As he sayeth also to
Osee.ii.d *Osee I will call them my people which
i.Pe.ii.b. were not my people: and her beloued,
which was not beloued, (and her to haue
obteyned mercy, that had not obteyned
mercy.) And it shall come to passe, that in
the place where it was sayd vnto them,
ye are not my people: there shall they be
called the children of the liuing god.
But Esay cryeth concerning Israell:
Esay.x.c. * though the number of the children of
Israell be as the sande of the sea, yet the
remnaunt shalbe saued. For he finisheth
the worde verely, and maketh it short in
righteousnesse. For a short word wil god
make on earth. And as Esay said before:
Esay.i.c. *except the Lord of Sabboth had left vs
F sede, we had bene made as Zodoma and
had bene likened to Gomorra. What shal
we say then? We say that the Gentiles
which folowed not righteousnesse, haue
ouertaken righteousnesse: euen the righ-
teousnesse which commeth of fayth. Con-
trarywise, Israel which folowed the law
of righteousnesse, could not attein to the
law of righteousnesse. Wherfore? Euen
bicause they sought it not by fayth: but as
it were by the workes of the law. For
they haue stombled at the stombling stone.
As it is written. *Behold, I put in Sion
Esaye. xxviii.d. a stombling stone, and a rocke that men
i.Pe.ii.b. shalbe offended at. And whosoeuer bele-
Act.iiii.b ueth on hym, shal not be confounded.

The tenth Chapter. *

The vnfaythfulnesse of the Jewes. Two maner of righteousnesse.

A Brethren, my heartes desier and prayer to god for Israel is, ÿ they myght be saued. For I beare them recorde, that they haue a feruent minde to GOD warde, but not according to knowledge. For they being ignoraunt of Gods righteousnesse, and going about
to stablish their own righteousnesse, haue
not ben obediente vnto the righteousnesse
of God. *For *Christ is the fulfilling of ÿ Math.v.c
law, to iustifie al that beleue: For Moses
writeth of the righteousnesse * which cō-
meth of the law, how that the man, which Le.xviii.a.
doth the thinges of the law, shal liue ther Gal.iii.b
by. But the righteousnesse which cōmeth
of fayth, speaketh on thys wyse: say not
thou in thine heart, who shal ascende in-
to heauen? (that is euen to fetch Christ B
down from aboue.) Either who shall dis-
cende into the depe? (that is euen to fetch
vp Christ again from death.) But what
sayeth he? * The worde is nie thee, euen
in thy mouth and in thine heart. This De.xxx.c
same is the worde of fayth, which we
preach. For if thou knowledge with thy
mouth that Jesus is the lord, and beleue
in thine heart, that God raysed hym
vp from death, thou shalt be safe.
* For to beleue with the heart, iustifi- C
eth: and to knowledge with the mouthe,
maketh a man safe. For the Scripture
sayeth: *whosoeuer beleueth on him, shal
not be confounded. There is no differēce Esaye. xxviii.d.
betwene the Jew and the Gentile. For
one is Lord of all, which is riche vnto al
that cal vpon him. For * whosoeuer doth Joel.ii.g.
cal on the name of the Lord, shalbe safe. Acte.ii.c. and.xxii.c
How then shal they cal on hym on whom
they haue not beleued? how shal they be-
leue on him, of whō they haue not heard?
how shal they heare without a preacher?
And how shall they preach except they be
sent? As it is writ ten: how beautifull are
the fete of them which bring tidinges of
peace, and bring tidinges of good things.
But they haue not all obeyed to the gos- D
pel. For Esay sayth: *Lord, who hath be- Esa.liii.a
leued our sayinges? So then fayth com- Joh.xii.a
meth by hearing, and hearing cōmeth by
the worde of God. But I aske: haue they
not heard? No doubt, * their sound went
out into all landes, and their wordes into Ps.xix.a.
the endes of the world. * But I demaund,
whether Israell did know or not? First
Moses sayth: *I wil prouoke you to en-
uy, by them that are no people: by a foo- De.xxxii.c.
lish nation I will anger you. Esay after
that, is bold, and sayth: * I am founde of
them that sought me not: I am manifest Esa.lii.b.
vnto them, that asked not after me. But
against Israel he sayth: * al day lōg haue Esa.lxv.a
I stretched forth my hands vnto a peo-
ple that beleueth not, but speaketh agaist
me.

The

The eleuenth Chapter. ✠

All the Iewes are not cast away, therfore Paul warneth the Gentiles that be called, not to be hye mynded, nor to despise the Iewes, for the iudgementes of god are depe and secrete.

A I Say then: hath God cast away his people? God forbid. For euen I also am an Israelite, of þ sede of Abraham, of the tribe of Beniamin: god hath not cast away his people which he knew before. Wote ye not what the Scripture sayth of Helias, how he maketh intercessiō to god against Israel saying: * Lord they haue killed thy Prophetes, and digged down thine altars and I am left alone, and they seke my life. (3.Kings. xix.b.) But what sayth the answere of God vnto him? *I haue reserued vnto my selfe, vii. M. men, which haue not bowed the knee to the image of Baal. (3.Kings, xix.d.) Euē so also at this time is there a remnaunte left according to the election of grace. If it be of grace, then is it not nowe of workes. For then grace is nomore grace. But if it be of workes, then is it now no grace. For then were deseruing no more deseruing. What thē? Israel hath not obteined that which he seketh: but the election hath obteined it.

B The remnaunt are blinded accordyng as it is written.* God hath geuen them the spirit of vnquietnesse: eyes that they should not see, and eares that they should not heare, euen vnto this day. (Esa.vi.e Mat.xiii b Joh.xii.f Ac.xxviii f) *And Dauid sayth: let their table be made a snare to take them withall, and an occasiō to fal and a rewarde vnto them. Let their eyes be blinded that they see not: and bowe thou down their backe alway. (Psal. lxix.e.) I say thē: haue they therfore stombled, that they should vtterly fall away together? God forbid: but through their fall is saluation happened vnto the Gentiles, for to prouoke them withal. Wherfore, if the fall of them be the riches of the world, & the minishing of them the riches of the Gentiles: how much more their perfectnesse? I speake to you Gentiles, in asmuch as * I am the Apostle of the Gentiles. (Rom.i.a i.Ti.ii.a. ii.Ti.i.c.) I wyll magnifie mine office, if by any meane I may prouoke them whych are my flesh and might saue some of them. For if the casting away of them be the reconciling of the world, what shall the receiuing of them be, but lyfe agayne from death? For if one piece be holy the whole heape is holy. And if the rote be holy, the braunches shalbe holy also.

C Though some of the braunches be broken of, and thou being a wilde oliue tree wast graft in amōg them, and made partaker of the rote and fatnesse of the * oliue tree, boast not thy self against the braunches. (Jere.xi) For if thou boast thy selfe, thou bearest not the rote, but the rote thee. Thou wilt say then: the braūches are broken of, that I might be graft in. Thou saiest wel bicause of vnbeliefe they were broken of, and thou stodest stedfast in fayth. Be not hye minded, but feare: for seing that God spared not the naturall braunches, take hede, lest it come to passe that he spare not thee also.

D Beholde therfore the kindnesse and rigorousnesse of God: on them which fell rigorousnesse: but towards the kyndnesse if thou continue in his kindnesse. Or els thou shalt be hewen of, and they again * if they bide not still in vnbeliefe, shalbe graffed in again. (2.Cor.) For God is of power to graffe thē in again. For if þ wast cut out of a naturall wilde oliue tree, and wast graffed cōtrary to nature in a true oliue tree: how much more shall the naturall braunches be graffed in their own oliue tree again? I would not that this secrete should be hid from you my brethren (least ye should be wise in your own conceites) that partly blindnesse is happened in Israel, vntil the fulnesse of the Gentiles be come in: and so al Israel shalbe saued.

E As it is writtē: *There shal come out of Sion he that doth deliuer, and shall turne away vngodlinesse from Iacob. (Esa.lix Psa.xiv) And thys is my couenaunt vnto them, when I shal take away their sinnes. As concerning the gospell they are enemies for your sakes: but as touching the election, they are loued for the fathers sakes. For verely, the giftes and calling of God are suche, þ it can not repent him of them: for loke, as ye in time passed haue not beleued God, yet haue now obteined mercy through their vnbeliefe: euē so now haue they not beleued the mercy which is happened vnto you: that they also may obteine mercy. For God had wrapped al nations in vnbeliefe, that he might haue mercy on all. O the depenesse of the riches both of the wisedome and knowledge of God: howe vnsearcheable are his iudgementes, and hys wayes past finding out? For * who hath knowen the minde of the Lord? Or who hath bene hys counsaillour? eyther who hath geuen vnto him first, & he shal- (Sap.ix Esa.xl 1.Cor.ii.b.)

be recõpenced again? For of hym and tho-
row hym, and for hym are all things. To
hym be glory for euer. Amen.

The twelfth Chapter. ✠

The swete conuersation, loue, and workes of
such as beleue in Christ.

A Phi.iiii. I Beseech you therfore bre-
thren, by the mercifulnesse
of God, that ye make your
bodyes a quicke Sacrifice
holy and acceptable vnto
God, which is your reaso-
nable seruing of God, and fashion not
your selues like vnto this world: but be
ye chaunged in your shape, by the renuing
of your minde, that ye may proue what
thing ẏ good and acceptable and perfect
wil of God is. For I say (thorow ẏ grace
that vnto me geuen is) to euery man a-
mõg you, * ẏ no man stande hye in hys
Ecc.iii.c own cõceit, more than it becõmeth him to
Ro.xiiii. esteme of himselfe: but so iudge of himself
that he be gentle and sober, according as
God hath dealt to euery man ẏ measure
of fayth.
B For as we haue many members in one
body, and all mẽbers haue not one office:
so we being many, are one body in Christ
and euery man among our selues one a-
Cor.xii nothers mẽbers. ✠* Seing that we
haue diuers giftes according to ẏ grace
Eph.iiii that is geuen vnto vs: if any man haue
the gift of *Prophecy, let him haue it that
Cor.xii it be agreeing vnto the fayth. *Let hym
Pe.iiii. that hath an office, wayt on hys offyce.
Let hym that teacheth take hede to hys
doctrin. Let him that exhorteth, geue at-
tẽdaunce to his exhortation. If any man
geue, let him do it with singlenesse. Let
him that ruleth, do it with diligence. If
any man shew mercy, let him do it with
cherefulnesse. Let loue be without dis-
simulation. Hate that which is euil and
cleaue vnto that which is good. Be kinde
one to another with brotherli loue* in ge-
C uing honor, go one before another* be
Pe.ii.d not slouthfull in the businesse which ye
Ecc.xxxi haue in hand. Be feruent in the spirit.
Apply your selues to the tyme. Reioyce
in hope. Be pacient in tribulation. Con-
tinue in prayer. Distribute vnto the ne-
He.xiii.e cessitie of the saintes: * be ready to har-
Mat.v.g bour.* Blesse them which persecute you:
blesse (I say) and curse not. Be mery with
them ẏ are mery, wepe also with them
that wepe. Be of like affection one to-
wardes another. Be not hie minded, but
make your selues equall to them of ẏ lo-
wer sort. ✠ Be not wise in your own opi
nions. Recõpence to no man euill for euill.
Prouide afore hande things honest (not
onely before God, but also) in the sight of all
men. If it be possible (as much as is in
you) liue peaceably with all men. Deare-
ly beloued auẽge not your selues, but ra-
ther geue place vnto wrath. For it is
written: * vengeaunce is mine, I wil re- De.xxxii b.
warde, sayth the Lord.
Therfore if thine enemy hunger, fede
him: if he thirst, geue him drinke. For in
so doing thou shalt heape coales of fier
on his head. Be not ouercome of euil, but
ouercome euill with goodnesse. ✠

The.xiii. Chapter. ✠

The obedience of men vnto their rulers. Loue
fulfilleth the law. It is now no tyme to folowe the
workes of darkenesse.

L Et euery soule submit A
himselfe vnto the autho- Sa.vi.a.
ritie of the hier powers. Joh.iii.a
For * there is no power e.xvii.b.
but of God. The powers
that be, are ordeined of
God. Whosoeuer therfore
resisteth power, resisteth the ordinaunce
of God. But they ẏ resist, shall receiue to
themselfe damnatiõ. For rulers are not B
fearefull to them ẏ do good, but to them
that do euill. Wilt thou be without feare
of the power? Do wel then: and so shalt
thou be praised of thesame. For he is the
minister of God, for thy wealth. But and
if thou do ẏ which is euil: then feare: for
he beareth not the sweard for nought,
for he is ẏ minister of God, to take ven-
geaunce on him ẏ doth euil. Wherfore ye
must nedes obey, not only for feare of
vengeaunce: but also bicause of cõscience.
And euen for this cause pay ye tribute.
For they are Gods ministers, seruing for
thesame purpose. ✠
Geue to euery man therfore his duty
*tribute to whõ tribute belongeth, cus- Mat.xvii c.
tome to whom custome is due: feare, to e.xxii.b.
whom feare belongeth: honor, to whom C
honor perteineth. ✠ Owe nothing to any Exo.xx.c
man: but thys, that ye loue one another. Deu.v.a
For he ẏ loueth another, hath fulfilled Mat.v.a.
the law. For these commaundements, Lu.xviii d
*Thou shalt not cõmit aduoutry, thou
shalt not kill, thou shalt not steale, thou
shalt

shalt not beare false witnes: thou shalte
not lust, and so forth (if there be any other
commaundement) it is all comprehended
Le.xix.d Mat.xxi.d in this saying: namely. * Loue thy neigh-
bour as thy selfe. Loue hurteth not his
Mar.xii.c neighbour. Therefore is loue the fulfyl-
Gal.v.b. ling of the law. *
Jaco.ii.b * This also, we knowe the season how
that it is time that we should now awake
out of slepe. For now is our saluation ne-
rer, than when we beleued. The nyght is
passed, the day is come nie. Let vs there-
fore cast away the dedes of darknes, and
let vs put on the armour of lyght. Let vs
walke honestly, as it wer in the day light
Lu.xxi.f. * Not in eating and drinking, neither in
Ec.xxxi.c chambering and wantonnesse, neither in
e.xxxvii.b strife and enuying: but put ye on the lord
Jesus Christe. * And make not prouission
for the fleshe to fulfill the lustes of it.

¶ The .xiiii. Chapter.

The weake ought not to be despised, No manne should offend an others conscience. Agayn, for outwarde thinges, should no man condemne another.

A Hym that is weake in the faith
receiue: not in disputing and
troubling his conscience. One
beleueth that he may eate al
thing. Another whiche is
weake, eateth hearbes. Let
not him that eateth, despise him that ea-
teth not. And let not him whiche eateth
not * iudge him that eateth. For god hath
Ro.xii.a. Ja.iiii.b receiued him. * What art thou that iud-
gest another mannes seruaunte whither
he stande or fall? that perteineth vnto
his owne maister: yea, he shalbe holden vp
that he may stande. For god is able to
make him stande. This man putteth dyf-
ference betwene day and day. Another
B man counteth all dayes alyke. Let euery
mannes minde satisfie himselfe. He that
obserueth the daie, doeth it vnto the lord.
And he that doeth not obserue the daye,
doeth it for the lorde also. He that eateth,
doeth it to please the Lord, for he geueth
God thankes. And he that eateth not, ea-
teth not to please the Lorde withall, and
geueth God thankes. For none of vs ly-
ueth for himselfe, and no man dyeth for
himself. For if we liue, we liue vnto the
Lorde. And if we die, we die vnto the lord.
Whither we liue therfore or die, we are the
Lordes. For Christ therefore died, and rose
Acte.ii.f again, and reuiued, that he mighte be *
Phi.ii.b Lorde of dead and quicke. But why doest
C thou then iudge thy brother? Either why
doest thou despyse thy brother? We shalbe
al brought before the iudgement seate of
Christ. For it is written: As truelye as I
liue sayth the lorde: * all knees shall bowe
to me, and all tonges shall geue a prayse Esa.xlv.
to God. So shall euery one of vs geue ac- e.xiv.a [illegible]
comptes of himselfe to God. Let vs not Phi.ii.b.
therefore iudge one another any more:
But iudge this rather, that no man put
a stumbling block, or an occasion to fal in
his brothers way. For * I knowe and am ful
certified by the Lorde Jesus, that * there is [illegible]
nothing common of it selfe: but vnto hym that Mat.xv.
iudgeth it to be common, to him is it com- b.
mon. If thy brother be greued wyth thy Acte.x.b.
meate, now walkest thou not charitably. i.Ti.iiii. a.
Destroy not him with thy meate for whom Mar.vii.
Christ died. Cause not youre treasure to b.
be euill spoken of. For the kingdom of god [illegible]
is not meate and drinke: but righteousnesse,
and peace, and ioy in the holy ghost. For he
that in these thinges serueth Christ, plea-
seth god, and is commended of them.
Let vs therefore folowe those thinges
which make for peace, and thinges wherewith
one may edify another. Destroye not the
worke of god for a litle meates sake. * All i.Ti.i.b.
thinges are pure: but it is euyl for the man,
which eateth with hurte of conscience. It
is good neither to eate fleshe, neyther to
drink wine, nether any thing wherby thy
brother stumbleth either falleth or is made
weake. Haste thou faith? haue it with thy
self before god. Happy is he that condem-
neth not himself, in the thing which he a-
loweth. For he that maketh conscience is dam-
ned, if he eat, bicause he eateth not of faith
For whatsoeuer is not of faith, that same
is sinne.

The .xv. Chapter.

The infirmitie and frailnesse of the weak ought to be borne with all loue and kindnesse, after the ensample of Christ.

We which are strong * ought A
to beare the frailenesse of Gal.vi.a
them which are weake, and
not to stand in our owne
conceits. Let euery man
please his neighbour vn-
to his wealth, and edify-
ing. For Christ pleased not himselfe: but
as it is written: * The rebukes of them
which rebuked thee fell on me. Ps.lxix.b
* * Whatsoeuer thynges are written Ro.iiii.b
afore tyme, are wrytten for oure lear-
nyng, that we throughe pacyence and
comforte of the scriptures myghte haue
hope.

The

B The God of pacience and consolation graunt you to be like minded one towardes another, after the ensaumple of Christe Jesu: *that ye all agreing together may with one mouth prayse God, the father of our Lorde Jesus Christe. Wherefore, receiue ye one another, as Christ receued vs to the prayse of god. And this I say, y Jesus Christ was a minister of y circumsision for the truthe of god, to confyrme y promises made vnto the fathers: * that the gētiles might praise god for his mercy, as it is written. *For this cause I wil praise thee among the Gentiles, and sing vnto thy name. And againe he sayth: *reioyce ye gentiles with his people. And agayn: *praise the lord all ye gentiles, and laude him al ye nations together. And again Esai saith: there shalbe *the roote of Jesse, and he that shal ryse to reygne ouer
C the gentiles, in him shal the gētyles trust. The god of hope fill you with all ioy, and peace in beleuing: that ye may be ryche in hope, through the power of y holy ghost.

I my selfe am full certified of you (my brethrē) that ye also are full of goodnesse, and filled with all knowledge, wyllyng to exhort one another. Neuertheles (brethren) I haue somewhat more boldely written vnto you, partly to put you in remembrance through the grace that is ge-
D uen me of god, that I should be the minister of Jesu Christ among the Gentiles, and should minister the ghospell of God, that the offring of the Gentiles might be acceptable, and sāctified by the holy ghost. I haue therfore whereof I maye reioyce through Christe Jesu, in those thynges whiche pertayne to God. For I dare not speake of any of those thynges, whiche Christ hath not wrought by me, to make the gentiles obedient with worde & dede in mighty signes and wonders, by the power of the spirite of God: so that from Jerusalem and the coastes rounde about vnto Illiricum, I haue filled al countries with the Ghospel of Christ.

So haue I enforced my self to preache
E y ghospel, not where Christ was named, lest I should haue built on an other mans foundation: but as it is written. *To whom he was not spoken of, they shall see: & they that heard not shal vnderstand. For this cause haue I bene oft let (and lette am as yet) that I could not come vnto you: but nowe seyng I haue no more to doe in these countreys, & also haue bene desirous many yeres to come vnto you, whensoeuer I take my iourney into Spain, I wyll come to you. For I trust to see you in my iourney, & to be brought on my way thytherwarde by you, after that I haue somewhat enioyed your acquaintaunce.

Now go I vnto Jerusalē, & *minister vnto y sainctes. For it hath pleased them of Macedonia and Achaia, to make a certain distribution vpon the poore sainctes whiche are at Jerusalem. It hath pleased them verely, and their detters are they. For if the Gentiles be made partakers of their spirituall thinges, their duetie is to minister vnto them in bodylye thinges. When I haue perfourmed this, and haue brought them this fruit sealed, I wyll come backe agayne by you into Spayn: I am sure that when I come vnto you, I shal come with aboundaunce of the blessing of the ghospel of Christ.

*I beseche you brethren for our lorde Jesus Christes sake, and for the loue of y spirite, that ye helpe me in my businesse with your prayers to God for me, that I maye be deliuered from them whiche beleue not in Jewry: and that this my seruice, whiche I haue to doe at Jerusalem, maye be accepted of the sainctes, that I may come vnto you with ioye by the will of God, and maye with you be refreshed. The god *of peace be with you al. Amen. F

Le.xix.d
De.xx.f.
Ps.xvii.
Ps.cxvii.a
Esai.xi.a
Esa.lii.d & lxv.a, Rom.x.d
Acte.xi.h & xxiiii.b
1 Cor.xvi a
2 Corin. viii.a and, ix, a
1, Corin, xiiii.f,

The.xvi. Chapter.

A Chapter of salutations. He warneth them to beware of mennes doctrine, and commendeth vnto them certaine godly men, that were louers and brethren in the truthe.

I Cōmende vnto you Phebe our sister (whiche is a minister of the cōgregation of Cenchrea) that ye receiue her in Christe, as it becōmeth sainctes, and y ye assist her in whatsoeuer businesse she nedeth of your ayde. For she hath succored many, & mine own selfe also. Grete Prisca & *Aquila, my helpers in Christ Jesu, which haue for my life laid downe their owne neckes. Unto whom not I onely geue thankes, but also al the congregations of the Gentiles. Likewise grete the congregation that is in theyr house. Salute my welbeloued Ephenetes, whiche is the first fruite of Achaia in Christ. A

Act.xviii a
ii.Ti.iiii d.

Grete Mary whiche bestowed muche labour on vs. Salute Andronicus and Junia my cosins, and prisoners with me also, whiche are well taken among the Apostles, B

postles, and were in Christe before me. Grete Amplias my beloued in the Lorde. Salute Urban our helper in Christ, and Stachis my beloued. Salute Appelles approued in Christ. Salute them whiche are of Aristobolus houshold. Salute Herodion my kinsman. Grete them that bee of the housholde of Narcissus, whiche are in the Lorde. Salute Triphena and Triphosa, which labour in the lorde. Salute the beloued Persis, which laboured much

C in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne: Grete Asincritus, Phlegion, Herman, Patrobas, Mercurius, & the brethren which are with them. Salute Philologus & Julia: Nereus and his sister, and Olympha, and al the sainctes whiche are with thẽ: *Sa-

1 Cor.xiii c. lute one another with an holy kisse. The

Colo.ii.d congregations of Christ salute you.

Eph.v.b. *I beseche you brethren, marke them whiche cause diuision and geue occasions of euill, contrary to the doctrine which ye haue learned: and auoide them. For they

Phi.iii.b that are suche, serue not the Lorde Jesus Christ, *but theyr owne bellies, and with swete and flattryng wordes, deceyue the heartes of innocentes. For your obediẽce is gone abrode vnto all men.

D I am glad therefore no doubte of you. But yet I woulde haue you wyse vnto ỹ which is good, and to be innocent as concerning euyll. The GOD of peace shall treade Sathan vnder your feete shortly. The grace of oure Lord Jesu Christe bee with you. Timotheus my workefelowe, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius salute you, whiche wrote this Epistle in the lord. *Gayus mine hoste and the host of al the

Act.xix.c. congregation, saluteth you. Erastus the treasurer of the citie saluteth you. And Quartus a brother saluteth you. The grace of our Lorde Jesu Christ be with you all. Amen.

To hym that is of power to stablishe you, accordyng to my ghospell, and preaching of Jesus Christe, in vtteryng of the mysterie whiche was kepte secrete since the worlde beganne, but nowe is opened by the scriptures of the Prophetes at the commaundement of the euerlasting god, to styrre vp obedyence to the faythe, published among all nations: To the same God, whiche alone is wyse, bee (honoure and prayse) through Jesus Christe for euer. Amen.

¶ This Epistle was sent to the Romaynes from Corinthum by Phebe, she that was the minister vnto the congregation at Cenchrea.

¶ The firste Epistle of S. Paule the Apostle to the Corinthians.

¶ The first Chapter

He commendeth the Corinthians, exhorteth them to bee of one mynde, and rebuketh the deuision that was among them, worldly wisedom is foolishnesse before god, yea there is no wysedome but in the despised crosse of Christ.

Paule called an Apostle of Jesus Christe throughe the will of god, and brother Sosthenes. Unto ỹ congregation of GOD whiche is at Corinthum. To them that are sanctified by Christ Jesu, called sainctes, with all that call on the name of our Lord Jesus Christ in euery place, eyther of theyrs or of ours. *Grace be vnto you, and peace from god our father, and from the Lorde Jesus Christ. Romi.i.a. Gala.i.a

*I thanke my god alwaies on your behalfe, for the grace of God whiche is geuen you by Jesus Christe, that in all thynges ye are made ryche by him, in all vtteraunce, and in all knowledge, by the whiche thynges the testimonye of Jesus Christe was confirmed in you, so that ye are behinde in no gifte, waiting for the appearing of our Lorde Jesus Christe, whiche shall also strengthe you vnto the ende, that ye maye be blamelesse in ỹ day (of the comming) of oure Lorde Jesus Christe.

*GOD is faythfull by whome ye are called vnto the felowshippe of hys Numeri. xxxiii.e

sonne Jesus Christe oure Lorde. I 1.Cor.x.c

beeseche you brethren by the name of B

oure Lorde Jesus Christe, that ye all speake one thyng, and that there bee no dyssention among you: but that ye maye bee a whole bodye: of one minde, and of one meanyng. For it is shewed vnto me (my brethren) of you, by them whiche are of the house of Cloe, that there is stryfe among you. I speake

of the same that euerye one of you sayth:
Ac.xviii.d I holde of Paule: I holde of * Apollo,
i.Cor.iii. I holde of Cephas, I holde of Christe.
a. Is Christe deuyded? Was Paule crucy-
and.xvi.c fyed for you? eyther were ye baptised in
C the name of Paule. I thanke God that
I baptised none of you, but Crispus and
Gayus: lest any should saye, that I had
baptysed in myne owne name. I baptised
also the house of Stephans. Further-
more knowe I not, whither I bapty-
sed any man (of you) or no.
For Christe sent me not to baptise, but
to preache the Ghospell, not wyth wyse-
dome of woordes, lest the crosse of Christ
should haue bene made of none effecte.
For the preachyng of the crosse is to them
that perysshe, foolishnesse: but vnto vs
Rom.i.b. whiche are saued: * It is the power of
Es.xxix.d GOD. For it is written: * I wyll de-
stroy the wisedome of the wyse, and wyll
caste awaye the vnderstanding of the
prudent. Where is the wise? * Where is
Es.xxxiii. the Scribe? Where is the disputer of this
c, worlde? Hath not God made the wisedom
of this world foolishnesse?
For after that the worlde throughe
wysedome knewe not GOD in the wyse-
dome of GOD, it pleased GOD tho-
rowe foolyshnesse of preaching, to saue
Mat.viii. them that beleue. For * the Jewes re-
b, quier a sygne, and the Greekes seke af-
Luk.xi.b. ter wysedome. But we preache Christe
Joh.vi.b, crucyfied, vnto the Jewes an occasion of
D fallyng, and vnto the Greekes foolysh-
nesse, but vnto them whiche are called
bothe of the Jewes and Greekes, we
preache Christe the power of God, and
the wysedome of God. For the foolyshe-
nesse of God, is wiser than men, and the
weaknesse of God is stronger than men.
Brethren, ye see youre callyng, howe
that not many wise men after the fleshe,
not many mightie, not many of hie degre,
are called: but God hath chosen the foo-
lishe thinges of the worlde, to confounde
the wise. And God hath chosen the weake
thinges of the worlde, to confounde thin-
ges whiche are mightie. And vyle thyn-
ges of the worlde, and thynges whiche
are despysed, hath God chosen, yea, and
thynges of no reputation, for to bryng
to nought thynges of reputation, that no
fleshe should reioyce in his presence. And
of hym are ye in Christe Jesu, whyche
of GOD is made vnto vs wysedome,
and ryghteousnesse, and sanctifiyng, and
redemtion. That accordyng as it is wryt-
ten: he whiche reioyceth, shoulde reioyce
in the Lorde.

The second Chapter.

It is not eloquence and glorious painted woor-
des of worldly wisedome, that can edifye, and con-
uert soules vnto Christ, but the plaine woordes of
the scripture, for they make mention of hym and
his crosse.

AND I brethren (when A
I came to you) cam
not in gloriousnesse
of wordes, or of wis-
dom, shewing vnto
you y^e testimonye of
god. Nether shewed
I my self, y^t I knew
anye thing among
you, saue Jesus Christ, euen the same that
was crucified. And I was among you in
weaknesse, & in feare & in much trembling.
And my wordes & my preaching was not
with enticing wordes of mans wisedome:
but in shewing of the spirit & of power, y^t
your faith should not stand in the wisdom
of men but in the power of god.
We speake of wisdom among them that
are perfect: not the wisdom of this world, B
neither of the rulers of this world (which
go to naught) but we speake the wisdom
of God, which is in secrete and lyeth hyd:
which god ordeined before the world, vn-
to our glory, which wisdom * none of the Act.xiii.d
rulers of this world knew. For had they
had knowlege, they would not haue cru-
cified y^e lord of glory. But (as it is writtē)
* The eye hath not seen, & the eare hath Ps.xiiii.a
not heard, nether haue entred into y^e hart
of man the thinges which god hath pre-
pared for them that loue him.
But god hath opened them vnto vs by
his spirit. For * y^e spirit sercheth all thyn- Ro.iiii.a.
ges, yea the bottom of gods secretes. For
what man knoweth the thinges of a mā:
saue the spirite of man whiche is wythin
him? Euen so the thinges of god knoweth
no mā, but the spirit of god. And we haue
not receiued the spirite of the worlde: but
the spirite whiche commeth of God, for to
knowe the thinges that are geuē to vs of
God, whiche thinges also we speake (not
with wordes that mans wisedō teacheth,
but with wordes whiche the holy Ghoste
doth teach) making spiritual comparisons
of spirituall thynges. The naturall man
perceyueth not the thynges that belong
to the spirite of God. For they are but
foolishnesse vnto him: Nether can he per-
ceiue them, because they are spirituallye
examined.

But

But he yͤ is spiritual, discusseth al things: yet he himself is iudged of no man. *For who hath knowen the minde of the Lord either who shal enforme him? But we vnderstand the minde of Christ.

Esai.xl.c Ro.xi.e.

¶The third Chapter.

Paule rebuketh the sectes and authours therof. Christ is the foundation of his Churche. No man ought to reioyce in men, but in God.

A And I coulde not speake (vnto you brethrē) as vnto spirituall, but as vnto carnal: euē as vnto babes in Christe. *I gaue you milk to drink, & not meat. For ye thē wer not strōg neither are ye as yet. For ye are yet carnal. As long verely as there is among you enuying, & strife, & sectes: are ye not carnal, & walke after the maner of men? For while one saith: I hold of Paule, and another I am of *Apollo, are ye not carnal?

Hebr.v.d Ac.xviii.d I Cor.i.b

B What is Paule? What thing is Apollo? Onely ministers are they by whom ye beleued, euē as the lord gaue euery man grace. I haue planted, Apollo watred: but god gaue yͤ encrease. So then, neither is he yͤ planted any thing, neither he that watreth, but god yͤ geueth yͤ encreace. He yͤ planteth and he that watreth are one. Euery mā yet shal receue his reward, acording to his labor. For we are Gods laborers, ye are Gods husbandry, *ye are gods building.

Eph.ii.d.

C According to the grace of god geuē vnto me, as a wise builder haue I laid the foundation. And another built theron. But let euery man take hede: how he buildeth vpon. For another foundatiō can no man lay, than it yͤ is layd, *whiche is Iesus Christ.

Mat.xvi. c.

Yf any man builde on this foundation, gold, siluer, precious stones, tymber haye or stuble: euery mans worke shal appere. For the daye shall declare, whiche shal be shewed in fier. And the fier shall trie euery mans worke what it is. If any mans worke yͤ he hath built vpon, byde, he shall receiue a reward. If any mannes worke burne, he shall suffer losse, but he shall bee safe himself: neuerthelesse, yet as it were through fier.

I.Cor.vi. d.

D *Know ye not, that ye are the temple of god, & how that the spirit of god dwelleth in you? If any man defile the temple of god, him shal god destroy. For yͤ temple of god is holy, which temple ye are. Lette no mā deceiue himselfe. If any man seme wise to himself among you, let him becom a foole in this world, yͤ he may be wyse. For yͤ wisdom of this world, is folishnesse with god. For it is written: *he cōpasseth yͤ wise in their craftinesse. And againe: *god knoweth yͤ thoughtes of the wyse, yͤ they be vain. Therfore let no mā reioyce in mē. For all things are yours, whether it be Paule, either Apollo, either Cephas whither it be in the world, either lyfe, eyther death, whither they be presēt things or thinges to come, all are yours: and ye are Christes, and Christ is gods.

Iohn.v.b Ps.xciiii. b.

The fourth Chapter.

The preachers are but ministers. Iudgemente belongeth onely vnto god.

A Let a mā this wise esteme vs, euen as the ministers of Christ, & stewardes of yͤ *secretes of God. Furthermore it is required of the stewards, yͤ a man be founde faithful. With me is it but a very smal thing, yͤ I should be iudged of you, either of mans iudgemēt. No, I iudge not mine owne selfe. For I know noughte by my selfe: yet am I not therby iustified. It is the lorde yͤ iudgeth me. Therefore iudge nothing before the time vntill the lorde come, whiche wyll lighten thinges yͤ are hid in darknesse, & open the counsels of the hearts. And then shall euery man haue praise of God.

Deut.ix

B These thinges (brethren) I haue for an ensample described in mine owne person, & in Apollos for youre sakes, yͤ ye mighte learn by vs, that no mā count of hymselfe beyond that which is aboue written: that one swel not agaist another for any mans cause. For who preferreth thee? *What hast thou, that thou hast not receiued? If thou haue receiued it, why reioycest thou, as though thou haddest not receiued it? Now are ye full, now are ye made rich: ye reign as kinges without vs: & I woulde to god ye did reygn, that we might reign with you. For me thinketh, that GOD hath set forth vs (whiche are the last Apostles) as it were menne appoynted to death. For we are a gasing stock vnto the world, and to the angels, and to men. We are foles for Christs sake, but ye are wise through Christ. We are weake, but ye are strong. Ye are honorable, but we are despised.

Iacob.i.a Ps.xliiii. d. Ro.viii.f

pised. Euen vnto this time we hunger &
thirst, and are naked, & are buffeted wyth
fistes, & haue no certain dwelling place, &
Act.xx.g. labor * working with our owne handes.
i.Thes.ii e We are reuiled, and yet we blesse. We are
2.Thes.iii persecuted, & suffer it: We are euil spoken
d of, and we pray. We are made as it wer ÿ
filthinesse of the world, the offscouryng of
all thinges, euen vnto this day.
I write not these things to shame you
D but as my beloued sonnes I warne you.
For though ye haue ten thousād instruc-
tours in Christ: yet haue ye not many fa-
thers. In Christe Iesu I haue begotten
you through the ghospel. Wherfore I de-
sier you to folow me (as I folowe Christ.) For
this cause haue I sent vnto you Tymo-
theus, which is my dere sonne, & faithful
in the lord, which shal put you in remem-
braunce of my waies, ÿ I haue in Christ,
euen as I teach euery where in al cōgre-
gations. Some swel, as though I would
come no more at you. But I wil come to
Ac.xviii.c you shortly: * if god will, & wil know, not
Heb.vi.a the wordes of them whiche swell, but the
power: for the kingdome of god is not in
wordes, but in power. What wil ye? Shal
I come vnto you with a rodde, or els in
loue and in the spirite of softnesse.

¶ The fifth Chapter

After what maner Paule curseth the man, that had committed fornication with his mother in law

A There goeth a commō say-
ing that there is fornica-
tion among you and such
fornication as is not na-
med amōg the Gentiles:
that one should haue his
fathers wife. And ye
Le.xviii.a swell, and haue not rather sorowed, that
he whiche hath done this dede, might be
put from among you. For I verely as ab-
sent in body, but present in spirite, haue
determined already (as thoughe I were
present) concerning him that hath doone
this dede: in the name of our Lord Iesu
Christ, when ye are gathered together, &
Mat.xviii c. my spirite with you, with the power of ÿ
Lorde Iesus Christ: * to deliuer him vn-
i.Ti.i.d. to Sathan, for the destruction of ÿ flesh,
that the spirite may be saued in the day of
the Lorde Iesus. Your reioyceyng is not
good: know ye not that a litle leuen sow-
B reth the whole lompe of dowe?
* Pourge therefore the olde leuen, that
ye may be newe dowe, as ye are sweete
bread. For Christe oure passeouer is offe-
red vp for vs. Therfore let vs kepe holye
day, not with olde leuen, neither with the
leuen of maliciousnesse & wickednesse but
with ÿ swete bread of purenesse & truth.
I wrote vnto you in a pistle, ÿ ye should
not company with fornicatours. And I
ment not at all of the fornicators of this
world, either of the couetous, or extorcio-
ners, either the ydolators: for then must
ye nedes haue gone out of the world. But
now I did write vnto you, * ÿ ye compa- 2.Thes.iii d.
ny not together, if any that is called a bro-
ther, be a fornicatour, or couetous, or a
worshipper of ymages, either a rayler, ey-
ther a dronkard, or an extorcioner: wyth
him that is such, see that ye eate not. For
what haue I to doe to iudge them which
are without? Doe ye not iudge them that
are within? Thē ÿ are without, god iud-
geth. * Put away the euil frō amōg you. De.xiii.b

The sixth Chapter.

He rebuketh them for going to law together before the heathen, and reproueth their vnclennesse.

Dare one of you hauynge A
businesse with another,
goe to lawe vnder ÿ wyc-
ked and not rather vnder
the sainctes? * Doe ye not Mat.xiii.d
knowe that the sayinctes and .xix.d
shal iudge the world? If ÿ
world shall be iudged by you, are ye not
good ynough to iudge smal trifles? Know
ye not, how that we shall iudge ÿ angels?
How much more may we iudge thinges
that perteyn to the life? If ye haue iudge-
mentes of worldly matters, take them
which are despised in the congregation &
make them iudges. This I saye to youre
shame. Is there vtterlye no wise man a- B
mong you? What not one at all, that can
iudge betwene brother & brother, but one
brother goeth to law with another, and ÿ
vnder ÿ vnbeleuers? Now therfore, there
is vtterly a fault among you, because ye
go to law one with another. Why rather
suffer ye not wrong? why rather suffer ye
not your selues to haue harme? Naye, ye
your selues do wrong, & robbe: & that the
brethren. Do ye not know, how that ÿ vn-
righteous, shall not inherite the kingdom
of god? Be not deceiued. For * neither for-
nicators, neither worshippers of ymages, Gal.v.d.
neither aduouterers, neither weakelings Eph.v.a.
neyther abusers of themselues with man-
kynde, neyther theues, neyther coue-
tous, neyther dronkardes, neyther cur-
sed

C sed speakers, neither pillers, shall inherit
the kyngdom of god. And such were some
of you: but ye are washed: but ye are sanc-
tified: but ye are iustified by the name of
the Lorde Jesus, and by the spirite of our
Ecclesi. xxxvii. d. god. I may do al thinges, but *all things
are not profitable, I may do al thynges,
but I will be brought vnder no mannes
power. Meates are ordeined for the bel-
ly, and the belly for meates: but god shall
destroy both it and them. Let not the bo-
dy be applyed vnto fornication, but vnto
the lord, and the lord vnto the body. God
hath raysed vp the Lorde, and shall rayse
vs vp by his power.

D ✝ *Either know ye not, that your bo-
1 Cor. x. d dies are the members of Christe? shall I
now take the members of Christ, & make
them the members of an harlot? God for-
bid. Do ye not know, that he whiche cou-
pleth himselfe with an harlot, is become
1 Cor. iii. c. one body? *For two (saith he) shalbe one
flesh. But he that is ioyned vnto the lord,
Gen. ii. d is one spirite. Flie fornication. Euery sin
Mat. xix. a that a man doth is without the body. But he
Mar. x. a that is a fornicatour, sinneth agaynst his
Eph. v. g own body. Either know ye not, how that
your bodies are the temple of the holy gost
which dwelleth in you, whom ye haue of
god, & how that ye are not your own. For
ye are derely bought. Therefore glorifye
god, in your bodies, and in your spirytes,
which are gods. ✝

The seuenth Chapter.

Of mariage, virginitie, and widowhead.

A As concerning the thinges
whereof ye wrote vnto me
*It is good for a man not
to touche a woman. Ne-
uerthelesse, to auoyde
whoredome, let euery man
haue his wife: and let e-
uery woman haue her husbande. Let the
husband geue vnto the wife, dewe bene-
uolence. Likewise also the wife vnto the
husband. The wife hath not power of her
own body: but the husband. And likewyse
the husband hath not power of his own
Co. vii. d. e. viii. a body: but the wife. *Withdraw not your
selues one from another, except it be with
Joel. ii. d consent for a time, for to geue your selues
to fasting and praier. And afterward com
together againe, lest Sathan tempt you
for your incontinency. ✝

B This I saye of fauour, and not of com-
maundement. For I would that all men
wer as I my self am: but euery man hath
his proper gyfte of God, one after thys
maner, another after that. I say vnto the
that be vnmaried & widdowes: it is good
for them, if they abide euen as I do. But
and *if they can not absteine, lette them 1. Ti. v. c.
marry. For it is better to marrye, then to
burne. Unto the married commaund not
I, but the lorde: *Let not the wife be se- Mat. v. e. & xix. a.
perated from the husband. Yf she seperate
her selfe, let her remaine vnmaried, or be
reconciled vnto her husbande again. And
let not the husbande put awaye his wife
from him.

To the remnant speak I, not the lord:
If any brother haue a wife that beleueth C
not, if she be content to dwel with him, let
him not put her awaye. And the woman
whiche hath to her husbande an infidell,
and consente to dwel with her, let her not
put him awaye. For the vnbeleuing hus-
band is sanctified by the wife, & the vnbele-
uing wife is sanctified by the husbande,
Or els were your children vncleane: but
now are they holy. But and if the vnbe-
leuing departe, let him depart. A brother
or a sister is not in subiection to such. But
god hath called vs in peace. For how kno-
west thou (O woman) whither thou shalte
saue thy husband or no? Either how kno-
weste thou (O man) whither thou shalte
saue thy wife or no? but euen as god hath
distributed to euery man.

*As the lorde hath called euery man, so D
let him walke, & so ordein I in all congre- Eph. iiii. a
gations. If any man be called being cir-
cumcised, let him not adde vncircumcision.
If any bee called vncircumcised, let him
not be circumcised. Circumcision is no-
thing, and vncircumcision is nothing: but
the keping of the commaundementes of
GOD. ✝ Let euery manne abyde in the
same calling, wherein he was called. Art
*thou called a seruaunte? care not for it. 1 Ti. vi. a
Neuerthelesse if thou mayst be free, vse it
rather. For he that is called in the lorde,
being a seruaunt, is the lordes freeman.
Lykewyse he that is called beyng free, is
Christes seruaunt. Ye are derely bought,
be not ye the seruauntes of menne. Bre-
thren, let euery man wherein he is called
therin abide with god. ✝

As concerning virgins, I haue no com- E
maundement of the lord, yet geue I coun-
sayle, as one that hath obteined mercy of
the Lorde to be faithfull, I suppose there-
fore that it is good for the present necessitye.
For it is good for a manne so to bee. Art
thou bounde vnto a wyfe? seke not to bee
loosed. Art thou loosed from a wyfe? seke
not

not a wife. But and if thou mary a wyfe
thou hast not synned. Lykewyse, yf a vyr-
gin marry, she hath not sined. Neverthe-
lesse, suche shall haue trouble in theyr
fleshe: but I fauoure you. This saye I
Psa.xc.a ii.Pe,iii,b brethren, * the tyme is shorte. It remay-
neth that they whiche haue wiues, be as
though they had none:and they ŷ wepe,
bee as though they wepte not: and they
that reioyce, be as thoughe they reioyced
not:and they that bye, be as thoughe they
possessed not:and thei that vse this world
Esa.xl.b be as though they vsed it not. For * the
1 Joh.ii.c fashion of this worlde goeth away. * I
Mat.vi.d would haue you without care. He that is
Luk.x.c. vnmaried, careth for the thyngs that be-
long to the lorde, howe he may please the
lorde.
F But he that hath maried a wife careth
for the thinges that are of the world, how
he may please his wife. There is differẽce
betwene a virgin and a wife. The syngle
woman careth for the things that are of
the lorde, that she may be holy both in bo-
dy and also in spirite. Againe, she that is
maryed, careth for the thynges that per-
teine to the worlde, howe she may please
her husbande. This speake I for your
profit, not to tangle you in a snare, but
that ye maye folowe it, whiche is honest
and comely, and that ye may cleaue vn-
to the Lord without seperation.
If any manne thinke that it is vncom-
lye for his Virgin if shee passe the tyme
of mariage, and if so nede require, lette
hym dooe what he lusteth, he sinneth not,
lette them be coupled in mariage. Ne-
uerthelesse, he that purposeth surelye in
his heart, hauing no neede, but hath po-
wer ouer his owne wyll:and hath so de-
creed in his heart, that he wyll kepe hys
virgin, doeth well. So then, he that ioy-
neth his virgin in mariage, doeth well.
But he that ioineth not his virgin in ma-
riage doth better. The * wife is bound to
Ro.vii.a the mariage as long as her husbande ly-
ueth. If her husband die, she is at libertie
to mary with whom she will, onely in the
Lord. But she is happier, if she so abyde,
after my iudgement. And I thinke verely
that I haue the spirite of God.

The eyght Chapter.

He rebuketh them that vse libertie to the sclaunder of other, and sheweth howe menne ought to behaue them towarde suche as be weake.

As touching thinges offe- A
red * vnto images we are Acte.v.c,
sure ŷ we all haue know-
ledge. Knowledge ma-
keth a man swel: but loue
edifieth. If any mã think
that he knoweth anye
thyng, he knoweth nothyng yet, as he
ought to know. But if any man loue god,
thesame is knowen of him. As cõcerning
the eating of those thinges that are offe-
red vnto Idols, we are sure that ŷ ymage
* is nothing in the worlde, and that there
is none other God but one. And thoughe 1 Cor.x.c
there be that are called Gods, whether in B
heauen, either in earth (as there be gods
many, & lordes many) yet vnto vs, is ther
but one god, which is ŷ father, of whõ are
al thinges, and we for him:and one Lord
Jesus Christ, by whom are all thynges,
and we by hym.
But euery man hath not knowledge.
* Some hauyng conscyence because of
the ymage vntyll this houre, eate as a 1.Corin.
thyng offered vnto ymages:and so theyr viii.c.
conscyence beyng weake, is defiled. But
meate maketh vs not acceptable to God.
Neither if we eate, are we the better: nei-
ther if we eate not are we the worse. But C
take hede, lest by any meanes this liberty
of yours be an occasion of falling to them
that are weake. For if some man see thee
whiche hast knowledge, sit & eate of meat
offred vnto ymages, shall not the consci-
ence of him, whiche is weake, be boldened
to eate those thinges, which are offred to
ymages? And so throughe thy knowledge
shall the weake brother perish, for whom D
Christ died. When ye synne so against the
brethren, and wounde their weake con-
scyence, ye synne agaynste Christ. Wher-
fore * yf meate hurt my brother, I wil ne- Ro.xiiii.
uer eate fleshe, lest I shoulde offende my b
brother.

The ninth Chapter.

Loue forbeareth the thing that she maye doe by the law. He exhorteth them to runne on forth in the course that they haue begonne.

Am I not an Apostle? am A
I not free? * haue I not Act.ix.a,
seen Jesus Christe oure
Lorde? Are ye not my
worke in the Lorde? If
I be not an Apostle vnto
other, yet am I vnto
you. For the seale of mine Apostleship are
ye in the lorde. Mine aunswere to them
that aske me, is this: Haue we not power
to

to eate and to drinke? Haue we not power
to leade about a woman a syster, as well
as other Apostles, and as the brethren of
the Lord, and Cephas? Either only I &
Barnabas haue not power this to doe?
Who goeth a warrefare any time at his
own cost? Who planteth a vineyard, and
eateth not of the frute therof? Or who fe-
deth a flocke and eateth not of the milke
of the flocke? Say I these thinges after
the maner of men? Sayeth not the law
the same also? For it is written in the law
B of Moses.* Thou shalt not moosell the
Deu. xxv. b. mouth of the oxe that treadeth out the
corne.
i. Timo. vi. c. Doth God take thought for oxen?
Saith he it not altogether for our sakes?
For our sakes no doubt this is wrytten:
that he which eareth, should eare in hope
and y he which threscheth in hope, shoulde
Ro. xv. f. be partaker of thys hope.* If we sow vn
Gal. vi. b to you spiritual thinges, is it a great thig
if we reape your bodily things? If other
be partakers of thys power ouer you,
wherfore are not we rather?
Act. xx. g Neuerthelesse* we haue not vsed thys
power: but suffer al thinges, lest we shuld
hinder the gospell of Christ. Do ye not
know, how that they which minister a-
bout holy thinges liue of the Sacrifice?
They which wayt of the temple, are par-
C takers of the temple? Euen so also did the
Ma. x. b. Lord ordein: * that they which preache
Act. xx. g the gospel, should liue of the gospel.* But
i. The. ii. e. I haue vsed none of these things. Neuer
ii. The. iii. b. thelesse I wrote not these thinges, that it
should be so done vnto me. For it were
better for me to dye, than that any man
should take thys reioycing from me.

For if I preach the gospell, I haue no-
thing to reioyce of. For necessitie is put
vnto me. But woe is it vnto me, if I
preach not the gospell. If I do it with a
good wil, I haue a rewarde. But if I doe
it against my will, an office is committed
vnto me. What is my rewarde then? Ve-
rely that when I preache the gospell, I
make the gospell of Christ free, that I
misuse not mine aucthoritie in y gospell.
For though I be free fro al men, yet haue
I made my selfe seruaunt vnto all men,
Act. xvi. a that I might win the moe.* Unto the
Gal. ii. a. Jewes, I became as a Jewe, to win the
D Jewes. To them that were vnder the
law, was I made as though I had bene
vnder the law (when I was not vnder the law)
to win them y were vnder the law. To
them y were without law, became I as
though I had bene without law (when
I was not without law as perteining to
God, but vnder the law of Christ) to win
them that were without law: to y weake
became I as weake, to win y weake. In
all thinges * I fashioned my selfe to all i. Cor. x. g.
men to saue at the least way some. And
thys I do for the gospels sake, y I might
haue my part therof.

*Perceiue ye not, how y they which
run in a course, run all, but one receiueth
the reward? So run, that ye may obtein.
Euery man that proueth masteries, ab-
steineth from all thinges. And they do it
to obteine a crowne that shall perishe: but
we to obteine an * euerlasting crown. I i. Ti. iiii. b.
therfore so run, not as at an vncertayne
thing. So fight I, not as one y beateth i. Pe. v. b.
the ayre: but I tame my body, and bryng
it into subiection, least by any meanes it
come to passe, that when I haue preached
to other, I my selfe should be a casta-
way.

The tenth Chapter.

He feareth them with the ensamples of the olde Testament, and exhorteth them to a godly conuersation.

BRethren, I would not y A
ye should be ignoraunt,
how y our fathers were
al vnder the cloude, & all
passed through the Sea, Exo. xiii. d.
and were al baptised vn- Ex. xiiii.
der Moses* in the cloude
and* in the Sea: and* did all eate of one Ex. xvi. c
spiritual meate and* did al drynke of one Ex. xvii.
maner of spiritual drynke. And they drãk b
of that spiritual rocke that folowed them, Nu. xx. a
which rocke was Christ. But in many Mat. xvi.
of thẽ had god no delighte. For* they wer c. Nu. xiiii.
ouerthrowen in the wildernesse. e.

These are ensamples to vs* that we B
should not lust after euill thynges, as
they lusted. And that ye should not be
worshippers of images, as were some of
them, according as it is written. *The Exod.
people sat down to eate and drynke, and xxxii. d.
rose vp to play. Neither let vs be defi-
led with fornication, as some of them wer
defiled with fornication, and fell in one
day three and* twenty thousande. Nei-
ther let vs tempt Christ as some of them Nume.
tempted, and were destroyed of* Ser- xiiii. g. and xxv. b
pentes. Neither murmure ye, as some of
them murmured, and were destroyed of y Num.
destroyer. xxi. b.

All these thinges happened vnto them C
for ensamples: but are written to put vs

in remembraunce, whō the endes of the
worlde are come vpon. Wherfore, let hym
that thinketh he standeth, take hede, least
he fall. There hath none other tēptatiō
taken you, but such as foloweth the na-
Nu.xxiii.e. ture of man. But *God is faythfull *
i.Cor.i.b. which shal not suffer you to be tempted a-
i.The.v.b boue your strength: but shall in the mids
ii.Pe.ii.b of the temptation make a way, that ye
may be able to beare it. ✝ Wherfore my
dearely beloued, fly from worshipping of
images.

D I speake as vnto them which haue
discretiō, iudge ye what I say. Is not
the cup of blessing which we blesse, par-
taking of the bloud of Christ? Is not the
bread which we breake, partaking of the
body of Christ? Bicause that we (though
we be many) yet are one bread, and one
body, inasmuch as we all are partakers
of one bread (and of one cup.) Behold Is-
rael after ŷ flesh. Are not they which eate
of the Sacrifice, partakers of the tēple?
E What say I then? *That the ymage is a-
i Cor.viii b ny thing? Or ŷ it which is offred to ima-
ges, is any thing? Nay, but thys I say: ŷ
the things which the Gentiles offer, they
offer to deuils, and not to God.

✝I would not that ye should haue fe-
lowship with the deuils. Ye can not drink
of the cup of the Lord, and of ŷ cup of de-
uils. Ye can not be the partakers of the
Lordes table, and of the table of deuils.
Either do we prouoke the Lord? Are we
stronger than he? I may do al things but F
ec.xxxvii b. *al things are not expedient: I may doal
things, but al things edify not. *Let no
i.Cor.xiii b. man seke ŷ which is his own: but let eue-
ry man seke ŷ which belōgeth to another
Whatsoeuer is solde in the flesh market,
Ps.xxiiii.a that eate: and aske no question for cōsci-
ence sake. For *the earth is the Lordes,
G and al ŷ therin is. If any of them which
beleue not, bid you to a feast, and ye be
disposed to go, whatsoeuer is set before
you eate: asking no questiō for cōscience
sake. But and if any man say vnto you
this is offred to ymages, eate not of it for
his sake that she wed it, and for cōscience
sake. The earth is the Lordes and all
that therin is. Cōscience I say, not thine,
i Cor.viii c. *but of the other. For why is my libertie
iudged of another mannes cōscience? For
i Ti.iiii.a *If I take my part with thankes, why
am I euill spoken of for that thing wher-
Col.iii.c. fore I geue thankes? *Whether therfore
ye eate or drinke, or whatsoeuer ye do, do
al to the prayse of God. ✝ Se that ye geue
none occasion of euill, neyther to the Ie-
wes, nor yet to the Gentiles, neyther to
the cōgregatiō of God: euen as *I please
all men in all things, not sekyng myne i.Cor.x.b
own profit, but the profit of many, that
they might be saued.

The eleuenth Chapter.

He rebuketh them for the abuse and misorder that they had about the Sacrament of the body and bloud of Christ, and bringeth them agayne to the first institution.

BEe ye the folowers of me, A
as I am the folower of
Christ. I commende you
brethren, that ye remem-
ber me in al thinges, and
kepe ŷ ordinaunces, euen
as I deliuered them to
you. But I would haue you to know,
that Christ is the head of euery man.
And ŷ man is ŷ * womās head: and God Gen.iii.b
is Christes head: euery man praying or Eph.v.e.
prophecying hauing any thing on his
head shameth his head. Euery woman
that prayeth or prophecieth bare headed,
dishonesteth her head. For that is euen al
one, as if she wer shauen. If the woman B
be not couered, let her also be shoren. *If Deu.xxii a.
it be shame for a woman to be shorne or
shauen, let her couer her head.

A man ought not to couer hys head,
forasmuch as he is the ymage and glory
of God. But ŷ woman is the glory of the Gen.i.d.
man. For *the man is not of the woman
but the woman of the man. Nether was
the man created for the womans sake:
but the woman for the mannes sake. For
thys cause ought the woman to haue po-
wer on her head, for the Angels sakes.
Neuerthelesse, neither is the man with-
out the woman, neither ŷ woman with-
out the man in the Lord. For as the wo-
man is of the man, euen so is the man by
the woman: but al of God.

Iudge in your selues, whether it be C
comly that a woman pray vnto GOD,
bare headed. Doth not nature it selfe
teach you, ŷ it is a shame for a man, if he
haue lōg heare: and a prayse to a woman
if she haue lōg heare? For her heare is ge-
uen her to couer her withall. If any man
lust to stryue, we haue no such custome,
neither the congregations of God.

Thys I warne you of, and cōmende
not, ŷ ye come not together after a better
maner: but after a worse. For first of all
when ye come together in the congrega-
tion,

D tion, I heare that there is dissention a-
Mat.viij. a mong you:and I partly beleue it. For*
there must be sectes among you,that they
which are perfect among you, might be
knowen.
*When ye come together therfore in-
to one place, the Lordes supper can not
be eaten.For euery man beginneth afore
to eate hys own supper: and one is hun-
gry,and another is drunken.Haue ye not
houses to eate and to drynke in?Despyse
ye the congregation of God, and shame
them that haue not?What shall I say vn-
to you?shall I prayse you?In thys praise
I you not.
E *That which I deliuered vnto you,I
receaued of the Lord:For ÿ Lord Jesus
thesame night, in which he was betray-
ed, toke bread:and when he had geuen
Mat.xxvi c. thankes,he brake it and sayd: *take ye,
and eate:this is my body, which is brokē
Mar.xiiii b. for you.This do ye in the remembraūce
of me.After thesame maner also he toke
Lu.xxii.b the cup, when supper was done,saying:
this cup is ÿ new Testamēt in my bloud.
This do as oft as ye drink it, in remem-
braunce of me, For as often as ye shall
F eate this bread, and drynke of this cup:
i.Pe.ii.b. Actes.i.b *ye shal shew the Lordes death* till he
come.Wherfore,whosoeuer shall eate of
thys bread, or drynke of the cuppe of the
Ec.xviii. c. Lord vnworthily,shalbe giltie of the bo-
,Cor.xiij b. dy,and bloud of the Lord.*But let a mā
examine himself,and so let him eate of ÿ
bread and drynke of the cup. For he that
eateth or drynketh vnworthily, eateth &
drynketh his own damnation,bicause he
maketh no difference of the Lordes body
G For this cause many are weake and sicke
among you,and many sleape. For if we
had iudged our selues,we shuld not haue
bene iudged.But when we are iudged of
the Lord,we are chastened,that we shuld
i.Joh.ii.c not be damned with the * world.Where-
fore my brethren,when ye come together
to eate,tary one for another. If any mā
hunger,let him eate at home,that ye come
not together vnto condemnatiō.*Other
thinges will I set in order, whē I come.

The twelfth Chapter.

The diuersitie of the giftes of the holy ghost,ge-
uen to comfort and edifying of one another, as the
members of a mannes body serue one another.

Concernyng spiritual thin- A
ges (brethren) I would
not haue you ignoraunt.
*Ye knowe not ye wer gē-
tiles, & went your wayes
vnto dūme ymages,euen
as ye were led.Wherfore
I declare vnto you, that* no man spea- Mat.ix.k.
king by the spirite of God,defieth Jesus.
Also no man can say that Jesus is the
Lord,but by the holy ghost.* There are Ro.xii.a.
diuersites of giftes, yet but one spirite.
And there are differences of administra-
tions,and yet but one Lord. And there
are diuerse maners of operations , and
yet but one God which worketh all in all.
*The gift of the spirite is geuen to euery Ep.iiii.b
man,to edifie withall.For to one is geuē
through the spirite the vtteraunce of wis-
dom. To another is geuen the vtteraūce
of knowledge by thesame spirit.To ano-
ther is geuen fayth, by thesame spirite.
To another the giftes of healing by the-
same spirit.To another power to do mi-
racles.To another to prophecy.To ano- B
ther*iudgement to discerne spirites.To Joh.iiii.c
another diuerse tonges. To another the
interpretation of tōges:but these al wor-
keth euen the selfe same spirite, diuiding
to euery man a seueral gift, euen as he
will.*For as the body is one, and hath
many members,and all the members of Ro.xii.a.
one body,though they be many , yet are Ep.iiii.b
but one body, euen so is Christ. For by
one spirit are we all Baptised , to make
one body,whether we be Jewes or Gē-
tiles, whether we be bonde or free , and
haue*all drunke of one spirit.For the bo-
dy is not one member,but many. If the Esa.lv.a.
fote say:I am not the hande,I am not of
the body: is he therfore not of the body?
And if the eare say:I am not of the eye,
I am not of the body: is he therfore not
of the body?If al the body were an eye,
where were then the eare?If al wer hea-
ring,where where the smelling?But now
hath God set the members euery one se-
uerally in ÿ body,as it hath pleased him.
If they were al one member, where wer
the body?Now are there many mēbers,
yet but one body.And the eye can not say
vnto the hande I haue no nede of thee.
Again,the head can not say to the fete,I
haue no nede of you. Yea, rather a great
deale those mēbers of ÿ body which seme
to be more feble,are necessary.And vpon
those mēbers of ÿ body which we thynke
least honest,put we more honesti on. And

Hon our vngodly partes haue more bewty on. For our honest membres nede it not. But God hath so disposed the body, and hath geuen the more honor to that parte which lacked, least there shuld be any strife in the body: but ŷ the members shuld indifferently care one for another. And if one member suffer, all suffer with him: if one member be had in honor, all members be glad also.

Ye are the body of Christ, and mēbers one of another. And God hath also ordeined in the cōgregatiō, first * Apostles secōdarely Prophetes, thirdly teachers, thē them that do miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tonges.

Mat. x. a. Luc. xi. a. Ep. iiii. c.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? Haue all the giftes of healing? Do all speake with tōges? Do all interprete? Couet after the best giftes. And yet shew I vnto you a more excellent way.

The. xiii. Chapter.

The natures and conditions of loue.

A Though I speake with the tōges of men and of Angels, and haue no loue, I am euen as sounding brasse: or as a tinkling cimball. And * though I could prophecy, and vnderstāde al secretes, & al knowledge: yea, if I haue all fayth, * so ŷ I could moue mountaynes out of their places, and yet haue no loue, I am nothig. And though I bestow al my goods to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profiteth me nothing.

Mat. vii. c Lu. xiii. e Lu. xvii. a.

B Loue suffreth long, and is curteous. Loue enuieth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly, * seketh not her own, is not prouoked to anger, thinketh no euill, reioyceth not in iniquitie, but reioyceth in the truthe, suffreth al things, beleueth all things, hopeth all things, endureth all things, though that prophecyinges faile either tōges ceasse, or knowledge vanish away yet loue falleth neuer away.

i. Cor. x. f. Phi. ii. a.

C For our knowledge is vnperfecte, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect, shalbe done away. When I was a childe, I spake as a child, I vnderstode as a childe, I ymagined as a childe. But assone as I was a man, I put away childishnesse. Now we see in a glasse, euen in a darke speaking: but then shal we se face to face. Now I know vnperfectly: but then shall I know euen as I am knowen. Now abideth faith, hope, and loue, euen these thre: but the chefe of these is loue.

The. xiiii. Chapter.

Paul sheweth that the gift of prophecy, interpreting or preaching, excelleth the gift of tonges, & how they both ought to be vsed.

A Labour for loue, and couet spirituall giftes: but most chiefely that ye may prophecy. For he ŷ speaketh with the tōg, speaketh not vnto men, but vnto God. For no man heareth him. Howbeit in the spirite he speaketh mysteries. But he that prophecyeth, speaketh vnto men for their edifying, for their exhortatiō, and for their cōfort. He that speaketh with the tōg, profiteth himselfe: * he that prophecieth, edifieth the cōgregatiō. * I would that ye all spake with tōges: but rather that ye prophecied. For greater is he that prophecieth, than he that speaketh with tōges, except he expounde it: that the cōgregation may haue edifying. Now brethren if I come vnto you speaking with tōges:

Rom. xii. b. Nu. xi. g.

B what shal I profite you, except I speake to you, either by reuelatiō, or by knowledge, or by prophecying, or by doctrine? Moreouer, when thinges without life geue sounde (whether it be a pipe or an harpe) except they make a distinctiō in the soundes, how shal it be knowen what is pyped or harped? For if the trumpe geue an vncertain voice, who shall prepare himselfe to the warre? Euen so likewise when ye speake with tōges, except ye speake wordes that haue significatiō, how shal it be vnderstāde what is spoken? For ye shall but speake in the ayre.

C Many kindes of voyces are in the world and none of them are without significatiō. If I know not what the voyce meaneth, I shalbe vnto hym that speaketh, an alient: and he that speaketh, shalbe an alient vnto me. Euen so ye (forasmuch as ye couet spirituall giftes) seke that ye may excell, vnto the edifying of ŷ congregation. Wherefore, let hym that speaketh with tōg pray, that he may interprete also. For if I pray wyth tōg, my spirite prayeth, but my vnderstanding doth no good. What is it then?

I

I wyl pray with the spirit, and will pray with the understanding and will sing with the spirit, and will sing with the understanding.

For els, when ẏ blessest with the spirit, how shal he that occupieth the roume of the unlearned, say Amen, at thy geuing of thankes, seing he understandeth not what thou sayest. Thou verely geuest thankes well, but the other is not edified. I thanke my God that I speake with tonges more than ye all. Yet had I leuer in the congregation, to speake fiue wordes with my understãding to the information of other, rather than ten. M. wordes with the tong.

D Brethren, be not ye children in wit. Howbeit, as cõcerning maliciousnesse be children: but in wit be perfect. In the law it is written* with sundry tonges,

Esaye. xxviii.c. and with sũdry lippes will I speake unto this people, and yet for all that, will they not heare me sayth the Lord. Wherfore tonges are for a signe, not to them that beleue, but to them ẏ beleue not. Cõtrarywise, prophecying serueth not for them ẏ beleue not, but for thẽ which beleue. If therfore when al the congregatiõ is come together, and al speake wyth tõges, there come in they ẏ are unlearned, or they which beleue not: will they not say, ẏ ye are out of your wittes? But

D and if al prophecy, and there come in one that beleueth not, or one unlearned, he is rebuked of all men, and is iudged of euery man, and so are the secretes of his heart opened, and so falleth he down on his face, and worshippeth God and saith

E that God is in you of a truthe.

How is it then brethren? As oft as ye come together, euery one of you hath a song, hath a doctrine, hath a tong, hath a reuelatiõ, hath an interpretation. Let all things be done unto edyfying. If any man speake with tong, let it be by two or at the most by three, and ẏ by course, & let another interprete it. But if there be no interpreter, let him kepe silence in the cõgregation, and let him speake to himselfe and to God. Let the Prophetes

i. Joh. iiii a speake two, or three, and* let the other iudge. If any reuelatiõ be made to an other ẏ sitteth by, let ẏ first hold his peace. For ye may al prophecy one by one, that all may learne, and ẏ all may haue comfort. And the spirites of the Prophetes

Ro. xv.g. are in the power of the Prophetes. For God is not causer of strife, but of peace, as (I teache) in all congregatiõs of the Sainctes.

*Let your wemen kepe silence in the congregations. For it is not permitted unto thẽm to speake, but to be under obedience, as sayth the law. If they will learne any thīȝ, let them aske their husbandes at home. For it is a shame for wemen to speake in the congregation. i. Ti.ii.b. Gen.iii.c i. Cor.xi. a.

Sprõg the worde of God from you? Either came it unto you only? If any man think himself to be a Prophet, either spiritual: let him know what thinges I write unto you. For they are the commaundementes of the Lord. But and if any man be ignoraunt, let him be ignoraunt. Wherfore brethren, couet to prophecy, and forbid not to speake with tonges, let al thinges be done honestly and in order (among you.)

The.xv.Chapter.

The resurrection of the dead.

Brethren, as perteining A
to the gospell which I preached unto you, which ye haue also accepted, & in the which ye continue by the which also ye are saued: I do you to wit, after what maner I preached unto you, if ye kepe it, except ye haue beleued in vain. For first of al I deliuered unto you that which I receiued: how that *Christ died for our sinnes, agreeing to ẏ Scriptures. *And that he was buried, and that he arose again the third day according to the Scriptures: and that he was sene* of Cephas, then of the twelue. After that was he sene of mo than fiue hũdred brethrẽ at once, of which many remaine unto this day, and many are fallen a slepe. After that appeared he to James, then to all the Apostles. Esa liii.b Mathew. xxviii.a. Joh.xx.a. Lu.xxiiii b.

And last of all he was sene of me, as of one that was borne out of due time. B

For I am the least of the Apostles, which am not worthy to be called an Apostle, bicause *I persecuted the cõgregatiõ of God. But by the grace of God I am that I am. And his grace which is in me, was not in vaine: but I laboured more aboundauntly than they all, yet not I, but the grace of God which is with me. Therfore whether it were I or they, so we preach, and so haue ye beleued. If Christ be preached how that he rose from the dead: how say some among you that there is no resurrection of the dead? If Act.viii.a. ix.a.& xxii a. & xxvi.b. Gala.ii.c

there be no rising again of the dead, then
is Christ not rysen again. If Christ be
not rysen again, then is our preaching in
vain, and your faith is also in vain. Yea
and we are founde false witnesses of God.
For we haue testified of God, how yͭ he
raysed vp Christ: whom he raised not vp,
if it be so that the dead rise not again. For
if the dead rise not again, then is Christe
not risen again. If it be so that Christ
rose not again, then is your faith in vain
and ye are yet in your sinnes. Therefore
they which are fallen a slepe in Christ ar
C perished. If in this life only we beleue on
Christ, then are we of al men most mise-
rable. But now is Christ risen from the
dead, and become * the first fruites of thẽ
that slept. For by a man came death, and
by a man came the resurrectiõ of yͤ dead.
For as by Adam al dye, euen so by Christ
shal al be made alyue: but euery man in
hys own order. + The first is Christ, then
they that are Christes at hys comming.
Then commeth the ende, when he hath
deliuered vp the kyngdom to god the fa-
ther when he hath put down al rule, and
D all authoritie and power. For he must
Psa. cx, a raigne * til he haue put all hys enemies
Mat. xxii. vnder his fete. The last enemy that shal
b be destroyed is death. * For he hath put
Hebr. i. c, all thinges vnder his fete. But when he
Psa. viii, sayeth all thinges are put vnder him, it
b is manifest that he is excepted which did
Heb. ii, b, put al things vnder him. When all things
are subdued vnto him, then shall the sonn
also himselfe be subiect vnto him, that put
all things vnder him, that God may be
al in al. Els what do they which are bap-
tised ouer the dead, if the dead ryse not at
all. Why are they then baptised ouer thẽ?
Yea, and why stande we alway then in
ieopardy? By our reioicing which I haue
in Christ Jesu our Lord, I dye daily.
That I haue fought with beastes at E-
phesus after the maner of men, what a-
uauntageth it me if the dead rise not a-
gaine? * Let vs eate and drink, for to mo-
E row we shall dye. Be not ye deceyued
Esa. xxii. euil words corrupt good maners. Awake
b truely out of slepe, and sin not. For some
Sap. ii. b. haue not the knowledge of God: I speak
this to your shame. But some man wil
say: how arise the dead? with what body
shal they come? Thou foole, * that which
Joh. xii. d thou sowest is not quickned, except it die
And what sowest thou? Thou sowest not
the body that shalbe, but bare corne (as of
whete, or of some other) but God geueth
it a body at his pleasure, to euery sede his
own body. + All flesh is not one maner of
flesh: but there is one maner of flesh of
men, another maner of flesh of beastes,
another of fishes, and another of byrdes.
There are also celestial bodies, and there
are bodies terrestrial. But the glory of
the celestiall is one, and the glory of the
terrestriall is another. There is one ma-
ner glory of the sunne, and another glo-
ry of the mone, and another glory of the
starres. For one starre differeth from a-
nother in glory.

So is the resurrection of the dead. It
is sowen in corruption, it riseth again in
incorruption. It is sowen in dishonor, it
riseth again in honor. It is sowen in
weakenesse, it riseth again in power. It
is sowen a naturall body, it riseth againe
a spiritual body. There is a naturall bo-
dy, and there is a spirituall body: as it is
also written: The first man * Adam was Gen. ii. b.
made a liuing soule, and the last Adam
was made a quickning spirit. Howbe it, yͭ
is not first which is spirituall: but yͭ which
is naturall, and then that which is spiri-
tuall. + The first man is of the earth
earthy: the seconde man is the Lord from
heauen (heauenly.) As is the earthy, suche
are they that are earth. And as is the
heauenly, such are they that are heauen-
ly, and as we haue borne the ymage of G
the earthy, so shall we beare the ymage of
the heauenly. This say I brethren, that
flesh and bloud can not enherite the king-
dom of God. Neither doth corruption
enherite vncorruption. Beholde, I shew
you a mystery. * We shall not all slepe:
but * we shal al be chaunged, and that in a i. The. iiii
moment, in the twinkeling of an eye by yͤ d.
last trõpe. For the trõpe shall blow, and Phi. iii. d.
the dead shall rise incorruptible, and we
shalbe chaunged. For thys corruptible
must put on incorruptiõ, and thys mortal
must put on immortalitie. When this cor-
ruptible hath put on incorruption, and
this mortall hath put on immortalitie: thẽ
shalbe brought to passe the saying that is
written: * death is swalowed vp in victo-
ry: * death where is thy sting? Hell where Esa. xxv. c
is thy victory? The sting of death is sinn: Ose. xiii. c
and the strength of sinn is the law. But
thãks be vnto God, which hath geuẽ vs
* victori, through our Lord Jesus Christ John. v. a
Therfore my deare brethrẽ, be ye stedfast
and vnmoueable, alwaies rich in yͤ work
of

of the Lord,forasmuch as ye know,how
that your labour is not in vayne in the
Lord.

The.xvi.Chapter.

He putteth them in remembraunce of the gathering for the poore Christen at Ierusalē, & concludeth his Epistle with the salutations of certain louing brethren.

A Act.xi.d. Ro.xv.f. 2.Corin. viii.a. and.ix.a.
Concerning the * gathering for the Sainctes,
as I haue ordeined in ẏ
congregations of Galacia,
euen so do ye. Upon
some Sabboth day let
euery one of you put aside
at home and lay vp whatsoeuer is
mete,that there be no gatheringes whē
I come. When I am come, whomsoeuer
ye shal alow,by your letters,them wil I
sende to bring your liberalitie vnto Ierusalem.
And if it be mete that I go also
they shal go with me. I wil come vnto
B you when I go ouer to Macedonia. For
Ac.xi.d. 2.Cor.i.c I wil go through out * Macedonia.
With you peraduenture I will abyde a
while or els tary al winter, that ye may
bring me on my way, whithersoeuer I
go,I wil not see you now in my passage
but I trust to abide a while with you, if
God shal suffer me. I will tary at Ephesus,
vnto the fiftieth day. For a great
doore and a fruiteful is opened vnto me
and there are many aduersaries. If
1.Cor.xv e. Timotheus come,see that he be without
Act.xix.a feare with you,For he worketh ẏ worke
C of the Lord,as I do:let no man therfore
Ac.xviii.c despise him:but cōuey him forth in peace
1 Cor.i.b that he may come vnto me. For I loke
and.iii.a for him with the brethren. To speake of
brother * Apollo(I certifie you that)I gretly
desired him,to come vnto you with ẏ
brethren,but his minde was not at al to
D come at this time. Howbeit,he wil come
when he shall haue conueniente time.
Watch ye, stande fast in the faith:quite
you like men,be strong. Let all your busi-
1.Cor.i.c nesse be done with loue. Brethren,ye
know the house of * Stephana(& of Fortunatus
and Achaicus,)how that they are
the first frutes of Achaia,and that they
haue appointed themselues to minister
vnto the Saincte: I besech you that ye
be obedient vnto such,and to all ẏ helpe
and labour:I am glad of the cōming of
E Stephana,and Fortunatus and Achaicus:
for that which was lacking vnto me
on your part,they haue supplied. For
they haue cōforted my spirit and yours.
Loke therfore that ye know them that
are such. The congregations of Asia salute
you,Aquila and Priscilla salute you
much in the Lord, and so doth the cōgregation
that is in their house(with whom
also I am lodged.)Al the brethrē grete you Ro.xvi.c
*Grete ye one another with an holy
kisse. The salutation of me Paul wyth
mine own hande. If any man loue not
the Lorde Iesus Christ , the same be
Anathema Maranatha: ẏ grace of the
Lord Iesus Christ be with you:my loue
be with you all in Christ Iesu. Amen.

¶ The first Epistle to the Corinthians,was sent frō Philippos, by Stephana and Fortunatus, and Achaicus, and Timotheus.

The second Epistle of S. Paule the Apostle to the Corinthians.

The first Chapter.

The consolation of God in trouble The loue of Paul towarde the Corinthians, and hys excuse that he came not vnto them.

Paul an Apostle of Iesus A
Christ, by the wil of god
and brother Timotheus
vnto the congregatiō of
God,which is at Corinthum
with al the Saintes
which ar in al Achaia.
*Grace be with you, and peace from Rom.i.a
God our father,and from the Lord Ie- 1.Cor.i.a
sus Christ. *Blessed be God(the father Gala.i.a
of our Lord Iesus Christ)which is the Eph.i.a.
father of mercy and the God of all com- 1.Pe.i.a.
fort,which comforteth vs in al our tribu-
lation,insomuch that we are able to cō-
fort them which are in any maner of
trouble,with the same cōfort,where with
we our selues are comforted of God.For B
as the * afflictions of Christ are plente- Colo.i.e
ous in Christ,euen so is our consolation
plenteous by Christ.

Whether we be troubled for your consolatiō and health,(or whether we be cōforted, it is for youre comforte and saluacyon:) which saluation sheweth her power in ẏ ye suffer the same afflictiōs, which we also suffer: or whether we be cōforted for your cōsolatiō and saluatiō: our hope also is stedfast for you, in asmuch as we

knowe, how that as ye are partakers of
the afflictiõs, so shal ye be partakers also
of the consolation.
Brethren I would not haue you ig-
noraunt of our trouble, which happened
Act. xix. f vnto vs in *Asia. For we were grieued
out of measure, passing strẽgth so great-
ly, that we dispaired euen of life. Also we
receiued an answere of death in our sel-
nes, ẏ we shuld not put our trust in oure
De. viii. b selues: *but in God which raiseth ẏ dead
to life, and which deliuered vs from so
i. Rin. ii. b great a death, and doth deliuer. On whõ
we trust ẏ yet hereafter he will deliuer,
by ẏ helpe of your praier for vs, ẏ by the
meanes of many persons, thankes may
2. Cor. iiii c. be geuen of many * on our behalfe, for ẏ
gift geuen vnto vs.
C For our reioycing is this, euen the te-
stimony of our conscience, that in single-
nesse (of heart,) and Godly purenesse, and
not in fleshly wisdom, but by the grace of
God, we haue had our conuersatiõ in the
world, and most of al to you wardes. We
write none other thinges vnto you, than
that ye reade, and also know. Yea and I
trust ye shal finde vs vnto the ende, euen
as ye haue founde vs partly: for we are
i. The. ii. e your reioycing, euen * as ye are oures in
the day of the Lord Jesus.
i. Cor. xvi a. *And in this confidence was I min-
ded first to haue come vnto you, that I
might haue had one pleasure more wyth
you, and to passe by you into Macedonia
and to haue come again out of Macedo-
D nia vnto you, and to be led forth of you
towarde Jewry. When I thus wyse
was minded, did I vse lightnesse? Or
thinke I carnally those thinges which I
thinke, ẏ with me shuld be *yea, yea, and
Mat. v. c Jaco. v. b nay nay. God is faithfull. For our prea-
ching to you, was not yea and nay. For
Gods sonne Jesus Christ, which was
preached amõg you by vs (euẽ by me, and
Siluanus and Timotheus) was not yea
and nay: but by him it was yea: for al the
promises of God by him are yea: and are
in him. Amen: vnto the laude of God
thorow vs. For it is God, which stabli-
sheth vs with you in Christ, and standeth
by vs, and hath anointed vs, which hath
also sealed vs, and hath * geuen in the
earnest of the spirit in our heartes.
Ro. viii a *I call God for a recorde vnto my soule
Ep. iiii. c that for to fauor you withal, I came not
i. Pe. v. a. any more vnto Corinthum. *Not ẏ we
be Lordes ouer your fayth: but are hel-
pers of your ioy. For by fayth ye stande.

The second Chapter.

He sheweth the cause of his absence, and exhorteth them to forgeue the man that was fallen, and to receiue him again with loue.

BUt I determined this in A
my selfe that I would not
come agaie to you in hea-
uinesse. For if I make
you sory, who is it that
shuld make me glad, but
which is made sory by me?
And I wrote this same vnto you, least if
I came vnto you, I should take heaui-
nesse (vpon heauinesse) of them of whom I
ought to reioyce. This cõfidence haue I
towarde you all, ẏ my ioy, is the ioy of
you all. For out of great afflictiõ and an-
guishe of heart. I wrote vnto you with
many teares not ẏ ye shuld be made sory.
but ẏ ye might perceiue the loue, which I
haue most specially vnto you.
If any man hath caused sorow, the- B
same hath not made me sory, but partly: i. Cor. v. b
least I shuld greue you al. *It is suffici-
ent vnto thesame man, ẏ he was rebuked
of many. So that now contrarywise, ye
ought rather to forgeue him, and cõforte
him, least ẏ same person shuld be swalo-
wed vp with ouermuch heuinesse. Wher-
fore, I exhort you, that loue may haue
strength ouer him. For this cause vere-
ly did I write, that I might knowe the
proofe of you, whether ye should be obe-
dient in al things. To whom ye forgaue
any thing, I forgeue also. For if I for-
gaue any thing, to whom I forgaue,
for your sakes forgaue I it, in the sighte
of Christ, least Satan shuld preuente vs.
For his thoughtes are not vnknowen
vnto vs.
*When I was come to Troada, for
Christes gospels sake (and a doore was C
opened vnto me of the Lord) I had no
rest in my spirite, bicause I founde not
Titus my brother: but toke my leaue of
them, and went away into Macedonia.
Thankes be vnto God, which alwayes
geueth vs the victory in Christ, and ope-
neth the sauor of his knowledge by vs in
euery place. For we are vnto God the
swete sauour of Christ, amõg them ẏ are
saued, and amõg them which perish. *To
the one part are we the sauour of death, D
vnto death. And vnto ẏ other part are Luk. ii. a
we the sauor of life vnto life. And who is
mete vnto these things? For we are not
as ẏ most part are, which chop & chaũge
with

with the woorde of God:but euen out of pureneſſe,and by the power of god in the ſight of God,ſo ſpake we in Chriſt.*

¶ The third Chapter.

He praiſeth the preaching of the ghoſpel,aboue the preaching of the law.

A We begin to praiſe our ſelues again: Nede we as ſom other, of Epiſtles of recōmendation vnto you: or letters of recommēdation frō you:ye are oure Epiſtle written in oure heartes, which is vnderſtand,and red of al men,for as much as ye declare that ye are the Epiſtle of Chriſt,miniſtred by vs and written not with ynke,but with the
Ex.xxiiij. d. ſpirit of the liuing god:* not in tables of ſtone:but in fleſhly tables of the heart.
Deu.v.d Je.xxxi.f *Suche truſt haue we through Chriſt to Godwarde,not that we are ſufficiente
B of our ſelues to thinke anye thing, as of our ſelues, but if we be able vnto anye
Phi.ii.b i Cor.iij b thing*the ſame commeth of God whiche hath made vs able to * miniſter the new Teſtament, not of the letter:but of ỳ ſpirit. For the letter killeth:but the ſpirit geueth life. If the miniſtration of death thorow the letters figured in ſtones, was glorious, ſo that the children of Iſraell could not beholde the face of Moſes, for the glory of his countenaunce(which glory is done awaie:) why ſhall not the miniſtration of the ſpirit be much more glorious? For if the adminiſtration of condēnation be glorious:much more dothe the miniſtration of righteouſneſſe excede in glory.*

For no doubt that whiche was glorified is not once glorified in this reſpect of
C this exceding glory. For if that whiche is deſtroyed was glorious,muche more that whiche remaineth is glorious. Seing thē
Ex.xxxiiij d that we haue ſuche truſt, we vſe greate boldneſſe,and doe not as Moſes,whiche
Mat.xiij b * put a vaſl ouer his face,that the childrē of Iſrael ſhould not ſee for what purpoſe
Mar.iiij. b. that ſerued whiche is put away. *But
Lu.viij. b their mindes wer blinded.For vntil this day remaineth the ſame couering vntakē
Ac.xxviij f. away in the lecture of the olde teſtament, which vaile ſhalbe put awaye in Chriſte.
Joh.xii f. Ro.xi.b. But euen vnto this daie when Moſes is
Exodus. red*the vail hāgeth before their hartes.
xxxiiij.d. Neuertheleſſe*when they tourne to the
D Lord,the vaile ſhalbe taken away.*The
Ro.xi.d, Lord no doubt is a ſpirit. And where the
Joh.iiij c ſpirit of the Lord is,there is libertie. But we all beholde in a mirrour the glory of the lord with his face open, & are chaunged vnto the ſame ſimilitude,from glory to glory,euen as the ſpirite of the Lorde.

The fourth Chapter.

A true preacher is diligent,he corrupteth not the woorde of God,but ſeketh the honour of Chriſt:yea though it be with peril of his lyfe.

Therfore ſeing ỳ we haue ſuch an office, euē as god hath had mercy on vs,we A goe not oute of kinde,but haue caſtē frō vs ỳ clokes of vnhoneſtye,and walke not in craftineſſe,neyther handle we the woorde of God diſceitfully but open the truth, and report our ſelues to euery mannes conſcience in the ſight of God. If our ghoſpell be yet hid,it is hyd among them that are loſt,in whom * the God of this world * hath blinded ỳ mindes of them which beleue not,leſt ỳ light of ỳ ghoſpel of ỳ glory of Chriſt(which is the image of god)ſhould ſhine vnto them. Joh.xii.e Eſa.xxij Mat.iiij. b, Mar.iiij b,
*For we preache not oure ſelues , but Chriſt Jeſus to be the lord, & oure ſelues your ſeruauntes,for Jeſus ſake. For it is god,that * commanded the light to ſhine out of darknes,which hath ſhined*in our heartes,for to geue the light of the knowledge of ỳ glory of god, in the face of Jeſus Chriſte. But we haue this treaſure in *earthen veſſels,that the excellency of ỳ power might be gods, and not ours. We are troubled on euery ſide,yet are we not without ſhift. We are in pouertie:but not vtterly without ſomwhat. We ſuffer perſecution:but are not forſaken therin. We are caſt down:neuertheles we periſh not. We alwaies * beare about in the bodye,ỳ dying of the lord Jeſus,that ỳ lyfe of Jeſu might alſo appeare in our body.* For we which liue,are alwaies deliuered vnto death for Jeſus ſake,that the lyfe alſo of Jeſu might appere in our mortal fleſh. So then death worketh in vs,but lyfe in you.* Lu.viii. b, Joh.xii.f Ac.xxviij f, B Gen.i.a, ii.Pe.i.d ii.Cor.v a, C Ca.vi. Ro.viii.

*But ſeing ỳ we haue the ſame ſpirit of faith(according as it is written:*I beleued,and therfore haue I ſpoke.)We alſo beleue,& therfore ſpeake. For we knowe, that he which raiſed vp the Lorde Jeſus, ſhal raiſe vp vs alſo by the meanes of Jeſus,and ſhal ſet vs with you. For al thynges do I for your ſakes*that the plentuous grace by thinges geuē of many,may redound to the prayſe of God. Wherefore Pſ.cxvi b D i Cor.i.

we are not weried, but though oure out-
ward man perish, yet the inward man is
renued day by day. * For our tribulation
*Ps. xxx. b Ro. viii d whiche is momentany and lyght, prepa-
reth an exceading and an eternal waight
of glorye vnto vs, while we looke not on
the thinges whiche are seen, but on the
thinges whiche are not seen. For the
thinges, whiche are seen, are temporall:
but thinges whiche are not seen, are eter-
nall.

The fifth Chapter.

The rewarde for suffryng trouble.

A 2 Cor. iiij b FOr we knowe that if our
* earthy mansion of thys
dwelling were destroyed,
we haue a buyldyng of
God, an habitation not
made with handes but e-
ternal in heauen. For
* therfore sigh we desiring to bee clothed
Ro. viii d with our mansion which is from heauen,
so yet, if that we be found clothed and not
ii. Pe. i. c naked. For * we that are in this taberna-
cle, sigh and are greued because we would
Apo. iii. d not be vnclothed, but would bee * clothed
vppon, that mortalitye myght bee swa-
lowed vp of life. He that hath ordeined vs
for this thing, is GOD: * whiche verye
Ro. viii. c 2 Cor i. d same hath geuen vnto vs the earnest of
the spirite. Therefore, we are alway of
B good chere, and knowe, that as long as
we are at home in the bodye, we are ab-
sent from God. For we walke in faythe,
not after outward appearaunce. Neuer-
thelesse, we are of good comfort, and had
leuer to be absente from the bodye and to
be present with God. Wherefore, whither
we be at home or from home, we endeuor
oure selues, to please hym. * For we must
Mat. xxv c. all appeare before the iudgemente seat of
Ro xiiii. c Christ, that euery man maye receyue the
workes of his body, accordyng to that he
hath done, whither it be good or bad.
* Seyng then that we knowe how the
C Lorde is to be feared, we fare faire with
men. For we are knowen well ynoughe
vnto God. I truste also that we are kno-
wen in your consciences. For we prayse
not our selues agayne vnto you, but geue
you an occasion to reioyce of vs, that ye
may haue somewhat against them, which
reioyce in the face, and not in the hearte.
For if we be to feruente, to god are we to
feruent. Or if we kepe measure, for youre
cause kepe we measure.
For the loue of Christ constraineth vs
because we thus iudge, that if one died
for all, then were all dead, and * he dyed
for all: that they whiche liue, should not i. The. v. c
henceforth lyue vnto themselues, but vn-
to hym whiche dyed for them, and rose a-
gain.
Wherfore henceforth know we no man D
after the fleshe. In so muche though we
haue knowen Christ after the flesh, now
yet henceforth know we him so no more.
Therfore if any man be in Christ, he is a
new creature. Olde thinges are passed a-
way: behold, al things are become * new. Esa. xliii c
Neuerthelesse, all thynges are of god,
which hath * reconciled vs vnto himself Ap. xxi. a.
by Jesus Christ, and hath geuen to vs Ro. iii. d.
the office to preache the attonement. For Colo. i. c.
* God was in Christ, and made agremet Colo. ii. c
betwene the world and himselfe, and im-
puted not theyr synnes vnto them: and
hath cōmitted to vs the preachyng of the
attonement. Now thē are we messāgers
in the rowme of Christ euen as though
god did beseche you through vs: So pray
we you in Christes stede, that ye be recō-
ciled vnto god: for * he made hym to be
sin for vs, which knew no sin: that we by Esa. liii. b.
his meanes should be that righteousnesse Ro. viii. a
which before god is allowed.

¶ The sixth Chapter.

An exhortation to receiue the worde of God with thankefulnesse, and amendement of lyfe. The diligence of Paule in the ghospel, and how he warneth them to eschew the company of the heathen.

WE also as helpers exhorte A
you y ye receiue not the Esa. xlix. c
grace of god in vain. For
he saith: * I haue hearde
thee in a time accepted: &
in the daye of saluation
haue I succored thee. Be-
hold, now is that accepted time: beholde,
now is that day of saluation. Let vs geue
no occasion of euyll, that in our office be
foūd no fault: but in al thinges let vs be- B
haue our selues * as the ministers of god. i. Cor. iiii a.
In much pacience, in afflictions, in neces-
sities, in anguishes, in stripes, in prison-
mēts, in strifes, in labors, in watchyngs,
in fastinges, in purenes, in knowledge, in
long suffring, in kindnesse, in y holy ghost
in loue vnfained, in the worde of truthe,
in the power of god, by y armour of righ-
teousnesse of the ryght hande and on the
left, by honor, and dishonor, by euil report
and good report: as disceiuers, & yet true:
as vnknowen and yet knowen: as dying
and

and beholde we lyue: as chastened and not
killed: as sorowing, & yet alway mery: as
poore, & yet make many riche: as hauing
nothyng, and yet possessyng al thynges.
C O ye Corinthians, our mouth is open
vnto you. Our hart is made large: ye are
in no straite in vs, but are in a straite in
your owne bowels: I promyse vnto you,
lyke rewarde, as vnto children. Set your
Pe. vii. a selues at large. * Beare not ye ȳ yoke
with the vnbeleuers. For what felowship
hath righteousnesse wt vnrighteousnesse?
Or what company hath lyght with dark-
Mat. viii. i. nesse? * Or what cōcorde hath Christ with
Belial? Either what part hath he that be-
leueth with an infidel? Or how agreeth ȳ
temple of god with images? For ye are ȳ
temple of the liuing God, as sayde God.
i. Cor. iii. b * I wyll dwell among them, and walke
among them, and will be their God: and
Mo. vi. d, they shalbe my people. Wherefore * come
Ex. xix. g. out from among them, and seperate your
Le. xxiv. a selues from them (saieth the Lorde) and
Ez. xxxvij g. touche none vncleane thyng: so wyll I
Esai. lii. c receyue you, and will bee a father vnto
you, and ye shall be my sonnes & daugh-
ters saith the lord almighty.

The seuenth Chapter.

He exhorteth them to receiue the promises of god thankfully. The Corinthians are commended for their obedience and loue towardes Paule.

A SEing that we haue suche
promises (derely beloued)
let vs clense oure selues
frō al filthinesse of ȳ flesh
& spirit, & grow vp to full
holines with the feare of
god, vnderstande vs. We
haue hurt no mā, we haue corrupt no mā:
we haue defrauded no man. I speake not
this to condemne you, for I haue shewed
you before, ȳ ye are in our hearts to dye &
liue with you. I am very bold ouer you. I
reioyce greatly in you. I am filled wyth
comfort, & am exceding ioyous in all our
tribulatiō. For when we were come into
Act. xvi. c Macedonia * our flesh had no rest, but we
wer troubled on euery side. Outwarde
ii. Cor. i. a was fighting, inward was feare. Neuer-
thelesse: * god ȳ comforteth the abiect, cō-
forted vs by the comming of Titus. And
not by his comming onely: but also by the
consolation whiche we receiued of you:
when he tolde vs your desier, your feruēt
B mind for me: so that I reioyced the more.
For though I made you sory with a let-
ter, I repent not, though I dyd repente.
For I perceiue that ȳ same Epistle made
you sory, though it were but for a season.
But I now reioyce, not that ye were sory,
but that ye so sorowed that ye repented.
For ye sorowed godly: so that in nothing ye
were hurt by vs. For godly sorowe causeth
repentaunce vnto saluation, not to be re-
pented of: but worldly sorowe
causeth death. Ec. xxx. c,
C For beholde, what diligence this godly
sorow that ye toke, hath wrought in you,
yea it caused you to clere your selues, it
caused indignatiō, it caused feare, it caused
desier, it caused punishment. For in all
thinges ye haue shewed your selues that
ye were clere in that matter. Wherefore,
though I wrote vnto you, I did it not for
his cause that had done the hurt, neyther
for his cause that was hurt: but that your
good minde for vs might appeare among
you in the sight of god.
Therefore we are comforted, because
ye are comforted, yea, and excedingly the
more ioyed we, for the ioye that Titus
had: because his spirite was refreshed of
you al. I am therfore not nowe ashamed
though I boasted my selfe to him of you.
For as all thinges whiche we spake vnto
you are true, euen so our boasting that I
made vnto Titus is founde true. And his
inward affection is more aboundante to-
warde you, when he remembreth the obe-
dience of you all, how with feare & trem-
bling ye receiued him. I reioyce ȳ I may
be bolde ouer you in all thinges.

The eight Chapter.

He putteth them in remembraunce to helpe the poore saintes at Jerusalem, accordyng as the Macedonians did.

A I Certify you brethren, of ȳ
grace of God which was
geuen in ȳ cōgregations
of Macedonia, howe that
the aboundance of their
reioicing is, ȳ thei are tri-
ed with much tribulatiō.
And though they wer exceding poore, yet
haue they geuen exceding richly, and that
in singlenesse. For to their powers (I
beare them recorde) yea and beyond their
power, they wer willing of their own ac-
corde, and prayed vs with great instaunce
that we would receiue their benefite, and Acte. xi. d
suffer them to be partakers with other * i. Cor. xvi a.
in ministring to the sainctes. And this ii. Cor. ix. a
they did, not as we looked for: but gaue
their owne selues first to the lord, and af- Ro. xv. f,
ter vnto vs by the wyll of God: so that we
could

could not but desier Titus, to accōplish
the same beneuolence among you also:
euen as he had begon.
B Now therfore as ye are rich in al par-
ties, in faith, in word, in knowledge, in al
feruentnesse, and in loue, whiche ye haue
to vs; euen so se that ye be plenteous in
this beneuolence also. This say I, not
D commaundyng, but because of feruentnesse
I doe allowe the vnfainednesse of youre
loue towarde other men. For ye knowe ỹ
liberalitie of our lord Jesus Christ, that
Rom .x.a. though he was *riche, yet for youre sakes
he became poore: that ye through his po-
uertie might be made riche.
And I geue counsel hereto. For this is
expedient for you, which began not to doe
onely, but also to will a yere a goe. Nowe
therfore perfourme the thing which ye be-
gan to doe: that as there was in you a re-
C dinesse to will, euen so ye may perfourme
i Pe.iiii.c the dede *of that whiche ye haue. For *yf
Pro.iii.b there be first a willing mynd, it is accep-
Mar.xii.d ted according to that a man hath, and not
Lu.xxi.a. according to that he hath not.
It is not my minde that other bee sette
at ease, and ye brought into cumbraunce,
but ỹ ther be equalnesse now at this time
and that your aboundaunce may succour
their lacke: and that their aboundaunce
maye supplie youre lacke: that there may
be equalitie, agreyng to that whiche is
Ex.xvi.d written: *He that had muche, had not the
more aboundaunce: & he ỹ had a litle, had
neuerthelesse. Thanks be vnto god which
put the same good mynde for you in the
heart of Titus, which accepted ỹ request:
yea rather he was so well wyllyng, that
of his owne accorde he came vnto you.
We haue sent with hym the brother,
D whose laude is in the ghospel throughout
al the congregations: and not that onely,
but is also chosen of the congregations to
be a felow with vs in our iourney, concer-
ning this beneuolence that is ministred
by vs vnto the praise of the same Lorde,
and to stirre vp youre prompt minde. For
this we escheue, that any man should re-
buke vs in this plenteous distribution *
Ro.xii.c. that is ministred by vs, (to the glory of the
Lord) * make prouision for honest things:
not onely in the sight of the Lord, but al-
so in the sight of men.
We haue sente with them a brother of
ours, whome we haue oft tymes proued
diligent in many thinges, but now muche
more diligent. The great cōfidence which
I haue in you, hath caused me this: to do

partly for Titus sake, which is my felow,
and helper as concernyng you: Partlye,
because of other whiche are our brethren,
and the messangers of the congregations
and the glory of Christ. Wherefore shewe D
ye vnto them the profe of youre loue, and
of our boasting of you in the sight of the
congregations. i.The .i. d

The ix. Chapter.

In this chapter dothe he the same that he dyd in
the chapter goyng before: that is, he mouetħ them
to helpe the poore brethren at Jerusalem.

OF the ministring to the A
Sainctes, it is but super- Act.xi.d.
fluous for me to write vn- i.Cor.xvi a.
to you: for I know ỹ rea-
dinesse of youre mynde,
wherof I boast my selfe
vnto them of Macedonia
that Achaia was prepared a yere agoe: &
your ensample hath prouoked many. Ne-
uerthelesse, yet haue I sent these brethren
least our boastyng whiche I make of you,
should be in vain, in this behalfe, that ye
(as I haue sayde) maye prepare youre
selues, lest peraduenture if they of Mace-
donia come with me, and fynde you vn-
prepared, we (I will not say ye) should be
ashamed in this matter of bosting. Wher- B
fore I thought it necessary, to exhort the
brethren, to come before hand vnto you,
and to prepare your good blessing promi-
sed afore, that it might be ready, so that it
be a blessing, and not a defraudyng.
*This yet I say: he which soweth litle,
shall reape litle, and * he that soweth (in
geuing) largely and freely, shal reap ple- Pro.xi.d.
teously. And let euery man doe accordyng Gal.vi.a
as he hath purposed in his hart, not grud
gingly, or of necessitie. * For God loueth
a chereful geuer. God is able to make you Ex.xxv.a
riche in al grace, that ye in all thinges ha- e.xxxv.a.
uing sufficient vnto the vtmost, maye be Ec.xxxv. a.
riche vnto al maner of good workes, as it C
is written: *He hath sparsed abrode, and
hath geuē to the poore, his righteousnesse Ps. cxii.b
remaineth for euer. He that ministreth
sede vnto the sower, minister breade also
for foode, and multiplye your sede, and
increase the fruites of youre ryghteous-
nesse, *that on all partes ye may be made
riche into all synglenesse, whiche causeth
through vs that thankes are geuen vnto D
God.
For the office of this ministration, not
onely

onely supplieth the nede of the saintes, but also is aboundaunt herein, ỷ for this laudable ministring, thankes myght be geuen to god of many, which prayse god for the obedience of youre consentyng to the ghospel of Christ, and for your singlenesse in distributing to them, and to all men, & in their praiers for you whiche long after you, for the aboundaunt grace of God in you. Thankes be vnto God, for his vnspeakeable gift.

The tenth Chapter.

He toucheth the false Apostles, and defendeth his authoritie and callyng.

A I Paule my self beseche you by the mekenesse and softnesse of Christ, whiche when I am present among you, am of no reputation: but am bolde towarde you beyng absente. I beseche you that I nede not to be bolde, when I am present (with that same boldnesse, wherwith I am supposed to haue bene bold) against some, which repute vs as though we walked carnallye. For though we walk in ỷ flesh, yet do we not
Eph.vi.c warre fleshly. *For the weapons of our warrefare, are not carnall thynges, but
B thynges mightie in God, to caste downe strong holdes, wherwith we ouerthrow counselles, and euery hye thyng, that exalteth it selfe againste the knowledge of God: and bryng into captiuitie all ymagination to the obedience of Christ, and are ready to take vengeaunce on all disobedience, when your obedyence is fulfilled. Looke ye on thinges after the vtter appearaunce? If any man trust in himselfe, that he is Christes, let him consider thys again of himself, ỷ as he is Christes, euen so are we Christes. For thoughe I boaste
C my self somwhat more of our authoritye (which the lord hath geuen vs, * to edifye
ii. Corin. xiii.c & not to destroy you) it shal not be to my shame: least I should seme as thoughe I went about to make you afrayd with letters. For the Epistles (sayeth he) are sore and strong: but his bodilye presence is weake, and his speche rude. Let him that is such think on this wise: that as we are in wordes by letters whē we are absent, such are we in dedes, when we are preset.
D For we cannot finde in our heartes to make our selues of the noumber of them or to compare our selues to them, whiche prayse themselues. Neuerthelesse, whyle they measure themselues with thēselues, and compare themselues with thēselues, they vnderstand nought. But we wil not reioyce aboue measure: but accordyng to the measure of the rule, whiche God hath distributed vnto vs, a measure to reache euen vnto you. For we stretche not oure selues beyonde measure, as though we reached not vnto you. For euen to you also haue we come with ỷ ghospel of Christ and we boast not oure selues out of measure of other mens labours. yea, and we hope it will come to passe, that whē your faith is increased among you, we shall be magnified according to our mesure more largely, and that I shal preach the ghospell in those regions whiche are beyonde you, and not to boast of those thynges whiche by another mannes measure are prepared already. But let him ỷ reioyceth reioyce in the lord. For he ỷ praiseth hym self, is not allowed: but he whom the lord praiseth.

The eleuenth Chapter.

Paule (vnder sufferaunce) commendeth himself & defēdeth his authoritye against the false prophetes.

WOulde to God ye coulde haue suffred me a litle in A
mi folishnes: yea ye do also forbear me. For I am gelous ouer you w godly gelousye. For I haue coupled you to one mā, ỷ ye should make your selues a chaste virgin
to Christe. But I feare least it come to Gen.iii.a
passe, ỷ as the serpent * begiled Eue thorow his subtiltye, euen so youre wyttes should be corrupt frō the singlenesse ỷ ye had toward Christ. For if he ỷ commeth preache another Iesus, than hym whom we preached: or yf ye receyue another spirite, than that which ye haue receiued, eyther another ghospel, thā that ye haue receiued, ye might right wel haue bene contente. For I suppose that I was not behinde the chiefe Apostles. But though I bee rude in speakyng, yet am I not so in knowledge.

Howbeit among you, we haue ben wel B
knowen to the vtmost what we are in all thynges. Dyd I therin synne, because I submitted my selfe, that ye myght be exalted: and because I preached to you the ghospell of god free? I robbed other congregations, and toke wages of them to
do you seruice. And when I was present Act.xx.g.
with you, and had nede, * I was charge- ii.Cor.xii.b.

able

able to no man: for that whiche was lackyng unto me, the brethren whiche came from Macedonia, supplied: and in al thinges I kept my self so, that I shoulde not be chargeable to any man, and so wyll I kepe my selfe.

If the truth of Christ be in me, this reioyceing shall not be taken fro me in the regions of Achaia. Wherefore: because I loue you not: God knoweth: Neuerthelesse what I do, that will I doe, to cut away occasion from them, whiche desier occasion, that they might be founde lyke unto us, in that wherin they reioyce. For suche false Apostles, are deceitfull workers, and fashion themselues lyke unto the Apostles of Christ, and no meruaile: for Sathan himself is chaunged into the fashion of an aungel of light. Therfore it is no great thing thoughe his ministers fashion themselues, as though they were the ministers of righteousnes, whose end shall be according to their dedes. I say again, least any man thinke that I am foolishe: or els euen nowe take ye me as a foole, that I also maye boast my selfe a litle: That I speake, I speake not after the Lord, but as it wer foolishly, in this matter of bosting. Seing that manye reioyce after the flesh, I wil reioyce also.

For ye suffer foles gladly, seyng ye youre selues are wise. For ye suffer if a manne bring you into bondage, if a man deuour, if a man take, if a man exalte himself, if a man smite you on the face: I speake as concerning rebuke, as thoughe we had bene weake, (in this behalfe.)

Howbeit, wherin so euer any mā dare be bolde (I speake folishly) I dare be bold also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the sede of Abraham, euen so am I. They are the ministers of Christ (I speak as a foole) I am more: in labors more aboundant: In stripes aboue measure: In prisō more plēteously: In death oft. Of ỹ Jewes .v. times receiued I euery time .xl stripes saue one. Thrice was I beaten with roddes. I was once stoned. I suffred thrice shipwracke. Night & day haue I bene in the depe sea. In iourneying often: in perils of waters: in perils of robbers: In ieopardies of mine own nation: in ieopardies among the heathen: in perils in the citie: in perils in wildernesse, in perils in the sea: in perils among false brethren: in labour and trauayle in watchinges often: in hunger and thirst: in fastinges often: in colde and naked nesse: beside the thinges whiche outwardly happen unto me, I am combred daily, and do care for all cōgregations. Who is weak and I am not weake: Who is offended, & I burne not: If I must nedes boaste, I will boaste of the thinges that concerne mine infirmities.

Marginal notes: C; D; E; Phi. iii. a; De. xxv. a; Act. xvi. c; Ac. xiii. c.; Ac. xxvii.; F; Acte. x. b.; 1 Cor. xi. b

The twelfth Chapter.

Paule is taken up into the third heauen, and heareth wordes not to be spoken.

The God and father of our Lorde Jesus Christ, whiche is blessed for euer more, knoweth that I lie not. In the citie of Damasco, the gouernoure of the people under king Aretas, laid watch in the citie of the Damascenes, and woulde haue caught me: and at a windowe was I let downe in a basket through the wall, and so scaped I hys handes. Doubtlesse, it is not expediente for me to boaste: I wyll come to uysyons and reuelations of the Lorde. I knowe a man in Christ, aboue fourtene yeres ago (whither he wer in the body I cānot tell or whither he wer out of the body I cannot tell. God knoweth) how that he was taken up into ỹ third heauē. And I know thesame man (whither in the body, or out of the body, I cannot tell, God knoweth) how that he was taken up into paradise, & heard secret wordes whiche no man cā utter. Of this man wil I boast, but of my selfe wil I not boast, except it be of myne infirmities: for though I would boast, I shall not be a foole, for I would saye the truth. Neuerthelesse, I spare you, least any man should thinke of me, aboue that whiche he seeth me to bee, or ỹ he heareth of me. And least I should be exalted out of measure, through the excellency of the reuelations, there was geuen unto me unquietnesse through the flesh, euen the messāger of Sathan to buffet me, bicause I shoulde not be exalted out of measure. For this thing besought I the lord thrice, that it might depart fro me. And he sayde unto me, my grace is sufficient for thee.

For my strength is made perfect thorowe weakenesse. Verye gladlye therefore wyll I reioyce of my weaknesse, that the strengthe of Christe maye dwell in me.

Therfore haue I delectation in infyrmities, in rebukes, in necessities, in persecutiōs & in anguishes for Christs sake: for when

Marginal notes: A; Acte. ix. b; B; Job. ii. b.; C

when I am weake, then am I strong. I
am become a foole in bosting my selfe. Ye
haue compelled me: for I oughte to haue
i.Cor.xi.a bene commended of you. *For in nothing
was I inferiour vnto the chief Apostles:
though I be nothing, yet the tokens of an
Apostle wer wrought among you, with
all pacience, and signes and wonders, &
mightie dedes. For what is it, wherein
ye were inferiors vnto other congregati-
ons, excepte it be herein, that I was not
D chargeable vnto you? Forgeue me thys
wrong. Beholde, now the third time I am
ready to come vnto you, and yet wyll I
Actes.xx.g not be chargeable vnto you. For *I seke
ii.Co.xi.c not yours, but you. For the chyldren
Ec.xlvi.c ought not to lay vp for the fathers & mo-
i.Kinges xii.a thers: but the fathers and mothers for þ
children.

I will very gladly bestowe, and wyll
be bestowed for youre soules: thoughe the
more I loue you, the lesse am I loued a-
E gayne. But be it that I was not char-
geable vnto you: neuerthelesse, when I
was craftie, I tooke you with guyle. Did
I pill you by any of them whom I sente
vnto you? I desired Titus, and wyth
hym I sente a brother. Dyd Titus de-
fraude you of any thing? Walked we not
in one spirite? Walked we not in like steps?
Againe, thinke ye that we excuse oure
selues vnto you? We speake in Christe in
the sight of God. But we doe al thynges
(dearely beloued) for your edifying. For
I feare least it come to passe, that if I
come, I shall not fynde you suche as I
woulde, and that I shall be founde vnto
you, suche as ye would not. I feare, least
Gala.v.d there be among you * debates, enuyings
wrath, strifes, backbitinges, whisperings
swellinges, and seditions. And that whe
I come againe, God bryng me lowe a-
mong you, and I be cōstrained to bewail
many of them, whiche haue sinned alrea-
dy, and haue not repented of the vnclen-
nesse, * and fornication, and wantonnes
i.Cor.v.a whiche they haue committed.

The .xiii. Chapter.

He promyseth to come vnto them, and exhorteth them so to order themselues that he may find them perfect, and of one minde.

A De.xix.d. Mat.xviii c. Joh.viii.c Hebr.x.f. Now come I the thyrde tyme vnto you: *in the mouth of two or thre witnesses, shall euery worde be stablished. I told you before and tel you before: and as I sayde when I
was presente with you the second time,
so wryte I nowe being absente, to them
whiche in time paste haue sinned, and
to all other: that if I come againe, I
wyll not spare, seeing that ye seke expe-
rience of Christe, whiche speaketh in me, Math.x.d
whiche among you is not weake, but is
mighty in you. For though he was cruci-
fied in weakenesse, yet liueth he throughe
the power of God. And we no doubte are
weake in him: but we shall liue with him,
by the might of god among you. B

*Examine your selues, whither ye are i.Cor.xi.f
in the faith or not. Proue youre owne Ecc.xviii c.
selues. Knowe ye not youre owne selues,
how that Jesus Christe is in you, except
ye be castawaies? I trust ye shal know,
that we are not castawayes. I desier be-
fore God that ye doe none euyll, not that
we should seme commendable, but that ye
shoulde dooe that whiche is honeste: and
let vs be counted as castawaies: We can
do nothing against the truthe, but for the
truthe. We are glad when we are weake,
and ye strong. This also we wishe for, e-
uen your perfectnesse. Therefore write I C
these thinges beyng absent, least when I
am present, I should vse sharpenesse, ac-
cording to the power, * whiche the Lord
hath geuē me to edify, and not to destroy. ii.Cor.x.b
Finally brethren, fare ye well: be perfect,
be of good comfort, be of one mynde, liue
in peace, and the God of loue and peace, *
shal be with you. Grete one another in an i.Cor.xvi f.
holy kisse. All the saincted salute you. The
grace of our Lorde Jesus Christ and the
loue of god, and the felowship of the holy
ghost, be with you all. Amen.

The ende of the seconde Epistle to the Corinthians.

¶Sent from Philippos a Citie in Macedonia, by Tytus and Lucas.

The

¶ The Epistle of S. Paule the Apostle vnto the Galathians.

¶ The first Chapter.

Paule rebuketh them, because they were fallen awaye from the ghospell, sheweth his own conuersion, magnifieth his office and Apostleship, and
A declareth himself to be equal with the hye Apostles.

PAule an Apostle, not of
men, neither by man, but
by Jesus Christ, and by
God the father, whiche
raysed him vp frō death,
and all the brethren whi-
che are with me.
Unto the congregations of Galatia.
Rom,i,a ✱Grace be with you, and peace from god
i,Cor,i,a the father, and from oure Lorde Jesus
2,Cor.i a Christ, which gaue himself for our sinnes
to deliuer vs from this presente euill
worlde, accordyng to the wyl of God our
father, to whom be prayse for euer and e-
uer. Amen.
I meruaile that ye are so sone turned
from Christe, whiche called you by grace,
vnto an other ghospell: which is nothyng
els, but that there be some, which trouble
Acte.xv.a you, and ✱ intende to peruert the ghospel
of Christ. Neuerthelesse, though we oure
selues, or an angell from heauen, preache
any other ghospel vnto you, than ẏ which
B we haue preached vnto you, let him be ac-
cursed. As we said before, so say I now a-
gaine, yf any man preache anye other
Ghospell vnto you, than that ye haue re-
ceiued, let him be accursed. Dooe I nowe
perswade men, or God? Eyther do I seke
Jo.xxxi.b to please men? ✱ For if I had hitherto stu-
died to please men, I wer not the seruant
of Christ.
✱I certify you brethren, that the ghos-
pell whiche was preached of me, was not
after the maner of men. For I neither re-
ceiued it, nor learned it of man, but by the
reuelation of Jesus Christ. For ye haue
C heard of my conuersation in time past, in
the Jewes way: howe that beyonde mea-
sure ✱I persecuted the congregation of
Acc.viii.a God, and spoyled it: and preuayled in the
xix.a.xxu Jewes waye, aboue many of my compa-
a.&.xxvi, nions in mine own nation, ✱ being a ve-
b ry feruent maintener of the traditions of
i.Cor.xv. the elders.
b. But when it pleased God, whiche se-
Phi.iii.a. perated me from my mothers womb, and
✱called me hereunto by his grace, for to Acte.ix.c.
declare his sonne by me, that I shoulde
preache him among the heathen: immedi-
ately I commoned of the matter wyth ✱
fleshe and bloude, neyther returned to Mat.xvi.
Jerusalem, to thē which wer Apostles be- c.
fore me: but went my wayes into Arabia
and came again vnto Damasco. Thē af-
ter thre yere, I returned to Jerusalē to se
Peter, & abode with him. xv. daies. Other D
of the Apostles sawe I none, saue James
the Lordes brother. The things therfore
whiche I write vnto you: beholde, before
God I lie not. ✱After that I came into ẏ
costes of Siria and Cilicia, and was vn- Act.xxii.a
knowen, as touching my person, vnto the
congregations of Jewry, whiche were in
Christ. But this they heard onely, that he
whiche persecuted vs in time paste, newe
preacheth the faith, whiche before he de-
stroyed. And they glorified god in me.

The second Chapter.

He withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessary to saluation

THen fourtene yeres ther- A
after, I went vp agayne
to Jerusalē ✱ with Bar- Acte.xv.a
nabas, and tooke Titus
with me. I went vp also
by reuelation, and com-
moned with them, of the
Ghospell which I preach among the gen-
tiles (but specially) with them which wer
counted chiefe, lest I should runne or had
runne in vayne. Also Titus whiche was
with me, though he were a Greeke, yet
was not compelled to be circumcised: and
that bycause of incommers beyng false
brethren, whiche came in priuily to spye
out our libertie whiche we haue in Christ
Jesu, that they might bryng vs into bon-
dage. To whom we gaue no rowme, no
not for the tyme (by way of subiection) bi-
cause that the truthe of the ghospel might
continue with you.
Of them which semed to be somwhat, B
what they were in tyme passed it maketh
no matter to me: ✱ god loketh on the out-
warde appearaunce of no mā. Neuerthe-
lesse they which semed gret, added nothīg 2.Pa.xix.
to me. But contrarywyse, when they saw c.
that the ghospell ouer the vncircumcision Rom,ii:d
was committed vnto me, as the ghospell Eph,vi b
ouer ẏ circumcision was committed vnto Col,iii,d
Peter: for he that was mightie in Peter Ecc,xi,b c
in the Apostleship ouer the circumcision, Actes.x;e
the same was mightie in me among the E
Gentiles.

Gentiles. When they perceiued the grace that was geuen vnto me, then James, Cephas and John, which semed to be pillers, gaue to me and Barnabas the right handes of þ felowship, þ we should be Apostles among the heathen, and they in þ circumcision: only that we should remember the pore. * Wherfore also I was diligent to do thesame.

Acte.xi.d. ij.Cor.xi. a

But when Peter was come to Antioch I withstode him openly, bicause he

C

was worthy to be blamed. For yer that certaine came frõ James, he did eate with the Gentiles. But when they wer come, he withdrew and separated hymselfe frõ them, fearing them which were of the circumcisiõ. And the other Jewes dissembled as well as he: insomuche that Barnabas also was brought into their simulatiõ. But when I saw that they went not the right way after the truth of the gospel, I sayd vnto Peter before thẽ all: if thou being a Jewe, liuest after the maner of the Gentiles, and not as do þ Jewes why causest thou the Gentiles to liue as do the Jewes? For we which are *Jewes by nature, and not synners of þ Gentiles, know, that a man * is not iustified by the dedes of the law, but by the fayth of Jesus Christ: and we haue beleued on Jesus Christ, that we might be iustified by the fayth of Christ, and not by þ dedes of the law: bicause that by the dedes of the law, no flesh shalbe iustified.

Phi.iii.a Ro.iii.c.

If while we seke to be made righteous by

D

Christ, we our selues are founde sinners is Christ then the minister of sinne? God forbid. For if I builde againe the thinges which I destroyed, then make I my selfe a trespasser. For I (through the law) haue bene dead to the law: that I might liue vnto Christ. I am crucified with Christ: neuerthelesse, I liue: yet now not I but Christ liueth in me. The life which I now liue in the flesh, I lyue by the fayth of the sonne of God* which loued me, and gaue hymselfe for me. I despise not the grace of God. For if * righteousnesse come of the law, then Christ is dead in vaine.

Eph.v.a Ro.iiii.c

The thirde Chapter.

He rebuketh the vnstedfastnesse of the Galathians, shewing the vnperfectnesse of the law, and declareth neuerthelesse that it was not geuen for nought.

O Ye foolishe Galathians: who hath bewitched you that ye should not beleue the truthe? To whõ Jesus Christ was described before the eyes, and amõg you crucified. This only would I learne of you, whether ye receiued the spirit by the dedes of þ law, or by the preaching of the faith? Are ye such fooles that after ye haue begon in þ spirite, ye now ende in the flesh? So many things ye haue suffred in vaine, if it be also in vaine. A

Moreouer, he that ministreth to you the spirit, and worketh miracles amõg you, doth he it through the dedes of the law, or by preaching of the faith? *Euẽ as Abraham beleued god, and it was ascribed to him for righteousnesse. Ye know therfore, that they which are of faith, the same are the children of Abraham.

Gen.xv.b. Ro.iiii.a. Iam.ii.d

For the Scripture seing aforehande that God would iustifie the Heathen through faith, shewed before hande glad tidinges vnto Abraham, saying: *in thee shal al natiõs be blessed. So then, they which be of faith, are blessed with faithful Abraham. For as many as are of the dedes of the law, are subiect to the curse. For it is written * cursed be euery one, þ cõtinueth not in all thinges which are written in the boke of the law, to fulfill them. That no man is iustified by þ law in the sight of God it is euident.* For the iust shal liue by faith. The law is not of faith* but the man that fulfilleth the thinges cõteined in the law, shall liue in them. B

Ge.xii.a c.xxii.b. De.xxvij.d. Aba.ii.a. Ro.i.c, Heb.x.g. Leui. xviii.b. Ez.xx.b. Rom.x.a

Christ hath deliuered vs frõ the curse of the law, in asmuch as he was made accursed for vs. For it is written: *cursed is euery one, þ hangeth on tree that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receiue the promise of the spirit through faith.

Deu.xxi.d.

Brethren, I speake after the maner of men. Though it be but a mannes Testament yet if it be alowed no man despiseth it, or addeth any thing therto. C

*To Abraham and his sede were þ promises made: he sayeth not in the sedes, as many but in thy sede, as of one, which is Christ. This I say, that the law which began afterwarde, beyonde * CCCC.xxx. yeres, doth not disanull þ testament, that was confirmed afore of God

Ge.xv.c. Exo.xii.f. Iud.v.b. Ac.vij.a.

vnto Christward, to make the promise of
none effect. *For if the inheritaunce come
Ro.iiii.c. of the law, it cometh not now of promise.
But God gaue it vnto Abraham by pro-
mise.

Wherfore then serueth the law? *It
Rom.v.c. and.vii.b was added bicause of transgression (tyll
the sede came, to whō the promyse was
made) and it was ordeined * by Angels
Act.vii.g. in the hande of a mediator. A mediator
is not a mediator of one. But god is one
Ro.vii c. i.Ti.i.b, *Is the law then against the promise of
God? God forbid. For if there had bene a
law geuen which could haue geuen life,
then no doubt righteousnesse shuld come
by the law. But the Scripture conclu-
ded all thinges vnder sinne, that the pro-
mise by the faith of Jesus Christ should
be geuen vnto them that beleue. But
before that faith came, we were kept vn-
der the law, and were shut vp vnto the
faith which should afterwarde be decla-
red.

D Wherfore, the law was our scolema-
ster vnto Christ, that we should be iusti-
fied by faith. But after ẏ faith is come,
we are no longer vnder the scolemaster
For ye are al the childre of God bicause
Ro.vi.a. ye beleue in Christ Jesu. For al ye * that
are Baptised, haue put on Christ. There
is no Jew neither Gentiles: there is ne-
ther bonde nor free: there is neither man
Joh.xvii, c, nor woman: for ye are all * one in Christ
Jesu. If ye be Christes, then are ye Abra-
hams sede, and heires according to the
promise.

The fourth Chapter.

A Paul sheweth that through Christ we be deliue-
red from the law, and rebuketh the vnthankeful-
nesse of the Galathians.

AND I say, that the heire
(as long as he is a child)
differeth not from a ser-
uaunt though he be Lord
of al: but is vnder tutors
and gouernours vntill
the tyme that the father
hath appointed. Euen so we also when
we were children, were in bōdage vnder
Luk.xx.b the ordinaunces of the world. But when
Joh.iii b. the tyme was full come, God sent * his
Ro.viii.a sonne, made of a woman, and made bond
vnto the law, to redeme the which were
bond vnto the law: ẏ we (through electi-
on) might receiue the inheritaunce ẏ be-
longeth vnto the natural sōnes. Bicause
ye are sōnes * god hath set the spirit of his Ro.viii.c
son into our heartes, crying: Abba father.
Wherfore now thou art not a seruaunt,
but a sonne. If thou be a sonne thou art
also an heire of God through Christ. i.Cor.viii a,

Notwithstanding, when ye knew not
God, ye did seruice vnto them * which by
nature are no Gods. But now after that
ye haue knowē God (yea rather are kno-
wen of God) how is it ẏ ye turne againe Colo.ii.b
vnto the weake and * beggerly ordinaū-
ces whereunto againe ye desier a fresh
to be in bondage? ye obserue dayes, and
monethes, and times, and yeres. I am in B
feare of you, least I haue bestowed on
you labour in vaine.

Brethren I besech you, be ye as I am
for I am as ye are. Ye haue not hurt me
at all. Ye know, how through infirmitie
of the flesh. I preached the gospel vnto
you at the first. And my temptatiō which
was in the flesh, ye despised not, neither
abhorred: but receiued me as an Angell
of God: euen as Christ Jesus. What is
then your felicitie? For I beare you re-
cord, that if it had bene possible ye would
haue plucked out your own eyes, & haue
geuen them to me: am I therfore become
your enemy, bicause I tell you the truthe
They are gelous ouer you amisse. Yea
they intende to exclude you, ẏ ye should
be feruent to themward. It is good al-
wayes to be feruent in a good thing, and
not onely when I am present with you.
My litle children (of whom I trauaile in
birth againe, vntill Christ be fashioned
in you) I would I were with you nowe,
and could chaunge my voice: for I stand
in a doubt of you. Tell me (ye that desier
to be vnder the law) do ye not heare of
the law?

*For it is written, that Abraham had Ge.xvi.a
two sonnes * the one by a bonde mayde, Ge.xxi.a,
* the other by a free woman. Yea and Heb.xi,a
he which was borne of the bonde woman
was borne after the flesh: but he which
was of the free woman, was borne by pro
mise. Which thinges are spoken by an
allegory. For these are two testamentes,
the one from the mount Sina, which gē-
dreth vnto bondage, which is Agar, for
mount Sina is Agar in Arabia, and bor-
dreth vpon the citie, which is now called
Jerusalem, and is in bondage with her D
children. But * Jerusalem, which Apo.xxi.a
is aboue, is free: which is the mother Esa.liiii.
of vs all. For it is written: * reioyce a.
thou barren, that bearest no children:
breake

breake forth and cry, thou that trauailest
not. For the desolate hath many mo chil-
dren: than she the which hath an husbande.
Brethren, we are after Isaac the childrẽ
of promise. But as then he yͭ was borne
after the flesh, persecuted hym that was
borne after the spirite: euen so is it now.
Neuerthelesse, what sayth yͤ Scripture?
*put away the bonde woman & her sõne.
Ge.xxi.b. For the sonne of the bonde woman, shall
not be heire with the sõne of the free wo-
man: so then brethren, we are not childrẽ
of the bonde woman: but of the free wo-
man. ☩

¶ The fifth Chapter.

He laboureth to drawe them away from circum-
cision, sheweth them the battaile betwixt the spirit
and the flesh, and the fruites of them both.

A
STande fast therfore in yͤ
libertie wherwith Christ
hath made vs free: and
wrap not your selues a-
Esai.ix.a againe in * yͤ yoke of bõ-
dage. Beholde, I Paul
say vnto you that * if ye
Act.xv.a be circumcised. Christ shal profit you no-
thing at al. I testifie again to euery man
which is circumcised, that he is bounde to
kepe the whole law. Christ is become but
in vain vnto you: as many of you as are
iustified by the law, are fallen from grace
We loke for and hope in the spirite, to be
Gal vi.a iustified through faith. For in Jesu Christ
neither is circumcision any thing worth,
neither yet vncircumcision, but fayth*
i.Cor.xiij which worketh by loue.
b. Ye did runne well: who was a let vnto
you, that ye should not beleue the truthe?
(consent to no man.) Euen the counsayle
which came out of him that calleth you:*
i.Cor.v.a a litle leauen doth leauen the whole lõpe
of dowe.
I haue trust towarde you in the Lord
that ye shalbe none otherwise mynded.
But he that troubleth you, shal beare his
B iugement whatsoeuer he be. Brethren, if
I yet preach circumcision, why do I then
yet suffer persecution? Then is the slau-
derer of the crosse ceased. I would to god
they were seperated frõ you, which trou-
ble you. Brethren, ye were called into li-
bertie only * let not your libertie be an oc-
Ro.xiiii.a casion vnto the flesh, but by loue (of the spi-
i Cor.viij rite,) serue one another. For al the law is
c. fulfilled in one worde, which is thys: *
Mat.xxij. thou shalt loue thine neighboure as thy
b. selfe. If ye bite and deuour one another:
take hede, least ye be likewise consumed Mat.xii.c
one of another. Le.xix.d.
*I say: walke in the spirit, and fulfil not Ro.xiii.c.
the lust of the flesh. For the flesh lusteth Jam.ii.b
contrary to the spirit, and *the spirit con- C
trary to the flesh: these are contrary one to Mat.xxvi
the other, so that ye cã not do whatsoeuer b.
ye would. But and if ye be led of the spirit
then are ye not vnder the law. The de-
des of the flesh are manifest, which are
these: aduoutry, fornication, vnclennesse,
wantonnesse, worshipping of ymages,
witchcraft, hatred, variaunce, zele, wrath
stryfe, seditions, sectes, enuying, murder
dronkennesse, glottony, and such like: of yͤ
which I tell you before as I haue tolde
you in tyme past, that they which * com- D
mit such thinges, shal not be enheritours i.Cor.vi.
of the kyngdome of God. Contraryly, the b.
fruite of the spirite, is loue, ioye, peace, Eph.v.a.
long suffering, gentlenesse, goodnesse,
faithfulnesse, mekenesse, temperancye. * i Tim.i.b
Against such there is no law. They truly
that are Christes, haue crucified the flesh
with the affections and lustes. ☩ If we
liue in the spirit, let vs walke in yͤ spirite.
Let vs not be desirous of vain glory pro-
uoking one another, enuying one ano-
ther.

The .vi. Chapter.

He exhorteth them to brotherly loue, and one to
beare with another. In the ende he warneth them
to beware of circumcision

A
BRethren, if a man also be
taken in any fault, ye
which are spiritual helpe
to amẽde him in the spi-
rite of mekenesse: consi-
dering thy selfe, least yͭ
also be tempted. * Beare Ro.xv.a
ye one anothers burthen, and so fulfill yͤ
law of Christ. For if any mã seme to him-
selfe that he is somewhat, when in dede
he is nothing, the same deceiueth his own
minde. Let euery man proue hys owne
worke, and then shall he haue reioycing,
only in his own selfe, & not in another.
For * euery man shal beare his own bur- Ro.xiiii.c
then. * Let him that is taught in yͤ word Ro.xv.f.
minister vnto him that teacheth him, in i Cor.ix.b
all good thinges. Be not deceiued, God B
is not mocked. For * whatsoeuer a man
soweth, that shall he also reape. For he yͭ
soweth in his flesh, shal of the flesh reape
corruption but he that soweth in the spi-
rite, shall of the spirite reape life euerla-
sting. * Let vs not be wery of wel doing. ii.The.iii
For when the tyme is come we shal reape c.

C without wearinesse. While we haue ther-
fore time: let vs do good vnto al men, and
especially vnto them which are of the
housholde of faith. Ye se, how large a let-
ter I haue written vnto you with mine
own hand. As many as desier with out-
ward appearaunce to please carnally, the-
same constrain you to be circumcised, on-
ly least they should suffer persecution for
the crosse of Christ. For they themselues
which are circumcised kepe not the law:
but desire to haue you circumcised, that
D they might reioice in your flesh. God for-
bid that I should reioyce, but in the crosse
of our lord Jesu Christ, wherby yͤ world
is crucified vnto me, and I vnto yͤ world.
For in Christ Jesu neither circumcision
Gala.v.a auaileth any thing at all, nor vncircumci-
sion: but a new creature. And as many as
walke according to this rule, peace be on
them, and mercy, and vpon Israell that
perteineth to God. From hencefortb, let
no man put me to businesse. *For I bear
i.Cor.iiij.c. in my body the markes of the Lord Je-
su. Brethren, the grace of our Lord Jesu
Christ be with your spirit. Amen.

¶ The Epistle vnto the Galathi-
ans was sent from Rome.

¶ The Epistle of the Apostle. S. Paul vnto the Ephesians.

¶ The first Chapter.

The euerlasting ordinaunce and electio n of God in sauing all men through Christ Jesus hys sonne: we are ordeined vnto good workes, the dominion of Christ.

A Paul an Apostle of Jesu
Christ by the wil of god.
To the Sainctes, which
are at Ephesus and to
thẽ which beleue on Je-
Rom.i.a: sus Christ. * Grace be
i.Cor.i.a with you and peace from
ii.Cor.i.a God our father, and from the Lord Jesu
i.Pet.i.a Christ. *Blessed be god the father of our
Gala.i.a: Lord Jesus Christ, which hath blessed vs
i.Pet.i.a with all maner of spirituall blessing in
heauenly things by Christ, according as
he had chosen vs in him, before the foun-
dations of the world were layed, that we
should be holy, and without blame before
him, through loue. Which ordeined vs be-
fore through Jesus Christ to be heires
vnto himself, according to the good plea-
sure of his will, to the praise of the glorye
of his grace, wherwith he hath made vs
accepted through the beloued. B
*By whom we haue redemption tho- Colo.i.b
row his bloud, euen the forgeuenesse of
sinnes according to yͤ riches of his grace:
wherof he hath ministred vnto vs aboũ-
dauntly in all wisedome and prudence.
And hath opened vnto vs the mystery of
his will according to his good pleasure,
which he had purposed in himselfe, to
haue it declared, * when the tyme was Ga.iiii.a
full come: that he mighte sette vp all C
things perfectly by Christ (both the thin-
ges which are in heauen, and the things
which are in earth) euen by hym by whõ
we are made heires, and were thereto
predestinate according to the purpose of
him by whose power all thinges are
wrought according to the purpose of his
own will: that we (which before beleued
in Christ) should be vnto the praise of his
glory. In whom also we beleue, foras-
much as we haue heard yͤ word of truth,
euen the gospell of your saluation: wher- Ro.viii.c
in when ye had beleued, *ye were sealed i.Cor.i.b
with the holy spirit of promise which is and.v.a.
the earnest of our inheritaũce, for the re-
couering of the purchased possession vnto D
the praise of his glory.
Wherfore, I also (after that I heard
of the faith which ye haue in the Lord Rom.i.b.
Jesu and loue vnto all the Saintes) * Phili.i.b.
ceasse not to geue thankes for you, ma- Colo.i.a.
king mention of you in my prayers: that ii.The.i.a
the God of our Lord Jesus Christ, yͤ fa-
ther of glory, may geue vnto you the spi-
rit of wisedom and reuelatiõ, by yͤ know-
ledge of hymselfe, and lighten the eyes
of your mindes that ye may know what
the * hope is, wherunto he hath called Ro.xv.c
you: and how riche the glory is of his in-
heritaunce vppon the Saintes, and
what is the exceading greatnesse of his
power to vs warde, which beleue accor-
ding to the working of that hys myghtie
power, which he wrought in Christ, Psa.cx.a
when he raysed hym from the dead, *
and set him on his right hande in hea-
uenly thinges, aboue * all rule, and Da.vii.d.
power, and mighte, and dominion,
and aboue euerye name that is na-
med,

med, not in this worlde only, but also in ỳ worlde to come: and *hath put all thinges
Ps.viii.b Heb.ii.d vnder his fete, and hath made him aboue
i.Cor.xv d all thinges *the head of the cōgregatiō, which is his body, and ỳ fulnesse of him
Eph.v.e Col.i.e. that filleth al in all.

The second Chapter.

Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christ.

A And you hath he quickened, wheras ye wer dead in trespasses, and synnes
Ro.v.a. Colo.i.c in the which *in time passed ye walked, according to ỳ course of this worlde, euen after the gouernour that ruleth in the ayre, the spirit that now worketh in the children of vnbeliefe *
Col.iii.a among whom we all had our conuersation also in time past, in the lustes of our flesh and fulfilled the wil of the flesh, and of the minde: and were by nature the children of wrath, euen aswell as other.

But God which is riche in mercy, for his great loue wherewith he loued vs euen when we wer dead by sinnes quic-
Esa.xxv. d kened vs together in Christ (*by grace are ye saued) and raised vs vp together
B with him, and made vs sit together with him among them of heauen in Christ Jesu. That in times to come, he might shew the exceding riches of his grace, in kindnesse to vs warde through Christ Jesu. For by grace are ye made safe through faith, and that not of your selues. It is the gift of god, & commeth not of workes least any man should boast himselfe. For we are his workmāship, created in Christ Jesu vnto *good workes, which god or-
Titu.i.d deined, that we should walke in them.
C Wherfore, remember that ye being in time passed Gentiles in the flesh, were called vncircumcision from that which is called
Ph.iii.a. *circumcision in the flesh, which circum-
Col.ii.b. cision is made by handes. Remember (I say) that at that tyme ye were without Christ, being aliantes from the common wealth of Israell, and straungers from the testamentes of ỳ promise, hauing no hope, and being without God in thys worlde. But now by ỳ meanes of Chryst Jesu, ye which sometime were farr of, are made nye by the bloud of Christ. For he is our peace, which hath made of both one and hath broken downe the wal that was a stop betwene vs, & hath also put away through hys flesh, the cause of hatred, euē the law of commaundementes conteined in the law written, for to make of twaine one new mā in himselfe, so making peace and to reconcile both vnto God in one body through the crosse, and slew hatred therby, and came and preached peace to Mi.v.d
you which were a farr of, and to them ỳ were nie. For through him we both haue an entrance in one spirit vnto the father.

*Now therfore ye are not straungers and foreiners: but citizins with ỳ Saintes, and of the householde of God: and are built vpon the *foundation of the i.Cor.iii b
Apostles, and Prophetes *Jesus Christ Esaye.
himselfe being the head corner stone: in xxviii.d
whom what building soeuer is coupled Ac.iiii.b.
together, it groweth vnto an holy temple Ro.ix.f.
in the Lord, in whom ye also are built to- Psal.cxviii c
gether, to be an habitation of God tho- Mat.xxi. d
row the (holye) ghost. Act.iiii c i Pe.ii.b

The third Chapter.

He sheweth the cause of his prisonment, desireth them not to fainte because of his trouble, and prayeth God to make them stedfast in his spirit.

For this cause, I Paul am a prisoner A
of Jesus Christ for you heathen: if ye haue heard of the ministration of the grace of god *which Ac.xiii.a
is geuē me to you Gal.i.b
warde. For *by reuelation shewed he the mystery vnto me as I wrote afore in few wordes, whereby when ye reade, ye may vnderstāde my knowledge in ỳ mystery of Christ: which mystery in times passed was not opened vnto the sōnes of mē, as it is now declared vnto his holy Apostles & Prophetes by the spirit ỳ the Gētiles should be inheritours also, and of the same body, & partakers of his promise in Christ, by the meanes of ỳ gospel, wherof I am made a minister, according to the gift of the grace of god which is geuen vnto me after the working of his power. B

Unto me the *least of all Saintes is i Cor.xv.
this grace geuen, ỳ I should preach amōg a
the Gētiles the vnsearcheable riches of Christ: and to make all men see, what the felowship of the mystery is, which from the beginning of the worlde hath ben hid in God, which made al thinges through Jesus Christ: to the intent, ỳ now vnto the rulers & powers in heauenly thinges might be knowen by the cōgregatiō, the manifolde wisdō of God according to the

eternall purpose, which he wrought in
Christ Jesu our Lord, by whom we haue
boldnesse and entraunce with the confi-
dence which is by the faith of him.
✠Wherfore I desier, that ye faint not
bicause of my tribulations* that I suffer Colo.iii.c.
C for your sakes, which is your prayse. For
this cause I bow my knees vnto the fa-
ther of our Lord Jesus Christ, which is
father ouer al that is called father in hea-
uen and in earth, that he would graunt
you according to the riches of hys glory,
that ye may be strengthned with might
by his spirit in the inner man, yͭ Christ
may dwell in your hartes by fayth, that
ye being rooted and grounded in loue,
might be able to comprehende wyth all
Saintes, what is the bredth and length,
depth and height: and to know the excel-
lent loue of the knowledge of Christ, that
ye might be fulfilled wͭ all fulnesse, which
commeth of God. Unto him that is able
to do exceading aboundauntly aboue all
that we aske or thinke, according to the
power that worketh in vs, be prayse in
the cõgregatiõ by Christ Jesus through-
out all ages world without ende. Amen. ✠

The fourth Chapter. ✠

He exhorteth them vnto mekenesse, to lay aside the olde conuersation of gredy lustes, and to walke in a new lyfe.

A I Therfore (which am a priso-
i.Cor.vii b ner of the Lordes) exhort you
*that ye walk worthy of the
vocatiõ wherwith ye are cal-
led, with all lowlinesse and
mekenesse, with humblenesse
of mind, forbearing one another through
loue: and be diligent to kepe the vnitie of
the spirit through the bonde of peace, be-
ing one body and one spirit, euen as ye
are called in one hope of your calling.
One Lord, one faith, one Baptisme: one
God, and father of all, which is aboue al,
and through al, and in you al. ✠
B ✠✠Unto euery one of vs is geuẽ grace
Ro.xii.b. according to the measure of the gift of
i.Cor.xii b Christ. Wherfore he sayeth: *when he
went vp on hye, he led captiuitie captiue,
Ps.lxviii c. and gaue giftes vnto men. That he as-
cended what meaneth it, but that he also
descended first into the lowest partes of
Joh.iii.b the earth? *He that descended, is euẽ the
C same also that ascended vp, aboue al hea-
i.Cor.xii b uens to fulfill al thinges. And the very
same made *some Apostles, some Pro-
Mat.x.a phetes, some Euangelistes, some shepe-
Lu.ix.a. heardes and teachers, to the edifying of
the Saintes to the work and ministrati-
on, euen to the edifying of the body of
Christ, till we all come to the vnitie of
fayth and knowledge of the sonne of God,
vnto a perfect man, vnto the measure of
the full perfect age of Christ. ✠
That we hence forth shuld be no more
children *wauering and caryed about wͭ Coll.ii.b
euery winde of doctrine, by the wylinesse
of men, through craftinesse, wherby they
lay awayte for vs, to deceaue vs. But let D
vs folow the truth in loue, and in al thin-
ges grow in hym *which is the head, euẽ
Christ, in whom if all the body be coupled Eph.i.d. and.v.c.
& knit together throughout euery ioint, Colo.i.c.
wherwith *one ministreth to another (ac- Ro.xii.b
cording to the operation as euery part i.Cor.xii
hath his measure) he increaseth the body, b
vnto the edifying of it selfe through loue.
✠This I say therefore, & testifie through
the Lord: that ye hence forth walke not* Rom.i.d
as other Gentiles walke, in vanitie of i.Pe.iiii
their minde, whyle they are blinded in a
their vnderstanding, being farre from a
Godly lyfe, by the meanes of the ignora-
cy that is in them and bicause of the blind-
nesse of their hartes which being past re-
pentaunce, haue geuen themselues ouer
vnto wantonnesse, to worke al maner of
vnclennesse, euen with gredinesse. But
ye haue not so learned Christ. If so be E
that ye haue heard of him, and haue ben
taught in him, as the truth is in Jesu:
(as concerning the conuersation in time
past) to lay from you that oldeman, which
is corrupt, according to the deceuable lu-
stes. ✠✠To be renued also in the spirit of
your minde, and *to put on yͤ new man, Ro.vi.a.
which after God is shapen in righteous- Col.iii.a
nesse and true holinesse. Wherfore *put Le.xix.c
away lying, and speake euery man truth
vnto his neighbour, forasmuch as we are
members one of another. *Be angry, & Ps.iiii.a
synne not: let not the sunne go down vp-
on your wrath, neither geue place vnto yͤ
backbiter. *Let hym that stole steale no Le.xix.c
more, *but let hym rather laboure wyth i.Th.iii.b
hys hands the thing which is good, that
he may geue vnto him that nedeth. ✠
Let no filthy communication procede
out of your mouth: but that which is good
to edify withall, as oft as nede is: that it
may minister grace vnto yͤ hearers. And
greue not ye the holy spirite of God *by Ro.viii.a
whom ye are sealed vnto the day of re- i.Cor.i.c
demption. Let all bitternesse and fearce-
nesse, and wrath and roring and cursed
speaking be put away from you, with all
malici-

malitiousnesse. Be ye courteous one to
another, mercyfull, forgeuing one ano-
ther, euen as God for Christes sake hath
forgeuen you.

¶ The fifth Chapter.

He exhorteth them vnto loue warneth them to beware of al vnclennesse. He teacheth how women should obey their husbandes and how louingly mē ought to intreate their wiues.

A i. Pe.ii.d. Joh.xiii. b. Gala.ii.d
Be ye *therfore folowers
of God as deare childrē,
and walk ye in loue euen
as *Christ loued vs, and
gaue himselfe for vs an
offring and a sacrifice of a
Ex. xxiii. b swete sauor to God. *As
for fornication and al vnclennesse, or co-
uetousnesse, let it not once be named a-
mong you, as it becommeth Saintes: or
filthinesse or folish talking or iestig, which
are not comly: but rather geuing of than-
Gala. v.b. i.Cor.vi. b. kes. For thys ye know: that no *whore-
monger, eyther vncleane person, or coue-
tous person (which is a worshipper of y-
B Ma.xxiiii a mages) hath any inheritaūce in the kig-
dom of Christ, and of God. *Let no man
Colo.ii.b deceiue you with vaine wordes. For bi-
Mar.xiii. a cause of such thinges commeth the wrath
of God, vpon the children of disobediēce.
Lu.xxi.b. Be not ye therfore companions of them.
Joh xii.e. Ye were sometime darknesse, but now are
i The.v.a ye light in the Lord. *Walke as children
of light. For the fruite of the spirite con-
sisteth in all goodnesse and righteousnesse
and truthe. Searching what is accep-
C table vnto the Lord, and haue no felow-
ship with the vnfruitfull workes of dark-
nesse, but rather rebuke them. For it is
shame euen to name those thinges which
are done of them in secret: but all things
when they are brought forth by the light
are manifest. For whatsoeuer is manifest
that same is light. Wherfore he sayeth: a-
wake thou that slepest, and stande vp frō
death and Christ shall geue thee light.
Take hede therfore how ye walke circū-
spectly: not as vnwise, but as wise men,
redeming ẏ time, bicause ẏ daies are euil.
Wherefore, be ye not vnwise, but vnder-
stande what the will of the Lord is, and
D be not dronke with wine, wherein is ex-
cesse: but be filled with the spirite, spea-
Ps.xxxiii. a. king vnto your selues* in Psalmes and
Col.iii.c. hymmes, and spirituall songes, singing
and making melody to the Lord in your
heartes, geuing thankes alway for all
thinges vnto God the father, in ẏ name
of our Lord Jesus Christ: submitting
your selues one to another in the feare of E
God. Ye wemen, submit your selues vn-
to your own husbandes, as vnto the lord.
For *the husband is the wiues head, euē
as Christ is *the head of the cōgregation Gen.ii.b.
and the same is he that ministreth salua- i.Cor.xi.
tion vnto the body. Therfore, as the con- a.
gregation is in subiection to Christ: like- Ephe.i.d.
wise let the wiues also be in subiection to
their husbandes in all thinges. Ye hus-
bandes, loue your wiues, euen as Christ
also loued the congregation, & gaue him-
selfe for it, to sanctifie it, and clensed it in
the fountaine of water through ẏ worde,
to make it vnto himselfe a glorious con-
gregation without spot or wrinkle, or a-
ny such thing: but that it should be holy, &
without blame. So ought men to loue
their wiues, as their own bodies. He that F
loueth his wyfe loueth hymselfe. For no
man euer yet hated hys own flesh: but no-
risheth and cherisheth it, euen as the
Lord doth the congregation. For we are
members of hys body, of hys flesh, and of
hys bones. *For thys cause shal a man Gen.ii.d
leaue father and mother, and shalbe ioy- Mat.xix a.
ned vnto hys wyfe, & of two shalbe made Mar.x.a.
one flesh. Thys is a great secret but I i.Co.vi.d
speake of Christ and of the cōgregation. Eph.v.
Neuerthelesse, do ye so, that euery one
loue hys wyfe euen as himselfe. And let
the wyfe reuerence her husbande.

The.vi.Chapter.

How children should behaue themselues towarde their parentes. Seruauntes towarde their masters. An exhortation to the spirituall battaile.

Children, *obey your fa- A
thers and mothers in the Col.iii.d
Lord: for that is right.* Exo.xx.b
Honour thy father & mo-
ther, (the same is the first
commaundement in the
promisse) that thou maiest
prospere, and liue long on the earth. Ye
fathers moue not your children to wrath
but *bryng them vp through the doctrine
and informatiō of the Lord. Ye seruaūtes De.iiii.b.
obey them that are your bodyly masters,
with feare and trembling, euen with the
singlenesse of your heart, as vnto Christ:
not doing seruice vnto the eye, as they ẏ
go about to please mē: but as the seruaū-
tes of Christ, doing the wil of God from
the hart with good will, seruing the lorde
and not men. Knowing this, that whatso-
euer good thing any man doth, the same
shall he receiue againe of God, whether

he be bonde or free. And ye masters do
euen thesame things vnto them, putting
away threatninges: knowing that your
ii.Pa.xix c. master also is in heauē: *neither is there
any respect of person with him.* Finally
Acte.x.e. my brethren be strōg through the Lord,
Rom.ii.b and through the power of his might. Put
Ecc.xxxv b. on al the armour of God, ỳ ye may stand
Col.iii.c. against the assaultes of the deuil. For we
wrestle not against bloud and flesh: but a-
gainst rule, against power, agaist world-
ly rulers, euen gouernoures of the dark-
C nesse of this world, against spirituall
craftinesse in heauenly things. Wherfore
take vnto you the whole armour of god,
that ye may be able to resist in the euill
Luk.xii.e day, and stande perfect in al thinges.
i.Pe.i.c. Stande therefore, *and your loines
girde with the truthe, hauing on ỳ brest
plate of righteousnesse, and hauing shoes
on your fete, that ye may be prepared for
the gospel of peace. Aboue al, take to you
ỳ shield of faith, wherwith ye may quēch
al the firie dartes of the wicked. And take
the helmet of saluation, and the swearde
of the spirite, which is the worde of God:
*And pray alwayes with al maner of
Lu.xviii.a. prayer and supplication in the spirit: and
i Thes.v d watch therunto with al instance and sup-
Col.iiii.a plication, for all Saintes and for me, *ỳ
vtteraunce may be geuen vnto me, that
I may open my mouth freely, to vtter the
secretes of my gospell (wherof I am mes-
sanger in bondes) ỳ therin I may speake
freely, as I ought to speake.
But that ye may also know what con-
D dition I am in, and what I do, Tichicus
the deare brother and faithful minister
in the Lord, shal shew you of al thinges:
whom I haue sent vnto you for thesame
purpose that ye might know what case
we stande in and that he might comforte
our heartes. Peace be vnto the brethren
and loue, with faith from God the father
and from the Lord Jesus Christ. Grace
be with al men, which loue our lord Je-
sus Christ sincerely. Amen.

¶ Sente from Rome vnto the Ephesians by Tichicus.

¶ The Epistle of the Apostle. S. Paul vnto the Philippians.

¶ The first Chapter.

He exhorteth them to increace in loue, in know-ledge, and experience of Godly liuing.

PAul and Timothe ỳ ser- A
uauntes of Jesu Christ.
To all the Saintes in
Christ Jesu, which are
at Philippos wyth the
Bishops and Deacons.
Grace be vnto you and
peace from God our father, and from the
Lord Jesus Christ. *I thanke my God
with all remembraunce of you* alwayes Rom.i.b.
in all my praiers for you, and pray with Galat.
gladnesse: bicause ye are come into the fe-
lowship of the gospel from the firste daye
vntil now: and am surely certified of this
that he which hath begon a good worke
in you, shal perfourme it vntil the day of
Jesus Christ. As it becommeth me, so
iudge I of you al, bicause I haue you in
my hart: forasmuch as ye al are compani-
ons of grace with me, euen in my bondes, B
and in the defending and stablishing of ỳ
gospel. For god is my recorde how great-
ly I long after you all, frō the very hart
roote in Jesus Christ. *And this I pray Ephe.i.d
that your loue may increase yet more and
more, in knowledge and in al vnderstan-
ding: that ye may accept the thinges that
are most excellent, that ye may be pure,
and such as offende no man vntil the day
of Christ: being filled with the fruite of
righteousnesse, which commeth by Jesus
Christ, vnto the glory and praise of god.*
I would ye should vnderstande (brethrē)
that the thinges which happened vnto
me, chaunced vnto the great furtheraūce
of the gospel: so that my bandes in Christ
are manifest throughout al the iudgemēt
hall, and in all other places: In so muche
that many of the brethren in the Lord
being encoraged through my bandes,
dare more boldely speake the worde
without feare. Some preache Christ of
enuy and strife, and some of good will.
The one part preache CHRISTE
of strife & not sincerely, supposing to adde
more aduersitie to my bandes. Again, the
other

other part preache of loue, because they
know that I am set to defend the gospel.
What then? So that Christ be preached
C any maner of waye, whyther it be by oc-
casion, or of true meaning, I am gladde
therof, yea and wil be glad. For I knowe
ii.Cor.i.b that this shall chaunce to my saluation,*
through youre prayer and mynistryng of
the spirit of Jesu Christ, accordyng to my
expectation and hope, that in nothyng I
shall be ashamed: but that with all bolde-
nesse (as alwayes, euē so now also) Christ
shall be magnifyed in my body, whyther it
be through lyfe, or through death. For
Christ is to me lyfe, and death is to me a-
uauntage. If it chaunce me to lyue in the
flesh, that thyng is to me fruitfull for the
worke: and what I shall choose I wote
not. For I am constrayned of these two
thynges. *I desier to be loosed, and to be
i Cor.v.a with Christ: which is much and farre bet-
ter. Neuerthelesse to abyde in the flesh, is
more nedefull for you. And this am I
sure of, that I shall abyde, and continue
with you all, for our furtheraunce & ioy
of your faith, that your reioycing may be
the more abondant thorow Jesus Christ
in me, by my commyng to you agayn.
D Onely let your conuersation bee * as
Ep.iiii.a it becommeth the ghospell of Christ: that
whyther I come and see you, or elles bee
absent, I may yet heare of your conditiō,
that ye continue in one spirit, and in one
soule, labouryng as we doe, to mainteyne
the faith of the ghospell, and in nothyng
fearyng youre aduersaries: whiche is to
them a cause of perdition, but to you of
saluation, and that of GOD: for vnto you
it is geuen of Christe that not onely ye
shoulde beleue on him, but also that ye
shoulde suffer for his sake, hauyng euen
suche a fight as ye sawe in me, and nowe
heare of me.

The second Chapter.

He exhorteth them to vnitie and brotherly loue and to beware of strife and vaineglory. And for a sure ensample, he layeth Christ before them.

A If there be therfore any con-
solation in Christe, if there
be any comforte of loue, yf
there be any felowshippe of
the spirite, if there be anye
compassion and mercy: ful-
fyll ye my ioye, that ye be like minded, ha-
uing one loue, being of one accorde, and
of one mynde, that nothyng be done tho-
rowe strife: or of vainglorie: but in meke-
nesse of minde, lette euery manne esteme
another better than himselfe. *Loke not i.Cor.x.f and.xiii.b
ye euery man on his owne thinges, but
euery man on the thinges that are other
mennes.
*Let the same minde be in you, which
was in Christe Jesu: whiche when he
was in the shape of God, thoughte it no
robbery to be equall with God: Neuer-
thelesse, he made himself of no reputatiō,
taking on him the shape of a seruant, and
*became lyke vnto men, and was found Heb.v.a.
in his apparell as a manne. He humbled
himselfe, and became obediente vnto
death, euen the death of the crosse.
Wherfore god hath also exalted him on
hye, and geuen him a name whiche is a- B
boue all names: that in* the name of Je-
sus*euerye knee shoulde bowe, bothe of Mat.xvi.c.
thinges in heauen and thinges in earth, Ro.xiiii.c
and thinges vnder the earth: and that all Esa.xlv.
tonges should confesse, that Jesus Christ d
is the *Lorde, vnto the prayse of god the Acte.ii.f.
father. Ro.xiiij.b.
Wherefore (my dearely beloued) as ye
haue alwaies obeyed, not when I was
presēt onely, but now much more in mine
absence, euen so worke out youre owne
saluatiō with feare and trembling. *For i.Cor.iii.b.
it is god whiche worketh in you, both the
will and also the dede, euen of good will.
*Doe all thing withoute murmuring, i.Pe.iiii.b.
and disputing, that*ye may be such as no
man can complaine on: and vnfayned i.Pe.ii.b
sonnes of god without rebuke, in ŷ myd-
des of a crooked & peruerse natiō: among
whom, see that ye shine as lyghtes in the
world, holding fast the worde of lyfe, that C
I may*reioyce in the day of Christ, how ii.Cor.i.c
that I haue not runne in vaine, neyther i The.ii.c
haue laboured in vain. Yea, and though I
be offred vp vpon the offring and sacrifice
of your faith, I reioyce: and reioyce with
you all. For ŷ same cause also do ye reioice
and reioyce with me.
I truste in the LORD Jesus, for
to sende * Tymotheus shortlye vnto
you, * that I also maye be of good com- Act.xvi.a
fort, when I knowe what case ye stande i.The.iii.b.
in. For I haue no manne that is so lyke
minded to me, whiche with so pure affec-
tion will care for your matters.
For all other seke their owne, and not
the thinges whiche are Jesus Christes.
Ye knowe the proofe of him, howe that
as a sonne with the father, so hathe he
with me bestowed his seruice in the ghos-
 pel.

pell. Him therfore I hope to send assoone
as I knowe howe it will go with me. I
trust in the Lord, that I also my self shall
come shortly.

But I supposed it necessarye to sende
D brother Epaphroditus vnto you, my com-
panion in laboure, and felowe souldyor,
your Apostle whiche also ministreth vnto
me at nede. For he longed after you all, &
was ful of heauinesse, because that ye had
heard saie, that he had bene sicke. And no
doubt he was sicke, in so muche that he
was nie vnto death. But God had mercy
on him: and not on him onely, but on me
also, least I should haue sorow vppon so-
rowe. I sent him therfore the more dily-
gently, that whē ye se him, ye may reioyce
again: and that I may be the lesse sorow-
full. Receiue hym therefore in the Lorde
with al gladnesse, * & make much of such:
Ro.xv.d. because that for the worke of Christe he
i.The.v.c went so far, that he was nye vnto death,
and regarded not his life: to fulfyll that,
which was lacking on your part toward
me.

The thirde Chapter.

He warneth them to beware of false teachers, whom he calleth dogges, and enemies of Christe, and reproueth mannes owne righteousnesse.

A Moreouer (brethren) re-
ioyce ye in the Lorde. It
greueth me not to wryte
one thing often to you.
For to you it is a sure
thing. Beware of dogges
beware of euill workers.
Beware of discentiō. For we are circum-
cision, whiche serue God * in the spirite, &
Rom. ii.d reioyce in Christ Iesu, and haue no confi-
Eph. ii.c. dence in the fleshe, though I myght also
Ioh. iiii.c reioyce in the fleshe. If any other manne
Rom. i.a. thinketh that he hath whereof he myght
trust in the fleshe, I haue more: being cir-
cumcised the eyght daye, of the kinred of
Israel, of the tribe of Beniamin * an He-
2 Cor. xi.a brue borne of the Hebrues: * as concer-
Ac. xxiii.b ning the lawe: a Pharise: as concernyng
& xxvi.b. feruentnesse, I persecuted the congrega-
tion: as touching the righteousnesse which
is in the lawe, I was vnrebukeable.

But the thynges that were vauntage
B vnto me, those I counted losse for Chri-
Mat. xiii. stes sake. yea, I thinke all thynges but
f, losse for the excellencye of the knowledge
of Christ Iesu my Lorde. For whome I
haue counted all thing losse, and do iudge
them but vyle, that I may winne Christ:
& be founde in him, not hauing mine own
righteousnesse of the law: but that which
is through the faith of Christe: euen the
righteousnesse whiche commeth of God
through faith: that I may knowe hym: &
the vertue of his resurrection, and the fe-
lowship of his passions, while I am con-
formable vnto his (death) if by anye mea-
nes I might attain vnto the resurrection
of the dead.

Not that I haue atteined vnto it al- C
ready, or that I am already perfect: but I
folowe, if that I may comprehende that,
wherin I am cōprehended of Christ Ie-
su. Brethren, I counte not my selfe that
I haue gottē it as yet, but this one thyng
I saye: I forgette those thynges whiche
are behynd, and endeuoure my selfe vnto
those thinges whiche are before, and (ac-
cording to the marke appointed) I preace
to the rewarde of the hie callyng of God,
through Christ Iesu. Let vs therfore as
many as be perfect, be thus wyse minded:
and yf ye be otherwyse minded, god shall
open the same also vnto you. Neuerthe-
lesse, vnto that whiche we haue atteyned
vnto, let vs procede by one rule, that we
may be of one accorde.

* * Brethren bee folowers together of D
me, and looke on them which walke euen i.Cor. iiii
so, as ye haue vs for an ensāple. For ma- c.
ny walke (of whom I haue told you oftē, and x.b.]
and nowe tell you weping) that they are
the enemies of the crosse of Christ, whose
ende is damnation * whose God is their
belly, and glory to their shame, which are Ro. xvi.c,
worldly minded. But our conuersatiō is
in heauen, from whence we looke for the
sauiour, euē the lord Iesus Christ, which
shal * chaunge our vile body, that he may i.Cor. xv.
make it like vnto his glorious body, ac- g.
cording to the working whereby he is a-
ble also to subdue al things vnto himself.

The fourth Chapter.

He saluteth certayne of them, exhorteth them to be of honest conuersation, and thanketh them because of the prouision, that they made for him being in prison.

Therfore my brethrē (dere-
ly beloued and lōged for) A
my ioy and crowne, so cō-
tinue in the Lorde ye be-
loued. I pray Euodias,
and beseche Sintiches, ẏ
they be of one accord in ẏ
lord. yea, & I besech thee faithfull yokefe-
low helpe the women which labored with
me

me in the ghospell, and with clement also
Luk.x.c. & with other my labour felowes, whose
Ap.xvii. names are in the boke of life.
b
i.The.v. Reioyce in the lord alway, & agayn
b I say reioyce. Let your softnesse be kno-
wen unto all men. The Lorde is euen at
hande. Be carefull for nothing: but in all
praier and supplication, let your peticions
B be manifest unto GOD with geuing of
thankes. And the peace of God (whiche
passeth all understanding) kepe your har-
tes and mindes through Christ Jesu.
Furthermore brethren, whatsoeuer
thinges are true, whatsoeuer thinges are
honest, whatsoeuer things are iust, what-
soeuer things are pure, whatsoeuer thin-
ges are conuenient, whatsoeuer thinges
are of honest report: if ther be any vertue,
if ther be any praise (of learning) those same
haue ye in your mind, which ye haue both
learned and receiued, heard also and seen
in me: those thinges doe, and the God of
peace shalbe with you.
C I reioyce in the lord greatly, that now
at the last your care is reuiued agayne for
me, in that wherein ye were so carefull,
but ye lacked oportunitie. I speake not
because of necessitie: For I haue learned
in whatsoeuer estate I am, therewith to
i.Ti.vi.b be content. I know how to be lowe, and
I knowe how to excede. Euery where &
in all thynges I am instructed, both to
be full and to bee hungrye: bothe to haue
plentie and to suffer nede. I can doe all
thinges through Christ, which strength-
neth me. Notwithstanding ye haue well
done, that ye bare part with me in my tri-
bulation.
Ye of Philippos know also that in the
beginning of the ghospel, when I depar-
ted from Macedonia, no congregation
D bare part with me, as concerning geuyng
and receiuing, but ye onely. For when I
was in Thessalonica, ye sent once and af-
terwarde agayne unto my necessitie: not
that I desier giftes: but I desier aboun-
dant fruit on your part. Neuerthelesse, I
receiued all, and haue plenty. I was euen
filled after that I receyued of Epaphro-
ditus the thinges whiche were sent from
Ro.xii.a you, an odour of a swete smell, a sacri-
He.xiii.c fice accepted and pleasaunt to God.
My god shall supply all your nede tho-
row his glorious riches by Jesu Christe.
Unto God and oure father bee prayse for
euermore. Amen. Salute all the saintes
in Christ Jesu. The brethren which are
with me, grete you. All the saintes salute
you, most of all they which are of the Em-
perours housholde. The grace of our lord
Jesu Christ be with you all. Amen.

This Epistle was written
from Rome by Epaphro-
ditus.

The Epistle of the Apostle Sainte Paule to the Collossians.

The first Chapter.

He geueth thankes unto god for their faith, loue
and hope: prayeth for their increase, and sheweth
how we are the kingdom of god, obteined by Christ
whiche is the head of the congregation.

Paule an Apostle of Jesu A
Christe by the will of God,
and brother Timotheus.
To the sainctes whiche are
at Collossa, and brethren
that beleue in Christ.
Grace bee unto you, and peace from
God oure father, and from the lorde Je- Gal.i.a.
su Christ. Eph.i.a.
We geue thankes to God the fa- Phi.i.a.
ther of our Lorde Jesus Christ alwaies i.The.i.
for you in our praiers, For we haue heard Rom.i.b
of youre faith in Christe Jesu, and of the Phil.i.a.
loue whiche ye beare to al sainctes, for the Eph.i.b.
hopes sake whiche is layed up in store for
you in heauen: of which hope ye heard be-
fore by ẏ true word of ẏ ghospel, which is
come unto you: euē as it is in all ẏ world
and is fruitful (& groweth) as it is also a-
mōg you, frō the day in ẏ which ye heard
of it, and had experience in the grace of
god through the truthe, as ye learned of
Epaphra our dere felow seruaunt, whiche Col.iiii.c
is for you a faithfull minister of Christe,
which also declared unto us youre loue,
which ye haue in the spirite.
For this cause we also, since the daye B
we hearde of it, haue not ceased to praye Eph.i.c
for you, and to desier, that ye myghte bee
fulfilled with the knowledge of his wyll,
in all wysedome and spirituall understan-
ding, that ye might walke worthy of the
Lorde, that in all thinges ye maye please
beyng fruytfull in all good workes, Joh.xv.c
and encreasing in the knowledge of god,
strengthned with all might, through his
glorious power, unto all patience & long
suffering

suffering with ioyfulnesse, geuing thankes
vnto the father, whiche hath made vs mete
to be partakers of the inheritaunce of sain-
tes in light. ✝
Whiche hath deliuered vs from the po-
Eph.i.b. wer of darknesse, and hath translated vs
C into the kingdome of his dere sonne * by
whom we haue redemption through his
i. Corin. bloud, euen the forgeuenesse of synnes, *
iii.a. whiche is the ymage of the inuisible god,
Heb.i.a. first begotten of all creatures. * For by
him were all thinges created, that are in
heauen, and that are in earth, visible and
inuisible, whither they be maiesty or lord-
ship, eyther rule or power. Al things wer
created by him, and for him, and he is be-
fore all thinges, and by him all thynges
haue their being.
Eph.i.d. And * he is the head of the bodye, euen
and .v.e. of the congregation: he is the beginning
i.Cor.xv and * first begotten of the dead, that in
all thinges he myght haue the preemy-
nence. For it pleased the father that in him
Ro.iii.d. should all fulnesse dwel, and by hym to *
i. Cor.v reconcile al thing vnto himself, and to set
at peace by him through the bloude of his
crosse, both thinges in heauen, & thinges
in earth.
And you * whiche were sometime farre
Heb.v.a. of & enemies, because your mindes were
Eph.ii.a set in euill workes, hath he now yet reco-
Col.iii.c. ciled in þ body of his flesh through death,
to make you holy, and vnblameable, and
without fault in his owne sight, yf ye cō-
tinue grounded and stablished in the faith,
and be not moued away from the hope of
the ghospell, whereof ye haue heard how
that it is preached among all creatures
which are vnder heauen, wherof I Paul
D am made a minister.
i. Cor.i.a Nowe ioye I * in my sufferynges * for
Ep.iii.b. you, and fulfyll that whiche is behynd of
the passions of Christ in my fleshe, for his
bodies sake, whiche is the congregation:
wherof I am made a minister, accordyng
to the ordinaunce of god: which ordinance
was geuen me vnto youwarde, to fulfill
Ep.iii.b. the word of god, that * mistery which hath
Mat.xiii. bene hid since the world began, and since
i. Cor.ii the beginning of generations: but now is
c.
Eph.i.b. opened to his saintes, to whō god would
make knowen what the glorious richesse
of this mysterie is among the Gentyles,
whiche richesse is Christ in you, the hope
of glory, whom we preache, warning all
men, and teaching all men in all wisdom
to make all men perfect in Christ Jesu.
Wherein I also labour and striue, euen
as farreforth as his strength worketh
in me mightely.

The second Chapter.

What greate care Paule tooke for all con-
gregations. He exhorteth them to bee stedfaste in
Christe, to beware of false teachers and worldlye
wisdome, and describeth the false Prophetes.

For I would that ye knew how A
great care that I haue for you,
and for them that are at Lao-
dicia, and for as many as haue
not seen my person in the fleshe,
that their heartes might bee coumforted.
when they are knit together in loue, and
in all richesse of full vnderstanding, for to
knowe the mysterie of GOD the father,
and of Christe, in whome are hyd all the
treasures of wisedome and knowledge. * Eph.v.a
This I say, least any man should beguile
you with entycing wordes. For though
I be absente in the fleshe, yet am I wyth
you in the spirite, ioying and beholdyng
youre order, and youre stedfaste fayth in
Christ.
As ye haue therefore receiued Christe B
Jesu the Lord, euen so walke ye in hym:
so that ye be rooted and built in him, and
stablished through faith, as ye haue lear-
ned: and therin be plenteous with geuing
thanks. ✝ * Beware least any man spoile
you through Philosophie, and diceitfull Math
vanitie after the tradition of men, and af- xxiiii.a.
ter the ordinaunces of the world, and not Mar.xiii a
after Christ. For in him dwelleth all the Lu.xxi.b
fulnesse of the godhead bodily, and ye are Eph.v.b
complete in him, whiche is the head of all
rule and power, by whom also ye are *
circumcised, with circumcision, whiche is Ro.ii.d,
done without handes, forasmuche as ye Eph.ii.c
haue put of the sinnefull body of the flesh Gal.ii.b.
through the circumcision that is in Christ
in that * ye are buried with hym through
baptysme, in whom ye are also rysen a- Ro.vi.a,
gaine through faith, that is wroughte by Gal.iii d
the operation of God, whiche raysed hym
from death.
* And ye when ye were dead through C
sin, & through the vncircumcision of your Ro.v.a,
fleshe, hath he quickened with hym, and Eph.ii.a
hath forgeuen vs all our trespasses, and Colo.i.c
hath putte oute the hande wrytyng that
was against vs cōteined in the law writ-
ten: and that hath he takē out of the waye Ge.iii.c,
and hath fastned it to his crosse, and hath Luk.xi.c
* spoiled rule and power, and hath made Joh.xii.a
a shewe of them openly, and hath trium-
phed

phed ouer them in his own person. ‡ Let
no man therfore trouble your conscyence
about meate & drinke, or for a piece of an
holy daie, or of the newe moone, or of the
He.viii.a Sabboth daies, * which are shadowes of
and.x.a. things to come: but the body is in Christ.
D Let no man make you shoote at a wrong
marke, by the humblenesse and holinesse
of angels, in the thinges which he neuer
sawe, beyng causelesse puft vp with his
fleshlye minde, and holdeth not the head,
whereof all the body by ioyntes and cou-
ples receiueth norishment, and is knit to-
gether, and encreaseth with the encrea-
sing that commeth of God. Wherfore, if
Ga.iiii.b ye be dead with Christ from the * ordy-
naunces of the worlde, why as though ye
yet liued in the world, are ye ledde with
traditions: Touche not, taste not, handle
not: whiche all perishe through the very
abuse, after the commaundementes and
doctrines of menne: whiche thinges out-
wardly haue the similitude of wisedom by
superstition, and humblenesse of mynde &
by hurting of the body, and in that they
do the flesh no woorshippe vnto the nede
therof.

The thirde Chapter. ✠

He putteth them in remembraunce of the spiri-
tuall resurrection, to laye aside all maner of corrupt
liuyng, to be fruitfull in all godlinesse and vertue,
and sheweth all degrees theyr duetye.

A If ye be then risen againe
with Christe, seeke those
thinges which are aboue,
Eph.i.d. where Christ sitteth * on
Heb.i.a. the right hande of God.
& x.c.xii.a Sette youre affection on
heauenlye thinges, & not
on earthly thinges. For ye are dead, and
your life is hid with Christ in God.
Whensoeuer Christe (whiche is oure
life) shall shewe himselfe, then shal ye also
appeare with him in glory. Mortifye
therfore your earthly members: fornica-
tion, vnclennesse, vnnaturall lust, euil cō-
cupiscence & couetousnesse, which is wor-
shipping of idols: for which thinges sake
the wrathe of God vseth to come on the
disobedient childrē: among whom ye wal-
Eph.ii.a ked sometime, when ye liued in them. ‡
B But now put ye also away from you all
such things: wrath, fearcenesse, malicious-
nesse, cursed speaking, filthy cōmunicatiō
out of your mouth. Lie not one to ano-
ther, seing that ye haue put of the old man
with his workes, & haue * put on the new Ro.vi.a
man which is renued into the knowledge Eph.iiii.
& image of him ȳ made him: where * is e
neither Gentile nor Jew, circumcisiō nor Gal.vi.a
vncircumcision, Barbarous or Sithian, C
bond or fre: but Christ is al in al thinges.
‡ Therfore as elect of God, holy and be-
loued, put on tender mercy, kindnesse, hū-
blenesse of mind, mekenesse, lōg suffryng,
forbearing one another, and forgeuyng
one another, if any man haue a quarel a-
gainst another: as Christ forgaue you, e-
uen so do ye. Aboue all these thinges put
on loue, * which is the bōd of perfectnes. Mat.xxii
And the peace of God rule in your hearts d
to the which peace ye are called in one bo-
dy. And se that ye be thankful. Lette the
worde of Christ dwel in you plenteously,
with all wisedom. Teach and exhort your Psalme
own selues, * in Psalmes, and himnes, & xxxiii.a
spirituall songes, singing with grace in Ephe.v.d
your hearts to the Lord. And * whatsoe- i.Cor.x.g
uer ye do (in worde or dede) doe all in the
name of the Lord Jesu, geuing thankes
to god the father by him. ‡
* Ye wiues submitte your selues vnto Ephe.v.e
your own husbandes, as it is comely in ȳ i.Pe.iii.a
lord: ye husbandes, loue your wiues: and D
be not bitter vnto thē. * Ye children, obey Eph.vi.a
your fathers and mothers in all thinges
for that is wel pleasing vnto ȳ Lord. Ye
fathers, prouoke not your children (to an-
ger) lest they be of a desperate minde. * Ye Eph.vi.a
seruauntes, be obedient vnto them ȳ are i.Timot.
your bodily maisters in all thinges: not vi.c
with eye seruice as men pleasers, but in i.Pe.ii.d
singlenesse of heart fearing God. And
whatsoeuer ye do, do it hertily as though
ye did it to the lord, and not vnto menne:
knowing that of the Lord ye shall receiue ii.Para.
the reward of inheritaunce: for ye serue ȳ xix.c
lord Christ. But he that doth sinne, shall Actes.x.e
receiue for his sinne. * Neither is there a- Ec.xxxv.b
ny respect of persons (with God) Rom.ii.b Col.iii.e

¶ The fourth Chapter.

He exhorteth them to be feruent in prayer, to
walke wiselye vnto them that are not yet come to
the true knowledge of Christ, and saluteth them.

A Maisters, * doe vnto youre Eph.vi.
seruauntes that whiche
is iust and equall kno-
wing that ye also haue a
maister in heauen. * Cō- Ep
tinue in prayer, & watche i.T
in the same with thankes v.c
geuing, praying also for vs * that God Ep

maye

may open vnto vs the doore of vtterance
ye may speake of this mystery of Christ
(wherefore I am also in bondes) that I
maye vtter it, as it becommeth me to
speake.

Eph.v.d. * Walke wisely towarde them that are
without, and lose no oportunitie. Let
your speche be alwaies wel sauoured and
powdred with * salte, that ye maye know
Leu.ii.b. how ye ought to aunswere euery man.
Math.v.c Of all my businesse, shall ye be certifyed
by Tichicus, the beloued brother and
faithfull minister and felow seruaunt in
the Lorde whom I haue sente vnto you
for the same purpose, that he might know
what ye doe, and that he might comforte
your hearts, with one Onesimus a faithfull
and beloued brother, whiche is one of
you. They shall shewe you of all thynges
whiche are a doing here.

* Aristarchus my prison felowe saluteth
Act.xxvii. a you, & * Marcus, Barnabas sisters
sonne: touching whom, ye receiued com-
C maundementes. If he come vnto you, re-
ii.Ti.iiii. b. ceyue him: and Jesus whiche is called
Iustus, whiche are of the circumcision.
These onely are my workfelowes vnto the
kingdome of God, whiche haue bene vn-
Col.iii.a. to my consolation. * Epaphras the seruant
of Christ, (whiche is one of you) saluteth
you, and alwaies laboureth feruently for
you in praiers, that ye maie stande per-
fect and full, in all the will of God. For I
beare him recorde, that he hath a feruent
minde for you, and them that are of Lao-
ditia, and them that are of Hierapolis.

Here Lucas the Phisició greteth you,
i.Ti.iiii.c and * Demas. Salute the brethrē, which
are of Laodicia, and salute Nimphas, &
the congregation whiche is in his house.
And when the Epistle is red of you, make
that it be red also in the congregation of
the Laoditians: and that ye likewise read
the Epistle of Laoditia. And say to Ar-
chippus: take hede to the office that thou
hast receiued in the Lord, that thou fulfil
it. The salutation by the hād of me Paul:
remember my bondes: the grace (of oure
Lord Jesu Christ) be with you. Amen.

Sent from Rome by Tichi-
cus and Onesimus.

The first Epistle of S. Paule the Apostle to the Thessalonians.

The first Chapter.

He thanketh God for them, that they are so stedfast in faith, and good workes, and receiue the gospel with such earnestnesse.

Paule, and Siluanus and A
Timothe. Unto the con-
gregation of the Thessa-
lonians, in god the father
and in the Lorde Jesus
Chryste. * Grace be vn- Rom.i.a.
to you, and peace from i.Cor.i.a
God our father, and from the Lord Jesus ii.Cor.i.a
Christ. Gala.i.a.

We geue God thankes * alway for you Ephe.i.a.
all, making mention of you in oure pray- Rom.i.b.
ers without ceasing, and call you to re- Phil.i.a.
membraunce because of the worke of Eph.i.b.
youre faith, and laboure in * loue, and be- Colo.i.a.
cause ye haue continued in the hope * of i.Th.4.b
oure Lorde Jesus Christe, in the sight of i.Ti.i.a.
God our father. We knowe brethren (be- B
loued of God) how that ye are elect.

For our ghospel came not vnto you by
* worde onely, but also by power, and by
the holy ghost: and by muche certeinty as i.Cor.ii.a
* ye know, after what maner we behaued
our selues among you, for your sake. And i.The.ii.a
ye became folowers of vs & of the Lorde,
receiuing the worde with much affection
with ioy of the holy ghost: so that ye were
an ensample to all that beleue in Macedo- C
nia and Achaia.

For from you sounded out the worde
of the Lord, not in Macedonia and in A-
chaia onely: but youre faith also whiche
ye haue vnto God, spred her selfe abrode
in all quarters, so that it nedeth not vs to
speake any thing at al. For they thēselues
shewe of you, what maner of entring in D
we had vnto you: and how ye tourned to
God from images, for to serue the liuyng
and true God, & for to looke for his sonne
from * heauen, whō he raised from death: Actes.i.b
euen Jesus, whiche delivereth vs from * Ioh.iii.b
the wrath to come.

The second Chapter.

He putteth them in mynd of the godly conuersation, that he led among them (when he preached the ghospel vnto them,) thanketh God that they receyue his worde so fruitfully, and excuseth his absence.

A 1.The.i.d For ye youre selues (*brethzen) knowe of our entraunce in vnto you, howe
that it was not in vaine,
but euē after ẏ we had suf
Act. xvi.c fred before, & wer *shamfully
entreated at Philippos
(as ye know) then wer we bold in our
God, to speake vnto you the ghospell of
God, in *much striuing. For our exhorta
Ac. xvii.b tion was not to bring you to errour, nor
yet to vnclennesse, neither was it with
guile, but as we wer allowed of god, that
the ghospel should be committed vnto vs:
Gala.i.b. euē so we speake, not as they that *please
men, but God, whiche trieth our heartes.
Neither led we our conuersation at any
B time with flattring wordes, as ye know:
neither by occasion of couetousnesse. God
Phil.i.a. *is recorde: neither soughte we prayse of
men, neither of you, nor yet of any other,
when we might haue bene in authoritye,
as the Apostles of Christe: but we wer tē
der among you, euē as a nourse cherisheth
her childrē, so wer we affectioned toward
you: our good wil was to haue dealt vnto
you, not ẏ gospel of God only: but also our
owne soules, because ye were deare vnto
C vs.
Ye remember brethren our labour and
trauayle. *For we laboured day & night,
Act.xx.g. ii.The.iii b. i.Cor.iv.c because we would not be chargeable vn
to any of you, and preached vnto you the
ghospel of god. Ye are witnesses, and so is
god, how holily and iustly, and vnblame
ably we behaued our selues among you ẏ
beleued, as ye knowe, howe that we bare
suche affection vnto euery one of you, as
a father doth vnto his childrē, exhortyng
comforting, & besechyng you ẏ ye woulde
walke worthy of God, whiche hath called
you vnto his kingdom and glory.
For this cause thank we god also, with
D out ceasing, because that when ye recey
ued of vs the word (wherwith ye learned
to know god) ye receiued it not as ẏ word
of man: but euen as it was in dede, the
worde of GOD, whiche worketh also in
you that beleue. *For ye brethrē became
folowers of the congregations of GOD
whiche in Iewry are in Christ Iesu: for
ye haue suffred like thinges of your kins
men, as we our selues haue suffred of the
Iewes. Whiche as they killed the Lorde
Iesus and theyr owne Prophetes, euen
so haue they persecuted vs: and god they
please not, and are contrarye to all men,
and hinder vs that we shoulde not speake
vnto the Gentiles, that they mighte bee
saued, to fulfill their sinnes alwaie. For* L u.xxi.b
the wrathe of god is come on them, euen
to the vtmost.
Forasmuche brethren as we are kepte
from you for a season, as concerning the
bodily presence, (but not in the hearte) we
enforced the more to see you personallye
with greate desyer. And therefore we
should haue come vnto you, I Paul once
and again: *but Sathan withstoode vs. Dani.x.c
For what is oure hope of ioye, or crowne
of reioicing: *are not ye it in the presence 2.Cor.i.c.
of our Lorde Iesus Christe at hys com e.viii..d.
ming) yes, ye are glory and ioye.

The thyrde Chapter.

He shewed howe greatlye he was reioyced, when Timothe tolde hym of theyr fayth and loue.

A Wherfore since we coulde
no longer forbeare, we
thoughte it good to re
main at *Athens alone: Ac. xvii.d
and sent Timothe oure
brother minister of god
and the helper foorth of
our labour in the ghospell of Christe, to
stablish you: & to comfort you, concerning
our faith, * that no manne should be mo
ued in these afflictions. For *ye your sel Eph.iii.c Joh.xv e. Ac. xiiii.d Ps.xxxiiii b. Prouer. xxiii.b a.Tim.iii
ues knowe that we are euen appointed
thereunto. For when we wer with you
we tolde you before that we shoulde suf
fer tribulation, euen as it came to passe, &
as ye know. For this cause when I could
no longer forbeare, I sent that I might
haue knowledge of your faith, lest by som
meanes the tempter hadde tempted you,
and least our laboure had bene bestowed
in vaine. B
But now lately, when Timothe came
from you vnto vs, & declared to vs youre
faith and your loue, & howe that ye haue
good remembraunce of vs alwaies, desi
ring to se vs, as we also desier to see you.
Therfore brethren we receiued consola
tion by you, in al our aduersitie, & necessi
tie, through your faith. For nowe are we
aliue, if ye stand stedfast in the Lord. For
what thankes can we recompence to god
againe for you, ouer all the ioye that we
ioy for your sakes before our God: pray
ing night & day exceedingly, ẏ we myghte
see you presently, and might fulfil ẏ thin
ges which are lacking vnto your faith.
God himselfe our father, and our Lord
Iesus

Jesus Christ, shal guide our iourney unto
you: the Lorde shall also encrease you and
make you flowe ouer in loue one towarde
another, & toward al men, euen as we do
toward you: y^t he make your heartes sta-
ble, and unblameable, in holinesse before
God our father, at the commyng of oure
Lord Jesus Christ, with all sainctes.

¶ The fourth Chapter.

He exhorteth them to stedfastnes, to kepe themselues from synne and unclenlye conuersation, to loue one another: rebuketh ydlenesse, and speaketh of the resurrection.

A Furthermore, *we beseche
you (brethren) and exhorte
you by the Lorde Jesus, y^t
ye encrease more & more,
euen as ye haue receued of
us, howe ye ought to walk
and to please God.
For ye know what commaundements
we gaue you by our Lorde Jesus Christ.
For this is the will of God *euen youre
holinesse, that ye should abstein from for-
nication, & that euery one of you shoulde
Ro. xii. a. know *how to kepe his vessel in holinesse
Eph. v. a. and honoure, and not in the luste of con-
i. Cor. vii c. cupiscence *as doe the heathen, whiche
knowe not God, that no manne oppresse
Rom. c. and defraude his brother in bargaynyng:
B because that the Lorde is the auenger of
al suche thinges, as we tolde you before,
and testified. For God hath not called us
unto uncleannesse, but unto holinesse. He
Luke x. c *therfore that despiseth, despiseth not mã,
i. Cor. iii. b. but God, which hath sent *his holy spirit
and. vi. a. among you.
i. The. i. a *But as touchyng brotherly *loue, ye
Joe. xiii b nede not, that I wryte unto you. *For ye
and. xv. b. are taught of GOD to loue one another.
Joh. iiii. b Yea, and that thing verely ye doe unto all
C the brethren which are in al Macedonia.
We beseche you brethren, that ye encrease
more & more, and that ye study to bee qui-
et, and to medle with your owne businesse
Act. xx. b. and *to worke with your owne handes,
i. Cor. iv. c. as we commaunded you: that ye may be-
ii. The. iii b. haue your selues honestly towarde them
that are without and that nothing be lac-
king unto you.
*I would not brethren that ye should
D be ignoraunt concernyng them which are
fallen a slepe, that ye sorowe not as other
do, whiche haue *no hope. For if we be-
Sap. ii. b leue that Jesus died, and rose again: euẽ
so them also whiche slepe by Jesus, wyll
God bring agayne with him. For this say
we unto you in the worde of the Lorde,
that he whiche shall *liue, and shall re- i. Cor. xv, g.
maine in the comming of the Lorde, shall
not come yet they whiche slepe. For the
Lord himself shall descende from heauen
with a shout, and y^e voice of the *Archan- Mathew. xxiiii. c
gell and trompe of God. And the dead in Da. xii. a.
Christe shall arise firste: then we whiche
shall liue (euen we whiche shall remaine)
shall bee caught up with them also in the
cloudes, to mete the Lorde in y^e aire. And
so shal we euer be with the lord. Wherfore
comforte youre selues one another with
these wordes.

The fifth Chapter.

He enformeth them of the day of dome, & comming of the lorde, exhorteth them to watch, and to regarde suche as preach Gods word among them.

Finally, of the times
& seasons (brethren) A
it is no nede that I
write unto you: for
ye your selues know
perfectly, y^t the daie Mathe. xxiiii. b.
of the Lorde shall ii Pe. iii. c
come eue as a thefe Apo. iii. a.
in the night. For and. xv. c.
when they shall saye, peace, and al things Jer. xv. b
are safe, then *shall sodaine destruction
come upon them (as sorowe commeth up-
pon a woman trauailing with child) and
they shall not scape. But *ye brethren
are not in darknesse, that that day should Joh. xii. e
come on you as a thefe. Ephe. v. c
Ye are all the children of lyght, and the B
children of the daie. We are not of the
night nether of darknesse. *Therfore let Ro. xiii. b
us not slepe as other do, but let us watch
and be sober. For they that slepe, slepe in
the night: and they that be dronken, are
dronken in the nighte. But let us whiche
are of the day, be sober, *armed with the
brest plate of faith & loue, and with hope Eph. vi. b
of saluation for an helmet. For God hath
not appointed us to prouoke wrath unto
our selues, but to obtein saluation by the
meanes of our Lord Jesu Christ *which ii. Cor. v. c
died for us, y^t whither we wake or sleepe,
we should liue together with him. Wher-
fore, comforte your selues together, and
edifie euery one another, euen as ye doe. C
Wee beseche you brethren, that ye knowe Gal. vi. b
them *which labour among you, & haue i. Ti. v. c.
their ouer sight of you in the lord, & geue Phi. ii. b.
you

you exhortation, that ye haue them in hye
reputation through loue, for their workes
sake, and be at peace with thē. We desire
D you (brethren) warne them that are vn-
Mat.v.? ruly, comfort the feble minded, lift vp the
weake, be pacient toward all men. * See
that none recompence euill for euill vnto
any man; but euer folow that which is
good, both among your selues, and to all
Phil.iiii.a Lu.xviii.a. men. * Reioyce euer. * Pray cōtinually.
In al thinges geue thankes. For thys is
the will of God through Christ Iesu to-
ward you. Quenche not the spirit. * Des-
i.Corint. xiiii.g. pise not prophecyinges. Examin all thin-
ges: kepe that which is good. Abstain frō
al euil appearaūce. The very God of peace
sāctify you throughout. And I pray God
that your whole spirit, and soule and bo-
dy, may be preserued: so that in nothing
ye may be blamed in the cōming of our
Lord Iesus Christ. * Faithful is he which
Mat.xxiii. c. called you, which wil also do it. Brethren,
i.Cor.i.b pray for vs. * Grete al the brethren with
ii.c. an holy kisse. I charge you in the Lord,
Ro.xvi.c. that thys Epistle be read vnto al the ho-
i.Cor.xvi c. ly brethren. * The grace of the Lord Ie-
i.Corin. xv.b. sus Christ be with you. Amen.

Heb.iii. a ¶ The firste Epistle vnto the
Thessalonians was written frō Athens.

The second Epistle of the Apostle. S. Paule to the Thessalonians.

The first Chapter.

He thanketh God for their faith and loue, and
prayeth for the encrease of the same.

A Paul, and Siluanus and
Timotheus. Unto the
cōgregatiō of ẏ Thessa-
lonians, in God our fa-
ther, and in the Lord Ie-
Rom.i.a. sus Christ. * Grace be
i.Cor.i.a. vnto you, and peace frō
Ephe.i.a God our father, and frō the Lord Iesus
Rom.i.b. Christ. We are bounde to * thanke God
Phil.i.b. alwayes for you brethren (as it is mete)
Ephe.i.b Colo.i.a. bicause that your fayth groweth excea-
dingly, and euery one of you swimmeth
in loue towarde another betwene your
selues, so that we our selues boast of you
B in the cōgregatiōs of god, ouer your pa-
cience, and fayth in al your persecutiōs &
tribulatiōs that ye suffer, which is a tokē
of the righteous iudgement of God, that
ye are counted worthy of the kingdom of
God, for which ye also suffer. It is verely
a righteous thing with God, that he recō-
pence tribulatiō to them that trouble you
and to you which are troubled, rest wyth
vs, when the Lord Iesus shal shew him
selfe frō heauen with the Angels of hys C
power, with flaming fier, which shal ren-
der vengeaunce vnto them that know Rom.ii.b
not God * and that obey not the gospel of Sapi.v.c
our Lord Iesus Christ, * which shalbe
punished with euerlasting damnatiō, frō
the presence of the Lord, and frō the glo- D
ry of hys power: * when he shall come to Mat.xxv. c.
be glorified in hys Saintes, and to be-
come meruaylous in all them that beleue:
bicause our testimonie that we had to you
was beleued euen the same day. * Wher-
fore also: we pray alwayes for you, that Colo.i.a.
our God will make you worthy of thys Phil.i.b
calling, and fulfill all delectatiō of good-
nesse, and the worke of fayth with power
that the name of our Lord Iesus Christ
may be glorified by you, and ye by him,
accordyng to the grace of our God, and of
the Lord Iesus Christ.

The second Chapter.

He sheweth them that the day of the Lord shall
not come, till the departing from the fayth come
first: and therfore he exhorteth them not to be disce-
ued, but to stand stedfast in the things that he hath
taught them.

We beseche you (brethren) A
by the cōming of our lord
Iesu Christ, and in that
we shal assēble vnto him
that ye be not sodēly mo-
ued frō your minde, nor
be troubled, neither by
spirit, neither by wordes, nor yet by let-
ter, which should seme to come frō vs, as
though the day of Christ were at hande.
Let no man deceiue you by any meanes,
for the Lord shal not come, excepte there
come * a departing first: & that, that sin-
full man be opened, the sōne of perditiō, Da.xi.g. i.Ti.iiii.a
which is an aduersary: and is exalted a-
boue all that is called God, or ẏ is wor-
shipped: so that he doth sit * in the temple i.Cor.iii. b.
of God, boasting himselfe to be God.
Remember ye not, that when I was and.vi.d
yet with you, I tolde you these thinges? B
And now ye know what withholdeth: euē
that he might be vttered at his time. *
the mystery of the iniquitie doth already i.Joh.ii.e
worke: til he which now only letteth, be
taken out of the way. And then shall that

wicked be vttered, * whom the Lorde
Esa.xi.a, shall consume wyth the spirite of his
mouth, and shal destroy with the appea-
raunce of his cōming, euē him whose cō-
ming is after the working of Satan w
Ma.xxiiij c. all liyng power, & signes, and wonders,
and with all deceiuablenesse of vnright-
ousnesse, amōg them that perishe: bicause
they receiued not the loue of the truthe,
that they might be saued. * And therfore
C God shal sende them strong delusion, ỷ
Rom.i.d. they shuld beleue lies: that al they might
be damned, which beleued not the truthe,
but had pleasure in vnrighteousnesse.
But we are bounde to geue thankes al-
way to God for you (brethren beloued of
the Lord) for bicause that God hath from
the beginning chosen you to saluation,
through sāctifying of the spirit & through
beleuing of the truthe, wherunto he cal-
led you by our gospel to obtein the glory
of our Lord Jesu Christ.

Therfore brethren stande fast, and kepe
D the ordinaunces which ye haue learned:
whether it were by our preaching, or by
Epistle. Our Lord Jesu Christ himselfe,
and God our father (which hath loued
vs, and hath geuen vs euerlasting conso-
lation, and good hope through grace) cō-
fort your heartes, and stablish you in all
good saying and doing.

The thirde Chapter.

He desireth them to pray for him, that the gospel may prosper, and geueth them warning to reproue the ydle: and if they wil not labour with their handes, that they shal not eate.

A FUrther more brethren *
Eph.vi.c pray ye for vs. * that the
Col.iiii.a worde of God may haue
passage, and be glorified,
as it is also with you: and
that we may be deliuered
from vnreasonable and
froward men. For al men haue not faith:
but the Lord is faithfull, which shall sta-
blish you, and preserue you from euil.

We haue confidence through the lord
to you warde that ye both do, and wil do
the thinges which we commaunde you.
And the lord guide your heartes to the
loue of God, and to the patient waiting
for Christ. We require you brethren by ỷ
B name of our Lord Jesu Christ * that ye
i.Col.v.b withdrawe your selues from euery bro-
ther, that behaueth himselfe inordinatly,
and not after the institutiō which he re-
ceiued of vs. For ye your selues knowe,
how ye ought to folow vs. For we beha-
ued not our selues inordinatly among
you. Neither toke we bread of any man
for nought: but * wrought with labor and Act.xx.g.
sweate night and day, bicause we would i.Co.ix.c
not be chargeable to any of you: not but i.Th.ii.c.
that we had authoritie, but to make our and.iiii.c
selues an ensāple vnto you, to folow vs.
For when we were with you, this we
warned you of, that if any would not
worke, the same should not eate.

For we haue heard say, that there are C
some which walke amōg you inordinat-
ly, workīg not at al, but beīg busibodies.
Them that are such, we commaunde and
exhort, by our Lord Jesu Christ, that
they worke with quietnesse, & eate their
own bread: * Brethren be not ye wery in Gal.vi.b.
wel doing. If any mā obey not our say- D
ing, sende vs worde of him by a letter: &
* haue no cōpany with him, that he may ii.Th.iii.
be ashamed. And count him not as an b.
enemy: but warne him as a brother. The
very Lorde of peace geue you peace al-
waies, by al meanes. The Lord be with
you all. The salutation of me Paul, with
mine own hande. This is the token in al
Epistles. So I write * The grace of our
Lord Jesus Christ be with you all. Amē. i.Th.v.b.
Ph.iiii.b

Sent from Athens.

The first Epi-stle of. S. Paul to Timothe.

The first Chapter.

He exhorteth Timothe to waite vpon his office namely, to see that nothing be taught but Gods worde. He sheweth also wherefore the law is good and telleth that Christ Jesus came into the world, to saue sinners.

PAul, an Apostle of Jesus
Christ, * by the cōmissi- Acte.ix.c.
on of God our Sauiour
and Lord Jesus Christ,
which is our * hope. Un- i.The.i.a
to Timothe his natu-
rall sonne in the faith. *
Grace, mercy, and peace, from God our Act.xvi.a
father, and from the Lord Jesus Christ i.Cor.i.a
our Lord. Gala.i.a
As I besought to abide still at Ephe-
sus

Ac.xx.a. sus (when I departed into *Macedonia)
and.xx.b euen so do, that thou cōmaūde some that
they folow no straūge doctrine, neither
ii.Ti.ii.c geue hede *to fables and endlesse gene-
Ti.iii.c. alogies, which brede doubtes more than
i.Ti.iiii. Godly edifying, which is by faith: for
a the end of the commaundement is, *loue
B out of a pure heart, and of a good consi-
Ro.xiii.c ence, and of faith vnfained: frō the which
Act.xv.b things, bicause somwhat erred, they are
turned vnto vain iangeling, bicause they
would be doctours of the law, and yet vn-
derstande not what they speake, neither
wherof they affirme.
Ro.vii.b We know, that *the law is good, if a
Ca.iii.c. man vse it lawfully: knowing this, *how
Gal.v.d. that the law is not geuen vnto a righte-
ous man, but vnto the vnrighteous and
disobedient, to the vngodly & to sinners,
to vnholy and vncleane, to murtherers
of fathers, and murtherers of mothers,
to mansleers, to whoremongers, to
Le.xvi.b them that defile themselues with man-
Rom.i.d kinde, to manstealers, to liars, to periu-
red, and if there be any other thing that
is contrary to the holsome doctrine, ac-
cording to the gospell of the glory of the
blessed God, which gospel is committed
vnto me.

And I thanke Christ Jesus our lord,
C which hath made me strong: for he coū-
ted me true, and put me in office wheras
before I was a blasphemer, *and a per-
secuter, and a Tiraunt. But yet I obtei-
Act.ix.a ned mercy, bicause I did it ignorauntly
&.xxii.a through vnbeliefe. Neuerthelesse, the
i.Co.xv grace of our Lord was exceading aboū-
b daunt with faith and loue, which is by
Gala.i.c. Christ Jesu. This is a true sayig (and
by all meanes worthy to be receiued of
vs) that Christ Jesus came into the
Mat.ix.b world, to saue sinners, of whom I am
Mar.ii.b chiefe. Notwithstanding for this cause
Lu.xix.a obteined I mercy, ŷ Jesus Christ should
Joh.iii.c first shew on me al long patience, to de-
clare an ensample vnto thē which should
beleue on him vnto eternal life. So then
D vnto God, king euerlasting, immortall *
Colo.i.c. inuisible, wise only, be honor and prayse
for euer and euer. Amen.

This cōmaundement cōmit I vnto
thee sōne Timotheus, according to the
prophecies, which in time past were pro-
phecied of thee, that thou in thē shouldest
fight a good fight hauing faith & good
cōscience: which some haue put away frō
them. And as concerning fayth, haue
made shipwracke. Of whose number is
*Himeneus and *Alexander, whom I ii.Ti.ii.c
haue deliuered vnto Satan, that they ii.Ti.iiii.c.
may learne not to blaspheme. Ma.xviii c.

The second Chapter.

He exhorteth to pray for all men. He will not i.Co.v.a
haue women to be ouer costly apparelled, nor to
teache in the congregation, but to be in silence, and
to obey their husbandes.

I Exhort therfore, ŷ aboue A
al things, praiers, suppli-
cations, intercessiōs, and
geuing of thankes be had
for al men: *for kinges, & Je.xxix.b
for al that are in authori- Baru.i.c
tie, ŷ we may liue a quiet
and peaceable life, with al Godlinesse &
honesty. For that is good and accepted
in the sight of God our Sauiour, which
wil haue al men to be saued, and to come
vnto the knowledge of the truthe. For
there is *one God, and one mediatour
betwene God and man, euen the man Joh.xvii a
Christ Jesus, which gaue himselfe a ran- Heb.ix.d
some for al men, that it should be testified Gal.iii.c
at his time, *wherunto I am ordeined a Rom i.a
preacher, and an Apostle, I tel thee truth and.xi.c.
in Christ and lie not: being the teacher of ii.Ti.i.c
the Gentiles with faith and veritie.

I wil therfore that the men pray eue- Joh.iiii.c
ry where, lifting vp pure hands without B
wrath, or doubting. Likewise also the
women, that they aray themselues in cō-
ly apparel, with shamefastnesse and dis-
cret behauiour, not with broided heare,
either golde or pearles, or costly aray: but
as becometh women, that professe God-
linesse through good workes. Let the i.Corin.
women learne in silence with al subiec- xiiii.g
tion. But I suffer not a woman to teach
neither to vsurpe authoritie ouer the mā,
but to be in silence. For Adam was first
formed, and then Eue. Adam also was
not deceiued, but the woman was decei-
ued, and was subdued to the transgressi-
on. Notwithstanding, through bearing
of children she shalbe saued, if they conti-
nue in faith and loue, and holinesse, with
discretion.

The thirde Chapter.

What maner of man a Bishop or Priest oughte
to be. The properties also required in a deacon or
minister.

This is a true saying: If a
man desire the office of a A
bishop, he desireth an ho-
nest worke. A Bishoppe
therfore must be blame-
lesse, the husbande of one
wife, diligent, sober, dis-

discret: a keper of hospitalitie, apt to teach
not geuen to ouermuch wine, no fighter
not gredy of filthy lucre: but gentle, ab-
horring fighting, abhorring couetous-
nesse, one that ruleth wel his own house,
one that hath children in subiection with
all reuerence. For if a man can not rule
his own house, how shal he care for the
cõgregatiõ of God? He may not be a yõg
scholer, lest he swel and fal into the iudg-
ment of the euil speaker. He must also
haue a good report of them which are wt-
out, least he fal into rebuke, and snare of
B the euil speaker. Likewise must ye mini-
Act.vi.a. sters be *honest, not double tonged, not
geuen vnto much wine, neither gredy of
filthy lucre: but holding the mystery of ye
faith with a pure conscience. And let thẽ
first be proued, and then let them mini-
ster, so that no mã be able to reproue thẽ.
Euen so must their wiues be honest, not
euil speakers: but sober, and faithfull in
al thinges. Let the deacons be the hus-
bãdes of one wife, and such as rule their
children wel, and their own housholdes.
Mat.xxv For * they that minister wel, get themsel-
e ues a good degree, and great libertie in ye
C faith which is in Christ Iesu. These thi-
ges write I vnto thee, trusting to come
shortly vnto thee: but and if I tary long,
that then yu mayest yet haue knowledge,
how thou oughtest to behaue thy selfe in
the house of God, which is the cõgrega-
tion of the liuing God, the pillar and
grounde of truthe. And without dout
John.i.b great is that mystery of Godlinesse: *god
was shewed in the flesh, was iustified in
the spirit, was sene among the Angels,
was preached vnto the Gentiles, was
beleued on in the world, and receiued
vp in glory.

The fourth Chapter.

He prophecyeth of the latter dayes, and exhor-
teth Timothe to be diligent in reading of the holy
Scripture.

A He spirite speaketh eui-
Act.xx.f. dently that in the latter
2.Ti.ii.a. time some shal * depart
2.Pe.ii.a from the faith, and shall
and.iii.a geue hede vnto spirites
Iudi.i.c. of erroure and deuillish
2.The.ii. doctrines of them which
a speake false through ypocrisie, and haue
their consciences marked with an hote
yron, forbidding to mary, and cõmaũding
Gen.i.d. to abstaine from meates * which God
Ma.xxvj hath created to be receiued * with geuing
c thankes, of them which beleue and know
the truthe. For * al the creatures of God Ac.xvii.
are good, & nothing to be refused, if it be f
receiued with thankesgeuing. For it is Gen.i.d.
sanctified by the word of god and praier. Ec.xxxix
If yu put the brethren in remembraũce of d
these things, yu shalt be a good minister of Mar.vij.
Iesu Christ * which hast bene nourished d
vp in the wordes of the faith and of good Ro.xiiij.
doctrine, which thou hast continually fo- c
lowed. But * cast away vngodly and old Titu.i.d
wiues fables. Exercise thy self rather vn- 2.Ti.iij.d
to Godlinesse. For * bodily exercise profi- i.Ti.i.a.
teth litle: but godlinesse is profitable vnto ii.Ti.ii.c
al thinges, as a thing which hath promi- Tit.iii.c
ses of the life that is now, and of the lyfe B
to come. This is a sure saying, and by al Col.ii.d.
meanes worthy to be alowed. For there-
fore we both labor and suffer rebuke, bi-
cause we haue a stedfast hope in the liuing
God, which is the Sauiour of all men,
specially of those that beleue. Such thin-
ges commaunde and teache. * Let no mã Tit.ii.e.
despise thy youth * but be vnto them that Tit.ii.b.
beleue, an ensample, in worde, in conuer- ii.Ti.i.e
sation, in loue, in spirit, in faith, in pure- i.Pe.v.a
nesse. Til I come, geue attendaunce to
reading, to exhortatiõ, to doctrine. Des-
pise not the gift that is in thee, which C
was geuen thee through prophecie, with
the * laying on of handes by the autho-
ritie of priesthode. These thinges exercise Act.vi.b.
and geue thy selfe vnto them, that it may viii.c.xiii
be sene, how thou profitest in all thinges. a.& .xix.a
Take hede vnto thy selfe, and vnto lear- Ma.xxvij
ning, and continue therin. For if thou b
shalt so do, thou shalt saue thy selfe, and ii.Ti.i.b
them that heare thee.

The fifth Chapter.

He teacheth him how he shal behaue himselfe in
rebuking of all degrees. An order concernyng
widdowes.

REbuke not an elder rigo-
rously * but exhort hi as A
a father: the yonger men, Le.xix.b
as brethren: the elder wo-
men as mothers, the yõ-
ger, as sisters, with all
purenesse. Honour wid-
dowes, which are true widdowes. If any
widdow haue children or neuewes, let
them learne first to rule their own houses
Godly * and to recompence their elders. Ecc.iii.b
For that is good and acceptable before & c.
God. She that is a true * widdowe and
frendlesse, putteth her trust in God, and Luk.ii.f.
continueth in supplications and prayers
night & day. But she that liueth in plea-
sure is dead, euẽ yet aliue. And these thin-
ges

ges commaunde, that they may be with-
out rebuke. But if any prouide not for his
own (and specially for them of his house-
holde) the same hath denied the faith, and
is worse than an infidel.
B Let no widdow be chosen vnder three
Ge. ix.a. score yere olde, and such a one as was the
Acte.x.c. wife of one man, and wel reported of mē
i.Pe.iiii. in good workes: if she haue brought vp
b. children, *if she haue lodged straungers,
Ro.xii.c. if she haue washed the Saintes fete, if she
He.xiii.a. haue ministred vnto them which were in
aduersitie, if she haue bene continually
geuen vnto al maner of good workes, the
yonger widdowes refuse: for when they
haue begon to waxe wātō against Christ
they wil mary, hauing damnatiō bicause
they haue cast away their first faith. And
also they learne to go from house to house
ydle: yea not ydle only, but also tatlers &
busibodyes, speaking thinges which are
not comly.
C I wil therfore that the yonger wemen
i.Cor vij. *marry, to beare children, to gyde the
b. house, and geue none occasion to the ad-
uersary to speake euil. For many of them
are already turned backe, and are gone
after Satan. And if any man or woman
that beleueth haue widdowes, let them
minister vnto them, and let not the con-
gregatiō be charged: that there may be
sufficiēt for thē ÿ are widdowes in dede.
The elders that rule well, are worthy of
double honour, most specially they which
labour in the worde, and teaching. For ÿ
De.xxv.b Scripture sayth: * thou shalt not mosell
i Cor.ix.a the mouth of the oxe that treadeth out ÿ
Mat.x.b. corne. And *the laborer is worthy of hys
rewarde. Against an elder receiue none
De.xix.d. accusacion: but *vnder two or three wit-
nesses. Them that sinne, rebuke openly,
that other also may feare.
D I testifie before God and the lord Je-
sus Christ, and the elect Angels, ÿ thou
obserue these thinges without hastinesse
of iudgement, and do nothing parcially.
Nu.xxvij *Lay handes sodenly on no man, nether
b. be partaker of other mennes sinnes: kepe
Acte.vi.b thy selfe pure. Drinke no longer water,
vii. c.xiii. but * vse a litle wine for thy stomackes
a. sake, and thine often diseases.
and.xix.a Some mennes sinnes are open before
i Ti.iiij.d hande and go before vnto iudgemēt and
ii.Ti.i.b. some mennes sinnes folow after. Lyke-
Ec.xxxi.d wise also good works are manifest before
hande, and they that are otherwise, can-
not be hid.

The sixth Chapter.

The dutie of seruauntes towarde their masters
Against such as are not satisfied with the worde of
God. Against couetousnesse, A good lesson for rich
men.

LEt as many *seruauntes A
as are vnder the yoke, i.Cor.vij
count their maisters wor- c.
thy of all honor, that the Eph.vi.a
name of God & his doc- Col.iii.d.
trine be not euil spoke of. Titu.ii.b
Se that they which haue i.Pe.ii.d.
beleuing masters, despise thē not, bicause
they are brethren: but rather do seruice,
forasmuch as they are beleuing and belo-
ued, and partakers of the benefit.
These thinges teache and exhort. *If Gala.i.a.
any man folow other doctrine, and en-
cline not vnto the holsome wordes of
our Lord Jesu Christ, and to the doctrine
which is according to godlinesse, he is
puft vp, & knoweth nothing: but wasteth
his braines about questions and * stryfe i.Ti.i.a.
of wordes, wherof spring envy, strife, rai- Titu.iij.c
linges euil surmisinges, vain disputation
of men that haue corrupt mindes, & that
are *robbed of the truthe: which thinke
that lucre is godlinesse. From them that 2.Th.ii.c
are such, seperate thy selfe. Godlinesse is B
great riches *if a man be content with ÿ
he hath. *For we brought nothing into Ecc.xix.a
the world, neither may we cary any thing He.xiii.a
out. Job.i.d.
But when we haue fode and raymēt, Eccl.v.c.
we must therwith be content. They that
wil be riche, fal into temptation and sna-
res, (of the deuil) and into many foolish and
noisome lustes, which drowne men into
perdition and destructiō. For couetous-
nesse of mony is the rote of all euil: which
while some lusted after, they erred from
the faith, and tangled themselues with C
many sorowes. But thou man of God,
flie such thinges. Folow righteousnesse,
godlinesse, faith, loue, paciēce, mekenesse.
Fight the good fight of faith: Lay hande
on eternall life, wherunto thou art also
called, and hast professed a good professi-
on before many witnesses. I geue thee
charge in the sight of God *which quick-
neth all things, and before Jesu Christ Ac.xviii.c.
(which vnder Poncius Pilate witnessed
a good witnessing) that thou kepe the cō-
maundement, and be without spot, and
vnrebukeable, vntil the appearing of our Ap. xvii.c
Lord Jesus Christ *which appearing (in and.xix.b
his time) he shal shew, that is blessed and
mightie only, king of kinges, and Lorde

of Lordes, which only hath immortalitie and dwelleth in the light that no mā can attain, *whom no man hath sene, neither can se, vnto whom be honor and rule euerlasting. Amen.

Ex. xxxiii. d. John. i. c. and. vi. c. i. Joh. iiii b.

Charge them which are riche in thys worlde, that they be not hye minded, nor* trust in vncertain riches, but in the liuing God (which geueth vs aboundauntly all things to enioy them:) that they do good, that they be riche in good workes, y they be ready to geue, and glad to distribute *laying vp in store for themselues a good foundatiō against the time to come, that they may obtaine eternal life.

D Mat. vi. c. Lu. xii. b. Ec. xxx. b Mat. vi. c.

O Timothe, saue that which is geuen thee to kepe, & auoide vngostly vanities of voices and oppositiōs of science, falsely so called, which science while some professed, they erred as concerning the faith. Grace be with thee.

¶ Sent from Laodicia, which is the chiefest citie of Phrigia Pacaciana.

The second Epistle of the Apostle. S. Paule to Timothe.

The first Chapter.

Paul exhorteth Timothe to stedfastnesse and pacience in persecution, and to continue in the doctrine that he had taught him. A commendation of Onesiphorus.

A PAul, an Apostle of Jesu Christ, * by the will of God, according to the promise of life which is in Christ Jesu. To Timothe hys beloued sonne. Grace, mercy, and peace, from God the father, and from Jesu Christ our Lord.

Act. xxii. a Rom. i. a. Phi. iii. a

I thanke God *whom I serue from mine elders with pure conscience, y without any ceasing. I make mention of thee in my prayers night & day, desyryng to se thee mindfull of thy teares: so that I am filled with ioy, whē I call to remēbraūce the vnfayned fayth that is in thee, which dwelt first in thy graundmother Loys, & in thy mother Eunica: and I am assured that it dwelleth in thee also. Wherfore I warne thee that thou stirre vp the gift of God which is in thee *by the putting on of my hands. * For God hath not geuen to vs the spirit of feare, but of power, and of loue, and of sobernesse. * Be not thou therfore ashamed of the testimony of our Lord, neither be ashamed of me * which am hys prisoner: but suffer thou aduersitie with the gospel, according to y power of God, which *saued vs, and called vs with an holy calling, not according to our dedes, but according to his own purpose and grace, which was geuen vs through Christ Jesu (before the world began) but is now declared openly, by the appearing of our sauiour Jesu Christ, * which hath put away death, and hath brought life & immortalitie vnto light, through the gospel *wherunto I am appointed a preacher and Apostle, and a teacher of y Gentiles: for the which cause I also suffer these things. Neuerthelesse, I am not ashamed. For I know, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to hys keping, against that day.

B i Ti. iiii. b Ro. viii. c Rom. i. b. Eph. iii. a Tit. iii. b. Ephe. i. a

C i. Co. xv. g Heb. ii. d. Rom. i. a. and. xi. c. i. Ti. ii. b.

*See that thou haue the ensample of the holesom wordes, which y hast heard of me with fayth and loue, y is in Christ Jesu. That good thing, which was cōmitted to thy keping, holde fast through the holy gost, which dwelleth in vs. This thou knowest, how that al they which ar in Asia, be turned from me. Of which sort are Phigelus, and Hermogeus. The Lord geue mercy vnto the housholde of Onesiphorus, for he oft refreshed me, * and was not ashamed of my chayne: but when he was at Rome, he sought me out very diligently, and founde me. The lord graunt vnto hym, that he may fynd mercy with the Lord at that day. And in how many things he ministred vnto me at Ephesus, thou knowest very well.

D i Ti. iiii. b Titu. ii. b i. Pe. v. a Mat. xxv. c. Rom. i. b.

The second Chapter.

Like as in the first Chapter, so here he exhorteth hym to be constant in trouble, to suffer manly, and to abyde in the hollsome doctrine of our Lorde Jesus Christ.

A THou therfore my sonne, be strong in the grace (y is through Christ Jesu) & in the thinges that thou hast heard of me by many witnesses: thesame commit thou *to faithful men, which shall be apte to teache other

Titu. i. b.

other also. Thou therfore suffer afflicti-
ons, as a good souldiour of Jesu Christ.
No man that warreth, entangleth hym-
selfe with worldly businesse, and that bi-
cause he may please him, which hath cho-
sen him to be a souldioure. And though a
man striue for a masterye, yet is he not
crowned, except he striue lawfully.
ii.Cor.ix.a. *The husbandmã that laboreth, must
first receiue of the fruites. Cõsider what
I say. The Lord geue thee vnderstan-
ding in all things.
B Remember that Jesus Christ *of the
Mat.i.a. sede of Dauid rose again frõ death accor-
Rom.i.a. ding to my gospel, wherin I suffer trou-
ble as an euill doer, euen vnto bondes.
But the worde of God was not bounde.
Acte.xx.c. Therfore *I suffer all thinges, for the e-
lect sakes, that they might also obteine
that saluation, which is in Christ Jesu
Ro vi.b. with eternal glory. It is a true saying.*
Ro.viii.c for if we be dead with him, we shall also
Lu.xii.b. liue with him. *If we be pacient we shal
Ro.iii.a. also raigne with hym. *If we deny hym
Nu.xxiii.c. he also shal deny vs. If we beleue not, *
yet abideth he faithfull.
He can not deny himselfe. Of these
things put them in remembraunce, and
C testifie before the Lord, that they folow
no cõtentious wordes, which are to no
profit, but to the peruerting of ye hearers.
Study to shew thy selfe laudable vnto
God, a workeman that nedeth not to be
ashamed, distributing the worde of truth
i.Ti.i.a. and.vi.b. iustly. *As for vngostly vanities of voi-
ces, passe thou ouer them. For they will
increase vnto greater vngodlinesse, and
their wordes shal fret euen as doth the
disease of a cancere: of whose number is
i.Ti.i.d. *Himeneus and Philetus, which (as
cõcerning the truth) haue erred: saying
that the resurrection is past already, and
do destroy the fayth of some.
But the sure grounde of God standeth
John.x.c. stil, and hath this seale *the lord knoweth
them that are hys. And let euery man yt
calleth on the name of Christ, depart frõ
iniquitie. Notwithstanding *in a great
D house are not only vessels of gold and of
Rom.ix.d siluer, but also of woode & of earth: some
for honour, and some vnto dishonour. If
a man therfore pourge himselfe frõ such
mẽ, he shalbe a vessel sanctified vnto ho-
nour, mete for the vses of the Lord, and
prepared vnto all good workes: lustes of
youth auoide, but folow righteousnesse,
fayth, loue and peace, with them that call
on the Lord with a pure heart: *Folish
and vnlearned questions put from thee, i.Ti i.a. and.vi b.
knowing that they do but engendre strife.
The seruaũt of the Lord must not striue
but be gentle vnto al men, *apt to teach i.Ti.iii.a
and one that can suffer the euill with
mekenesse and can *enforme them that Gal.vi.a.
resist (the truth) if that God at any tyme
wil geue them repentaunce, for to know
the truthe: and that they may come to
themselues again out of the snare of the
deuil, which are holden captiue of hym at
his will.

¶The third Chapter.

He prophecieth of the parelous times: setteth out hipocrites. Persecution for the gospell.

A
THis knowe, that *in the Act.xxvi.f
last dayes shall come pa- i.Ti.iiii.a
relous tymes. For men i.Pe.ii.a
shal be louers of their Jude.i.c.
own selues, couetous,
boasters, proude, cursed
speakers, disobedient to
fathers and mothes, vnthankful, vngod-
ly, vnkynde, trucebreakers, false accu-
sars, riotous, fearse, despisers of them
which are good, traitours, heady, hye
minded, gredy vpõ voluptuousnesse more
than the louers of God, hauing a simili-
tude of Godlinesse, but haue denyed the
power therof: and such abhorre. For of B
thys sort are they, *which enter into Titu.i.c.
houses, and bring into bondage wemen
laden with sinne: which wemen are led
with diuerse lustes, euer learnig and ne-
uer able to come vnto the knowledge of
the truthe.
*As Jannes and Jambres withstode Exo.vii.c
Moses: euen so do these also resist the C
truthe: men they are of corrupt mindes, &
lewde, as concerning the faith but they
shal preuail no lõger. For their madnesse
shalbe vttered vnto al mẽ euen as theirs
was. But thou hast sene the experience
of my doctrine, fashion of liuing, purpose,
faith, long suffring, loue, patience, perse-
cutions, and afflictions, which happened
vnto me at Antioch, at Iconium, and at
Listra: which persecutions I suffred pa-
ciently. And from them al, the Lord deli-
uered me. yea and *al they that will liue
Godly in Christ Jesu shal suffer persecuti- Ac.xiiii.d Ps.xxxiiii.c.
on. But the euill men and disceauers shal
ware worse & worse, while they deceiue Pr.xxiiii.b.
and ar deceiued themselues. But cõtinue
thou in the things which thou hast lear- Eccl.ii.a
ned, which also were committed vnto the
knowing of whom thou hast learned thẽ,
and forasmuch also as *of a childe yt hast i.Ti.iiii.a

knowen the holy Scriptures, which are able to make thee learned vnto saluation through the fayth which is in Christ Je-
ii.Pet.i.b su. *Al Scripture geuen by inspiration of God, is profitable to teach, to improue to amende, and to instruct in righteousnesse, that the man of god may be perfect and prepared vnto all good workes.

The fourth Chapter.

He exhorteth Timothe to be feruent in the word and suffer aduersitie: maketh mention of his owne death, and biddeth Timothe come vnto him.

A I Testifie therefore before God, and before the Lord Jesu Christ which shall iudge the quycke and dead at his appearing in his kingdom, preach thou the worde, be feruent, in season and out of season. Improue, rebuke, exhort with al lo̅g suffring and doctrine. For the tyme wil come, when they shall not suffer holsome doctryne: but after their own lustes shal they (whose eares itche) get them an heape of teachers, and shal withdraw their eares from the truthe, and shalbe turned vnto fables. But watch thou in al things, suffer afflictions, do the worke throughly of an Euangelist, fulfill thyne office vnto the vtmost: (Be sober.) For I am now ready
B to be offred, and the tyme of my departi̅g is at hande. I haue fought a good fyght, I haue fulfilled my course, I haue kept ye fayth. From hencefoorth there is laied vp
i Cor.ix.d for me * a crowne of righteousnesse, which
ii.Pe.v.b the Lord (that is a righteous iudge) shal geue me at that day: not to me only, but vnto all them also that loue hys co̅ming. Do thy diligence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth thys present world, & is departed vnto Thessalonica. Cresce̅s is gone to Galatia. Titus vnto Dalma-
C cia. Only Lucas is wt me. Take * Marke
Col.iiii.c and bring him with thee, for he is profitable vnto me for the ministration.

And Tichicus haue I sent to Ephesus. The cloke that I left at Troada wyth Carpus, (when thou co̅mest) bring with thee, and the bokes, but specially the parchement. Alexander the copersmyth dyd me much euill: The Lord rewarde hym according to hys dedes: of whom be thou ware also. For he hath greatly withsta̅d oure wordes. At my first answering, no ma̅ assisted me, but al forsoke me. I pray god that it may not be layd to their charges. ⁋ Notwithstanding the Lord assisted me, D
and strengthed me, that by me the preaching should be fulfilled to the vtmost, & that al the Gentiles should heare. And I was deliuered out of the mouth of the Lio̅. And the Lord shall deliuer me from al euil doing, and shal kepe me vnto hys heauenly kingdom, To whom be prayse for euer and euer. Amen.

Salute Prisca and * Aquila and the Ac.xviii.a
houshold of * Onesiphorus. Erastus a- Ro.xvi.a
bode at Corinthum. * Trophimus haue ii.tim.i.d
I left at Miletum sicke. Do thy dilige̅ce, Acte.xx.b
that thou mayst come before winter: Eu- and.xxi.f
bolus greteth thee, and so doth Pudens, and Linus, Claudia, and al the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second Epistle vnto Timothe was written from Rome, when Paul was presented the second time vnto the Emperour Nero.

¶ The Epistle of S. Paul vnto Titus.

¶ The first Chapter.

Paul exhorteth Titus to ordeine Priestes or Bishops in euery citie, and declareth what maner of men they ought to be that are chosen to that office: and chargeth Titus to rebuke such as withstande the Gospell.

PAul the seruaunt A
of God, and Apostle of Jesu Christ accordynge to the fayth of Goddes elect, and according to the knowledge of the truth, which is after godlinesse in the hope of eternal life, which God * (that cannot Ro.iii.a.
lye) promised before the world began: but hath opened hys worde at the tyme appointed through preaching, which is com-

committed vnto me, accordyng to the cō-
maundement of God our sauiour,
ii.Corint viii.c To Titus his naturall son after the
i.Ti.i.a. common fayth. Grace, mercy and peace
ii.Ti.i.a. from God the father, and from the Lorde
B Jesu Christ our sauioure. For this cause
left I thee in Creta, that thou shouldest
refourme the thinges that are vnperfect,
ii.Ti.ii.a & shouldest * ordein elders in euery citye,
as I had appointed thee. If any be blame-
lesse, the husbād of one wife hauing faith-
ful children, whiche are not slaundred of
i.Ti.iii.a ryot, neither are disobediente. For a by-
shop must be blamelesse, as the steward of
Leui.x.b god: not stubborne, not angrye, * not ge-
Ephe.v.d uen to much wine, no fighter, not geuen
to filthy lucre, but a keper of hospitalitye,
one that loueth goodnesse, (prudent) sober,
righteous, godly, temperate, & such as cle-
ueth vnto the true worde of doctrine, that
he may be able also to exhort by holsome
learning, & to improue them that saye a-
gainst it. For there are many vnruly and
C talkers of vanitie, & deceiuers of mindes
specially they that are of the circumcision,
whose mouthes must be stopped. whiche
ii.Ti.iii.b peruert whole houses, teachyng thynges
whyche they ought not, because of filthy
lucre. One of themselues (euen a prophet
of theyr owne) sayde. The Cretians are
alwayes lyers, euyll beastes, slowe bel-
lies. Thys wytnesse is true: wherefore
rebuke thou them sharply, that they may
be sounde in the faith, not takyng hede to
Jewes fables and commaundementes of
Ro.xiiii.d men that turne away the truthe. Unto
D the pure are al things pure: but vnto them
that are defiled & vnbeleuing, is nothyng
pure: but euen the mynde and conscyence
of them is defiled. They confesse that thei
know god: but with their dedes thei deny
hym, seyng they are abhominable and dis-
obedient, & vnapt vnto euery good work.

The second Chapter.

He telleth hym how he shall teache al degrees to behaue themselues.

A But speake thou the thynges which become wholsom learning. That the elder men be sober, sage, discret, sound in the faith, in loue, in patience: the
i.Ti.ii.b. elder women lykewyse, that they be in suche rayment, as becommeth holynesse: not beyng false accusars, not geuen to muche wine, but that they
teache honest thinges, to make the yong women sober minded, to loue theyr husbandes, to loue their children, to bee discret, chaste, huswifely, good, obedient vnto their husbandes, that the worde of god be not euill spoken of. Yong men likewise exhort, that they be sober mynded.
B In all thynges shew thy selfe an ensample of good workes in the doctryne, i.Ti.iiii.b
with honestie, grauitie, & with the holesome worde, whiche cannot be rebuked: i.Pe.v.a.
that he which withstandeth, may be ashamed, hauing no euil thing to say of you.
Exhort seruauntes to bee obediente vnto Eph.vi.a
their own maisters, and to please them in i.Pe.ii.d.
al thinges, not aunswering again: nether Col.iii.d.
to be pickers, but that they shew all good i.Ti.vi.a
faithfulnesse, that they may do worship to the doctrine of god our sauiour in al thinges. For the grace of God bringeth saluation vnto al men, hath appeared, and teacheth vs that we should denye vngodlinesse and worldly lustes, and that we
should liue soberly & righteously & godly, i.Joh.ii.c
in this present world, loking for that blessed hope & appearing of the glorye of the great god, & of oure saujor Jesu Christe,
which * gaue himself for vs to redeme vs Ro.viii.a
from al vnrighteousnesse, & to * purge vs Gala.i.a.
a peculiar people vnto himself * feruently
geuen vnto good workes. These thynges Ephe.v.e
speake and exhorte & rebuke with all fer- Eph.ii.b.
uentnesse of commaunding. Se that no i.Ti.iiii.b
man despise thee.

The third Chapter.

Of obedience to such as be in authority. He warneth Titus to beware of foolyshe and vnprofitable questions.

A Warne them that they submitte themselues to Ro.xiii.a.
rule and power: that thei obey the officers: þ they i.Pe.ii.c.
bee readye vnto euerye good worke: that they speake euyl of no man: that they be no fighters, but gentle, shewyng all mekenesse vnto all men. For wee our selues also were sometyme foolyshe, disobediēt, deceiued, seruing diuerse lusts and voluptuousnesse, liuing in malitiousnesse and enuy, full of hate, hating one another.
B But after that the kindnesse and loue of our sauiour God to man warde appeared, * not by the deedes of righteousnesse ii.Ti.i.b.
whiche we wrought, but according to hys mercy he saued vs, by the fountayne of Joh iii.a.
the newe birth, and renuyng of the holye

 ghoste,

ghost, which he shed on vs aboundauntly
through Jesus Christe our sauiour: that
we iustifyed ✚ by his grace, shoulde bee
Act.xv.b. made heyres accordyng to the hope of e-
Eph.ii.b. ternall life.✝
C This is a true saying. Of these thyn-
ges I wil that thou certify ỹ they whiche
beleue in god, might be diligent to go for-
warde in good workes. For these thinges
i.Ti.i.a. are good and profitable vnto men. ✚ Fo-
ii.Ti.ii.c. lish questiōs, and genealogies, and brau-
ling, through striuing aboute the lawe a-
uoyde: for they are vnprofitable and su-
perfluous. A man that is an authoure of
Mat.xviii. c. sectes, *after the first and seconde admo-
nition, auoyde: knowyng, that he (that is
D suche) is peruerted and sinneth euen dam-
ned by hymselfe. When I shall sende Ar-
temas vnto thee, or Tichicus, be diligent
to com to me vnto Nichopolis: For I haue
determined there to winter. Bring Zenas
the lawyer and Apollos on theyr iourney
diligently, that nothyng be lackyng vnto
them. And let oures also learne to excell in
good workes, as farforth as nede requy-
reth, that they be not vnfruitfull. All that
are with me salute thee. Grete them that
loue vs in the faith. Grace be with you al.
Amen.

Written from Nichopolis,
a citie of Macedonia.

The Epistle of Saincte Paule vnto Philemon.

He reioyceth to heare of the faith and loue of Philemon, whom he desireth to forgeue his seruāt Onesimus, and louingly to receyue him again.

A Paule the prisoner of Jesu
Christe and brother Timo-
the. Unto Philemon the be-
loued, and oure helper, and
to the beloued brother Ap-
pia, and to Archippus oure
felowe souldior, and to the congregation
that is of thy house. ✚ Grace be vnto you,
i.Cor.i.a and peace from god our father, and from
ii.Cor.i.a the lord Jesu Christe. I thanke my God,
Gala.i.a. making mention alwaies of thee in my
prayers, when I heare of thy loue & faith
which thou hast toward the lorde Jesu, &
toward all sainctes, so that the felowshyp
of thy faith is fruitfull in the knowledge
of euery good worke which is in you to-
ward Jesus Christ. For we haue greate
ioy, and consolation in thy loue: because ỹ B
by thee (Brother) the sainctes heartes are
comforted. Wherfore, though I might be
bolde in Christ to commaunde thee, that
which was thy duety to do: yet for loues
sake I rather besech thee, though I be as
I am, euen olde Paule, and now a priso-
ner of Jesu Christ. I beseche thee for my
sonne *Onesimus, whom I haue begot- Col.iiii.b
ten in my bondes (whiche in time passed
was to thee vnprofitable, but now profi-
table both to thee and to me) whō I haue
sent home again. Thou therfore receyue
hym, ỹ is to say mine owne bowels, whō C
I would faine haue reteined with me, ỹ
in thy stede he might haue ministred vnto
me in the bondes of the ghospell. Neuer-
thelesse, without thy minde woulde I do
nothing, that the good which thou doest,
should not be as it were of necessitie, but
willyngly. For happyly he therfore depar-
ted for a season that thou shouldest receiue
hym for euer, not now as a seruaunt, but
aboue a seruaunt, euen a brother beloued
specially to me: but how much more vnto
thee, both in the flesh, and also in the lorde.
If thou count me therfore a felow, receue
hym as my selfe. If he haue done thee a-
ny hurt, or oweth thee ought, that laye to
my charge, (I Paul haue written it with
mine own hand:) I will recompēce it. So
that I do not say to thee, howe that thou
owest vnto me euē thine own self also. E-
uē so brother let me enioy thee in the lord:
Comfort my bowels in ỹ lorde. Trustyng D
in thine obedience, I wrote vnto thee,
knowing that thou wilt also do more thā
I saye. Moreouer, prepare me lodgyng:
for I trust that through the helpe of your
prayers, I shalbe geuen vnto you. There
salute thee, Epaphras my felowe prisoner
in Christ Jesu, Marcus, Aristarchus, De-
mas, Lucas my helpers. The grace of
our Lord Jesu Christ be with your spirit
Amen.

Sent from Rome by O-
nesimus a seruaunt.

The Epistle of Saint Paul the Apostle vnto the Hebrues.

The first Chapter.

Howe god dealt louingly with them of the olde time in sending them his prophetes, but much more mercye hath he shewed vs: in that he sente vs his owne sonne. Of the most excellent glorye of Jesus Christ, whiche in all thynges is lyke to his father.

A GOd in time past diuerslye
& many wayes spake vn-
to y fathers by prophets,
but in these last dayes he
hathe spoken vnto vs by
his owne son, whō he hath
made heyre of al thyngs,
Colo.i.c. Sa.viii.b by whō also he made y worlde. *Which (son)
being y brightnesse of his glory, & the ve-
ry image of his substance ruling al things
with the worde of his power, hath by his
own person purged our sinnes, & sytteth
on the right hand of y maiesty on hye: be-
ing so much more excellēt than y angels,
as he hath by inheritāce obteined a more
excellēt name thā they. For vnto which of
y angels said he at any tyme: *Thou art
Psal.ii.a my sonne, this day haue I begotten thee.
Act.xiii.e And again *I wil be his father, & he shal
2.Kinges vii.b. be my son. And agayn, when he bryngeth
B in the first begotten son into the world, he
Ps.xcvii.a saith: And *let al y angels of god worship
hym. And vnto the angels he sayth. *He
Ps.ciiii.a maketh his angels spirits, and his minys-
ters a flame of fier. But vnto the son he
Ps.xlv.b. saith: *Thy seat (O god) shalbe for euer
& euer. The scepter of thy kingdome is a
right scepter. Thou hast loued righteous-
nesse and hated iniquitie: wherfore God,
euen thy god hath annointed thee with y
oyle of gladnesse aboue thy felowes. *
Psa.cii.b And thou lord in the beginning hast layd
C the foundation of the earth. And the hea-
uens are the workes of thy handes. They
shal perish, but thou endurest. And they al
shal waxe olde also as doth a garmēt: and
as a vesture shalt thou chaunge them and
they shalbe chāged. But thou art euen y
same and thy yeares shall not fayle.
Unto which of the angels sayde he at
Psa.cx.a any tyme: *Sit on my right hand, tyll I
Mat.xxii.d. make thyne enemies thy footestoole. Are
i.Cor.xv.b they not all ministring spirites, y are sent
to minister, for their sakes whiche shal be
heires of saluation.

The second Chapter.

He exhorteth vs to be obedient vnto the new law which Christ hath geuen vs, and not to be offended at the infirmitie and lowe degree of Christ, because it was necessary that for our sakes he shoulde take suche an humble state vpon hym, that he myght be lyke vnto his brethren.

Wherfore we ought to geue A
the more earnest hede to
the things y are spokē vn
to vs, lest at any time we
perishe. For if the worde
which was spoken by an-
gels was stedfast: & eue-
ry trangression & disobedience receiued a
iust recōpence of reward: how shall we es-
cape if we despise so great saluation, whi-
che at the first began to be preached of the
lord himself, and was confirmed vnto vs
ward, by them that heard it: *God bea- Mar.xvi.d.
ring witnesse therto, both with signes &
wonders also, & with diuers miracles, &
giftes of the holy ghost accordyng to hys
own wil. For vnto the angels hath he not
subdued the worlde to come, wherof we
speake. But one in a certaine place wyt- Ps.viii.a
nessed, saying: *What is mā that thou art & cxliiii.a
mindful of him? Or the son of man y thou B
visitest him? Thou madest him a litle low-
er than y angels: thou hast crowned hym
with honor & glory, & *hast set hym aboue Ps.viii.b
the workes of thy hands. Thou hast put i Co.xv.d
al things in subiection vnder his fete. In
that he put al thinges vnder hym, he left
nothing that is not put vnder him. Ne-
uerthelesse we se not yet al things subdu-
ed vnto him: but him that was made lesse
than the angels, we se that it was Jesus,
which is crouned with glory & honor, for
the suffring of death: that he by the grace
of god, should taste of death for all men.
For it became hym, for whom are all C
thinges, and by whom are all thinges (af-
ter that he had brought many sōnes vnto
glory) that he shoulde make the Lorde of
their saluation perfect thorow afflictions.
For bothe he that sanctifyeth, and they
whyche are sanctyfyed, are all of one.
For whyche causes sake he is not asha-
med to call them brethren, saying: I wyl
declare thy name vnto my *brethren, in Ps.xxii.d
the myddes of the congregation wyll I Joh.xx.d
prayse thee. And agayne, I wyll put my
trust in hym.
And again, behold here am I, and the
chyldren whom God hath geuen me. For
as much then as y children are partakers
of

of fleshe and bloude, he also himselfe like-
wise tooke part with them, that (through
death) he might expell him that had lord-
ship ouer death, that is to saye, the deuyll:
and that he might deliuer them, whiche
through feare of death were all their life
time subdued vnto bondage. For he in no
place taketh on hym the aungels: but the
sede of Abraham taketh he on him. Wher
fore in all thynges it became hym to bee
made like vnto his brethren, ẏ he myghte
be mercyfull, and a faythfull hye priest in
thinges concernyng god, for to purge the
peoples sinnes. For in that it fortuned
hymselfe to be tempted, he is able to suc-
cour them also that are tempted.

The thyrd Chapter.

He requireth vs to be obedient vnto the worde of Christ, which is more worthe than the Ceremoniall law of Moses. The punishment of such as wil nedes harden their heartes.

A THerfore holy brethrē par-
takers of the celestial cal-
ling, consider the embas-
sador and hie priest of our
profession, Christ Jesus,
how ẏ he is faithful vnto
him ẏ put him in the office
euen as was Moses in al his house. For
loke how much honor he (ẏ hath builded a
house) hath more than the house it self: So
much honor is he cōtited worthy of more
than Moses. For euerye house is builded
of som man. But he ẏ ordeyned al thinges
is god. And Moses verely was faythfull
in al his house, as a minister, to bear wit-
nesse of those things which wer to be spo-
ken afterward. But Christ as a son hath
rule ouer the house, whose house are we,
yf we holde faste the confydence and the
Rom.v.a reioycyng of that hope vnto the ende.
B Wherefore (as the holy ghoste sayeth)
to daye yf ye wyll heare his voice, harden
not your heartes, as in the prouokyng, in
the daie of temptation in the wildernesse,
where youre fathers tempted me, proued
me, and sawe my workes fortye yeare.
Wherfore I was greued with that gene-
ration, and said: They doe alway erre in
their heartes: Thei verely haue not kno-
wen my wayes, so that I sware in my
wrathe: they shall not enter into my rest.
Take hede brethren, lest at any time ther
be in any of you a froward heart, subiecte
vnto vnbelife, that he should depart from
the liuyng god: but exhort ye one another
daily, while it is called to day: least any of
you ware harde hearted through the de-
ceitfulnes of sin. We are made partakers C
of Christ, if we kepe sure (vnto the ende) ẏ
beginning of the substaunce, so long as it
is sayde: to daie if ye will heare his voice,
harden not your hearts, as in the prouo-
king: for som whē thei heard did prouoke,
howbeit not al that came out of Egipt by
Moses. But with whom was he displea-
sed .xl. yeres? Was he not displeased wyth
them that had sinned, whose carkases wer
ouerthrowen in the deserte? To whom
sware he that they should not enter into
his rest, but vnto them that wer not obe-
diente? And we see that they could not en-
ter in, because of vnbeliefe.

The fourth Chapter.

The Sabboth or rest of the christen punishment of vnbeleuers: the nature of the worde of God.

LEt vs feare therfore, A
least any of you (forsa-
king the promisse of en-
teryng into his reste)
should seme at any time
to haue bene disapoyn-
ted. For vnto vs is it
declared, as wel as vnto thē. But it profi-
ted not them, ẏ they heard the worde: be-
cause they whiche heard it, coupled it not
with faith. For we whiche haue beleued,
do enter into his rest, as he said: Euē as I
haue sworne in my wrathe, they shall not
enter into my rest. And ẏ spake he verely
long after ẏ the workes wer made and ẏ
foundation of ẏ world layd. For he spake
in a certain place of ẏ seuenth day on this
wise. *And god did rest the seuenth daye Gen.ii.a.
frō al his workes. And in this place again B
they shall not enter into my rest. Seyng
therfore it foloweth, that som must enter
therinto, & they (to whō it was first prea-
ched) entred not therin for vnbeliefs sake:
he appointeth a certain day after so long
a time, saying in Dauid (as it is rehersed)
this day if ye wil heare his voice, harden
not your hearts. For if Josua had geuen
thē rest, thē would he not afterward haue
spokē of another daye. There remayneth
therfore yet a rest to ẏ people of god. For
he ẏ is entred into his reste, hath ceased
also frō his own works, as god did from
his. Let vs study therfore to enter into ẏ
rest, lest any man fal after the same ensā-
ple of vnbelief. For the worde of God is
quick and mightie in operation, and shar-
per than anye two edged sweard: and en-
treth through, euen vnto the deuidyng a- C
sunder of the soule and the spirite, and of
the ioyntes and the mary: and is a discer-
ner

ner of the thoughtes, and of the intentes
of the heart: neither is there any creature
that is not manifest in ÿ sight of him: but
al thynges are naked and open unto the
eyes of him, of whom we speake. Seing
thē that we haue a great hie priest whiche
is entred into heauen (euen Jesus the son
D of god) let us holde the profession (of oure
hope.) For we haue not an hye Priest
which cannot haue compassion on our in-
Phi. ii. a. firmities, but as in al pointes tempted
like as we are: but yet without sin. Let us
therfore go boldly unto ÿ * seate of grace
Ex. xxv. b that we may obtein mercy and find grace
to help in time of nede.

¶ The fifth Chapter.

Christ is our hye priest and seat of grace, & more
A excellent than the hie priestes of the olde law.

FOr euery hie priest that is
taken from among mē, is
ordeined for mē, in things
Leu ix. b perteining to god, to offer
gifts and sacrifices for sin:
which can haue compassiō
on the ygnoraunt, & on them that erre out
of the way, forasmuch as he himselfe also
is compassed with infirmitie. And for the
same infirmities sake, he is bound to offer
for sinnes, as well for hymselfe, as for the
people. And no man taketh honour unto
himselfe, but he that is called of God as
was Aaron. Euen so Christ also glorified
not himselfe, to be made the hie priest: but
B he that sayd unto hym, *thou art my son,
Psa. ii. b. this daye haue I begotten thee, glorified
Ac. xiii. e. hym. As he sayth also in an other place: *
Heb. i. b. thou art a priest for euer after the order of
Psa. cx. b Melchisedech. Which in the daies of his
fleshe, when he had offred up praiers and
supplications, with strong crying and
teares (unto hym that was able to saue
him from death) and was heard bicause of
his reuerence: though he were the sonne
C (of God) yet learned he obediēce, by those
thinges whiche he suffered: and he beyng
perfect was the cause of eternall saluati-
on unto all them that obeyed hym, and is
called of God an hie priest, after the order
of Melchisedech. Whereof we woulde
speake many thinges, but they are harde
to be uttered: seyng ye are dul of hearing.
For when as concerning ÿ time ye ought
to be teachers, yet haue ye nede agayne ÿ
we teache you the firste principles of the
worde of god: & are become suche as haue
i. Cor iii. a nede of milke, and not of strong meate.
for euery man that is fed with milk, is in-
expert in the word of righteousnesse: for
he is but a babe. But strong meate belō-
geth to them that are perfect, euen those
which (by reason of use) haue their wittes
exercised to discerne both good and euyll.

The sixth Chapter.

He goeth forth with the thyng that he beganne
in the latter ende of the fifth chapter, and exhorteth
them not to faint: but to be stedfast and patient, for
somuche as god is sure in his promisse.

THerfore leauing the doc-
trine that pertaineth to ÿ A
beginning of christen mē
let us go forth unto per-
fection, not laying again
the foundation of repen-
taunce from dead works,
and of faith toward God, of baptysinges
of doctrine, and of laying on of handes, &
of resurrection from death, and of eternal
iudgement. And so will we doe, * yf God Act. iiii. b
permit. For it cannot be that they whiche & vi. i. e
were once lighted, and haue tasted of the
heauenly gift, & were become partakers of
the holy ghost, and haue tasted of the good
word of god, and of the power of ÿ world
to come: * If they fall awaye (and as con- Mat. xii.
cerning themselues crucifye the sonne of d
God a freshe, and make a mocke of him) ÿ ii Pe. ii. d
thei should be renued again by repētance. Heb. x. b
For the earth which drinketh in ÿ rain B
that commeth oft uppon it, and bryngeth
forth herbes mete for them that dresse it,
receyueth blessing of GOD. But that
grounde whiche beareth thornes and
briers, is reproued, and is nye unto cur-
syng: whose ende is to be burned: Neuer-
thelesse (dere frendes) we trust to see bet-
ter of you, and thynges whiche accompa-
nye saluation, though we thus speake.
For God is not unryghteouse, that he C
should forgette your worke and laboure Mat. xxv
that proceedeth of loue: whiche loue ye c
shew in his name, whiche haue ministred
unto the saincts, & yet minister. Yea, & we
desier that euery one of you shew the same
dyligence to the full stablishyng of hope,
euen unto the ende that ye faint not, but
be folowers of them, which through faith
and patience, receiue the inheritaunce of
the promisse. For whē god made promisse
to Abraham, because he had none greater
to sweare by *he sware by himself, saying:
Surely I will blesse thee, and multiplye
thee in dede. And so after that he had ta- Ge. xii. c
ried

ried patiently,he enioyed the promisse.
D For men verely sweare by him that is
Ex.xxij.c greater than themselues, and * an othe
to confirme the thyng,is to them an ende
of all strife.So God willing very aboun-
dauntly to shewe vnto the heyres of pro-
misse,ẏ stablenesse of his counsell added
an othe:that by two immutable thinges,
(in whiche it was vnpossible ẏ god should
lye)we myght haue a strong consolation
whiche hitherto haue fled,for to hold fast
the hope that is set before vs:which hope
we hold as an anker of ẏ soule,both sure
and stedfast,whiche hope also entreth in,
into those thinges whiche are within the
vaile,where the forerunner is for vs en-
He.viij.a tred, euen Jesus. that is made an * hye
priest for euer after the order of Melchi-
sedech.

The seuenth Chapter.

He compareth the Priesthode of Christe vnto Melchisedech,but to be farre more excellent.

A This Melchisedech kyng
Ge.xiiii. of * Salem(which beyng
priest of the most hie god,
met Abrahā,as he retur-
ned again frō the slaugh-
ter of the kinges & blessed
him: to whō also Abrahā
gaue tithes of all thinges)firste is called
by interpretation,king of righteousnesse:
after ẏ king of Salem(ẏ is to say,king of
peace)without father, without mother,
without kynne, and hath neyther begin-
nyng of dayes, neyther yet ende of lyfe:
but is likened vnto the sonne of GOD,
and continueth a prieste for euer.Consy-
der what a man this was:vnto whom al-
so the Patriarch Abraham gaue tythes
Nu.xviij of the spoyles. And verelye * those chyl-
b. dren of Leui,whiche receiue the office of
Pa.xxvi the Priestes, haue a commaundement to
b. take(accordyng to the lawe)tythes of the
people:that is to saye, of theyr brethren,
yea though they sprong out of the loynes
of Abraham. But he whose kinred is not
B counted among them, receyued tythes of
Abraham , and blessed hym that had the
promises.And no man denyeth, but that
he whiche is lesse, receyueth blessyng of
him whiche is greater.And here men that
dye,receiue tythes. But there he recey-
ueth tythes, of whom it is witnessed,that
he liueth,And to say ẏ truthe,Leuy hym-
selfe also whiche vseth to receyue tythes,
payed tythes in Abraham . For he was
yet in ẏ loynes of his father when Mel-
chisedech met Abraham.

*If now therfore perfection came by ẏ
priesthode of the Leuites(for vnder that Rom.ii.c
priesthode the people receiued the lawe) Ga.iii.c.
what neded it furthermore,that an other
priest should rise to be called after the or-
der of Melchisedech,& not after the order
of Aaron:For if the priesthode be transla-
ted, then of necessitye muste the lawe be
trāslated also.For he of whō these things
are spokē,pertaineth vnto an other tribe
of whom neuer man serued at the altare.
For it is euidente that our Lorde sprong
*of the trybe of Juda, of whiche tribe
spake Moses nothing concerning priest- Mat.i.a.
hode.And it is yet a more euident thyng, C
if after the symplytude of Melchisidech
there arise another prieste,whiche is not
made after the lawe of the carnall com-
maundement, but after the power of the
endlesse life.(For after this maner doeth
he testify,* thou art a priest for euer, af- Psa.cx b
ter the order of Melchisedech.)Then the He.iiii.c
commaundement that went afore,is dis-
anulled,because of weaknes & vnprofita-
blenesse.For*ẏ law brought nothyng to Ro.viij.b
perfection,but was an introduction to a Gal.iii.c
better hope,by the which we drawe nie vn-
to god.And therefore is it a better hope,
because the thyng was not done without
an othe. For those Priestes were made
without an othe,but this priest wt an oth,
by hym that sayde vnto hym:*The lorde
sware,and wyll not repent:Thou arte a Psa.cx.a
priest for euer after the order of Melchy-
sedech. And for that cause was Jesus a
stablisher of a better testament.

And among them manye were made
priestes,because they were not suffred to
endure by the reason of death. But thys
man,because he endureth euer,hathe an
euerlasting priesthode. Wherefore he is
able also euer to saue them to the vtter-
most,ẏ come vnto god by him,seyng he e-
uer liueth * to make intercession for vs. I.Ti.ii.a
I Joh.ii.a
For suche an hye priest it became vs to D
haue,whiche is holy,harmelesse,vndefy-
led,seperate from sinners,made hier than
heauen.Whiche nedeth not daily,as pon-
der hie priests,* to offer vp sacrifice:first Leu.ix.b
of his owne sinnes,and then for the peo-
ples sinnes.For that did he once when he
offred vp himselfe.*For the lawe maketh Heb.v.a.
men priestes,which haue infirmitye, but
the worde of the othe that came since the
law,maketh the sonne priest,which is per-
fect for euermore.

¶ The eight Chapter.

The office of Christe is more worthye than the priestes office of the lawe, which was unperfect and therfore abrogate.

A Of the thinges which we
Heb.vi.d haue spoken, this is the
and.x.c. pithe: * y we haue such an
hie priest as sitteth on the
right hande of the seat of
maiestie in heauen: and is
a minister of holy things
and of the true tabernacle, whiche God
pight and not man. For euery hye prieste
is ordeined to offer giftes and sacrifyces:
wherfore it is of necessitie, that this man
haue somewhat also to offer. For he were
not a priest, if he wer on the earth where
are priestes, y accordyng to the lawe offer
gyftes, which serue unto the ensample &
Colo.ii.c *shadowe of heauenly thinges: euen as
Heb.x.a. the answer of God was geuen unto Mo-
ses, when he was about to finish y taber-
Ex.xxv.d nacle. *Take hede (saide he) y thou make
Acte.vii.f all thinges according to the Patrone
B whiche is shewed to thee in the mounte.
But nowe hath he obtained a priesthode
so much the more excellent, as he is y me-
diatour of a better testament, which was
confirmed in better promises. For if that
firste testament had bene suche, that no
fault coulde haue been founde in it, then
shoulde no place haue bene sought for the
Ie.xxxi.f seconde. For in rebukyng them, he sayeth
unto them: *Beholde the daies com (saith
the Lorde) and I wyll finishe uppon the
house of Israel, & upon the house of Iu-
da, a newe testamente: not lyke the testa-
mente that I made with their fathers in
that day, when I toke them by y handes,
to leade them out of the lande of Egipte.
For they continued not in my testament,
and I regarded them not, saith the lord.
C For this is the testament, that I will
make with y house of Israell: After those
dayes (sayeth the Lorde) I wyl putte my
lawes in their mindes, & in their heartes
I wil write them, and I wil be their god
and they shal be my people. And they shal
not teache euery man his neighbour, and
euery man his brother, saying: know the
Lord: For they shall knowe me, from the
least to the most of them. For I will be
merciful ouer their unrighteousnesse, and
their sinnes and their iniquities wyll I
think upon no more. In y he saith a newe
testamēt, he hath worne out the olde. For
that which is worne out and waxed olde,
is ready to vanish away.

The ninth Chapter.

The preastes and holynesse of the olde testament, and howe farre the newe excelleth it.

The olde testamente then A
had verely ordinaunces,
and seruinges of God, &
worldly holinesse. For * Ex.xxv.b
there was a fore taberna-
cle made, wherein was y
light, and the table, and y
shewe bread which is called holy. But
within the seconde vayle, there was a ta-
bernacle, whiche is called holiest of all,
whiche had the golden senser, and the arke
of the testament ouerlayed rounde about
with golde, wherein was the golden pot
with * Manna, and Aarons rodde that B
sprong, and * the tables of the testament. Ex.xvi.g Nu.xvii.a
Ouer the arke wer the Cherubins of glo- Exo.xl.c.
ry, shadowyng the seate of grace. Of
whiche thynges we cannot nowe speake
particularly. When these thynges were
thus ordeined, the priestes went alwayes
into the first tabernacle, whiche executed
the seruice of y holy thinges. But into the
second went the hie priest alone * once e- Ex.xxx.b
uery yere: not without bloude * whiche he Le.xvi.b.
offred for himself, and for the ignorances C
of the people. Wherewith the holy ghoste
this signified, that the way of holy things
was not yet opened, while as yet the first
tabernacle was standing. Whiche was a
similitude for the tyme then presente, in
whiche were offred giftes and sacrifyces,
that coulde not make the minister perfect
as perteining to the conscience, with only
meates and drinkes, and diuerse wash-
ynges and iustifyinges of the flesh, which
were ordeyned untyll the tyme of refor-
mation.
But * * Christ beyng an hye priest of Heb.vi.d
good thynges to come, came by a greater &.viii.a.
and more perfecte tabernacle, not made
with handes: that is to saye, not of this
building, neither by the bloude of goates
and calues: but * by his owne bloude he
entred in once into the holy place, & found i.Pet.i.b
eternall redemtion. D
For * if the bloude of oxen & of goates, Le.xvi.c.
and the ashes of a yong Cowe, when it
was sprinkled, puryfyeth the uncleane,
as touching the puryfying of the fleshe:
how much more shal the bloud of Christe
(whiche through the eternal spirit, offred
hymselfe without spotte to God) pourge
your conscience from dead workes, for to
serue

i.Ti.ii.a. serue the liuing god: And for this cause is
he the * mediatour of the new testament,
that through death, whiche chaunced for
the redemption of those transgressyons y
wer vnder the first testament, they which
are called, mighte receiue the promisse of
C eternall enheritaunce. ▸
For * where is a testament, ther must
also (of necessitie) be the death of him that
maketh the testament. For the testament
taketh authoritie when men are dead: for
it is yet of no value, as long as he y ma-
keth the testamente is alyue, for whiche
cause also, neither the first testament was
ordeined without bloude. For when Mo-
ses had declared all the commaundement
to all the people accordyng to the lawe, he
toke the bloud of calues and of goates,
with water and purple wolle and ysope, &
sprinckled both the boke and all the peo-
ple, saying: * this is the bloud of the testa-
Ex.xxiiii.b. ment, which god hath appointed vnto you.
Moreouer, he sprinckled the tabernacle
with bloud also, & all the ministryng ves-
sels. And almost al thinges are by y lawe
purged with bloud, and without shedyng
of bloud is no remission.
It is nede then, that the similitudes of
heauenly thynges bee purified with such
thynges: but that the heauenly thynges
themselues bee puryfyed with better sa-
Acte.vii.f and.xvii.f crifyces, than are those. * For Christe is
not entred into the holye places that are
made with handes (which are similitudes
of true thinges:) but is entred into very
heauen, for * to appeare now in the sight
i.Joh.ii.a of GOD for vs: not to offer hym selfe
Le.xvi.g. often * as the hye Priest entreth into the
holy place euery yere with strange bloude
for then must he haue often suffred since
the world began. But now in the ende of
world, hath he appeared once to put sinne
to flight by the offeryng vp of hymselfe.
And as it is appointed vnto all men that
they shall once dye, and then commeth the
iudgement: * euen so Christe was once
Rom.v.b offered to take awaye the synnes of ma-
i.Pe.iii.d ny, and vnto them that looke for him shal
he appeare agayne withoute sinne vnto
saluation. ▸

The tenth Chapter.

The olde lawe had no power to clense awaye synne, but Christe dyd it with offeryng of his body once for all. An exhortation to receyue this goodnesse of God thankefully with patience and stedfast faith.

For the law (hauing the * A
shadow of good things Colo.ii.c
to come, and not the very He.viii.a
fashion of the thynges
themselues) can neuer w
those sacrifices which thei
offer yere by yere contin-
ually, make the commers therunto perfect.
For would not then those sacrifices haue
ceased to haue bene offred, because that y
offerers once purged, should haue had no
more conscience of sinnes: Neuerthelesse,
in those sacrifices, is there mention made
of synnes euery yere. * For the bloude of Leu.xvi.e
oxen and of goates cannot take awaye
sinnes.
Wherefore, when he commeth into the
world, he sayeth: * Sacrifice and offryng Psa.xl.b.
thou wouldest not haue: but a bodye hast B
thou ordeined me. Burnt offeringes also
for syn hast thou not allowed. Then sayd
I: lo, I am here. In the begynning of the
boke it is written of me, that I should do
thy wyll, O god. Aboue, when he sayeth:
sacrifice and offeryng, and burnt sacrify-
ces, and synne offerynges thou wouldest
not haue, neither hast thou allowed them
(whiche yet are offered by the lawe) then
sayd he: Loe, I am here to doe thy wyl O
God, he taketh away the first to stablishe
the latter, by whiche wil we are made ho-
ly, euen by the offering of the body of Je-
sus Christ once for all. And euery Priest
is ready dayly ministryng and offeryng
often tymes one maner of oblation, whi-
che can neuer take awaye synnes. But
this manne after he hath offered one sa- C
crifyce for synnes, is sette downe for euer
* on the ryghte hande of God, and from Ephe.i.d
hencefoorth taryeth tyl hys foes be made Col.iii.a.
his footestoole. For with one offeryng Hebr.i.a.
hath he made perfect for euer them that and.xii.a
are sanctifyed. The holy ghoste hym selfe
also beareth vs recorde, euen when he
tolde before: This is the testamente that
I will make vnto them: after those daies
(sayeth the Lorde) I wyll put my lawes
in their heartes and in their mindes wyll
I write them, and theyr synnes and in-
iquities wyll I remember no more. And
where remission of these thynges is, ther
is no more offeryng for synne.
Seyng therefore brethren, that by the D
meanes of the bloude of Jesu * we haue John x.a
libertie to enter into the holy place, by the xiiii.a.
newe and liuing way whiche he hath pre- Rom.v.a
pared for vs, through the vaile (that is to He.ix.g.
say by his fleshe:) And seyng also that we
haue

haue an hie Priest which is ruler ouer ẏ
house of God, let vs drawe nie with a true
heart, in a sure faith, sprinkled in our
heartes, and the euil cōscience put away,
and washed in our bodies with pure wa-
ter: let vs kepe the profession of our hope
without wauering (for he is faithful that
promised) and let vs cōsider one another
to the intēt ẏ we may prouoke vnto loue
and to good workes, not forsaking the fe-
lowship that we haue amōg our selues,
as the maner of some is: but let vs exhort
one another, and so much the more, bi-
cause ye see that the day draweth nye. *
E For if we sinne wilfully after ẏ we haue
received the knowledge of the truthe,
Mat.xii.d there remaineth no more sacrifice for sin-
nes, but a fearful loking for iudgement,
He.vi.a. and violent fier, which shal deuour ẏ ad-
2.Pe.ii.d uersaries. He that despiseth Moses law,
dieth without mercy *vnder two or thre
De.xix.d witnesses: how much sorer (suppose ye)
Math xviii.c shal he be punished which treadeth vn-
der fote the sonne of God: and counteth
2.Corin.xiii.a. the bloud of the testament, wherwith he
was sanctified as an vnholy thyng, and
doth dishonour to the spirit of grace? For
F we know him that hath sayd: * it belon-
De.xxxii b. geth vnto me to take vengeaunce, I will
recompence sayth the Lord. And agayne:
Ps.cxxxv a the Lord shal iudge his people. It is a
Ro.xii.d. fearefull thing to fal into the handes of ẏ
liuing God.

Cal to remembraunce the dayes ẏ are
passed, in the which after ye had receiued
light, ye endured a great fight of aduer-
sities, partly while al men wondred and
gased at you for the shame and tribulati-
on that was done vnto you: partly while
ye became companiōs of them which so
passed their tyme. For ye became parta-
kers also of the afflictions which happe-
ned through my bondes, & toke in worth
the spoiling of your goodes, and ẏ with
gladnesse: knowing in your selues, how
that ye haue in heauen a better and an
enduring substaunce. Cast not away
therfore your confidence, which hath a
great recōpence of rewarde. For ye haue
nede of patience, that after ye haue doen
the wil of God, ye might receiue the pro-
mise. For yet a very litle while, & he that
Aba.ii.a. shall come, will come, and will not tary.
Rom.i.a But *the iust shal liue by faith. And if he
Gal.iii.b withdraw himselfe my soule shal haue no
pleasure in him. It is not we that with-
draw our selues vnto dānatiō, but we per
tein vnto faith, to ẏ winning of ẏ soule.

The eleuenth Chapter.

What faith is, and a commendatiō of the same.
The stedfast beleefe of the fathers in olde time.

Faith is a sure confidence A
of thinges, which are ho-
ped for, and a certaintie
of thinges which are not
sene. For by it the elders
obteined a good report.
Through faith we vn-
derstande that the *world was ordeined Gen.i.a.
by the word of God, and ẏ thinges which
are sene, were made of thinges * which
were not sene.

*By faith Abell offred vnto God a Ac.xiii.c.
more plenteous sacrifice than Cain by Rom.i.c
which he obteined witnesse that he was Ge.iiii.a
righteous, God testifying of hys gyftes:
by which also he beig dead, yet speaketh.
By faith was * Enoch translated, that Gen.v.g
he should not see death, neither was he
founde: for god had taken hym away. For Ec.xliiii b
afore he was taken away, he obteined a
good report, that he pleased God: but
without faith it can not be that any man
should please him. For he that commeth
to God, must beleue that god is, and that
he is a rewarder of them that seke hym.

By fayth * Noe being warned of god B
eschued the thinges which wer as yet not Ge.vi.d
sene, and prepared the Arke to the sa-
uing of his housholde, through the which
Arke he *condemned the world, and be- Mat.xii.
came heire of the righteousnesse which is
according to faith. By faith * Abraham Ge.xi.a
when he was called obeyed to go out in- Act.vii.a
to a place, which he should afterward re-
ceiue to inheritaunce: and he went out
not knowing whither he should go.

By faith he remoued into the lande of
promise, as into a straunge country, whē
he had dwelt in tabernacles: & so did I-
saac and Iacob, heires with him of the
same promise. For he loked for a citie ha-
uing a foundation, whose builder and
maker is God.

* Through fayth Sara also receiued C
strength to conceiue and be with chylde, Ge.xxi.a
and was deliuered of a child whē she was
past age, bicause she iudged hym faithfull
which had promised. And therfore sprang
therof one (euen of one which was as
good as dead) * so many in multitude as Ge.xv.a.
are the starres in the skye, & as the sand
the which is by ẏ sea shore innumerable.
These al dyed according to fayth, when
they had not receiued the promises, but Jo.viii g
saw them a far of, and beleued them, and

Ge.xlvii b. saluted them, and confessed, * that they
were straungers and pilgrymes on the
1 Pa.xxix c. earth. For they y say such thinges, de-
Ps.xxxix d clare y they seke a countrey. Also if they
had ben mindful of the countrey, from
whence they came out, they had leasure
to haue returned again: but now they de-
sired a better (that is to say) an heauenly.
Exo.iii.f Wherfore God himselfe is not ashamed *
to be called their God, for he hath prepa-
red for them a citie.
B * By faith Abraham offered vp Isaac
Ge.xxii.c when he was proued, and he offred hym
Ec.xliiii.c. being his only begotten sonne, in whom
he had receiued the promises.
And to hym it was sayd, in Isaac shal
thy sede be called: for he considered, that
God was able to raise vp againe from
death. Therfore receiued he him also for
an ensample of the resurrection.
Ge.xxvii d. * By faith did Isaac blesse Jacob and
Esau, concerning things to come.
* By fayth Jacob, when he was in dy-
Ge.xlix c ing, blessed both the sones of Joseph, and
bowed himself toward y top of hys scep-
ter. By * faith Joseph when he died, re-
Gen.l.d. membred the departing of the children of
E Israel, and gaue commaundemet of his
bones. * By fayth Moses when he was
Exo.ii.a borne, was hid thre monethes of hys
Act.vii a father and mother: bicause they saw he
was a proper child, neither feared they y
kinges commaundement.
Exo.ii.b * By faith Moses when he was great,
refused to be called the sone of Pharaos
daughter, and chose rather to suffer ad-
uersitie with the people of god, than to en-
ioy the pleasures of sinne for a season: and
estemed the rebuke of Christ, greater ri-
Exo.xii.f ches than the treasures of Egipt. For he
had respect vnto the reward. * By fayth
he forsoke Egipt, and feared not the
fearcenesse of the king. For he endured,
euen as though he had sene hym which is
inuisible.
F * Through faith he ordeined y passe-
Ex.xii.d. ouer, & the effusion of bloud, least he that
destroyed the first borne, shuld touch the.
Ex.xiiii.e. * By faith they passed through the read
sea, as by dry land, which when y Egip-
tians had assayed to do, they were drow-
ned. * By faith the walles of Jericho fel
down after they were compassed about
Josu.vi.a and.vi.e. seuen dayes. * By faith y harlot Rahab
perished not with them that wer disobe-
dient, when she had receiued the spyes to
lodgig peaceably. And what shal I more
say? For the time wil be to short for me to

tell of Gedeo, & of Barach, and of * Sap- Ju.vi.a.
son, and * of Jephthae, * of Dauid also * Ju.iiii.b
and Samuell and of the Prophetes: Ju.xiii.a
* which through faith subdued kingdoes Jud.xi.a
wrought righteousnesse: obteined y pro- 1.Kinges
mises: * stopped the mouthes of Lions: xvii.f.
* quenched the violence of fyer: * escaped 1.Kinges xii.a
the edge of the sweard: * out of weake- 1.Kinges
nesse, were made strong: waxed valiaunt xvii.a.
in fight turned to flight the armies of y Da.vi.f.
alyantes: * the wemé receiued their dead Da.iii.c.
raised to life again. Other were racked, & Dan.ii.c
would not be deliuered, that they might 3.Kings.
inherite a better resurrection. Againe, o- xix.a
ther were tryed with mockynges and G
scourginges, moreouer, with bondes &
prysonment: * were stoned, were hewen 3.Kings.
a sunder, were tempted, were slain wyth xxi.b.
sweard walked vp & down in shepe skin- Esaye.
nes, and goates skinnes, being destitute xxxviii.b.
* troubled and vexed: which men y world 3.Kings.
was not worthy of: they wandered in xvii.c.
wildernesses, and in mountaynes, and 4.Kings
in dennes, and caues of the earth. And iiii.d
these all through faith obteined good re-
port, & and receiued not the promise, bi-
cause God had prouided a better thing for
vs, that they without vs should not be
made perfect.

The twelfth Chapter.

An exhortation to be patiét and stedfast in trou-
ble and aduersitie, vpo hope of euerlasting reward.
A commendation of the new testament aboue the
olde.

Wherfore, let vs also (seing A
that we are compassed w
so great a multitude of
witnesses) * lay away al y Ep.iiii.a
presseth down, & the sinn Col.iii.a
that hageth so fast on: let 1.Pe.ii.a
vs run with patience vn-
to the battail y is set before vs, loking vn-
to Jesus the captain and finisher of our
faith, which (for the ioy y was set before
him) abode y crosse and despised y shame,
and is set down * on the right hand of the
throne of God. Consider therfore, how Ephe.i.d
that he endured such speaking against hi Col.iii.a
of sinners, least ye shuld be weried, and Hebr.i.a
faint in your mindes. For ye haue not yet and.x.c.
resisted vnto bloud, striuing against sinn.
And haue forgotten y exhortation, which
speaketh vnto you as vnto children: my
sonne, despise not thou the chastening of
the Lord, neither faint when thou art re-
buked of him: for whom the Lord loueth
hym he chasteneth: yea, he scourgeth eue-
ry sonne that he receiueth.
If ye endure chastening, God offereth

B himselfe unto you as unto sonnes. What sonne is he whom the father chasteneth not? If ye be not under correction, wherof al are partakers, then are ye bastardes and not sonnes. Therfore seing we haue had fathers of our flesh, which corrected us, and we gaue them reuerence: shal we not much rather be in subiection unto the fathers of spirites, and liue?

And they verely for a few dayes, nurtred us after their own pleasure: but he nurtreth us for our profit, to the intent that he may minister of his holinesse unto us. No maner chastesing for the present tyme semeth to be ioyous, but greuous neuerthelesse afterwarde, it bringeth the quiet fruite of righteousnesse, unto them which are exercised therin.

C Esa. xxxv a. Stretch forth therefore the handes which were let down, and the weake knees, and see that ye haue straight steps unto your fete, least any halting turne you out of the way: yea, let it rather be healed. Folow peace with al men, and holinesse: without the which no man shal se the Lord.

And loke that no man be destitute of the grace of God, least any rote of bitternesse spring up and trouble, and thereby many be defiled: that there be no fornicator, or uncleane person, as Esau * which Ge. xxv. d for one measse of meate solde hys byrthright. For ye know how that afterwarde when he would by inheritaunce haue obteined blessing, he was put by. For he found Ge. xxvii b no place of repentaunce, though * he sought it with teares.

D Ex. xix. b. For ye are not come unto the mount that is touched, and unto burnyng fyer, nor unto storme and darkenesse, and tempestes of wether, and sounde of a trompe and the voyce of wordes, which * voice Exo. xx. c. they (that heard it) wished away, that the communication should not be spoken to them. For they could not abyde ÿ which Ex. xix. b. was commaunded. * If a beast touche the mountaine it shalbe stoned, or thrust through with a dart: so terrible was the sight which appeared. Moses sayd: I feare and quake: but ye are come unto ÿ mount Sion, and to the citie of the lyuing God, the celestial Ierusalem, and to an innumerable sight of Angels, and unto the congregation of the first borne sonnes, which are written in heauen, and to God, the iudge of all, and to the spirites of iust and perfect men, and to Iesus the mediator of the new Testament, and to the * sprinkling of blood that speaketh better than the blood of Abel. Se that ye despise not hym, that speaketh. For if they escaped not, which refused hym that spake on earth: much more shal we not escape, if we turne away from hym, that speaketh from heauen, whose voyce then shoke the earth, and now hath declared, saying: yet once more wil I shake, not the earth only, but also heauen. Where as he sayeth: yet once more, it signifieth the remouing away of those things which are shaken, as of things which haue ended their course: that the things which are not shaken, may remayne. Wherfore, if we receiue the kyngdom which can not be moued, we haue grace wherby we may so serue God, and that we may please hym with reuerence * and Godly feare. For our God is a consuming fier.

Pet. i. a Hebr. ix. d. Ge. iiii. b. C

D

De. iiii. e

The. xiii. Chapter.

He exhorteth us unto loue, to hospitalitie, to thinke upon such as be in aduersitie, to maintaine wedlocke, to auoide couetousnesse, to make much of them that preache Gods worde, to beware of straunge learning, to be contente to suffer rebuke with Christ, to be thankfull unto God, and obedient unto such as be in authoritie.

Et brotherly loue continue. * Be not forgetfull to lodge straungers. For therby haue diuerse men * lodged Angels unwares. Remember them ÿ are in bondes, euen as though ye were bounde with them your selues. Be mindfull of them which are in aduersitie, as ye which are yet in the body. Wedlocke is to be had in honor among al men, and the bed undefiled. As for whorekepers and aduouterers God shall iudge them. Let your conuersation be without couetousnesse, and be * content with such things, as ye haue already. For he hath sayd: * I wil not faile thee, neither forsake thee: so that we may boldly say: the Lord is my helper, that I wyll not feare what mā may do unto me. Remember them which haue the ouersightes of you, which haue spoken unto you the word of God. Whose faith see that ye folow, and consider the ende of their conuersation.

A Ro. xii. c. Acte. xx. c Gen. xviii. a Ge. xix. a

Ge. xxix. d I. Ti. vi. b Iosu. i. a. D

Iesus Christ yesterday and to day, and the same continueth for euer.

Be not caried about with diuers and

straunge learning. For it is a good thing that the heart be stablished with grace, & not with meates, which haue not profited them that haue had their pastime in them. We haue an alter, wherof they may
Nu.xix.a not eate, which serue in the tabernacle.
C For the bodies of those beastes, whose bloud is brought into the holy place by ẏ hye Priest to pourge sinne, are burnt without the tentes. Therfore Jesus also, to sanctifie the people with his own bloud,
Joh.xix.d suffred * without the gate.

Let vs go forth therfore vnto hym, out of the tentes, and suffer rebuke with him. For here haue we no continuing citie, but we seke one to come.

By him therfore do we offer sacrifice of laude alwayes to God, that is to say: the fruite of those lippes, which confesse his name. To do good and to distribute
Ec.xxxv.c. forget not, for * with such sacrifices, God is pleased. Obey them that haue the ouer
Actus.x.a sight of you, and submit your selues vnto
Ro.xii.a. them, for they watch for your soules, euen
Phi.iiii.d as they that must geue accomptes: ẏ they may do it with ioy, and not with grefe. For that is an vnprofitable thing for you. Pray for vs. For we trust we haue a
D good conscience among al men, and desire to liue honestly. But I desire you ẏ more, that ye so do, that I may be restored to you the soner.

The God of peace that brought agayn from death our Lord Jesus * the great
Ez.xxxiiij b. shepeheard of the shepe, through ẏ bloud
Josu.x.a. of the euerlasting testament, make you
i.Pe.v.a. perfect in al good works, to do his will, & bring to passe, that the thing which ye do, may be pleasaunt in his sight, through Jesus Christ. To whō be praise for euer while the world endureth. Amen.

I besech you brethren, suffer the worde of exhortation: for we haue written vnto you in few words. Ye know our brother Timothe, that he is at libertie: with whō (if he come shortly) I wil see you. Salute them that haue the ouersight of you, and al the Saintes. They of Italy salute you. Grace be with you al. Amen.

C Sent from Italy by Timotheus.

C The Epistle of S. James.

C The first Chapter.

He exhorteth to reioyce in trouble, & thankfully to receiue the worde of God: true religion, or deuotion what it is.

IAmes ẏ seruaunt of God and of the Lord Jesus Christ, sendeth greting to ẏ twelue tribes which are scatered abrode. My brethren count it for an exceading ioy, when ye fall into diuers temptations: knowing this, that * the trying of your faith gen-
dreth patience: and let patience haue her Jo.xlii.a.
perfect worke, that ye may be perfect and Sap.iii a
sounde, lacking nothing. Rom.v.a

If any of you lacke wisdome * let Job.xviij
him aske of him that geueth it: euen c.
God, which geueth to all men indiffe- Ecc.vii.c
rently, and casteth no man in the teeth Mat.vii.a Luk.xi.b
and it shalbe geuen him. But let him aske in faith, and waver not. For he that doubteth, is like a waue of the sea, which is tost of the windes and caried with violēce. Neither let ẏ man thinke that

B that he shall receiue any thing of yͤ lord.
A wauering minded man, is vnstable
in all his waies. Let the brother which is
of low degree reioice whē he is exalted.
Again, let him that is rich, reioice when
he is made low. *For euen as the floure
Esa.xl.b. Ec.xiiii.d. i.Pet.i.d. of the grasse, shal he passe away. For as
the sunne riseth with heate, and yͤ grasse
withereth, and his floure falleth away, &
the beauty of the fashion of it perisheth:
euen so shall the rich man perish in hys
wayes. Happy is the man that endureth
temptation: for when he is tryed, he shall
receiue yͤ crowne of life, which the Lorde
hath promised to them that loue hym.
Let no man say when he is tempted, yͭ
he is tempted of God. For *as God can-
Ge.xxii.a not be tempted with euill, so neither he
himselfe tempteth any man. But euery
man is tempted, when he is drawen a-
way, and entised of his own concupiscēce.
C Then whē lust hath conceiued, she brin-
geth forth sinne: and sinne when it is fi-
nished bringeth forth death.
Do not erre my deare brethren. *
i.Cor.iiij b. *Euery good gift, and euery perfect gift,
is from aboue, and cōmeth down from
the father of lightes, with whom is no
variablenesse, nether is he chaunged vn-
i.Joh.i a. and.iii.d. to darkenesse.* Of his own will begat
he vs with the worde of truthe, that we
should be the first frutes of his creatures.
Wherfore (deare brethren) *let euery mā
Pr.xvij.d Eccl.v.a. be swift to heare, slow to speake, slow to
wrath. For the wrath of man worketh
not that which is righteous before God.
Ro.xiii.d Col.iiii.a *Wherfore lay apart all filthinesse and
superfluitie of maliciousnesse, and receiue
with mekenesse, the word that is graffed
in you, which is able to saue your soules.
D *And* *se that ye be doers of the worde
Rom.ii.b Mat.v.d. Lu.xi.g. and not hearers only, deceiuing your
own selues. For *if any man heare the
worde, and declareth not the same by hys
works, he is like vnto a man beholding
his bodily face in a glasse. For assone as
he hath loked on himselfe, he goeth hys
way, and forgetteth immediatly what
his fashion was. *But whoso loketh in yͤ
Mat.vii.d perfect law of libertie, and continueth
therin (if he be not a forgetful hearer, but
a doer of the worke) the same shalbe hap-
py in his dede. If any man among you
seme to be deuout, & refraineth not his
tong, but deceiueth his own heart, thys
mannes deuocion is in vaine. Pure de-
uocion and vndefiled before God the fa-
ther, is this: to visite the fatherlesse and
widdowes in their aduersity, and to kepe
himselfe vnspotted of the world.

¶ The second Chapter.

He forbiddeth to haue any respect of persons, & not to boast of fayth where no dedes are.

My brethrē, esteme not the A
faith of our Lord Jesus
Christ the Lord of glory
*with respect of persons. Le.xix.b
For if there come into
your company a man
wearing a golde ringe,
clothed in goodly apparel, and there come
in also a poore man in vile raiment, and
ye haue a respect to him that weareth the
gay clothing, and say vnto him: sit thou
here in a good place: and say vnto the
poore, stande thou there, or sit here vnder
my fote stole: are ye not parciall in your
selues, and haue iudged after euill
thoughtes?
Hearken my deare beloued brethren. B
Hath not God chosen the poore of thys
world, such as are rich in faith, & heires
of the kingdom, which he promised to
them that loue him? But ye haue despised
the poore. Do not rich men execute tiran-
ny vpon you, and drawe you before the
iudgement seates? Do not they speake
euill of yͤ good name which is called vpō
ouer you? If ye fulfill the royall law accor-
ding to the Scripture: *(thou shalt loue Le.xix.d.
thy neighbour as thy selfe) ye do wel. But Mat.xxij b.
if ye rewarde one person more than ano- Mar.xii.c
ther, ye commit sinne, and are rebuked of Ro.xiii.d
the law as transgressours. Gala.v.b
Whosoeuer shall kepe the whole law, C
and yet faile in one poīt, he is giltie of al. Math.v.c
For he that sayd: thou shalt not commyt
adultery, sayd also: thou shalt not kill.
Though thou do none adultery, yet if yͧ
kill, thou art become a transgressor of yͤ
law. So speake ye, and so do, as they that
shalbe iudged by the law of libertie. For
he shall haue iudgement without mercye
that sheweth no mercy: and mercy reioy- Math. xviij.b
ceth against iudgement.
What auaileth it my brethren, though
a man say he hath faith, if he haue no de-
des? Can faith saue him? If a brother or
a sister be naked and destitute of dayly
fode, & one of you say vnto thē: departe
in peace, God sende you warmnesse and
fode, notwithstanding ye geue them not
those things which are nedeful to body,

what shal it helpe? Euen so faith, if it haue no dedes, is dead in it selfe.

D But some man will say, thou hast faith, and I haue dedes: shew me thy faith by thy dedes: and I will shew thee my fayth by my dedes. Beleuest thou that there is one God? Thou dost well. The deuils also beleue, and trẽble. But wilt thou vnderstand (O thou vain mã) that faith without dedes is dead? Was not Abraham our father iustified through works, whẽ
Ge.xxii.c he had *offred Isaac his sonne vpon the aulter? Thou seest, how ye faith wrought with his dedes, and through the dedes was the faith made perfect: and the
Ge.xv.b. Scripture was fulfilled which saith: *
Ro.iiii.a. Abraham beleued God, and it was repu-
Gal.iii.a. ted vnto him for righteousnesse, and he was called the frẽd of God. Ye see then how, ye of dedes a man is iustified, and not of faith only. Likewise also, was not Rahab the harlot iustified through workes,
Josu.ii.a *whẽ she had receiued the messẽgers and had sent thẽ out another way? For as the body, without the spirit is dead, euen so faith without workes is dead also.

¶The third Chapter.

What good and euill commeth through the tõg. The duty of such as be learned. The difference betwixt the wisdome of the Gospell, and the wisdom of the world.

A
Mat.xxiii.c. My brethren, be not euery man a master, knowing how that we shall receue the greater damnation: for in many thinges we sinn all. *If a man sinn
Pr.xviii.a not in word, the same is a perfect man, and able also to tame al ye body. Behold, we put bittes into the horses mouthes, that they may obey vs: and
B we turne about al the body of them. Behold also the shippes, which though they be so great and are driuen of fearce windes, yet are they turned about with a very smal helme whithersoeuer the violẽce of the gouerner wil. Euen so the tong is a litle member also, and bosteth great things. Behold how great a thing a litle fier kindeleth, and the tong is fier, euen a world of wickednesse. So is the tong set among our members, that it defyleth the whole body, and setteth a fier all that we haue of nature, and is it selfe set a fier euen of hell. All the natures of beastes and of birdes, and of serpentes and thinges of the sea, are meked and tamed of ye nature of man. But the tong can no man tame. It is an vnruly euill, ful of deadly poyson. Therwith blesse we God the fa-
C ther, and therwith curse we men * which
Gene.i.d are made after the (image and) similitude of god. Out of one mouth procedeth blessing and cursing. My brethrẽ, these thinges ought not so to be. Doth a fountaine sende forth at one place swete water and bitter also? Can ye figge tree (my brethrẽ) beare oliue beries? either a vine beare figges? So can no fountain geue both salt water and fresh also. If any man be wise and endued with knowledge among you, let him shew his works out of good conuersation with mekenesse of wisdom. But if ye haue bitter enuying and strife in your heart, reioice not: neither be liars against the truth: for such wisdom descendeth not from aboue: but is earthy, naturall and deuilish. For where enuying and strife is, there is vnstablenesse and al maner of euil works. But the wisdom that is from aboue, is first pure, thẽ peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without iudging, without simulation: yea, and the fruit of righteousnesse is sowen in peace, of them that maintaine peace.

The fourth Chapter.

Warre and fighting commeth of voluptuousnesse. The frendship of the world is enmitie before God. An exhortation to flye slaunder, and the vanitie of this life.

A From whence commeth warre, & fighting among you? Come they not here hence? euẽ of your lustes that fight in your members? Ye lust and haue not. Ye enuy and haue indignation, and can not obtain. Ye fight & warr. Ye haue not, bicause ye aske not. Ye ask and receiue not, bicause ye aske amisse: euen to consume it vpon your lustes. Ye aduouterers and wemen that breake matrimony: know ye not how
Gala.i.d. that *the frendship of the world is enmi-
i.Joh.ii.c tie with God? Whosoeuer therfore will be a frend of ye world, is made the enemy of God. Either do ye thinke that the Scripture sayth in vain? The spirite that dwelleth in vs, lusteth euen contrary to enuy: but geueth more grace (wherefore he sayeth: God resisteth the proude, but geueth grace vnto the lowly.)
B Submit your selues therfore to God.
i.Pet.v.b but *resist ye deuill, and he will flie from you.

you. Drawe nie to God, and he wyll drawe nie to you. Clense your handes ye synners and pourge your heartes ye waueryng minded. Suffer afflictions: and mourne and wepe. Let your laughter be turned to mourning: and your ioy to heauinesse

i. Pe.v.a *Humble your selues in the sight of the Lord, and he shall lift you vp. Backebite not one another, brethren. He that backbiteth his brother, and he that iudgeth his brother, backebiteth þ law, and iudgeth the law. But and if thou iudge the law, thou art not an obseruer of the lawe but a iudge. There is one law geuer (and iudge) which is able to saue & to destroy. *

C

Ro.xiiii.a. What art thou that iudgest another? Go to now ye that say: * to day and tomorow

Ecc.xviii c let vs go into such a citie, and cōtinue ther a yere, and bie and sell, and win: and yet

Lu.xii.b can not ye tell, what shall happen on the morow. For what thing is your life? It is euen a vapoure, that appeareth for a litle

Ac.xviii.c tyme, and then vanisheth away. For that ye ought to say: * If the Lord wil, and if

He.vi.a. we liue, let vs do this or that. But now ye reioice in your boastinges. All such reioicing is euil. Therfore * to him þ knoweth

Lu.xii.b. how to do good and doth it not, to him it is sinne.

The fifth Chapter.

He threateneth the wicked riche men, exhorteth vnto patiēce, to beware of swearig. One to knowledge his faultes to another, one to pray for another, and one to laboure to bryng another to the truthe.

A

GO to now ye riche men. Wepe and howle on your wretchednesse that shall come vpon you. Your riches is corrupt, your garmentes are motheaten. Your golde and siluer is cankered, and the rust of them shalbe a witnesse vnto you, and shal eate your flesh as it were fier. Ye haue heaped treasure together (euen wrath to your selues) in your

Le.xix.c. last dayes: behold * the hire of the labou-

De.xxiiii b rers which haue reaped down your feldes (which hier is of you kept back by fraud)

To.iiii.c crieth: and the cries of them whiche haue reaped, are entred into the eares of the Lord Sabaoth. Ye haue liued in pleasure on the earth, and ben wanton. Ye haue norished your heartes, as in a day of slaughter. Ye haue condemned and killed

B the iust, and he hath not resisted you.

*Be pacient therfore brethren, vnto the coming of the Lord. Behold, þ husbandman waiteth for the precious fruite of þ earth, and hath long patience therupon vntill he receiue the early and the latter rain. Be ye also patient therfore and settle your heartes, for the comming of the Lord draweth nie. Grudge not one against another, brethren, least ye be damned. Behold, the iudge standeth before þ dore. Take (my brethren) the Prophetes for an ensample of suffring aduersitie, & of patience, which spake in the name of þ Lord. * Behold, * we counpt them happy which endure. Ye haue heard of the pa- Mat. v.a

cience of Job, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull. But aboue all things my brethren * sweare not, neither Mat.v.f.

by heauen, neither by earth, neither any other othe. Let your yea be yea, and your nay, nay: least ye fall into ypocrisie. If any of you be vexed, let hym pray. If any of you be mery, let him sing Psalmes. If any be diseased among you, let him call C

for the elders of the congregation & let them pray ouer him, and * annoint him Mar.vi.b

with oile in the name of the Lord, and þ praier of faith shal saue the sicke, and the Lord shall raise him vp: and if he haue committed sinnes, they shalbe forgeuen him. Knowledge your faults one to another, and pray one for another, þ ye maye D

be healed. For the feruent praier of a righteous man auaileth much. Helias was a man vnder infirmities euen as we are, and he praied in his praier that it might not rain: * and it rained not on the Lu.iiii.c

earth by the space of thre yeares and six 3.Kings.

monethes. And he praied again, and the xvii.a

heauen gaue raine: & the earth brought forth her fruite. Brethren, if any of you do erre from the truthe and another conuert him, let the same know þ he which conuerteth the sinner from going astray out of his way, shal saue a soule frō death and shall hyde the multitude of sinnes.

¶ The ende of the Epistle of S. James.

The first Epistle of S. Peter.

The first Chapter.

He sheweth that through the aboundaunt mercy of god, we are begotten againe to a liuely hope, and how fayth must be tryed: how the saluation in Christ is no newes, but a thing prophecied of olde. He exhorteth them to a godly conuersation, forsomuch as they are now borne a new by the worde of god.

A Peter an Apostle of Jesu
Christ to them that dwel
Ac. viij.a *here & there as straun-
gers throughout Põtus,
Galacia, Capadocia, A-
sia and Bethinia, elect
according to ẏ foreknow-
ledge of God the father, through the sãc-
tifying of the spirit vnto obedience and *
Heb. ix.d sprinkling of the bloud of Jesus Christ.
and.xii.d *Grace be with you and peace be multi-
Rom. i.a plied. *Blessed be God the father of our
1.Cor.i.a Lord Jesus Christ, which according to
2 Cor.i.a his aboundaunt mercy begat vs againe
Gala. i.a vnto a *liuely hope (by that, that Jesus
2 Cor.i.a Christ rose again from death) to an in-
Ephe.i.a heritaunce immortall and vndefiled, and
that perisheth not, reserued in heauen for
you, which are kept by the power of God B
through faith, vnto saluation: which is
prepared already to be shewed in the last
time in the which ye reioyce: though now
for a season (if nede require) ye are in hea-
uinesse, through manifolde temptations,
that the triall of your faith being much
more precious than gold that perisheth Job.xxiii
(though it be *tried with fier) might be b
founde vnto laude, glory and honour, at Sa.iii. a.
the appearing of Jesus Christ: whom ye Jaco.i.a.
haue not sene, and yet loue him, in whom Ro.v a.
euen now * though ye see him not, yet do Joh.x.g
you beleue, and reioyce with ioy vnspea-
keable and glorious, receiuing the end of
your faith, euen the saluation of your
soules.

Of which saluation haue * the Pro- Acte.x.g.
phetes enquired and searched, which pro- Esa. ix.a
phecied of the grace that shuld come vnto Da.ii.g.
you, searching when or at what time the Agg.ii.b
spirit of Christ (which was in thẽ) should
signifie: which spirit testified before, the
passiõs that should happen vnto Christ, &
the glory that should folow after, vnto
which Prophetes it was also declared, ẏ
not vnto themselues, but vnto vs, they
shuld minister the things which are now
shewed vnto you of them which (by the
holy ghost * sent down from heauen) Acte.ii.a
haue in the gospell preached vnto you the C
thinges, which the Angels desire to be-
hold.

Wherfore * gird vp the loines of your
mind, be sober, and trust perfectly on the Lu.xii.c.
grace that is brought vnto you (by ẏ de- Eph.vi.c
claring of Jesus Christ) as obediẽt chil-
dren, that ye geue not your selues ouer
vnto your old lustes: by which ye wer led
when as yet ye wer ignoraunt of Christ:
but as he which called you is holy, euen so
be ye holy also in al maner of conuersatiõ,
bicause it is writtẽ: * be ye holy for I am Leu.xi.g
holy. And if so be that ye cal on the father &.xix.a.
which without respect of person iudgeth
*according to euery mannes worke see ẏ
ye passe the tyme of your pilgrimage in Mat.xvi.
feare. d

*Forasmuch as ye know, how that ye Ps.xviii.
wer not redemed with corruptible things c
(as siluer and gold) from your vaine cõ- Ro.ii.b.
uersation, which ye receiued by the tradi- D
tion of the fathers * but with the preci- Heb.ix.d
ous bloud of Christ, as of a lambe vnde- i.Joh.i.b
filed and without spot, which was ordei- Apoc.i.b
ned before hand, euen before the world
was made: but was declared in the last Esa. ix.b
times *for your sakes, which by his mea-
nes

Luk. ii. b nes do beleue on god, that raised hym vp
Phi. ii. b. from death and glorifyed him, *that ye
might haue faith and hope towarde God
euen ye which haue purifyed your soules
through the spirit in obeying the truthe,
with brotherly loue vnfained: see that ye
loue one another with a pure hearte fer-
uently: for ye are born a new, not of mor-
tall sede, but of immortal, by the word of
God, which liueth and lasteth for euer.
Esa. xl. b *For al fleshe is grasse, and all the glorye
Ec. xiiii. of man is as the floure of grasse. . The
b grasse withereth, and the floure falleth a-
Iaco. i. b. way: but the worde of the Lord endureth
euer. ✝And this is the woorde, whiche by
the ghospell was preached vnto you.

The seconde Chapter.

He exhorteth men to laye asyde all vyce, to ab-
steyn frō fleshly lustes, and to obey worldly rulers:
Howe seruauntes shoulde behaue themselues to-
warde theyr maysters. He exhorteth to suffer after
the ensample of Christ.

A Wherefore laye asyde all
maliciousnesse and all
guile, and fainednesse,
and enuy, and all back-
Math xviii. c byting: and * as newe
borne babes, desier ye ỹ
milke (not of the bodye,
but of the soule) which is without disceyt:
that ye may growe thereby (vnto saluation.)
If so bee that ye haue tasted, howe gracy-
ous the lord is, to whō ye come, as vnto
a liuing stone, disallowed of men but cho-
sen of god and precious: and ye as liuyng
stones, are made a spirituall house, an ho-
ly priesthode, for to offer vp spirituall sa-
crifices, acceptable to GOD by Iesus
Christ. Wherefore it is conteyned also in
the scripture: *beholde, I put in Syon a
Esaie stone to be laied in the chief corner, electe
xxviii. b. and precious, and he that beleueth on
Ac. iiii. b. him, shall not bee confounded. Unto you
Ro. ix. f. therfore whiche beleue he is precious: but
B vnto them whiche beleue not * the stone
Ps. cxviii c. whiche ỹ builders refused, the same is be-
Ma. xxi. d gonne to be the head of the corner: and a
stone that menne stumble at, and a rocke
whereat they be offended, whiche stumble
at the worde and beleue not that, wher-
on they wer set. But ye are a chosen ge-
neration, a royal *priesthode, * an holye
Ex. xix. a nation, a people whiche are won: that ye
De. vii. a should shewe the vertues of him, that cal-
led you out of darknesse into his maruey-
lous light: * whiche in time past were not Ose. i. d
a people, but are now the people of God: Ro. ix. c.
which sometime had not obteined mercy,
but now haue obteined mercy. ✝
✝ * Derely beloued, I beseche you as Gala. v. c
straungers and pilgrems, absteine * from Ro. xiii. c.
fleshly lustes, which fight against ỹ soule:
and see that ye haue honest conuersation
among the Gentiles, that where as they
backbite you as euill doers *they may see Mat. v. b
your good woorkes and praise God in the C
day of visitation. * Submit youre selues Ro. xiii a
therfore vnto al maner ordinaunce of ma Tit. iii. a
for the Lordes sake: whither it be vnto ỹ
king as vnto the chiefe head: either vnto
rulers, as vnto them that are sent of him
for the punishment of euyll doers: but for
the laude of them that doe well. For so is
the will of God, that with well doyng ye
may stop the mouthes of foolishe and ig-
norant men: as free, and not as hauyng
the libertie for a cloke of malitiousnesse,
but euen as the seruauntes of God. * Ho- Ro. xii. c.
nour all men. Loue brotherlye felowship. D
Feare God, honour the king. ✝
* Seruauntes, obey youre maisters
with feare: not onely if they bee good and Ep. vi. a.
curteous but also though thei be froward. Col. iii. d
* For ✝ this is thanke worthy: if a man i Ti. vi. a
for conscience toward God endure griefe Tit. ii. b.
and suffer wrong vndeserued. For what Mat. v. a.
prayse is it, if when ye bee buffeted for
youre faultes, ye take it patientlye?
But and yf when ye dooe well, ye suffer
wrong and take it patientlye, then is
there thanke with GOD. For herevnto
verelye were ye called: for Christe also
suffered for * vs leauyng for vs ensaum-
ple, that ye should folowe his steppes, Ioh. xiii.
which did no sinne, neyther was there b.
guyle founde in hys mouthe: whyche Eph. v. a
when he was reuyled, reuyled not a-
gaine: when he suffered, he threatned not:
but committed the vengeaunce to hym
that iudgeth righteouslye * whiche hys Mat. viii
owne selfe bare our synnes in hys bodye c.
on the tree, that we being deliuered from
sinne should liue vnto righteousnesse. By Esa. liii.
whose stripes, ye were healed. For ye wer b
as shepe going astraye: but are nowe tur-
ned vnto the shepeheard and bishoppe of
youre soules.

The thirde Chapter.

How wiues ought to order themselues towarde
theyr husbandes, and in theyr apparell. The duetye
of men towarde their wiues. He exhorteth all men
to vnitie and loue and patiently to suffer trouble.

A Eph. v. e Col. iii. c

Lykewyse*ye wiues bee in subiectiō to your husbands, ŷ euē they which obey not the worde, may without the worde bee wonne by the conuersation of the wyues, while they beholde your chaste conuersation coupled with feare. Whose apparell shall not be outward with broided heare, and hanging on of gold, either in putting on of gorgeous apparell: but let the hiddē man which is in the heart, be without all corruption, so that the spirit be at rest and quiet, which spirite is before God a thyng much set by. For after this maner in the olde time did the holy women, which trusted in god, tier themselues, and wer obedient to theyr husbandes, euen as Sara obeyed Abraham, and called hym Lorde:

B whose daughters ye are, as long as ye do well, and are not afraide for any terrour.

Lykewyse ye menne, dwell with them according to knowledge: geuyng honour vnto the wyfe, as vnto the weaker vessel, and as vnto them that are heires also of the grace of lyfe, that your prayers bee not hindered. In conclusion*bee ye all of one minde, of one hearte, loue as brethrē bee pitiful, bee courteous, (meke) not rendering euil for euyl, or rebuke for rebuke, but contrarywise blesse: knowyng that ye are thereunto called, euen ŷ ye shoulde be heires of the blessing.

Psalme. xxxiiii. c

*For he that doeth long after lyfe, and loueth to see

C good daies, let him refrain his tong from euil, and his lips ŷ they speake no guyle. Let hym eschew euill, and doe good: lette him seke peace, and ensue it. For the eyes of the lord are ouer the righteous, and his eares (are opē) vnto their praiers: Again, the face of the lord is ouer them ŷ do euil. Moreouer, who is it that wil harme you if ye folow that which is good? Yea *happy are ye, yf any trouble happen vnto you for righteousnesse sake.

Mat. v. b. Esa. iii. c Mat. x. b.

*Be not ye afraid for any terroure of them, neither bee ye troubled, but sanctifye the Lorde God in your heartes. *Be ready alwaies to geue an answer to euery man that asketh you a reason of the hope that is in you, & that with mekenes & feare, hauing a good cōscience, *ŷ whereas thei backbite you as euil doers, they may be ashamed, ŷ falslye accuse your good cōuersation in Christ. *For it is better (if the will of god be so) ŷ

i. Pe. ii. b Tit. ii. a. Mat. v. a i. Pe. ii. b

D ye suffer for well doing, than for euyll doing. *Forasmuch as Christ hath once suffred for our sinnes, ŷ iust for ŷ vniuste, to bring vs to God, & was killed as perteyning to the flesh: but was quickned in the spirit. In which spirit he also went & preched vnto the spirites that wer in prison, which somtime had bene disobedient whē the long suffryng of God was once loked for in the daies of Noe, *whyle the arke was a preparyng: *wherein fewe, that is to say eight soules wer saued by ŷ water, like*as baptisme also now saueth vs, not ŷ putting away of the filth of the fleshe, but in that a good conscience consenteth to god, by the resurrectiō of Jesus Christ which is on the ryght hand of god: and is gone into heauen *angels, powers, and might subdued vnto him.

Ro. v. a. Ge. vi. a. Ge. vii. c Ro. vi. a. Heb. i. b. & .ii. b. c.

The fourth Chapter.

He exhorteth men to ceasse from sin, and no man to suffer as an euil doer, but as a christen man.

A Forasmuch then as Christ hath suffred for vs in the flesh, arme ye your selues likewise wt thesame mind for he which suffreth in ŷ fleshe, ceaseth from sinne, that he henceforth should liue (as muche time as remayneth in the flesh) not after the lustes of men, but after the will of god. For it is sufficient for vs, that we haue spent the time that is paste of the life, after the will of the Gentiles* walking in wantonnesse, lusts, in excesse of wines, in excesse of eating, in excesse of drinking (in dronkenesse) and in abhominable idolatry.

Rom. i. d Ep. iiii. d

B And it semeth to them an inconuenient thyng, that ye runne not also with them vnto the same excesse of ryote, and therefore speake they euyll of you, whiche shal geue accomptes to hym, that is ready to iudge quicke and dead. For vnto thys purpose verely was the ghospel preached also vnto the deade, that they shoulde bee iudged lyke other menne in the flesh: but should liue before god in the spirit. *The ende of al things is at hand. Be ye therefore sober, and watch vnto praier. But aboue al things haue feruent loue among your selues. For loue shall couer the multitude of sinnes. *Be ye harborous one to another without grudgyng. As euery man hath receued the gift, euē so minister ŷ same one to another, as good ministers of the manifold grace of god. If any man speak, let him talk as the wordes of god.

Ge. xv. a Actes. x. c. Phi. iii. b

C *If any mā minister, let him do it as of the abilitie whiche God ministreth vnto him.

Ro. xii. b. i. Corinc viii. c.

him. That god in all thinges may be glo-
rified through Jesus Christ, to whom be
praise & dominion for euer & euer. Amē.
Dearly beloued, maruell not ỹ ye are
proued by fier (which thing is to trie you)
as though some strange thing hapned vn-
to you: but reioyce, in as muche as ye are
partakers of Christes passions: that whē
his glory appereth, ye may be mery & glad.
Mat. v.b. *If ye bee railed vppon for the name of
1. Pe. i.c. Christ, happy are ye. For the glory and ỹ
and. ii.c. D spirit of god resteth vpon you. On theyr
part he is euil spoken of, but on your part
he is glorified. Se ỹ none of you be puni-
shed as a murtherer, or as a thefe, or an e-
uil doer, or as a busibodye in other mens
matters. If any man suffer as a christen
man, let him not be ashamed: but let hym
glorify God on this behalfe: For the time
is come that iudgement must begin at the
house of God. If it first begin at vs, what
shal the ende be of them which beleue not
Pro. xi. d. the ghospell of God? And * if the righte-
ous scarcely be saued: where shall the vn-
godly and sinner appere? Wherefore lette
them that are troubled, accordyng to the
wil of god, cōmit your soules to him wyth
wel doing, as vnto a faithfull creatour.

The fifth Chapter.

A speciall exhortacion for all bishops & priestes: He exhorteth yong persones to submit themselues to the elder, and euery one to loue another.

A THe elders whiche are a-
mōg you, I exhort, which
am also an elder & a wyt-
nesse of the afflictions of
Christe, & also a partaker
of the glory that shall bee
Acte. xx. f opened: *Fede ye Christs
flock, as much as lyeth in you: taking the
ouersight of them, not as cōpelled therto,
but willingly, after a godly sort, not for ỹ
desier of filthy lucre: but of a good mynd:
1. Cor. i. e *not as though ye wer lordes ouer ỹ pa-
1 Ti. iiij. b rishes, but * ỹ ye be an example to ỹ flocke
ii. Ti. i. c. (& that with good wil.) And when ỹ chief
Titu ii. b B shepheard shal appere, ye shal receue * an
1 Cor. ix d incorruptible crowne of glory. Likewise ye
ii. Ti. iiii. yonger submit your selues vnto the elder.
b. *Submit your selues euerye man one to
another knit your selues together in low
lines of mind. For god resisteth the proud
& geueth grace to the hūble. Submit your
selues therfore vnder the mighty hand of
god, that he may exalte you whē the time
is com. * Cast al your care vpō him: for he
careth for you. Be sober & watch, for your Mat. vi. d
aduersary the deuill as a roaring lion * Lu. xii. c.
walketh aboute, seking whom he may de- C
uoure, * whom resist stedfast in the faith, John. i. b
knowing that the same afflictions are ap- Ja. iiii. a.
pointed vnto your brethren, that are in ỹ
worlde. But the God of all grace, whiche
hath called vs vnto his eternall glory by
Christ Jesus shall his owne selfe (after ỹ
ye haue suffred a litle affliction) make you
perfect, settle, strength and stablyshe you.
To him be glorye and dominion for euer
and euer. Amen.
By Siluanus a faithfull brother vn-
to you (as I suppose) haue I writtē brief-
ly, exhortyng, and testifying, howe ỹ this
is the true grace of God, wherin ye stand.
The congregation of them which at Ba-
bilon are companions of youre election,
saluteth you, and so doth Marcus my son.
* Greete ye one another with the kysse of Ro. xvi. c.
loue. Peace be with you all whiche are in 1. Cor. xvi
Christ Jesu. Amen. d.

The second Epistle of Saincte Peter.

The first Chapter.

Forsomuche as the power of god hath geuen vnto vs all thynges perteynyng vnto lyfe, he exhorteth vs to make our callyng knowen by good workes, and fruites of fayth. He maketh mencion of hys owne death.

SImon Pe- A
ter a seruant
and an Apo-
stle of Jesus
Christe to the whiche
haue obteyned lyke
precious faithe wyth
vs, through ỹ ryghte-
ousnesse of oure God
and sauioure Jesus
Christe.
* Grace be vnto you, and peace be mul- 1 Pe. iii. a
tiplied through the knowledge of God &
of Jesus our lord. According as his godly
power hath geuen vnto vs all thynges ỹ
pertain vnto life and godlines, through ỹ
knowledge of him that hath called vs by
glory and vertue: by the which are geuen
vnto vs excellent & most great promises John. i. c.
that by the meanes therof ye myght be * Col. iii. b.
partakers of the godly nature, yf ye flye
the

the corruption of worldly luste. And here-
unto geue al diligence: in your fayth my-
B mister vertue, in vertue knowledge: *in
1 Cor. viij a. knowledge temperaunce: in temperance,
patience: in patience, godlinesse: in godly-
nes, brotherly kindnes: in brotherly kind
nesse, loue. For yf these thyngs be among
you, and be plentuous, they wil make you
þ ye neither shalbe ydle nor unfruitfull in
the knowledge of our lorde Jesus Christ.
But he þ lacketh these thinges is blynd,
and gropeth for the way with his hand, &
hath forgotten, that he was purged from
his olde sinnes. Wherfore brethren, geue
the more diligence for to make youre cal-
ling and election sure (by good workes.)
For if ye do suche thynges, ye shall neuer
fall. Yea, and by this meanes an entryng
in shalbe ministred unto you aboundātly
into the euerlastyng kingdom of our lord
and sauior Jesus Christ.
C Wherfore, I will not be negligent to
putte you alwayes in rememberaunce of
suche thynges, though ye knowe them
your selues, and bee stablished in the pre-
sent truthe. Notwithstanding, I thynke
it mete (as long as I am in this taber-
nacle) to stirre you up by puttyng you in
remembraunce, for as much as I am sure
that shortly I must put of this my taber-
nacle, euen as our Lorde Jesus Christ
Mark. i. b Joh. xxi. d i. Joh. i. a Mat. iii. d shewed me. I will euer also geue my dy-
ligence, that ye maye haue wherewyth to
stirre up the remembrance of these thyn-
ges after my departyng. For we haue
not folowed deceitfull fables, when we o-
pened unto you the power and commyng
of our lorde Jesus Christ, but *with our
2 Cor. v. a. D eyes we sawe his maiestye: euen then ve-
rely when he receyued of God the father,
honour and glorye. This is my dere be-
Luk. iii. d loued son, in whom I haue delite. This
voice we heard come from heauen, when
we were with him in the holy mount. We
haue also a right sure worde of prophecy,
2. Cor. iiij b whereunto yf ye take hede, as unto a
light that shineth in a darke place, ye doe
well, untyll the day dawne, and the daye
starre arise in youre heartes. So that ye
first knowe this: that no prophecy in the
scripture hath any priuate interpretatiō.
For the scripture came neuer by the wyll
of man: but holy men of god spake as thei
wer moued by the holy ghost.

The second Chapter.

He prophecieth of false teachers, and sheweth
theyr punishment.

There were false prophets A
also among the people, e-
uen as *there shalbe false Acte. xx. f.
techers amōg you, which 1 Ti. iiii. a
priuily bryng in damna- ij Ti. iii. a
ble sectes (euen denying 2 Pe. iii. a
the Lord þ hath boughte Judi. i. c.
them) and bryng upon themselues swift
damnation, and many shall folowe theyr
damnable wayes, by whom the waye of
truthe shalbe euyll spoken of, and thorow
couetousnes shall thei with fained words
make marchaundise of you, whose iudge-
ment is now not farre of, and theyr dam-
nation slepeth not.
For if God spared not the aungels that B
sinned, but cast them downe into hel, and
deliuered them into cheines of darkenesse
(to be punished) to be kept unto iudgemēt
neither spared the olde worlde, but saued
*Noe, the eight preacher of righteousnes
and broughte in the floude upon the Ge. vii. a.
world of the ungodly, and turned the cy-
ties of Zodome and Gomor into asshes, o-
uerthrew them, damned them, and made
of them an ensample unto those that af-
ter should liue ungodly. And iuste *Lotte Ge. xiii. c.
vexed with the unclenlye conuersation of
the wicked, deliuered he. For he beyng
ryghteous, and dwelling among them, in
seeyng and hearyng, vexed hys righte-
ous soule from daye to daye with theyr
unlawfull dedes. *The Lorde knoweth Job. xv. b
how to deliuer the godly oute of tempta- i. Cor. x. c
tion, & to reserue the uniust unto the daye
of iudgemente for to bee punished, but
chiefly thē that walk after the flesh in the
lust of unclennes, and despyse authoritie.
Presumpteous are they, and stubborne, C
whiche feare not to speake euyll of them
that excell in worshippe. When the Aun-
gels whiche are greater bothe in power
and myght, receiue not of the Lorde ray-
ling iudgement against themselues.
But these as brute beastes naturallye
brought forth to be takē & destroyd, speak
euil of the things þ thei understand not,
& shall perish in their owne destruction, &
receiue the rewarde of unrighteousnesse.
They count it pleasure to liue delitiously
for a season. Spots they are & filthinesse
which liue at pleasure in their own dece-
uable waies, feastyng and scorning you,
hauing eyes ful of aduoutry, and that cā
not ceasse from syn, begylyng unstable
soules. Heartes they haue exercised wyth
robbery. They are cursed chyldren which
haue forsaken the ryght way, & are gone
astray,

D astraye, folowyng the waye ✠ of Balaam
Nu.xxi.b the sonne of Bozor, whiche loued the re-
warde of unryghteousnesse, but was re-
buked of his iniquitie. The tame & dûme
beast, speakyng with mans voyce, forbad
Jude .i.d. the madnesse of the prophete. *These are
welles withoute water, cloudes that are
caried with a tempest, to whom the myste
of darknes is reserued for euer. For whē
thei haue spoken the great swelling wor-
des of vanitie, they intyce through lustes
in the voluptuousnesse of the fleshe, them
that were cleane escaped: euen them that
nowe liue in errour: while they promysse
them liberty, wheras they themselues are
the bond seruaunts of corruption. *For
Joh.viii.c of whom a man is ouercome, vnto ẏ same
d. is he brought in bondage. ✠ For yf they
Rom.vi.c (after they haue escaped from the filthy-
Heb.vi.a nes of the world, through the knowledge
and.x.c. of the lord and ẏ sauiour Jesu Christ) are
yet tangled agayn therein, and ouercome
Mat.xii.d *then is the latter ende worse wyth them
than the beginnyng. For it had bene bet-
ter for thē not to haue knowen the way of
righteousnes, thā after they haue knowen
it, to turne from the holy commaundemēt
that was geuen vnto them. But the same
is happened vnto them that is vsed to bee
spoken by the true prouerbe. *The dog is
Pr.xxi.a. turned to his owne vomit agayn, and the
sow that was washed, is turned aga in to
her walowing in the mier.

The thyrde Chapter.

Of the day of the Lorde, whose long tarying is saluation.

A This is the second Epistle ẏ
I now write vnto you, dere
ly beloued, wherwith I stir
vp youre sincere minde by
putting you in remembrāce
that ye may be mindfull of
the wordes (which wer told before of the
holy prophets) & also the commaūdement
Acte.xx.f. of vs, which be Apostles of the lorde & sa-
ii.Pe.ii.a uior. ✠ This first vnderstand, that there
Jude .i.c. shal come in ẏ last daies mockers (in deceit-
i Ti.iiii.a fulnesse) whiche wyll walk after their own
ii.Ti.iii.a. lustes, and say: Where is the promysse of
his commynge? For since the fathers dyed
al thyngs continue in ẏ same estate wher
they wer at the begynnyng. For this they
B know not (& that wilfully) howe that the
heauens a great while a go wer, and the
earth out of the water appered vp thorow
the water by the word of god: by the whi-
Jo.xiiii.b che things the world that then was pery-
Esay.li.b shed, being ouerrunne with water. ✠ But
the heauens & earth which are nowe, bee
kept by his word in store, & reserued vnto
fier, against the day of iudgement, & per-
dition of vngodly men. Derely beloued,
be not ignoraunt of this one thing, howe
that ✠ one day is with the lord, as a thou- Psa.xc.a.
sand yere: & a thousand yere as one daye. i.Co.vii.c
The lord that hath promised, is not slack
as some men count slacknesse: but is pati-
ent to vs ward. for as much as he would
haue no man lost, but wil receyue all men C
to repentance. Neuerthelesse ✠ the day of Mathe
of the lord wil come as a thiefe in ẏ night xxiiii.d
in the which daye, the heauens shall passe i Th.v.a.
away in maner of a tempest, and the ele- Apo.iii.a
mentes shalt melt with heat: the earth al- and.xvi.b
so & the workes that are therin, shal burn.
Seeing then that all these thynges shall
perish, what maner persons oughte ye to
be in holy conuersation & godlinesse, loo-
king, and hasting vnto the commyng of
the day of God, by whom the heauēs shal
perishe with fier, and the elementes shall Apo.xxi.a
melt with heate ✠ Neuerthelesse, we (ac-
cording to his promisse) looke for a newe
heauen & a new earth, wherein dwelleth
righteousnesse. Wherfore derely beloued,
seyng that ye loke for such things, be dy-
ligent that ye maye bee founde of hym in
peace, without spot, and vndefiled. And D
suppose that the long suffryng of the lord
is saluation, euen as our dearely beloued
brother Paule also (accordyng to the wis-
dom geuen vnto him) hath wrytten vnto
you, yea, almost in euery Epistle, speking
of such things: among whiche are manye
thyngs hard to be vnderstand, which thei
that are vnlearned, & vnstable peruert as
they do also ẏ other scriptures vnto their
owne destruction. Ye therfore beloued se-
yng ye be warned afore hand, beware lest
ye with other men be also plucked awaye
through the errour of the wicked, and fal
from your owne stedfastnesse: but growe
in grace, and in knowledge of our Lorde
and sauiour Jesus Christe. To whom bee
glory both now and for euer. Amen.

¶ The first Epistle of Sainct John the Apostle.

The fyrst Chapter.

True witnesse of the euerlasting worde of God. The bloude of Christe is the purgation from synne. No man is without sinne.

A That which was from the
beginnig, which we haue
heard, which we haue seen
with our eyes, whiche we
haue loked vpon, and our
handes haue handled of
ẏ worde of life. And ẏ life
appered, & we haue seen & beare witnesse,
Mat.xvij.a, & shewe vnto you *ẏ eternall life, whiche
was with the father, & appered vnto vs.
That which we haue seen & heard, declare
we vnto you, that ye also may haue felow
ship with vs, & that our felowship may be
with the father and his son Jesus Christ.
And this write we vnto you, that (ye maye
B reioyce, and that) your ioy may be full. And
this is the tidinges which we haue heard
of hym, and declare vnto you, that god is
light, & in him is no darknes at al. If we
say, that we haue felowship with him and
walke in darknesse, we lie and do not the
truthe. But and yf we walk in light euen
as he is in light, then haue we felowshyp
Heb.ix.d with him, and *the bloud of Jesus Christ
Apoc.i.b his sonne clenseth vs from al sin. *If we
3.Kinges viii.g. say ẏ we haue no sin, we deceiue oure sel-
ii.Par.vi g ues, and the truthe is not in vs. *If we
knowledge our sinnes he is faithful & iust
Job.xiii e to forgeue vs our sinnes, and to clense vs
Ps.xxxi. d. from al vnrighteousnesse. If we saye we
haue not sinned, we make hym a lyer, And
E.cxliii.c. his worde is not in vs. *
Lu.xv.d

The seconde Chapter.

Christ is our aduocate. Of true loue, and how it is tried.

A My litle childrẽ these things write
I vnto you, ẏ ye sin not. And yf
any mã sin we haue an aduocate
wt the father, Jesus Christe the
righteous: & he it is ẏ obteyneth grace for
our sinnes, not for oure synnes onely: but
also for ẏ sinnes of al ẏ world. *And her-
by we are sure that we knowe hym, if we Joh.xiiii.d
kepe his cõmaũdements. *He that sayeth
I know him, & kepeth not his cõmaũde-
mẽts, is a lier, & the verity is not in him.
But whoso kepeth his word, in him is ẏ
loue of God perfect in dede: hereby knowe
we ẏ we are in him. He ẏ sayeth he bideth
in him, ought to walk euẽ as he walked.
Brethẽ, I write no new cõmaundemente
vnto you: but that olde cõmaũdemẽt whi-
che ye haue heard frõ the beginning. The B
olde cõmaũdement is the word, which ye
haue heard frõ the beginning. Agayne, a
new cõmaũdement I write vnto you, that
is true in him, & ẏ same is true also in you,
for the darknesse is past, & the true lyghte
now shineth. *He that saieth how ẏ he is
in the light, & yet hateth his brother, is in
darknesse, euẽ vntil this time. He that lo-
ueth his brother abideth in the lighte, and Le.xix.d.
ther is none occasion of euil in him. *He
ẏ hateth his brother is in darknes, & wal-
keth in darkenesse: & cannot tell whyther
he goeth, because ẏ darknesse hath blinded
his eyes. Babes, I write vnto you, howe
that your synnes are forgeuen you for his
names sake. I write vnto you fathers,
how ẏ ye haue knowen hym ẏ is from the C
beginning. I write vnto you yong men,
how ẏ ye haue ouercome the wycked. I
write vnto you litle chyldren how that ye
haue knowẽ the father. I haue writtẽ vn-
to you fathers, how that ye haue knowen
hym that is from the begynnyng. I haue
written vnto you yong men, how that ye
are strong, & the worde of god abideth in
you, and ye haue ouercome the wycked.
Se that ye loue not *the worlde, neyther Joh.xvii.
the thinges that are in the world. If any b.
man loue the world, the loue of the father
is not in him. For al ẏ is in the world (as
the lust of the flesh, & the lust of the eyes, &
the pride of life) is not of ẏ father, but of ẏ
world. And the world passeth away, & the
lust therof: but he that fulfilleth the wil of
god abideth for euer. Litle childrẽ it is the
last time, & as ye haue heard how ẏ Anti-
christ shal come, euen now are ther many
begon to be antichristes already, wherby
we know ẏ it is the last time. *Thei went Acte.xx.f.
out frõ vs, but they wer not of vs. For yf
they had bene of vs, thei would no doubt
haue continued wt vs. But ẏ it might ap-
pere ẏ they wer not of vs. Neuerthelesse,
ye haue an oyntmet of him that is holy, &
ye

ye know all thynges. I haue not written
vnto you, as though ye knew not ŷ truth:
but as though ye knew it (& know also) ŷ
no lie cōmeth of truthe. Who is a lier, but
he ŷ denieth that Jesus is Christe. The=
same is Antichrist, that denieth the father
and the sonne. Whosoeuer denyeth the
sonne, the same hathe not the father,
(he that knowlegeth the sonne, hath the father alse.)
Let therfore abide in you ŷ same whyche
ye heard from the beginnyng. If ŷ which
ye heard from the beginning shal remain
in you, ye also shall continue in the sonne,
and in the father. And this is the promisse
ŷ he hath promised vs, euen eternall lyfe.
These thyngs haue I written vnto you
concerning them that deceyue you. And ŷ
annoyntyng whiche ye haue receyued of
him, dwelleth in you. And ye nede not ŷ
Esa.liiij.d any man teach you: but * as ŷ anoyntyng
Joh.v.e. teacheth you of all thinges, and is true,
and no lye: & as it hath taught you euē so
bide therin. And now babes abyde in hym
ŷ when he shall appeare, we may be bold
and not bee made ashamed of him at hys
comming. If ye knowe that he is ryghte=
ous, know also that eueri one which doth
righteousnesse is borne of him.

The thyrd Chapter.

The singuler loue of god toward vs: and howe we agayne ought to loue one another.

A Beholde what loue the fa=
ther hath shewed on vs, ŷ
Luk.xx.f we shoulde bee called, *
John.i.b (and bee in dede) * the sōnes
of God. For this cause the
world knoweth you not,
because it knoweth not
hym. Dearly beloued, nowe are we the
sonnes of God, and yet it doth not appere
what we shall be. But we knowe ŷ when
it shall appeare, we shall be like him. For
we shall see him as he is. And euery man
that hath this hope in him, purgeth hym=
self, euen as he also is pure. Whosoeuer
committeth sin, committeth vnrighteous=
nesse also, & sin is vnrighteousnesse. And
ye know that he appeared to take awaye
oure synnes, and in hym is no synne. As
many as bide in him sin not: whosoeuer
sinneth hath not seen him, neither knowē
B him.
Babes let no man deceiue you. He that
doth righteousnesse, is righteous, euen
as he is righteous. He ŷ committeth sin,
Ge.iii.a. is of the deuil: * for ŷ deuill sinneth since
Joh.viii. the beginning. For this purpose appered
the son of God, to loose the workes of the
deuil. Whosoeuer is born of God, sinneth
not, for his sede remaineth in him, and he
cannot sin, because he is born of God. In
this are the children of God knowen, and
the children of the deuil. Whosoeuer doth
not righteousnesse, is not of God, neyther
he that loueth not his brother. For this is
the tidings that ye heard from the begin=
ning, that ye should loue one another, not C
as * Cain which was of the wicked, and Ge.iiii.b
slewe his brother. And wherefore slew he
him: Because his own workes was euyl,
and his brothers good.
* Meruaile not my brethren, though ŷ
worlde hate you. We knowe that wee are
translated frō death vnto lyfe, because we
loue the brethren. * He that loueth not his Le.xix.d.
brother, abideth in death. Whosoeuer ha=
teth his brother, is a manneslear. And ye
know that no mansleaer hath eternal life
abiding in him. Hereby perceiue we loue,
bicause he gaue his life for vs: and we ought
to geue our liues for ŷ brethrē. But who
so hath this worldes good, and * seeth his
brother haue nede, & shutteth vp his com= Ds.xv.b
passion frō him: how dwelleth the loue of
God in him: My babes, let vs not loue in
word, neither in tōg, but in dede & in veri=
tie. Hereby we knowe, that we are of the
veritye, and can quiet our heartes before
hym. For if our heart cōdemne vs God is
greater thā our heart, & knoweth al thin=
ges. Dearly beloued, if our hart condēne D
vs not, thē haue we trust to godward: * & Mat.vii.
whatsoeuer we aske, we receyue of him, a
because we kepe his commaūdements, & and.xx.c.
doe those thinges whiche are pleasyng in Joh.xv.b
his sight. And * this is his cōmaundemēt and.xvi.c
that we beleue on the name of his sonne Jaco.i.a.
Jesus Christ, and loue one another, as he i Joh.v.c
gaue cōmaundement. And he that kepeth Jo.xiii.d
his commaundementes, dwelleth in him,
and he in him: and hereby we know that
he abideth in vs, euen by the spirit which
he hath geuen vs.

The fourth Chapter.

Dyfference of spirites, and how the spirit of god may be knowen from the spirites of errour. Of the loue of god and of our neighbours.

A Dearelye beloued, * be= Mat.vii.
leue not euerye spyryte: c.
but proue the spyrytes, De.xiii.a
whyther they are of God Math.
or not, for * manye false xxiii.a.
Prophetes are gone out Mar.xiii.
into A.
Ac.xx.d

into the world. Hereby shall ye know the
spirite of god. Euery spirite yͭ confesseth yͭ
Jesus Christ is come in the fleshe, is of
god. And euery spirite which confesseth
not yͭ Jesus Christ is come in the fleshe,
is not of god. And this is that spirite of
Antechrist, of whom ye haue heard, howe
that he should come: and euē now already
is he in the world.
Litle chyldren ye are of God, and haue
ouercome thē: for greater is he that is in
you, thā he that is in the world. They are
of the world, therefore speake they of the
B world, & the world heareth them. We are
of god. He yͭ knoweth god, heareth vs: he
that is not of god, heareth vs not. Hereby
know we the spirit of veritie, and the spi-
rite of errour.
Joh. xiii. c Dearely beloued, * let vs loue one a-
and. xv. b nother: for loue cometh of god. And eue-
i. Th. i. b ry one that loueth, is borne of God, and
knoweth God. He that loueth not, know-
eth not god: for * god is loue. In this ap-
pered yͤ loue of god to vs ward, because yͭ
Joh. iii. c * god sent his only begotten sonne into yͤ
Ro. v. b. world, that we myght liue through hym.
Herein is loue, not that we loued god, but
that he loued vs, and sent his sonne to be
the agrement for our synnes.
C Dearely beloued, if god so loued vs, we
Exodus. ought also to loue one another. * No mā
xxxiii. b. hath sene God at any tyme. If we loue
Iudi. v. c one another, god dwelleth in vs, and hys
& xiii. d. loue is perfecte in vs. Hereby knowe we
De. iiii. b that we dwell in hym, and he in vs, be-
Joh. i. c. cause he hath geuen vs of his spirite: and
and. vi. e. we haue seen, and doe testifye, that the fa-
ther sent the son to be the sauioure of the
world. Whosoeuer confesseth, that Jesus
is the son of god, in him dwelleth God, &
he in god. And we haue knowē and bele-
ued the loue that god hath to vs.
D God is loue, & he that dwelleth in loue,
dwelleth in god, & god in him. Herein is yͤ
loue perfect in vs, yͭ we should haue trust
in the day of iudgement, For as he is, euē
so are we in this world. Ther is no feare
in loue, but perfect loue casteth out feare,
for feare hath painfulnesse. He yͭ feareth,
is not perfect in loue.
We loue him, for he loued vs first. If a
mā saye: I loue god, and yet hate his bro-
ther, he is a lier. For how can he that lo-
ueth not his brother whom he hath sene,
loue god whō he hath not seen? And thys
commaundemente haue we of hym: that
he which loueth god, should loue his bro-
ther also. ☞

The fifth Chapter.

To loue god is to kepe his commaundementes. Fayth ouercommeth the world. Euerlastyng life is in the son of god. Of the synne vnto death.

Whosoeuer beleueth that A
Jesus Christ is borne of
God. And euery one that
loueth hym which begat
loueth hym also whyche
was begotten of hym. *
By this we knowe, that Joh. xiiii c.
we loue the children of god when we loue
god and kepe his commaundements. For
thys is the loue of God, that we kepe hys
commaundementes, and * his comman- Mat. xii. b.
dementes are not greuous.
For * all that is borne of God, ouercō-
meth the world. And this is the * victorie
that ouercommeth the worlde, euen oure i. Cor. xv g.
fayth. Who is it that ouercommeth the
world, but he which beleueth that Jesus
is the sonne of god? Thys Jesus Christe
is he that came by water and bloude, not B
by water onely, but by water and bloude.
And it is the spirit that beareth witnesse,
because the spirite is truthe. (For there are
three which beare record in heauen, the father, the
worde and the holy ghost. And these three are one.)
And there are three which beare recorde
(in earth) the spirite, and water and bloud:
and these thre are one. If we receyue the
witnesse of mē, yͤ witnesse of god is grea-
ter. For thys is the wytnesse of god (that is
greater) which he testifyed of his sonne.
He that beleueth on the sonne of GOD,
hath the wytnesse in hymself. He that be-
leueth not god, hath made hym a lyer, be-
cause he beleued not the recorde that god
gaue of his sonne. And thys is the re-
corde, how that god hath geuen vnto vs
eternall lyfe, and thys lyfe is in hys son.
He that hath the sonne hath lyfe: and he
that hath not the sonne of God, hath not
lyfe. ☞ C
These thynges haue I wrytten vnto
you that beleue on the name of the sonne
of God, that ye maye knowe how that ye
haue eternal life, and yͭ ye may beleue on
the name of the sonne of god. And thys is
the trust that we haue in him: that * yf we Mat. vii. a.
aske any thyng accordyng to his wyll, he and. xxi. c
heareth vs. And if we know that he heare Mar. xi. b
vs, whatsoeuer we aske, we knowe that Lu. xi. b
we haue the petitions, that we desyer of Joh. xiiii b
hym. xv b. xvi. f
If any man see hys brother syn a syn Iaco. i. c.
not vnto death, let him aske, and he shall i. Joh. iii
geue hym lyfe, for them that syn not vn- b
to death. There is a synne vnto death, for D
whyche

which say I not that a man should pray. All vnrighteousnesse is sinn, and there is sinn not vnto death. We know that whosoeuer is borne of god sinneth not: but he that is begotten of God, kepeth himselfe, and that wicked toucheth him not. We know that we are of God, and the world is altogether set on wickednesse. We know that the sonne of God is come, and hath geuē vs a mind to know him which is true: and we are in him that is true through his sōne Jesu Christ. This same is very God, and eternall life. Babes, kepe your selues from images. Amen.

The second Epistle of S. John.

He writeth vnto a certaine Lady, reioyceth that her children walke in the truth, exhorteth them vnto loue, warneth them to beware of such disceuers as deny that Jesus Christ came in the flesh, praieth them to continue in the doctrine of Christ, and to haue nothing to do with them that bryng not thys learning.

A The elder to the elect lady and her childrē, whō I loue in the truthe, & not I only, but also al that haue knowē ẏ truth, for ẏ truthes sake which dwelleth in vs, & shalbe in vs for euer. With vs shal be grace, mercy, and peace from God the father and from ẏ Lord Jesus Christ the sonne of the father, in truthe and loue. I
B reioyced greatly, that I founde of thy children walking in truthe, as we haue receiued a commaundement of ẏ father. And now beseche I thee Lady, not as though I wrote a new commaundement vnto thee, but ẏ same which we haue had
Joh.xiiii.c. from the beginning: that we should *loue
1.Joh.v.a one another. And this is the loue, ẏ we should walke after his commaundement. This cōmaundement is, that (as ye haue heard frō the beginning) ye should walke in it. For many disceauers are entred into the world, which confesse not that Jesus Christ is come in the flesh. This is a disceauer and an Antichrist. Loke on youre selues, ẏ we lose not ẏ we haue wrought, but that we may haue a full reward. Who-
C soeuer transgresseth and bideth not in the doctrine of Christ, hath not God. He that indureth in the doctrine of Christ, hath both the father and the sonne. If there come any vnto you, and bryng not thys learning, him receiue not to house: neither bid him God spede. For he that biddeth him God spede, is partaker of his euill dedes. (Behold, I haue tolde you before, that ye should not be ashamed in the daye of the Lorde.) I had many things to wryte vnto you, neuerthelesse I would not write with paper and ynke, but I trust to come vnto you, & speake with you mouth to mouth, that our ioy may be full. The sonnes of thy elect sister grete thee. Amen.

The thirde Epistle of S. John.

He is glad of Gaius, that he walketh in ẏ truth: exhorteth them to be louing vnto the poore Christē in their persecution, sheweth the vnkinde dealing of Diotrephes, and the good reporte of Demetrius.

A The elder vnto the beloued Gaius, whom I loue in the truthe. Beloued, I wish in all things ẏ thou prosperedst, and faredst well, euen as thy soule prospereth. For I reioyced greatly, when the brethren came and testified of the truthe that is in thee, how thou walkest in the truth. I haue no greter ioy, than for to heare how ẏ my sōnes walke in veritie. Beloued, ẏ doest faith-
B fully whatsoeuer thou doest to the brethren, and to strāgers, which beare witnesse of thy loue before the congregation. Which brethren if thou bring forwardes of their iourney (after a Godly sort) thou shalt do well, bicause that for his names sake they went forth: and toke nothing of the Gentiles. We therfore ought to receiue such, that we might be helpers to the truth. I wrote vnto the congrega-
C tion: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not. Wherfore if I come, I will declare his dedes which he doth, iesting on vs with malicious wordes, neither is therwith content. Not only he

himselfe receaueth not the brethren, but
also he forbiddeth them that would, and
thrusteth them out of the congregation.
Beloued, folow not that which is euill,
D but that which is good. He that doth
well, is of God: but he that doth euil se-
eth not God. Demetrius hath good re-
port of al men, and of the truth it selfe:
yea, and we our selues also beare record,
and ye know that our record is true. I
had many thinges to wryte: but I wyll
not wyth ynke and pen write vnto thee.
I trust I shall shortly see thee and we
shall speake mouth to mouth. Peace be
vnto thee. The louers salute thee. Grete
the louers by name.

The Epistle of S. Jude.

He rebuketh such as being blynded with their own lustes, resist the truth. He exhorteth vs to edifie one another, to pray in the holy gost, to cōtinue in loue, to loke for the comming of the Lord.

A Iudas the seruaunt of Je-
sus Christ, the brother of
James. To them which
are called and sanctified
in God ye father and pre-
serued in Jesu Christ.
Mercy vnto you, & peace
and loue be multiplied. Beloued, when I
gaue all diligence to write vnto you of ye
common saluation, it was nedeful for me
to write vnto you, to exhort you that ye
should continually laboure in the fayth,
which was once geuen vnto ye Saintes.
For there are certaine vngodly mē craf-
tyly crept in, of which it was wrytten a-
fore tyme vnto such iudgement. They
turne the grace of our God vnto wan-
tonnesse, and deny God (which is the
only Lord) and our Lord Jesus Christ. B
My minde is therefore to put you in re-
membraunce forasmuch as ye once know
thys, how that the Lord (after that he
had deliuered the people out of Egipt)
destroyed them which afterwarde bele-
ued not. The Angels also which kepte
not their first estate, but left their own
habitation, he hath reserued in euerlastīg
chaines vnder darkenesse vnto the iudg-
ment of the great day: * euen as Sodom
and Gomor, and the cities about them Ge.xix.e.
(which in like maner defiled themselues
with fornication, and folowed straunge
flesh) are set forth for an ensample, and
suffer the paine of eternall fier. Likewise
these being disceaued by dreames, defyle
the flesh, despise rulers, and speake euill
of them that are in auctho ritie.
Yet Michaell the archangel when he C
stroue against the deuill, and disputed a-
bout the body of Moses, durst not geue
railing sentence, but sayd: the Lorde re-
buke thee. But these speake euil of those
thinges which they know not: and what
thinges they know naturally (as beastes
which are without reason) in those thin-
ges they corrupt themselues. Wo be vn-
to them, for they haue folowed the way Ge.iiii.c.
of * Cain, and are vtterly geuē to the er- Nu.[illegible]
roure of Balaam for lukers sake, and * D
perysh in the treason of Choore. These
are spottes which of your kindnesse feast
together, without feare liuing lawlesse,
and after their own pleasure. Cloudes
they are without water, caryed about of
wyndes, trees without fruite, at gathe-
ring tyme withered, twyce dead, and
plucked vp by the rootes. They are the
raging waues of ye sea, foming out their
own shame. They are wandryng starres
to whom is reserued the mist of darke-
nesse for euer. Enoch the seuenth from
Adam prophecied before of such, saying:
* beholde, the Lord shall come with thou- Apoc.i.b.
sandes of Saintes, to geue iudgement Esa.iii.c.
against all men, and to rebuke all that
are vngodly among them, of al their vn-
godly dedes, which they haue vngodly
cōmitted, and of al their cruel speakinges
which vngodly synners haue spoken a-
gainst him. These are murmurers, com-
playners, walking after their own lustes E
whose mouthes speake proude thynges.
They haue men in great reuerence bi-
cause of aduauntage. But ye beloued re-
member the wordes which were spoken
of the Apostles of our Lord Jesu Christ,
how

Acte.xx.f. i.Ti.iiii.a 2.Ti.iii.a ii.Pe.ii.a and.iii.a.

how that they tolde you* that there shuld be begilers in the last tyme, which should walke after their own vngodly lustes. These are makers of sectes, fleshly hauīg no spirit. But ye derely beloued edifie your selues in your most holy faith, praying in the holy gost, and kepe your selues in the loue of God, loking for the mercy
F of our Lord Jesus Christ, vnto eternall lyfe: And haue compassiō of some, separating them: and other saue with feare, pulling them out of the fier (and haue compassiō on the other) and hate the filthy vesture of y flesh. Unto him that is able to kepe you free from sinne, and to present you faultlesse before the presence of hys glory with ioy (at the comming of our Lord Jesus Christ) to God our Sauiour (through Jesus Christ our Lord) which only is wise, be glory, maiestie, dominion and power (before al worldes) now and euer. Amen.

¶ The Reuelation of .S. John the diuine.

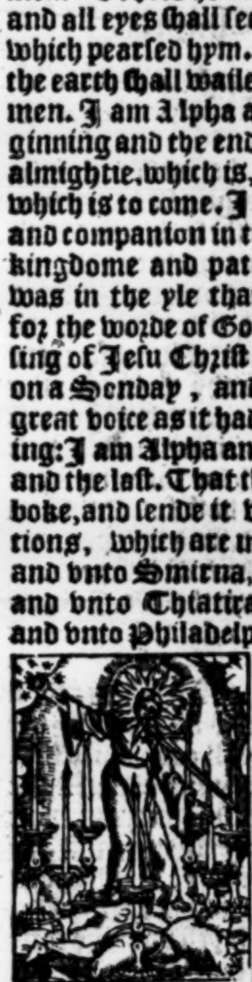
¶ The first Chapter.

Happy are they that heare the word of god, and kepe it. He writeth to the seuen congregations in Asia, seeth seuen candlestickes, and in the middes of them, one like vnto the sonne of man.

A The reuelation of Jesus Christ, which God gaue vnto him, for to shew vnto his seruauntes things which must shortly come to passe. And whē he had sent, he shewed by hys Angell vnto hys seruaunt John, whych bare recorde of the worde of God, and of the testimony of Jesus Christ, and of al thynges that he saw. Happy is he that readeth, and they that heare the wordes of the prophecy, and kepe those thinges which are written therin. For the tyme is at hande. John to the .vii. congregations in Asia. Grace be vnto you, and peace, from him which is and which was, and which is to come: and frō the .vii. spirites which are before hys trone, and from Jesus Christ which is a faithful witnesse B
and first begotten of the dead: and Lord ouer the kynges of the earth. Unto hym that *loued vs, and washed vs from our synnes in hys own bloud, and made vs kynges and Priestes vnto god his father be glory and dominion for euermore. Amen. *Behold he commeth with cloudes and all eyes shall see hym, and they also which pearsed hym. And all kinredes of the earth shall waile (ouer him) euen so. Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord almightie, which is, and which was, and which is to come. I John your brother, and companion in tribulation, and in the C
kingdome and patience in Jesu Christ, was in the yle that is called Pathmos, for the worde of God, and for the witnessing of Jesu Christ. I was in the spirit on a Sonday, and heard behinde me a great voice as it had ben of a trompe, saying: I am Alpha and Omega, the first and the last. That thou seest, write in a boke, and sende it vnto the .vii. cōgregations, which are in Asia: vnto Ephesus, and vnto Smirna, and vnto Pergamos and vnto Thiatira, and vnto Sardis, D
and vnto Philadelphia, & vnto Laodicia.

Heb.xi.b. i.Pet.ii.b i.Joh.i.b.

Math. xxiiii.c and.xxv.c Da.vii.b.



The first figure.

And I turned backe to see the voice that spake to me. And whē I was turned: I saw .vii. goldē cādelstickes and in the mids of the candelstickes, one like vnto the sonne of mā, clothed with a linnen garment down to the fete, and girde about the paps with a golden girdle. His head and his heares wer white, as white wol, and as snow: and his eyes wer as a flame of fier: and his fete like vnto brasse, as though they brent in a fornace: and hys voyce, as y sounde of many waters. And he had in his right hand .vii. starres. And out of his mouth wēt a sharpe two edged sweard. *And his face shone, euē as the sunne in his strēgth. And when I saw him, I fel at his fete euen as dead. And he laid his right hande vpon me, saying vnto me: feare not.* I am the first and

Mat.xvii.a.

Esa.xliiii.a

the last,and am aliue,and was dead.And
Ro.vi.b beholde, *I am aliue for euermore,and
haue the keyes of hell & of death. Wryte
therfore the things which thou hast sene,
and the things which are,and the things
which must be fulfilled hereafter:the my-
stery of the.vii.starres which thou sawest
in my right hand,and the.vii.golden cã-
delstickes.The.vii.starres are the messẽ-
gers of the vii.congregations.And ẏ.vii
candelstickes which thou sawest, are the
vii.congregations.

The second Chapter.

He exhorteth foure congregations to amende,
and sheweth the rewarde of him that ouercometh.

A Unto the messẽger of the
congregatiõ of Ephesus,
wryte these things sayeth
he that holdeth the.vii.
starres in his right hand
and that walketh in the
middes of the.vii.goldẽ
candelstickes I know thy workes & thy
labor,and thy patience, and how ẏ canst
not forbeare them which are euill: & hast
examined them, which say they are Apo-
stles,and are not:and hast founde them
lyars,and hast suffred.And hast patience
and for my names sake,hast labored,and
hast not faynted. Neuerthelesse, I haue
somewhat agaynst thee,bicause thou hast
left thy first loue.
B Remember therfore, frõ whence thou
art fallen, and repent, and do the first
workes. Or els I will come vnto thee
shortly, and wil remoue thy candelsticke
out of hys place,except thou repent. But
this thou hast, bicause thou hatest the
Acte.vi.b dedes of the*Nicolaitans, which dedes
I also hate. Let hym that hath eares,
heare what the spirit sayth vnto the con-
gregations.To hym that ouercommeth
Gen.ii.b will I geue to eate of* the tree of lyfe,
C which is in the middes of the paradyse of
God.And vnto the Angel of the congre-
gation of Smirna,wryte: these thynges
sayeth he that is first,and the last,which
was dead and is alyue. I knowe thy
workes, and tribulation, and pouertie,
but thou art riche and I know the blas-
phemy of them which call themselues
Iewes,and are not : but are the congre-
gation of Satan. Feare none of those
thinges,which thou shalt suffer.Beholde,
the deuill shall cast some of you into prisõ,
to tempt you,& you shal haue tribulation D
x.dayes.Be faythfull vnto ẏ death, and
I will geue thee a crowne of lyfe: let hym
that hath eares heare what ẏ spirit sayth
to ẏ congregations : he ẏ ouercommeth,
shal not be hurt of ẏ second death.And to
the messenger of ẏ congregation in Per-
gamos,wryte:this saith he which hath ẏ
sharpe sweard with two edges :I know
thy workes and where ẏ dwellest, euen
where Satans seate is:and ẏ kepest my
name,& hast not denied my faith. And in
my daies Antiphas was a faithful wit-
nesse of mine, which was slaine among
you,where Satan dwelleth.But I haue
a few things against thee, bicause ẏ hast
there,them ẏ maintain ẏ doctrine of Ba-
laam*which taught in Balac, to put oc-
casion of sinne before ẏ childrẽ of Israel, Nu.xxxi.c
that they shuld eate of meate dedicate vn-
to idols,& cõmit fornicatiõ. Euen so hast
thou them ẏ maintain the doctrine of the
Nicolaitans,which thing I hate. But be
cõuerted,or els I wil come vnto the short-
ly,& will fight against thẽ wt the sweard
of mi mouth.Let him ẏ hath eares,heare
what ẏ spirit sayth vnto ẏ congregations E
to him ẏ ouercõmeth, wil I geue to eate
Manna ẏ is hid,& wil geue him a whyte
stone,& in the stone,a new name written,
which no man knoweth sauing he ẏ re-
ceiueth it.And vnto the messenger of the
cõgregatiõ of Thiatira wryte.This sayth
the sõne of God,which hath eies like vn-
to a flame of fier,& his fete are like brasse
I know thy workes,& thy loue, seruyce,
and fayth,and thy patience, & thy dedes,
which are moe, at ẏ last than at the first.
Notwithstanding I haue a few thinges
against thee,bicause ẏ sufferest ẏ womã* F
Iesabel,which called her selfe a prophe- iii.Kinges xvi.g
tesse,to teach,& to deceiue my seruauntes:
to make thẽ cõmit fornication, & to eate iiii.Kings.ix.b
meates offred vp vnto idols.And I gaue
her space to repẽt of her fornication, and
she repẽted not.Beholde, I will cast her
into a bed : & them ẏ commit fornication
with her,into great aduersity,except they
turne from their dedes . And I will kil
her children wt death.And all the congre-
gatiõs shal know,ẏ*I am he which sear- Je.xvii.b
cheth ẏ raines & hearts . And I wil geue
vnto euery one of you accoding vnto his G
workes.Unto you I say,& vnto other of
them of Thiatira, as many as haue not
this learning,& which haue not knowẽ ẏ
depenes of Satan(as they say)I wyll
put vpon you none other burthen,but ẏ
which

which ye haue already. Holde fast till I
come, and whosoeuer ouercommeth and
kepeth my workes vnto the ende, to him
Psa.ii.b. wil I geue power ouer nations, * and
he shall rule them with a rod of yron:and
as the vessels of a potter, shall they be
broken to sheuers. Euen as I receiued
of my father, so will I geue him the mor-
ning starr. Let hym yͭ hath eares, heare
what the spirit sayth to the congregati-
ons.

The third Chapter.

He instructeth and enformeth the Angels of the congregations, declaring also the rewarde of hym that ouercommeth.

AND write vnto the mes-
senger of the congrega-
tion that is at Sardis:
this sayth he that hath yͤ
vii. spirites of God, and yͤ
vii. starres. I knowe thy
workes: thou hast a name
that thou liuest, and thou art dead. Be a-
wake and strength the things which re-
maine, that are ready to dye. For I haue
not founde thy workes perfit before (my
God) remember therfore, how thou hast
receiued and heard, and holde fast, and re-
pent.
i.Th.v.a ii.Pe.iii.c *If thou shalt not watch, I will come
on thee as a thiefe, and thou shalt not
know what houre I wil come vpon thee.
Thou hast a few names in Sardis, which
haue not defiled their garmentes, and
they shall walke with me in white, for
they are worthy. He that ouercommeth
shalbe thus clothed in white aray, and I
wil not put out his name out of the boke
of life, and I will cōfesse his name before
my father and before his Angels. Let
him that hath eares, heare what the spi-
rite sayth vnto the congregations.
B And write vnto the Angel of the con-
Esa.xxii.f. gregation of Philadelphia: this saith he,
that is holy and true, which hath the keye
Iob.xii.c of Dauid: * which openeth and no man
shutteth, and shutteth and no man ope-
neth. I know thy workes. Beholde, I
haue set before thee an open dore, and
no man can shut it, for thou hast a litle
strength, and hast kept my sayinges: and
hast not denied my name. Beholde, I
make them of the cōgregation of Satan
which call thēselues Iewes, and are not,
but do lie: behold, I will make them that
they shall come and worship before thy
fete, and shall know that I haue loued
thee. Bicause thou hast kept the wordes C
of my patience, therfore I will kepe thee
from the houre of temptation, which wil
come vpon all the world, to tempt them
that dwell vpon yͤ earth. Beholde I come
shortly. Holde that which thou hast, that
no man take away thy crown. Hym that
ouercommeth, wil I make a piller in the
temple of my God, and he shall go no
more out. And I will write vpon hym,
the name of my God, & the name of the
citie of my God, new Ierusalem, which e
commeth down out of heauen fro my
God: and I wil write vpon him my new
name. Let him that hath eares heare
what the spirit sayth vnto the congrega-
tions.
And vnto the messenger of the cōgre-
gation which is in Laodicia, write: thys
sayth (Amen) the faithfull and true wit-
nesse, the beginning of the creatures of D
God. I know thy workes that thou art
neither colde nor hoate: I would yͭ were
colde or hoate. So then bicause thou art
betwene both, and neyther colde nor
hoate: I wil spew thee out of my mouth:
bicause thou sayest: I am riche and en-
creased with goodes, and haue nede of
nothing, and knowest not, how thou art
wretched and miserable, and poore, and
blinde, and naked. I counsell thee to bye
of me, golde tryed in the fier, that thou
mayest be rich, and white rayment, that
thou mayest be * clothed, that thy filthy
nakednesse do not appeare: and anoint i.Cor.v.a
thine eyes with eye salue that thou may-
est see. * As many as I loue, I rebuke & Pro.iii.b.
chasten. Be feruent therfore and repent. He.xii.b.
Beholde, I stande at the dore, and knock
If any man heare my voyce, and open E
the dore, I will come into hym, and will
sup with him, and he with me. To
hym that ouercommeth, will I graunt to
sit with me in my seate: euen as I ouer-
came, and haue sitten with my father in
hys seate. Let hym that hath eares heare
what the spirit sayeth vnto the congre-
gations.

The fourth Chapter.

He seeth the heauen open and the seate, and one sitting vpon it, and .xxiiii. seates about it, with .xxiiii. Elders sitting vpon them, and foure beastes praising god day and night.

A The seconde figure

AFter this I lo-
ked, and beholde
a doore was open
in heauē: and the first
voice which I heard
was as it were of a
trompet talking with
me, which sayd come
vp hither, and I will
shewe thee thynges
which must be fulfil-
led here after. And immediatly I was in
the spirit: and behold, a seate was set in
heauen, and one sat on the seate. And he
that sat, was to loke vpon, like vnto a
Jaspar stone, and a sardine stone. And
there was a raine bow about the seate, in
sight like to an Emerald. And about the
B seate were .xxiiii. seates. And vpō the sea-
tes .xxiiii. elders sitting, clothed in white
rayment, & had on their heades crownes
of golde.

And out of the seate proceded lighte-
ninges, and thundringes, & voyces: and
there wer .vii. lampes of fier burning be-
fore the seate, which are the .vii. spirites
of God. And before the seate there was a
sea of glasse, like vnto Christal, and in ẏ
mids of the seate, and round about the
seate wer foure beastes ful of eyes before
and behinde. And the first beast was like
C a lion, and the second beast like a calfe, &
the third beast had a face as a man, and
the fourth beast was like a flying Egle.
And the foure beastes had eche one of thē
.vi. winges about him, and they were ful
of eyes within. And they had no rest day
Esa. vi. b neither night, saying * holy, holy, holy,
Lord God almightie, which was, and is
and is to come.

And when those beastes gaue glory
D and honor, and thankes to him ẏ sate
on the seate (which liueth for euer and e-
uer) the .xxiiii. elders fel down before hym
that sate on ẏ trone, and worshipped him
that liueth for euer, & cast their crownes
before the trone, saying: thou art worthy
O Lord (our God) to receiue glory and
honor, and power, for thou hast created al
thinges, and for thy wils sake they are, &
were created. ¶

The fifth Chapter.

He seeth the lambe opening the boke, and wherefore the foure beastes, the .xxiiii. elders, and the Angels praise the lambe, and do hym worship.

AND I saw in the right A
hand of him ẏ sate in the
trone, a boke writtē with
in, and on the backside
sealed with .vii. seales.
And I saw a strong An-
gel, which preached with
a loude voice: Who is worthy to open the
boke, and to loose the seales therof? And
no man in heauen nor in earth, neither
vnder the earth was able to open ẏ boke
neither to loke theron. And I wept much
bicause no man was founde worthy to o-
pen, and to read the boke, neither to loke
theron. And one of the elders sayd vnto B
me: wepe not: Behold, a lion of the tribe
of Juda, the rote of Dauid, hath obteined
to open the boke, and to loose the .vii.
seales therof. And I beheld, and lo in
the middes of the seate, and of the foure
beastes and in the middes of the elders,
stode a lambe as though he had bene kil-
led, hauing .vii. hornes and .vii. eyes,
which are the .vii. spirites of God, sent in-
to all the world. And he came and toke
the boke out of the right hand of him that
sat vpon the seate. And when he had takē
the boke, the .iiii. beasts, and .xxiiii. elders C
fell down before the lambe, hauing euery
one of them harpes, and golden vials ful
of odoures, which are the praiers of Sain-
tes, and they song a new song saying:
thou art worthy to take the boke, and to
open the seales therof, for thou wast kil-
led, and hast redemed vs by thy bloud out
of al kinreds, and tonges, and people, and
nations, and hast made vs vnto our God
kinges and Priestes, and we shal reigne
on the earth. And I beheld, and I heard ẏ
voyce of many Angels about the trone,
and about the beasts and the elders, and D
I heard thousande thousandes, saying
with a loude voice. Worthy is the lambe ẏ
was killed to receiue power and riches,
and wisdom, and strength, and honor, and
glory, and blessing. And al the creatures
which are in heauen, and on the earth, &
vnder the earth, and in the sea and al that
are in them, heard I, saying: blessing, ho-
nor, glory, and power, be vnto hym that
sitteth vpon the seate, and vnto ẏ lambe
for euermore. And the .iiii. beastes sayd:
Amen. And the .xxiiii. elders fell vpon
their faces, and worshipped him that ly-
ueth for euermore.

The sixth Chapter.

The lambe openeth the .vi. seales, & many things folow the opening therof.

And

A The.iii. figure

AND I
sawe,
when ye
Lambe
opened
one of ye
seales and I heard
one of the foure bea-
stes say, as it were
the noyse of thunder:
come and see: and I
saw. And behold there was a whit horse,
and he that sat on him, had a bowe, and
a crowne was geuen vnto hym, and he
went forth conquering, and for to ouer-
come. And when he had opened the secod
seale, I heard the seconde beast say: come
and see. And ther went out another horse
Esaye xxvii.a. that was red, and power was geuen him
that sat theron to take peace frō the earth
and that they should kil one another. *

And there was geuen vnto hym a great
B sweard. And when he had opened the
third seale, I heard ye third beast say: come
and see. And behold, and lo a blacke horse
and he that sat on hym, had a paire of ba-
lances in hys hand. And I heard a voyce
in the middes of the foure beastes say: a
C measure of wheate for a peny, and thre
measures of barley for a peny: and oyle,
and wine see thou hurt not: And when he
had opened the fourth seale I heard the
voyce of the fourth beast say: come, & see:
and I loked. And behold a pale horse, and
his name that sat on hym was death, and
hell folowed after him, and power was
geuen vnto them ouer the fourth part of
the earth, to kill with sweard and with
hunger, and with death that commeth of
vermin of the earth.

The.iiii. figure
And when he had opened the fifth
C seale, I saw vnder the aulter * the soules
Jo.xxii.b of them that were killed for the worde of
God, and for the testimony which they
had, and they cryed wyth a loude voyce,
saying: How long tariest thou Lord holy
and true, to iudge and to auenge our
bloud on them that dwell on the earthe

And long white garmentes were geuen
vnto euery one of them. And it was said
vnto them, that they should rest yet for
a litle season, vntill the number of they
felowes and brethren, and of them that
should be kylled (as they were) wer fulfil-
led.

And I beheld, when The fifth figure.
he had opened the sixt
seale: and lo there was
a greate earthquake
and the sunne was as
blacke as sacke cloth
made of heare. And ye
mone waxed al, euen
as bloud, and the star-
res of heauen fell vn-
to the earth, euen as a
figtree casteth from her vntimely figges
when she is shake of a mighty wind. And
heauen vanished away, as a scrol whē it
is rolled together. And all mountaynes
and yles, were moued out of their places.
And ye kinges of the earth, & the great mē
and the rich men, & the chyefe captaynes
and the mighty men, & euery bondman
and euery freemā, hid thēselues in dennes, Ose.x.b.
and in rockes of the hils: * and sayd to ye Luke.
hils and rockes: fal on vs, and hide vs frō xxiii.d.
the presence of hym that sytteth on the
seate, and from the wrath of the lambe:
for the great day of hys wrath is come, &
who is able to endure.

¶ The seuenth Chapter.

He seeth the seruauntes of God sealed in their
foreheades out of al natiōs & people, which though
they suffer trouble, yet the lambe fedeth them, lea-
deth them to the fountaynes of liuing water, and
God shal wipe away al teares from their eyes.

AND after that, I A
sawe foure An- The first
gels stand in the figure.
foure corners of the
earth, holding ye foure
windes of the earth,
that the winde should
not blow on ye earth
neither on the sea, ne-
ther on any tree. *
And I saw an other
Angell ascende from the rising of the sun
which had the seale of the liuing God, &
he cryed with a loude voyce to the foure
Angels (to whom power was geuen to
hurt the earth and the sea) saying: hurt
not the earth neither the sea, neyther the
trees, til we haue sealed the seruauntes
of our God in their foreheades.
And I heard the number of thē which
were sealed: and there were sealed an. C. B
and xliiii. M. of al the trybes of the chil-
dren of Israel. Of the tribe of Iuda were
sealed. xii. M. Of the tribe of Ruben wer
sealed. xii. M. Of the tribe of Gad were
sealed. xii. M. Of the tribe of Asar were
sealed. xii. M. Of the tribe of Neptalim

were sealed.xii.M. Of the tribe of Ma-
nasses were sealed.xii.M. Of the trybe of
Simon were sealed.xii.M. Of the trybe
of Leui were sealed.xii.M. Of the tribe
of Isacar were sealed.xii.M. Of the tribe
of Zabulon were sealed.xii.M. Of the
tribe of Joseph were sealed.xii.M. Of ye
tribe of Beniamin were sealed.xii.M.
C After this I beheld, and lo, a great mul-
titude (which no man could number) of al
nations, and people, and tõges, stode be-
fore the seate, and before the lãbe, clothed
with long white garmentes, and palmes
in their handes, and cried with a loude
voice, saying: saluation be ascribed to him
that sitteth vpon ye seate of our God, and
vnto the lãbe. And al the Angels stode in
the cõpasse of the seate, & of the elders, &
of the foure beastes, and fell before the
seate on their faces, & worshipped God,
saying: Amẽ. Blessing & glory, & wisdom,
and thãks, & honor, & power, & might, be
vnto our God for euermore Amen. And
D one of the elders answered, saying vnto
me: what are these which are arayed in
long white garmẽts, & whẽce came they?
And I said vnto him: Lord ye wotest. And
he said to me: these are they which came
out of great tribulatiõ, & made their gar-
mẽts large, & made thẽ white by ye bloud
of ye lãbe: therfore are they in the presence
of ye seate of God. & serue him day & night
in hys tẽple, & he ye sitteth in ye seate wyll
dwel among them. They shal hunger no
more, neither thirst, neither shal ye sunne
light on them, neither any heate. For the
lambe which is in the mids of the seate,
shal fede them, and shall leade them vnto
fountaines of liuing water, & God shall
wype away all teares from their eyes.

¶ The eight Chapter.

The seuenth seale is opened, there is silence in heauen, the foure Angels blow their trompets, and great plagues folow vpon the earth.

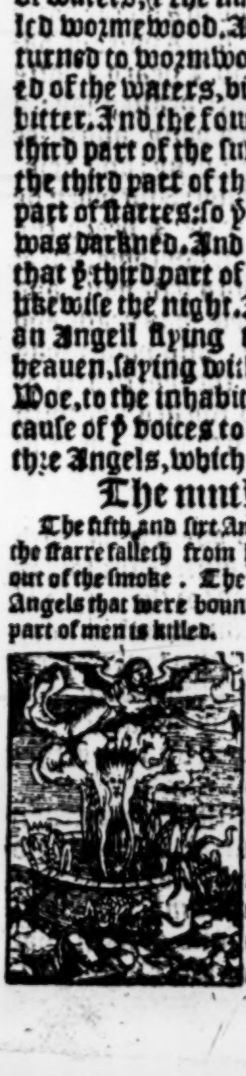
A The.vii. figure

AND when he had opened ye seuenth seale, there was silence in heauẽ about the space of halfe an houre. And I saw.vii Angels standing before God, and to thẽ wer geuen.vii. trompets. And another Angel came and stode before ye aulter, hauing a golden senser, & much of odours was geuen vnto hym: ye he shuld offer of the prayers of al Saints
vpõ the goldẽ aulter, which was before ye
seate. And the smoke of the odours which
came of the prayers of all Saintes, ascẽ-
ded vp before god out of the Angels hãd.
B And the Angel toke the senser, & fylled it
with fier of the aulter, & cast it into the
earth: & voices were made, & thũdringes
and lightninges, & earthquakes. And the
vii. Angels which had the.vii. trompets,
prepared themselues to blow. The first
Angel blew, & there was made haile and
fier, which were mingled with bloud, and
they were cast into the earth, & the third
C part (of the earth was set on fier, & the third part)
of trees was burnt, and all grene grasse
was burnt. And the second Angel blew,
and as it were a great mouñtain burning
with fier was cast into the sea, and the
third part of the sea turned to bloud, and
the third part of the creatures which had
life, dyed: and the third part of ships wer
destroied. And the third Angel blew, and
there fel a great starre from heauen, bur-
niñg as it were a lampe, & it fell into the
third part of the riuers, & into fountaines
of waters, & the name of the starre is cal-
led wormewood. And the third part was
turned to wormwood. And many men di-
ed of the waters, bicause they were made
bitter. And the fourth Angel blew, & the
D third part of the sunne was smitten, and
the third part of the mone, and the third
part of starres: so ye the third part of them
was darkned. And the day was smitten,
that ye third part of it should not shyne, &
likewise the night. And I beheld, & heard
an Angell flying through the middes of
heauen, saying with a loude voyce: Woe,
Woe, to the inhabitors of the earth, bi-
cause of ye voices to come of the trõpe of ye
thre Angels, which were yet to blow.

The ninth Chapter.

The fifth and sixt Angell blow their trompets: the starre falleth from heauen: the locustes come out of the smoke. The first woe is past: the foure Angels that were bounde are loosed, and the third part of men is killed.

A The.viii. figure



AND the fift Angel blew, and I saw a starre fall from heauen vnto the earth. And to hym was geuen the key of the bottomlesse pit: and he opened ye bottomlesse pit, & ye smoke of the pit arose, as the smoke of a great fornace

nace. And the sunne, & the ayre wer dark-
ned, by the reason of the smoke of the pit.
And there came out of the smoke locustes
vpon the earth, and vnto thē was geuen
power, as ŷ scorpions of the earth haue
power. And it was commaunded them
that they should not hurt the grasse of the
earth: neither any grene thing: neither a-
ny tree: but only those men which haue
not the seale in their foreheades.

And to thē was commaunded, ŷ they
should not kil them, but that they should
be vexed fiue monethes, and their paine
was as the paine that commeth of a scor-
Esa.ii.d. pion, when he hath stunge a man. * And
Ose.x.c. in those dayes shal men seke death, and
Luke. shal not fynde it, and shal desire to dye, &
xxiii.d. death shal flye from them.

And the similitude of the locustes was
B like vnto horses prepared vnto battayle,
and on their handes were as it were
crownes, like vnto golde, and their faces
were as it had bene the faces of mē. And
they had heare as the heare of woman.
And their teth were as the teth of lions.
And they had habbergions, as it were
habbergions of yron.

And the sounde of their winges, was
as the sounde of Chariots when many
horses runn together to battaile. And
they had tailes like vnto scorpions, and
there were stinges in their tailes. And
their power was to hurt men fiue mo-
nethes. And they had a kyng ouer them,
which is the Angel of the bottomlesse pit
whose name in the Hebrew tong, is Aba-
don: but in the Greke tong, Apolliō, that
is to say a destroyer. One wo is past, and
behold two woes come yet after thys.

The.ix. figure.

C

And the sixt Angell
blew, and I heard a
voice from the foure
corners of the golden
aulter, which is be-
fore God, saying to ŷ
sixt Angel, which had
the trompe: Loose the
foure Angels, which
are boūd in the great
riuer euphrates. And
the.iiii. Angels were loosed, which were
prepared for an houre, for a day, for a mo-
neth, and for a yeare, for to sley the third
part of men. And the number of horsemē
of warr were twenty. M. tymes. x. thou-
sand. And I heard the number of them: &
thus I saw the horses in a vision, & them
that sate on them, hauing firie habbergi-
ons of a Jacinct couloure, & brymstone: & D
the heades of ŷ horses wer as the heades
of liōs. And out of their mouthes went
forth fier & smoke, & brimstone. And of
these three was the third part of men kil-
led: ŷ is to say, of fier, smoke, & brymstone
which proceded out of ŷ mouthes of thē.
For their power was in their mouthes, &
in their tailes: for their tailes were lyke
vnto serpētes, & had heades, & with thē
they did hurt. And the rēnaunt of the mē
which were not killed by these plages, re-
pēted not of the dedes of their handes, ŷ
they should not worship deuils, & images
of gold & siluer & brasse, & stone & of wood
which neither can see neither heare, nei-
ther go. Also they repented not of theyr
murther, and of their sorcery, neyther of
their fornicatiō, neither of their theft.

The tenth Chapter.

The Angell hath the boke open, he sweareth there shalbe nomore time: he geueth the boke vnto John, which eateth it vp.

And I saw ano- A
ther mighty An- The.x.
gell come down figure.
from heauen clothed
with a cloude, and the
rainebow vpon hys
head. And hys face as
it were the sunne, &
hys fete as it wer pil-
lars of fier: & he had
in his hande a litle
boke open, and he put his right fote vpon
the sea, & hys left fote on the earth. And
cryed wyth a loude voyce, as when a Liō
roreth. And when he had cryed, vii. thon-
ders spake their voyces. And whē ŷ. vii.
thonders had spoken their voyces, I was
about to wryte. And I heard a voice frō
heauen, saying vnto me: seale vp those
thinges which the. vii. thunders spake &
wryte them not.

And the Angel which I saw stande v- B
pon the sea, and vpō the earth, lift vp his
hande to heauen, and sware by hym that
liueth for euermore, which created hea-
uen, and the thynges that therein are.
(And the earth, and the thinges that therein are.)
and the sea, & the things which therin are
that there shuld be no lenger time: but in ŷ
dayes of ŷ voice of ŷ seuenth Angel, whē
he shal begin to blow: euen ŷ mystery of
God shalbe finished, as he preached by
his seruaūtes ŷ Prophetes. And ŷ voyce
which I heard frō heauē spake vnto me
again & sayd: * go & take the litle boke Eze.ii.c.
which is opē in ŷ hand of ŷ Angel which

D ſtādeth vpō ỹ ſea, ⁊ vpon ỹ earth. And I
wēt vnto ỹ Angel, ⁊ ſayd to him: geue me
the litle boke: ⁊ he ſayd vnto me: take it
⁊ eate it vp, ⁊ it ſhal make thy belly bitter,
but it ſhalbe in thy mouth as ſwete as ho-
ny. *And I toke the litle boke out of his
Eze. iii. c. hād ⁊ eat it vp, ⁊ it was in my mouth as
ſwete as hony, ⁊ as ſone as I had eaten
it, my belly was bitter. And he ſayd vnto
me: ỹ muſt prophecy again amōg the peo-
ple, ⁊ natiōs, ⁊ tōges, ⁊ to many kynges.

¶The eleuenth Chapter.

The tēple is meaſured. The ſecōd woe is paſſe.

A The. xi. figure.

AND thē was ge-
uē me a rede, like
vnto a rod, and
it was ſayd vnto me:
Riſe ⁊ mete ỹ temple
of God, ⁊ the aulter,
and them ỹ worſhyp
therin: and the quire
which is within the
temple, caſt out, and
mete it not: for it is
geuen vnto ỹ Gentiles, and the holy city
ſhal they treade vnder fote. xl. and two
monethes. And I wil geue power vnto
my two witneſſes, ⁊ they ſhal prophecy a
thouſand, two hūdred, ⁊ ſixti dayes, clo-
thed in a ſacke cloth. Theſe are two oliue
trees, ⁊ two cādelſtickes ſtanding before
the God of ỹ earth. And if any man will
hurt them, fier ſhal procede out of theyr
mouthes, ⁊ cōſume their enemies. And if
any man wil hurt them, this wiſe muſt he
be killed. Theſe haue power to ſhut hea-
uē, ỹ it rain not in the dayes of their pro-
phecying: ⁊ haue power ouer waters to
turne them to bloud, ⁊ to ſmite the earth
with al maner plages, as often as they
wil. And when they haue finiſhed their
B teſtimony, ỹ beaſt ỹ came out of the bot-
tomleſſe pit, ſhal make warr againſt thē,
and ſhall ouercome them, and kill them.
And their bodyes ſhal lye in the ſtretes of
the great citie, which ſpiritually is called
Sodom ⁊ Egipt, where our lord was cru-
cified. And they of the people ⁊ kynreds,
and tōges, and they of the nations, ſhall
ſee their bodyes thre dayes ⁊ an halfe, ⁊
ſhal not ſuffer their bodyes to be put in
graues. And they ỹ dwell vpō the earth,
ſhal reioyce ouer them ⁊ be glad, and ſhal
ſende giftes one to another: for theſe two
Prophets vexed thē ỹ dwelt on the earth
C And after thre dayes and an halfe, the
ſpirit of life frō God, entred into thē. And
they ſtode vp vpō their fete, ⁊ great feare
came vpō thē which ſaw them. And they
heard a great voice frō heauē, ſaying vn-
to them. come vp hither. And they aſcen-
ded vp into heauen in a cloude, and their
enemies ſaw them. And the ſame houre
was there a great earthquake, and the
tenth part of the citie fell, ⁊ in the earth-
quake were ſlaine names of men. vii. M.
and the remnaunt were feared, and gaue
glory to ỹ god of heauē. The. ii. wo is paſt
and behold the. iii. woe wyll come anone. D
And the ſeuenth Angel blew, ⁊ there wer
made great voices in heauen, ſaying: the
kingdomes of this world are our lordes,
and his Chriſtes, ⁊ he ſhal raigne for e-
uermore, Amen. And the. xxiiii. elders,
which ſit before God on their ſeates, fell
vpon their faces, and worſhipped God,
ſaying: we geue thee thankes O Lord
God almighty, which art and waſt, ⁊ art
to come, for thou haſt receiued thy great
might, ⁊ haſt reigned. And ỹ natiōs were
angry, ⁊ thy wrath is come ⁊ the tyme of
the dead ỹ they ſhuld be iudged, ⁊ ỹ thou
ſhouldeſt geue reward vnto thy ſeruaūts
the Prophetes ⁊ Saintes, ⁊ to thē that
feare thy name ſmal ⁊ great, ⁊ ſhouldeſt
deſtroy them which deſtroy the earth.
And the temple of God was opened in
heauen, and there was ſene in hys tem-
ple, the arke of hys teſtament, and there
folowed lightnigs, and voices, and thō-
drings, and earthquake, and much haile.

¶The twelfth Chapter.

The ſeuenth Angel bloweth his trompet. There appeareth in heauen a woman clothed wyth the Sunne: Michael fighteth with the dragon, whych perſecuteth the woman.

AND ther appea- A The. xii. figure
red a great wō-
der in heauen:
A woman clothed wt
the ſunne, and the
moone vnder her fete
and vpon her head a
crown of. xii. ſtarres.
And ſhe was wyth
childe, and cryed tra-
uayling in byrth and
payned ready to be deliuered. And there
appeared another wonder in heauen: for
behold, a great red dragon hauing. vii.
heades, and. x. hornes, and crownes vpō
hys heades: and hys tayle drew the third
part of the ſtarres (of heauen) and caſt thē
to the earth.
And the dragon ſtode before the wo- B
man which was ready to be deliuered,
for

for to deuoure her chylde as soone as it
were borne. And she brought foorth a mā
chylde, whiche shoulde rule all nations
with a rodde of yron. And her sonne was
taken vp vnto God, and to his seate. And
the woman fled into wyldernesse, where
she had a place prepared of God, that they
shoulde feede her there a thousande two
hundred and threscore dayes.

And ☩ there was a great battaile in hea-
uen, Michaell and his aungels foughte
C with the dragon, and the dragon foughte
and his aungels and preuailed not, ney-
ther was there place founde any more in
heauen. And the great dragon, that olde
serpente, called the deuil and Sathanas,
was caste oute. Whiche deceyueth all the
worlde. And he was caste into the earth,
& his angels were cast out also (with hym.)

And I hearde a loude voyce, saying: in
heauē is now made saluation & strength,
& the kingdome of our god, and the pow-
er of his Christ. For (the accuser of oure
brethren) is cast downe, whiche accused
them before (our) God day and night. And
they ouercame hym by the bloude of the
lambe, and by the worde of theyr testimo-
nie, and they loued not their liues vnto ye
death. Therefore reioyce heauens, and ye
D that dwell in them. Woe to the inhabitors
of the earth, and of the sea: for the deuil is
come downe vnto you, whiche hath great
wrathe, because he knoweth that he hath
but a short tyme. ☩

And when the dragon sawe that he
was cast vnto the earth, he persecuted the
woman, whiche brought foorth the man-
childe. And to the woman were geuen .ii.
winges of a greate Eagle, that she might
flie into the wildernesse into her place,
E where she is nourished for a tyme, tymes,
and halfe a tyme, for the presence of the
serpente. And the dragon caste out of hys
mouth water after the woman, as it had
ben a riuer, because she should haue bene
caught of the floude. And the earth holpe
the woman & the earth opened her mouth
and swalowed vp the riuer, whiche the
dragon caste oute of his mouthe. And the
dragon was wroth with the woman, and
went & made warre with the remnaunte
of her sede, whiche kepe the commaunde-
ments of god, & haue the testimony of Je-
sus Christ. And he stode on the sea sande.

The .xiii. Chapter.

A beast riseth out of the sea with seuen heades and ten hornes. Another beast commeth oute of the earth with two hornes.

AND I sawe a beast rise oute of the Sea, hauyng seuen heades, and ten hornes, and vpon his hornes ten crownes, and vpon his head ye name of blasphemye. And the beast whiche I sawe was like a cat of the mountaine, and A The .xiii. figure
his feete were as the feete of a beare, and
his mouth as the mouth of a lion. And the
dragon gaue him his power and his seat
and great authoritie: and I sawe one of
his heades as it were wounded to death,
and his deadly wound was healed, & all
the world wondred at the beast. And they
worshipped the dragon, which gaue pow- B
er vnto the beaste, and they worshipped
the beast, saying: Who is like vnto ye beast?
Who is able to warre with hym? And ther
was geuen vnto him a mouth that spake
great thinges and blasphemies, & power
was geuē vnto him, to do .xlii. monethes.

And he opened his mouthe vnto blas-
phemy against GOD, to blaspheme hys
name and his tabernacle, and them that
dwell in heauen. And it was geuen vnto
him to make warre with the sainctes, and
to ouercome them. And power was geuē
him ouer al kinred & people and tong and
nation and all that dwelt vpon the earth
worshipped him, whose names are not
written in ye boke of life of ye lambe which
was kylled from the begynnyng of the
worlde. If any man haue an eare, let hym
heare. He that leadeth into captiuity, shal C
goe into captiuitie: *he that kylleth wyth Mat. xxvi e.
a swearde, muste be killed with a sweard.
Here is the patience, and the fayth of the Gen. ix. b
saynctes.

And I beheld another beast comming
vp out of the earth, & he had two hornes
like a lambe, and he spake as did the dra-
gon. And he dyd all that the firste beaste
could do in his presence, and he caused the
earth and them whiche dwell therein, to
worship the firste beaste, whose deadlye
wounde was healed. And he dyd greate
wonders, so that he made fier come down
from heauen in the sight of men. And de-
ceiued them that dwelt on the earth, by ye
meanes of those signes which he had po-
wer to do in the sight of the beaste, saying D
to them that dwelt on the earth: that they
shold make an image vnto ye beast, which
had the wound of a sweard and dyd lyue.

 And

And he had power to geue a spirit vn-
D to the ymage of the beast, and that the y-
mage of the beast should speake, & should
cause that as many as woulde not wor-
shippe the ymage of the beast, shoulde bee
kylled. And he made all both small and
greate, riche and poore, free and bonde, to
receiue a marke in their right handes or
in their foreheads. And that no man might
bie or sell, saue he that had the marke, or
the name of the beast, either the noumber
of his name. Here is wisedome. Let hym
that hath wit, counte the noumber of the
beast. For it is the number of a man, and
his number, is. vi. hundred thre score & vi.

The .xiiii. Chapter.

The lambe standeth vpon the mount Sion, and
the vndefiled congregation with hym. The aungel
exhorteth to the feare of God, and telleth of the fall
A of Babilon.

The.xiiii figure.

AND * I looked
and loe, a lambe
stode on ye mounte
Sion, & with hym an
C. and. xliiii. thousand
hauing his (name & his)
fathers name written
in their foreheads.
And I heard a voyce
from heauen, as the
sounde of manye wa-
ters, & as the voice of a great thunder. And
I hearde the voice of harpers harping wt
their harpes. And they song as it were a
new song before the seat, & before ye foure
beastes, and the elders: and no man could
learne that song but the hundred & xliiii.
B M. which were redemed from the earth.
These are they whiche were not defyled
with women, for they are virgins. These
folow the lambe whither soeuer he goeth
These wer redemed fro men, being ye first
fruites vnto god & to the lambe & in their
mouthes was founde no guile. For they
are without spot before the trone of god.
And I saw an other aungell flie in the
middes of heauen hauing the euerlasting
Ghospel, to preach vnto them that sit and
dwel on the earth, and to al nations, kyn-
reds and tonges, & people, saying wyth
Ac. xiiii. c a loude voice: * Feare God and geue ho-
nor to him for the houre of his iudgement
is come: and worship him, that made hea-
uen and earthe, and the sea, and foun-
C tains of water. And ther folowed another
Esa. xxi. c angel, saying: * Babilo is fallen, is falle,
Iere. li. a. that great citie, for she made all natyons
drinke of the wine of her fornication.

And the third angel folowed them, say
ing with a loude voice. If any man wor-
ship the beast and his ymage, and receiue
his marke in his forhead, or on his hand,
thesame shall drink the wine of the wrath
of god, which is powred in the cup of hys
wrath. And he shall be punished in fyre &
brimstone, before the holy angels, and be-
fore the lambe.
And the smoke of their torment ascedeth
vp euermore. And they haue no reste day
nor night which worship the beaste, & his
ymage, & whosoeuer receiueth the prynte
of his name. Here is the patience of sain-
tes. Here are they that kepe the comaun-
dementes and the faith of Iesu.

And I heard a voice The. xv. figure.
from heauen, sayng
vnto me, write: Bles-
sed are ye dead, whiche
here after dye in the
Lorde: euen so sayth
the spirite ye they reste
from theyr labours,
but theyr workes fo-
lowe them. And I
looked, and beholde a
white cloude, and vpon the cloude one sit-
ting like vnto the sonne of man, hauyng
on his head a golden crowne, & in his had
a sharpe sicle. And another aungell came
out of the teple, crying with a loude voice
to him that sat on the cloude. * Thrust in Ioe. iii. c
thy sickle, & reape, for thy time is come to D
reape, for ye corne of the earth is rype. And
he that satte on the cloude, thruste in his
sickle on ye earth, & the earth was reaped.
And another angell came out of the tem-
ple, whyche is in heauen, hauyng also a
sharpe syckle. And another angell came
out fro the aultar, which had power ouer
fier, and cryed with a loude crye to hym ye
had the sharpe sickle, and saide: thruste in
thy sharpe syckle, and gather the clusters
of the earth, for her grapes are rype.
And the angel thrust in his sharp sickle
on the earth and cut down the grapes of
the vineyard of the earth, & cast them into
the great winefat of the wrathe of God &
the winefat was troden without the city,
and bloude came out of the fat, euen vnto
the horse brydels, by the space of a thou-
sande and. vi. C. furlonges.

The .xv. Chapter.

He seeth seuen angels, hauing seuen vials ful
of wrathe.

And

A AND I saw another signe,
in heauē great and mar-
uelous. vii.aungels ha-
uing the.vii.last plages,
for in them is fulfilled ŷ
wrathe of god. And I saw
as it were a glassie Sea,
mingled with fier.and them ŷ had gotten
victory of the beast,and of his image,and
of the number of his name,stande on the
glassie sea,hauing the harpes of God and
they song the song of Moses ŷ seruaunte
of God,and the song of the lambe,saying:
Great and maruelous are thy workes.
Esa.xxi.c Jere.li.a. *Lord god almighty,iust and true at thy
waies,thou king of saincts. Who shal not
feare,O Lord,and glorify thy name:For
thou onely art holy,and all Gentiles shal
come and worship before thee, for thy
iudgementes are made manifest.
B And after that, I looked and behold the
tēple of the tabernacle of testimonie was
open in heauen,& the.vii.angels cam out
of the temple:which had the.vii.plagues,
clothed in pure and bright linnen,and ha-
uing their brestes girded with golde gir-
dels. And one of the foure beastes gaue
vnto the.vii.angels.vii.golden vials,full
of the wrathe of god,whiche liueth for e-
uermore. And the temple was full of the
smoke of the glory of god and of his pow-
er,and no man was able to enter into the
temple,till the seuen plagues of the.vii
angels were fulfilled.

The .xvi. Chapter.

The angels powre out their vials ful of wrathe.

A The.xvi. figure

AND I hearde a
great voyce oute
of the temple say
ing to the.vii.angels:
go your waies powre
oute youre vialles of
wrathe vpon ŷ earth.
And ŷ first angel wēt
& powred out his vial
vpon the earth,& ther
fel a noisome & a sore
botch vpon the men which had the marke
of the beast,& vpon them,which worship-
ped his image. And the second angel shed
out his vial vpon the sea,& it turned as it
wer into the bloud of a dead man:& euery
liuing thing died in the sea. And the third
angell shed oute his viall vpon the riuers
and fountaines of waters, and they tur-
ned to bloud.
B And I heard an aungell saye: Lorde,
whiche arte and waste, thou art ryghte-
ous and holye, because thou hast geuē
suche iudgementes,for they shed oute the
bloud of sainctes & Prophetes,and there-
fore hast thou geuen them bloud to drink:
for they are woorthye. And I heard ano-
ther out of the altare saye:euen so Lorde
God almightye : true and righteous are
thy iudgementes.
And the fourth angell powred out his
vial on the sunne,and power was geuen
vnto him to vexe men with heate of fyer.
And the men raged in great heat:& spake
euil of ŷ name of god,whiche hath power
ouer those plages,and they repented not
of their euill dedes,to geue him glory.
And the fifth angell powred out his vi-
al vpon the seat of the beast,& his kyng-
dome waxed darke,and they knewe their C
tonges for sorowe, and blasphemed the
God of heauen for sorowe and payne of
their sores,& repented not of theyr dedes.
And the sixt angel powred oute hys vy-
all vpon the great riuer Euphrates,and
the water dried vp, that the wayes of the
kings of the east should be prepared. And
I saw thre vncleane spirits like frogges,
come out of the mouth of the dragō, & out
of the mouth of the beast,and oute of the
mouth of the false Prophete. For they are
the spirites of deuils workyng miracles,
to goe oute vnto the kinges of the earth,
and of the whole worlde, to gather them
to the battayle of that great daye of God
almightye. *Beholde, I come as a thefe. Math. xxiiii.d
Happye is he that watcheth and kepeth ii.Pe iii.c
his garmentes,leste he walke naked,and i.Th.v.a.
men see his filthinesse. And he gathered
them together into a place called in the
Hebrue tong,Armagedon. And the se-
uenth angell powred out his vial into the
aire. And there came a great voyce out of
heauen from the seate,saying:it is done.
And there folowed voyces,thundringes,
and lightnynges,and there was a greate
earthquake,suche as was not since men
were vpon the earth,so mighty an earth-
quake & so great. And the great citie was
deuided into thre partes,& the cities of al
nations fel. And greate Babilon came in
remembraunce before God,to geue vnto
her the cup of the wine of the fearcenes of
his wrath. Euery yle also fled awaye,and
the mountains were not found. And ther
fel a great haile(as it had bene talentes)
out of heauen vppon men:and the menne
blasphemed God,because of the plage of
the hayle,for it was great and the plague
of it sore.

The .xvii. Chapter.

He descrybeth the woman syttyng vpon the beast with ten hornes.

A The.xvii figure.

AND there came one of the seuen aungels, whyche had the seuen vyalles, and talked with me, saying vnto me: come, I wil shew vnto thee the iudgement of the great whore that sytteth vpon manye waters with whom haue committed fornication the kinges of the earth: and the inhabit rs of the earth are dronken with the wine of her fornicatiō. And the spirite caried me awaye into the wildernesse. And I saw a woman sit vpon a rosecoloured beast, full of names of blasphemy, whiche had .vii. heads, and .x. hornes. And the woman was arayed in purple and rosecoloure, and decked wyth golde, precious stone, and pearles, & had a cup of golde in her hand, full of abhomynations and filthinesse of her fornicatiō. And in her forehead was a name writtē, a mysterie, greate Babilon the mother of whoredome & abhominations of ŷ earth. And I saw the woman dronken wyth the bloud of sainctes, & with the bloude of the witnesses of Jesu. And when I sawe her, I wondred with great marueile. And the

B angell said vnto me: wherfore marueylest thou? I wil shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads and ten hornes. The beast that thou seest, was and is not, and shal ascend out of the bottomlesse pit, & shal go into perdition: and they ŷ dwell on the earth shall wonder (whose names are not written in the booke of lyfe from the beginning of the worlde) when they behold the beast that was and is not. And here is a mynde that hath wisedome. The seuē heads are seuen mountains,

C on whiche the woman sitteth: they are also seuen kinges. Fiue are fallen, and one is, and another is not yet come. And whē he commeth, he muste continue a shorte space. And the beast that was, & is not, is euen the eighte, & is one of the seuen, and shall goe into destruction. And the tenne hornes whyche thou sawest, are tenne kinges which haue receiued no kingdom as yet, but shall receyue power as kinges at one houre with the beaste. These haue one mynde, and shall geue theyr power & strength vnto the beast. These shal fight with the lambe, & the lambe shal ouercome them. *For he is lord of Lordes, & kyng of kinges, & they ŷ are on his side are called I.Ti.vi.c and chosē & faithful. And he said vnto me:

D the waters which thou sawest, where the whore sitteth, are people & folke, & natiōs & tonges. And the ten hornes, which thou sawest vpon the beast, are they that shall hate ŷ whore, & shall make her desolate & naked, and shall eate her flesh, and burne her with fier. For God hath put in theyr heartes to fulfill his wyll, & to do with one consent, for to geue theyr kyngdome vnto the beast, vntil the wordes of god bee fulfilled. And the woman which thou sawest is that great citie, which reigneth ouer the kinges of the earth.

The .xviii. Chapter.

The louers of the worlde are sory for the fall of Babilon, but they that bee of god haue cause to reioyce at her destruction.

A The.xviii figure.

AND after that, I sawe another angel come from heauen, hauing great power and the earth was lightened with his brightnesse. And he cried mightely with a strong voice, saying: Greate Babilon is fallen, is fallen, and is Esa.xxi.c Iere. l.a become the inhabitation of deuyls, and ŷ holde of all foule spirites, and a cage of all vncleane and hatefull byrdes: for all nations haue dronken of the wyne of ŷ wrath of her fornication. And ŷ kings of ŷ earth haue cōmitted fornication with her, & the

B marchaunts of the earth are waxed ryche of ŷ aboundance of her pleasures. And I heard another voice from heauē, say: come away frō her my people, ŷ ye bee not partakers of her sinnes, & that ye receiue not of her plages. For her sinnes are gone vp to heauen, and God hath remembred her wickednesse. Rewarde her euen as she rewarded you, and geue her double according to her workes. And powre in double to her in thesame cup which she fylled vnto you. And as muche as she glorifyed her self & liued wantonly, so muche powre ye in for her, of punishmēt & sorow, for she Es.xlvii.d said in her selfe: *I sit being a Queene, &

C am no widow, & shal see no sorow. Therefore shall her plagues come in one daye, death & sorow, & hunger, & she shalbe brēt with fier: for strong is the lord god which shall iudge her.

And the kynges of the earth shall be-
wepe her, and waile ouer her, which haue
committed fornication with her, & haue
liued wantonly with her, when they shall
see the smoke of her burnyng, and shal
Iere.li.a stande a farre of for feare of her punyshe-
mente, saying: * Alas, alas, that greate
citie Babilon, that mighty citie: for at one
D houre is thy iudgement come.

And the merchauntes of the earth shal
weepe and wayle in themselues, for no
manne will bie their ware any more, the
ware of golde and siluer, and precious
stones, neither of pearle and raynes, and
purple and scarlet, and all thinne woode,
and al maner vessels of yuory, and al ma-
ner vessels of moste precious woode, and
of brasse, and yron, (and marble) and syna-
mon, and odours, and oyntmentes, and
frankensence, and wine and oyle, and fine
floure, and wheate, beasts, and shepe, and
horses, and charrettes, and bodyes, and
soules of men.

And the appels that thy soule lusted af-
ter, are departed from thee. And all thin-
ges whiche wer deintie and had in pryce,
are departed from thee, & thou shalt finde
them no more. The marchaunts of these
thinges whiche were waxed ryche, shall
stande a farre of from her, for feare of the
punishment of her, weping and waylyng
Iere.li.b and saying. * Alas, alas, that great citye
C that was clothed in raynes and purple,
and scarlette, and decked with golde, and
precious stones, and pearles, for at one
houre so great riches is come to nought.

And euery shippe gouernour, and all
they that occupyed shippes, and shypmen
which worke in the sea stode a farre of, &
cryed, when they sawe the smoke of her
burnyng, saying: what citie is lyke vnto
this great citie? And they caste duste on
their heades, and cryed weping and wai-
Iere.li.b ling, and sayd: * Alas, alas, that great cy-
F tie wherin were made ryche all that had
shippes, in the sea, by the reasō of her cost-
linesse, for at one houre is she made deso-
late. Reioyce ouer her thou heauē, and ye
holye Apostles and Prophetes: for God
e hath geuen your iudgement on her. And
a mightie angell tooke vp a stone lyke a
great mylstone, and cast it into the Sea,
saying: with such violence shall that great
citie Babilon be caste, and shall be founde
no more. And the voyce of harpers, and
G musitions, and of pypers, and trumpe-
ters, shal be heard no more in thee: and no
craftes manne, of whatsoeuer craft he be,
shalbee founde any more in thee. And the
sounde of a myll shall be heard no more in
thee, (and candel lighte shall be no more burning
in thee) and the voyce of the brydegrome &
of the bride shalbe heard no more in thee:
for thy merchauntes were the great men
of the earthe. And with thine inchaunte-
ment were deceyued all natyons: and in
her was founde the bloude of the prophe-
tes, and of the saincts, and of all that were
slayne vpon the earth.

The.xix. Chapter.

Prayse is geuen to God for iudgyng the whore, and for auengyng the blond of his seruauntes. The angel wil not be worshipped. The foules and birdes are called to the slaughter.

AND after that, I hearde
a greate voyce of muche
people in heauen, saying:
Alleluya. Saluation and
glory and honor and po-
wer be ascribed to yͤ lorde
our god for true and righ-
teous are his iudgemētes, for he hath iud-
ged the great whore which did corrupt the
earth with her fornication) and hath a-
uenged the bloude of his seruauntes of
her hande. And agayne they sayde: Alle-
luya. And smoke rose vp for euermore.
And the.xxiiii. elders, and the.iiii. beastes B
fell downe and worshipped God that sat
on the seat, saying: Amen, Alleluya. And a
voyce came out of the seate, saying: prayse
our lord god al ye that are his seruaunts,
& ye that feare him, both small and great.

And I heard the voice of much people,
euen as the voice of many waters, and as
the voyce of strong thundringes, saying:
Alleluya, for the lord our god omnipotent
raigneth. Let vs be glad & reioice & geue
honor to him: for the mariage of the lamb
is come, and his wife made her self ready.
And to her was graunted, that she should
be arayed with pure and goodly raynes.
For the raynes is the righteousnesse of Mat.xxii.a
saincts. And he said vnto me, wryte: * Lu.xiiii.a
happy are they whiche are called vnto the
supper of the lambes mariage. And he C
said vnto me: these are the true sayinges
of God. And I fell at his feete, to worship
him, And he said vnto me: see thou doe it
not. For I am thy felow seruaunt, & one of
thy brethren, euen of them yͭ haue the te-
stimony of Jesus. Worship god. For yͤ te-
stimony of Jesus is the spirit of prophecy.
And

The .xix. figure.

And I saw heauen open, and beholde a white horse: and he ẏ sat vpon him was called faithfull and true, and in righteousnesse he doth iudge & make battaile. His eies wer as a flame of fier: and on his head wer many crownes, & he had a name writtẽ, that no man knew but he
Esa. lxiii. b himselfe. * And he was clothed with a vesture dipte in bloude, and his name is called the worde of God. And the warryors whiche were in heauen, folowed hym vpon white horses, clothed with whyte & pure raines: and out of his mouth wente a sharpe two edged swearde, that with it he should smite the heathen.

And he shal rule them with a rod of yron: & he trode the winefat of fearcenesse and wrathe of almighty God. And hath on his vesture and on his thyghe a name written: kyng of kynges, and Lorde of
D Lordes.

And I sawe an angell stande in the sun and he cryed with a loude voyce, saying to all the foules that flye by the myddes of heauen: come and gather youre selues together vnto ẏ supper of the great God, that ye may eate the flesh of kynges, and
E the fleshe of hye captaines, and the fleshe of myghtye menne, and the fleshe of horses, and of them that sit on them, and the fleshe of al free menne and bond menne, and of small and greate. And I sawe the beaste, and the kynges of the earthe, and their warriors gathered together to make battaile against him that sat on the horse, and against his souldiors.

And the beaste was taken, and with him that false Prophete that wroughte miracles before him, with which he deceiued them that receyued the beasts mark, and them that worshypped his ymage. These bothe were cast quicke into a pond of fier burning with brimstone; and the remnaunte were slayne with the sweard of hym that sate vppon the horse, whiche sweard proceded out of his mouthe: and all the foules were fulfylled with theyr fleshe.

The .xx. Chapter.

The [illegible] bounde for a thousande yeares. [illegible]

And I sawe an Angel com down from heauen, hauing the kaye of the bottomlesse pit, and a greate cheine in hys hande. The .xx. figure

And he toke ẏ dragon that olde serpent whiche is the Deuyll and Sathanas, and he bounde him a thousand yeres, and cast him into the botomlesse pit, and he shutte him vp, and set a seale on him, ẏ he should deceiue the people no more, till the thousande yeres were fulfilled. And after that he must be loused for a litle season.

And I sawe seates, and they sat vppon B
them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnesse of Iesu, and for the worde of God, and which had not worshipped the beast, neyther his ymage, neither had taken his marke vppon theyr foreheades, or in their handes and they liued and reigned with Christ a thousand yeare: but the other of the dead men liued not again, vntill the thousande yere were finished. This is the firste resurrection. Blessed and holy is he that hath part in the first resurrection. For on suche shall the seconde death haue no power, but they shall bee the priestes of God and of Christe, and shall reigne with hym a thousande yere. C

* And when the thousand yeres are expired, Sathan shall be loused oute of his prison, and shall goe out to deceyue the people which are in the foure quarters of the earthe, Gog and Magog: to gather them together to battaile, whose number is as the sand of the sea: & they wẽt vp in ẏ plain of the earth, & compassed ẏ tents of the sainctes about, and the beloued citye. And fier came down frõ god out of heauẽ & deuoured them: & the deuil ẏ deceiued thẽ was caste into a lake of fier & brimstone, where the beast & the false prophets shall be tormẽted daye and night for euermore. Ezek. xxxviii. c xxxix. a

D And I saw a great white seat, & him that sat on it, frõ whose face fled away bothe ẏ earth & heauẽ, & their place was no more found. And I saw the dead both great and small stand before god: & the bokes wer opened, and an other booke was opened, which is the boke of life, and ẏ dead were iudged of those thinges which wer wrytten in the bokes according to their dedes

and

and the sea gaue vp her dead, whiche wer
in her, and death and hel delivered vp the
dead which wer in them: and they were
iudged euery man according to his dedes.
And death and hell wer cast into the lake
of fier: this is the second death. And who-
soeuer was not founde wrytten in ẏ boke
of life, was cast into the lake of fier.

The .xxi. Chapter.

In this chapter is descrybed the new and spiri-
tuall Jerusalem.

A .xxi. es. .xlv.c xvi.b. Je.iii.a — AND I sawe a
new heauen and
a new earth. For
the firste heauen, and
the firste earth were
vanished awaye, and
ther was nomore sea.
And I John saw that
holy citie newe Jeru-
salem, come down frõ
God oute of heauen,
prepared as a bride garnished for her hus-
bande. And I heard a great voyce out of
heauen, saying: beholde, the tabernacle of
God is with men, and he will dwell with
them. And they shalbe his people, and god
himselfe shalbe with them, and bee theyr
B God. * And God shall wype away al tea-
.xxv. res from their eyes. And there shalbe no
more death, neither sorowe, neither cry-
ing, neyther shall there be any more pain,
for the olde thinges are gone. And he ẏ
sat vpon the seat, said: * Behold, I make
a.xliii. all thynges newe. And he sayd vnto me:
Cor.v.d wryte, for these wordes are faithfull and
true.

And he sayd vnto me: it is done, I am
Alpha and Omega, ẏ beginnyng and the
ende: I will geue to him that is a thirst of
the wel of the water of lyfe, free. He that
ouercommeth shall inherite all thynges,
and I will be his God, and he shalbe my
son. But the fearful and vnbeleuing and
the abhominable & murtherers, & whore-
C mongers & sorcerers, & ydolaters, and all
liers shal haue their part in the lake which
burneth with fier & brimstone, whiche is
the second death. And there came vnto me
one of ẏ .vii. angels, which had the .vii. vi-
als ful of ẏ .vii. last plages: & talked wyth
me, saying: come hither. I wil shewe thee
the bride, the lambes wife. And he caryed
me away in the spirit to a great & an hye
mountain, & he shewed me the great citye
holy Jerusalem, descendyng out of heauẽ
frõ god, hauing ẏ brightnes of God. And
her shining was lyke vnto a stone moste
precious, euẽ lyke a Jasper clere as Cry- D
stal: & had walles great & hye, & had .xii.
gates, & at the gates .xii. angels & names
written, whiche are the names of the .xii.
tribes of Israel: on the East syde .iii. gates
and on the North side thre gates, and to-
wardes the South, thre gates, and from
the West, thre gates, and the wall of the
city had .xii. foundations: and in them the
.xii. names of the lambes .xii. Apostles.
And he that talked with me, had a gol-
den reede to measure the citie withal, and E
the gates therof, and the wal therof. And
the citie was built foure square, and the
length was as large as the breadth, and
he measured the Citye with the (golden)
reede .xii. M. furlonges: and the length
and the breadth, and the height of it, wer
equall. And he measured the wal thereof,
an .cxliiii. cubites: the measure ẏ the angel
had, was after the measure that mã vseth.
And the building of the wall of it was of
Jasper. And the citie was pure gold, lyke
vnto clere glasse, and the foundations
of the wal of the citie wer garnished with
al maner of precious stones. The firste
foundation was Jaspis, the seconde Sa- F
phire, the thirde a Calcedony, the .iiii. an
Emeralde, the .v. Sardonix, the .vi. Sar-
deos, the .vii. Crisolite, the .viii. Beral, the
.ix. a Topas, the .x. a Crusoprasos, the .xi. a
Jacinct, the .xii. an Amatist.
The twelue gates were .xii. pearles, e-
uery gate was of one pearle, & the streete
of the citye was pure golde, as through
shynyng glasse. And I saw no tẽple ther-
in: for the lord God almighty & the lambe
are the temple of it. * And the citie hath Esa.lx.d.
G no neede of the sũn neither of the moone
to lighten it. For ẏ brightnesse of God did
lyght it, and the lambe was the lyghte
of it. And the people which are saued shal
walk in the light of it. And the kynges of
the earth shal bring their glory (and honor)
vnto it. * And the gates of it are not shut Esay.lx.c
by daye. For there shalbe no nighte there.
(And into it shal they bring the glorye and honor of
the nations.) And there shall enter into it
none vncleane thing, neiher whatsoeuer
worketh abhomination, or maketh lyes:
but they onely whiche are wrytten in the
lambes booke of lyfe.

The .xxii. Chapter.

The riuer of the water of lyfe, the fruitfulnesse
and light of the citie of god. The Lord geueth euer
his seruauntes warnyng of thinges to come, the
angell will not be worshipped. To the worde of god
may nothyng be added nor minished.

And

And he shewed me a pure [illegible] of water of lyfe, clere as Christall, proceadyng out of the seate of God and the lambe. In the myddes of the streete of it, and of [illegible] syde of y ryuer was there a tree of lyfe, which bare twelue ma-ner of fruites, and gaue frute euery mo-neth: and the leaues of the wood serued to heale the people withall. And ther shal be no more curse, but the seat of God and the lambe shalbe in it: and his seruauntes shall serue hym. And they shall se his face, and his name shalbe in their foreheads.

Esa. lx. d. And there shalbe no night there, & they nede no candle, neither light of the sunne

B for the lord god geueth them light & they shal reigne for euermore. And he said vn-to me: these sayings are faithful and true. And the lord God of the holy Prophetes sent his angel to shew vnto hys seruants the thinges which must shortly be fulfyl-led. Behold, I com shortly. Happy is he

Apoc. i. a. that kepeth the saying of the prophecy of this booke. I am John which sawe these thinges and heard them. And when I had

Apoc. xi. b. heard and sene I fel down to worshippe

C before the fete of the angel which shewed me these thinges. And he said vnto me: see thou doe it not, for I am thy felowe ser-uaunt, and the felaw seruaunt of thy bre-thren the prophetes, and of them whiche kepe the sayinges of (the prophecie of) this boke. But worship God. And he sayde vnto me: seale not y sayings of y prophe-cie of this boke. For y time is at hand. He that doeth euill let him do euyll still: and he whiche is filthie, let him be filthie still: and he that is righteous, let him bee more righteous: and he that is holye, let him be more holy. And beholde, I come shortly, & my rewarde is with me, to geue euery mā accordyng as his dedes shalbe. I am Al-pha and Omega, the beginning and the ende, the first and the last. Blessed are they that do kepe his commaundementes, that their power may be in the tree of life: and may enter in through the gates into the

Esa. [illegible] b. Apoc. [illegible] D citie. For without shalbe dogges and in-chaunters, and whoremongers, & mur-therers, and idolaters, and whosoeuer lo-ueth or maketh leasinges. I Jesus sente mine angell, to testifie vnto you these thinges in the congregations. I am the roote and the generation of Dauid & the bright morning starre. And the spirit and the bride say come. And let him that hea-reth, saie also come. And let him that is

Esa. [illegible] Joh. [illegible] a thirst: come. And let whosoeuer wil, take of the water of life, free. I testifie vnto e-uery man that heareth the wordes of the prophecy of this booke: if any man shall

De. [illegible] adde vnto these thinges, God shall adde vnto him the plages that are written in this booke. And if any man shall minishe of the wordes of the booke of this prophe-cie. God shall take away his part out of y boke of life, and out of the holy city & from the things which are writte in this boke. He which testifieth these thinges, saieth be it. I come quickly: Amen. Euē so come Lorde Jesu. The grace of our Lorde Je-su Christ be with you all. Amen.

¶ The ende of the newe Testamente and of the whole Bible.

Johannes Eayre est verus possessor huius Libri [illegible]

¶ Imprinted at London in White Crosse strete by Richard Harrison, the yeare of oure Lorde, a thousande fyue hundred thre score and two.

¶ Cum priuilegio ad impri-mendum solum.

[illegible] [redacted]